



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

**MS-630: Rabbi Alexander M. Schindler Digital Collection, 1953-1996.**  
Series A: Union of American Hebrew Congregations, 1961-1996.

---

Box  
4

Folder  
9

Gay rights, 1991-1998.

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

---

*Handwritten signature*

Joshua L. Becker  
400 North Flagler Drive  
Suite 1902  
West Palm Beach, Florida 33401

*Handwritten signature*

TELEPHONE  
407-655-5988

RABBI ALEXANDER M. SCHINDLER, PRESIDENT  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 FIFTH AVENUE  
NEW YORK, NEW YORK 10021

JANUARY 7, 1991

DEAR RABBI SCHINDLER:

WHILE WE APPRECIATE YOUR HAVING TAKEN THE TIME TO RESPOND TO OUR LETTER AND TO SEND THE COPY OF "REFORM JUDAISM", WE FEEL THAT PERHAPS YOU HAVE EITHER OVERLOOKED OR GREATLY DOWNPLAY-ED THE MOST IMPORTANT POINT OF OUR COMMUNICATION WITH YOU I.E., WE RESIGNED TEMPLE ISRAEL OF WEST PALM BEACH (WHICH WAS DONE WITH A GREAT DEAL OF SADNESS AND PERSONAL PAIN ON OUR PART) ONLY BECAUSE THERE IS NO OTHER WAY TO RESIGN FROM REFORM JUDAISM. IT WAS NOT TEMPLE ISRAEL THAT HAS SET THIS NEW POLICY BUT THE UAHC THAT HAS SET THIS COURSE. THIS IS A POLICY WHICH, THROUGH PAYMENT OF OUR DUES, WE WOULD BE FORCED TO UNDERWRITE VIS A VIS A PROPORTIONATE SHARE OF THESE FUNDS BEING FORWARDED TO THE UNION. WE HAVE DEEP FEELINGS FOR THE TEMPLE AND FOR ITS SPIRITUAL LEADER, RABBI HOWARD SHAPIRO. IF THE TEMPLE LEFT THE UAHC, WE WOULD RETURN. IF THE UAHC RESCINDED ITS NEW POLICY, WE HAPPILY WOULD RETURN TO TEMPLE ISRAEL. IT IS THE UAHC WHICH HAS FORCED US TO MAKE THIS DECISION.

QUITE SIMPLY, IT IS NOT UP TO UAHC TO REWRITE LEVITICUS.

SINCERELY,

*Handwritten signature of Patricia Becker*  
PATRICIA BECKER

*Handwritten signature of Joshua L. Becker*  
JOSHUA L. BECKER

JLB;PB/ps  
COPY: RABBI HOWARD SHAPIRO





cc: RABBI HOWARD  
SITAPERD

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

December 13, 1990  
26 Kislev 5751

*Handwritten signature*  
Mr. & Mrs. Joshua L. Becker  
400 North Flagler Drive  
Suite 1902  
West Palm Beach, FL 33401

Dear Mr. and Mrs. Becker:

I thank you for sharing your thoughts with me. I am sorry that you felt it was necessary for you to take steps to resign from your congregation because of the CCAR resolution. I have a feeling that you misread the resolution and I am enclosing herewith a copy of the recent edition of Reform Judaism, the magazine of our movement which you undoubtedly do receive. But I call your particular attention to the article on page 4 by Janet Marder, who reviews the resolution in a more appropriate context. I hope you will take the time to read this piece.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

Joshua L. Becker  
400 North Flagler Drive  
Suite 1902  
West Palm Beach, Florida 33401

TELEPHONE  
407-655-5988

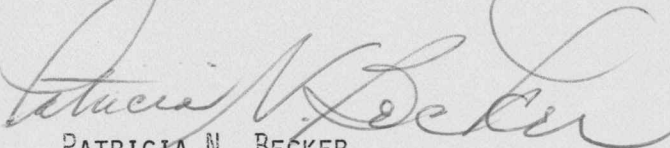
RABBI ALEXANDER SCHINDLER  
UAHC  
838 FIFTH AVENUE  
NEW YORK, NY 10021

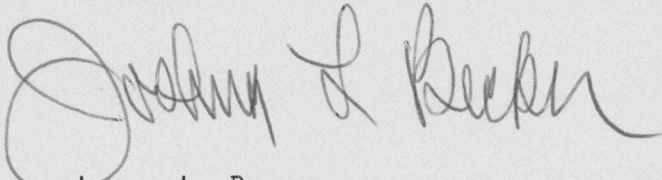
DEAR RABBI SCHINDLER:

THE ENCLOSED LETTER IS SELF-EXPLANATORY. PERHAPS THE LOSS OF ONE CONGREGANT IS UNIMPORTANT TO THE UNION. IT JUST MAY BE, HOWEVER, THAT WE ARE NOT THE ONLY FAMILY THAT WILL SEVER TIES TO THE REFORM MOVEMENT OVER THIS ISSUE. IT IS MOST UNFORTUNATE THAT AFTER BEING TOLD THAT WE SHOULD DECIDE FOR OURSELVES HOW WE WOULD BEST FOLLOW OUR ANCIENT LAWS, WE ARE NOW HAVING THE HIERARCHY OF THE MOVEMENT DECIDING WHICH RULES ARE TO BE BROKEN AND TO BE RAMMED, WITHOUT CHOICE, DOWN THE THROATS OF THOSE OF US WHO HAVE PROVIDED FINANCIAL AND VOCAL SUPPORT FOR MANY YEARS FOR PROJECTS OF THE UNION.

THIS ENTIRE MATTER IS WITHOUT DOUBT THE MOST DIVISIVE ELEMENT IN JUDAISM TODAY.

SINCERELY,

  
PATRICIA N. BECKER

  
JOSHUA L. BECKER

PNB;JLB/ps  
ENCL.

MR. STEVE RAUCH, PRESIDENT  
TEMPLE ISRAEL OF WEST PLAM BEACH  
1901 NORTH FLAGLER DRIVE  
WEST PALM BEACH, FL 33407

NOVEMBER 29, 1990

DEAR STEVE:

PLEASE BE ADVISED THAT AS OF THIS DATE, WE ARE RESIGNING OUR MEMBERSHIP IN TEMPLE ISRAEL AND LEAVING REFORM JUDAISM. THIS IS DONE WITH A GREAT DEAL OF REGRET AND IT IS A DECISION NOT MADE LIGHTLY. WE CANNOT JUSTIFY SUPPORTING REFORM JUDAISM WHEN ITS GOVERNING BODY HAS TAKEN A STAND OF OPENLY FLAUNTING ANCIENT PROHIBITIONS BY ORDAINING SELF-PROCLAIMED HOMOSEXUALS AS RABBIS. REFORM RABBIS MUST BE REPRESENTATIVES OF OUR JEWISH COMMUNITY TO THE OUTSIDE WORLD, MUST BE IN THE MAINSTREAM OF FAMILY LIFE, MUST BE BEYOND REPROACH AND A SYMBOL OF OUR TEACHINGS. OUR TRADITIONS AND LAWS ARE TOO IMPORTANT TO BE VOTED DOWN FOR THE BENEFIT OF THE VOCIFEROUS FEW.

THE ENCLOSED CHECK IS FOR THE BALANCE OF OUR DUES BASED ON THE COST FOR FAMILY MEMBERSHIPS. IT IS OUR FINAL PAYMENT TO THE TEMPLE FOR MONIES DUE.

AGAIN, WE REGRET HAVING BEEN FORCED INTO MAKING THIS DECISION.

SINCERELY,

JOSHUA L. BECKER

PATRICIA N. BECKER

JLB/PS

COPY: RABBI ALEXANDER SCHINDLER

August 1991

Rabbi Alexander Schindler  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 5th Avenue  
NYC, NY 10021

sent 8/21  
cc DBL  
AV  
D. Saper

Dear Rabbi Schindler:

I want to take a moment to say thank you for your recent call on President George Bush to ban discrimination against lesbians and gay men in the U.S. military by Presidential order.

You are correct in pointing out to the President that ten percent (at least) of the military officers who served in Kuwait are homosexual despite the public knowledge of their existence. It is true that they would be denied their rights if discovered and that their commitment to patriotism must be strong to endure such injustice while fighting for the rights of others.

I openly support the UAHC in this endeavor and thank you for your continued commitment to equal rights for all humanity.

Sincerely,

*Sheldon Chalk M.A. M.F.C.C.*

*We received  
many of  
these  
letters  
from  
Hants.*



August 1991

Rabbi Alexander Schindler  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 5th Avenue  
NYC, NY 10021

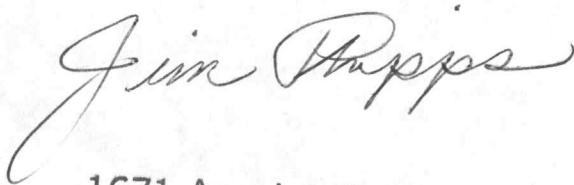
Dear Rabbi Schindler:

I want to take a moment to say thank you for your recent call on President George Bush to ban discrimination against lesbians and gay men in the U.S. military by Presidential order.

You are correct in pointing out to the President that ten percent (at least) of the military officers who served in Kuwait are homosexual despite the public knowledge of their existence. It is true that they would be denied their rights if discovered and that their commitment to patriotism must be strong to endure such injustice while fighting for the rights of others.

I openly support the UAHC in this endeavor and thank you for your continued commitment to equal rights for all humanity.

Sincerely,

A handwritten signature in cursive script, reading "Jim Pappas". The signature is written in dark ink and is positioned above the typed address.

1671 Angelus Ave. N.  
Los Angeles, CA 90026

# von Zerneck • Sertner Films

August 1991

Rabbi Alexander Schindler  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 5th Avenue  
NYC, NY 10021

Dear Rabbi Schindler:

I want to take a moment to say thank you for your recent call on President George Bush to ban discrimination against lesbians and gay men in the U.S. military by Presidential order.

You are correct in pointing out to the President that ten percent (at least) of the military officers who served in Kuwait are homosexual despite the public knowledge of their existence. It is true that they would be denied their rights if discovered and that their commitment to patriotism must be strong to endure such injustice while fighting for the rights of others.

I openly support the UAHC in this endeavor and thank you for your continued commitment to equal rights for all humanity.

Sincerely,



Randall Sutter

ASSOCIATE PRODUCER

August 1991

Rabbi Alexander Schindler  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 5th Avenue  
NYC, NY 10021

Dear Rabbi Schindler:

I want to take a moment to say thank you for your recent call on President George Bush to ban discrimination against lesbians and gay men in the U.S. military by Presidential order.

You are correct in pointing out to the President that ten percent (at least) of the military officers who served in Kuwait are homosexual despite the public knowledge of their existence. It is true that they would be denied their rights if discovered and that their commitment to patriotism must be strong to endure such injustice while fighting for the rights of others.

I openly support the UAHC in this endeavor and thank you for your continued commitment to equal rights for all humanity.

Sincerely,

*Daniel J. Stodol*



**Michael A. Ross**  
Senior Vice President  
Business Affairs

August 12, 1991

Rabbi Alexander Schindler  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 5th Avenue  
New York, NY 10021

Dear Rabbi Schindler:

I want to take a moment to say thank you for your recent call on President George Bush to ban discrimination against lesbians and gay men in the U.S. military by Presidential order.

You are correct in pointing out to the President that ten percent (at least) of the military officers who served in Kuwait are homosexual. It is true that they would be denied their rights if discovered; their commitment to patriotism is certainly strong to endure such injustice while fighting for the rights of others.

I openly support the UAHC in this endeavor and thank you for your continued commitment to equal rights for all humanity.

Sincerely,

A handwritten signature in cursive script, appearing to read "Michael A. Ross".

Michael A. Ross



August 1991

Rabbi Alexander Schindler  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 5th Avenue  
NYC, NY 10021

Dear Rabbi Schindler:

I want to take a moment to say thank you for your recent call on President George Bush to ban discrimination against lesbians and gay men in the U.S. military by Presidential order.

You are correct in pointing out to the President that ten percent (at least) of the military officers who served in Kuwait are homosexual despite the public knowledge of their existence. It is true that they would be denied their rights if discovered and that their commitment to patriotism must be strong to endure such injustice while fighting for the rights of others.

I openly support the UAHC in this endeavor and thank you for your continued commitment to equal rights for all humanity.

Sincerely,

Jonathan A. Mundale



**SPECTACOR**

*films*

THE DIRECTORS GUILD OF AMERICA BUILDING  
920 SUNSET BOULEVARD, FOURTH FLOOR  
LOS ANGELES, CALIFORNIA 90046

Friedman  
4643 Willowcrest  
Toluen Lake, CA 91602

August 1991

Rabbi Alexander Schindler  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 5th Avenue  
NYC, NY 10021

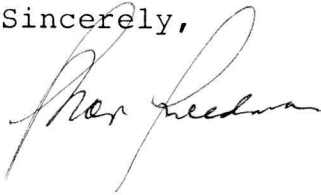
Dear Rabbi Schindler:

I want to take a moment to say thank you for your recent call on President George Bush to ban discrimination against lesbians and gay men in the U.S. military by Presidential order.

You are correct in pointing out to the President that ten percent (at least) of the military officers who served in Kuwait are homosexual despite the public knowledge of their existence. It is true that they would be denied their rights if discovered and that their commitment to patriotism must be strong to endure such injustice while fighting for the rights of others.

I openly support the UAHC in this endeavor and thank you for your continued commitment to equal rights for all humanity.

Sincerely,

A handwritten signature in cursive script, appearing to read "Rabbi Schindler", written in dark ink.



August 1991

Rabbi Alexander Schindler  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 5th Avenue  
NYC, NY 10021

Dear Rabbi Schindler:

I want to take a moment to say thank you for your recent call on President George Bush to ban discrimination against lesbians and gay men in the U.S. military by Presidential order.

You are correct in pointing out to the President that ten percent (at least) of the military officers who served in Kuwait are homosexual despite the public knowledge of their existence. It is true that they would be denied their rights if discovered and that their commitment to patriotism must be strong to endure such injustice while fighting for the rights of others.

I openly support the UAHC in this endeavor and thank you for your continued commitment to equal rights for all humanity.

Sincerely,

A handwritten signature in dark ink, appearing to read "Rabbi Alexander Schindler", followed by a long horizontal line extending to the right.

August 1991

Rabbi Alexander Schindler  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 5th Avenue  
NYC, NY 10021

Dear Rabbi Schindler:

I want to take a moment to say thank you for your recent call on President George Bush to ban discrimination against lesbians and gay men in the U.S. military by Presidential order.

You are correct in pointing out to the President that ten percent (at least) of the military officers who served in Kuwait are homosexual despite the public knowledge of their existence. It is true that they would be denied their rights if discovered and that their commitment to patriotism must be strong to endure such injustice while fighting for the rights of others.

I openly support the UAHC in this endeavor and thank you for your continued commitment to equal rights for all humanity.

Sincerely,

Shari Kavey attorney at law  
15720 VENTURA BLVD. #607  
ENCINO, CA 91436  
Thank You again for your  
efforts.

August 1991

Rabbi Alexander Schindler  
UNION OF AMERICAN HEBREW CONGREGATIONS  
838 5th Avenue  
NYC, NY 10021

Dear Rabbi Schindler:

I want to take a moment to say thank you for your recent call on President George Bush to ban discrimination against lesbians and gay men in the U.S. military by Presidential order.

You are correct in pointing out to the President that ten percent (at least) of the military officers who served in Kuwait are homosexual despite the public knowledge of their existence. It is true that they would be denied their rights if discovered and that their commitment to patriotism must be strong to endure such injustice while fighting for the rights of others.

I openly support the UAHC in this endeavor and thank you for your continued commitment to equal rights for all humanity.

Sincerely,

*FAITH C. JERONA*



COPY

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

August 27, 1991  
17 Elul 5751

Dr. Alfred A. Messer  
3332 Valley Road, N.W.  
Atlanta, GA 30305

Dear Dr. Messer:

Following the receipt of your letter, I re-watched a tape of the particular program and what you report as having transpired - my silence in response to the questions - simply did not transpire. Either you did not watch the program, or you weren't listening with care. Obviously, you have some strong feelings on the subject which, understandably enough, incline you to hear what you want to hear or see what you want to see.

As indicated, since I was out of town when the program was aired, I listened to it once again and I must say that I am not regretful of anything I said or of my views on the subject.

I am not sure that we do, in fact disagree on the subject. I really can't tell from your letter, but if so, let us disagree agreeably.

Cordially,

Alexander M. Schindler



*Alfred A. Messer, M. D.*

3332 Valley Road, N. W.  
Atlanta, Georgia 30305

(404) 233-0468

August 21, 1991

Rabbi Alexander Schindler, U.A.H.C.  
838 Fifth Avenue  
New York, NY., 10021

Dear Rabbi Schindler:

During the summer you participated in a television seminar on prejudice against homosexuals. I believe "hatred" was in the title.

One man commented that the prejudice against homosexuals was "just like" the prejudice the Nazis visited on the Jews.

You said nothing, repeat, nothing. That is inexcusable.

So you will know my position up front: if I were your superior, I would place you on immediate leave. Perhaps you are tired or burned out.

Yes, there is prejudice against homosexuality, but not necessarily or universally against homosexual people. Society always has a prejudice against any practice, that, in the end, means decline of the species.

Further, I did not hear anyone on the program make mention of the fact that, where the desire and motivation exists, there can be re-orientation to congenial heterosexual and family life.

Won't you please sit down with someone like Dr. Charles Socarides in New York and educate yourself? He and I were trained at Columbia and share another experience. We've presented some of our clinical findings, and instead of being listened to, are shouted down as "unrepentant homophobes."

Some correspondence with Rabbi Greenberg is attached.

Yours truly,

*Alfred A. Messer*

Alfred A. Messer, M.D.

AAM/h1

Enclosure

*Alfred A. Messer, M. D.*

3332 Valley Road, N. W.  
Atlanta, Georgia 30305

(404) 233-0468

C-0-P-4

August 16, 1991

Rabbi Julie Greenberg  
Jewish Renewal License Center  
Room B 202  
6445 Green Street  
Philadelphia, PA., 19119

Dear Rabbi Greenberg:

Two letters written by you are attached, one to The Family Therapy Networker, May/June, 1991, the other to the Reform Magazine, June, 1991. Also, attached is a copy of my correspondence with Dr. Simon and Ms. Markowitz of The Networker.

Are you not being disingenuous? In the spring you write about the "joyous decisions" of both parents and children -- presumably your congregants -- coming out; in the summer, you now identify yourself as homosexual. If you have a moment, I would ask three questions:

- 1) Two of our closest friends are physicians and both identify themselves as homosexual. Both are brilliant and gifted, a credit to the medical profession. Isn't it a shame that their genetic inheritance is lost?
- 2) What happens when you and your 31 rabbinic colleagues preside over enough "joyous decisions" so that the next generation and the generation after that are depleted?
- 3) Are you aware that people who are homosexual, and who have the desire and motivation, can move to a congenial heterosexual life?

If you take such pleasure in people making the "joyous decision" to come out, I hope one day you will have the experience of an obligatory homosexual or a pseudo-homosexual marrying and celebrating the birth of a child or two.

I look forward to hearing from you.

Sincerely yours,

Alfred A. Messer, M.D.

AAM/h1

Enclosures



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

December 9, 1991  
2 Tevet 5752

Dr. Abram Hodes  
604 East Avery Street  
San Bernardino CA 92404

Dear Dr. Hodes:

I have your recent letter, and although I don't remember meeting you when I visited San Bernardino, I do remember the function quite well and of course I, too, am exceedingly fond of Hillel Cohn.

I understand the inner turmoil which you are going through in confronting this issue as I had to over the years on several levels. I, too, had to wrestle with some demons in my own soul.

Obviously, I cannot give you a full recording my spiritual journey in this regard, as it were, but since you focus on the question of the rabbi as role model, let me tell you only this:

It is impossible for a single rabbi to embody all of those ideals which we want to transmit to others. Our tradition has always upheld the ideal of the family, the nuclear family, as a case in point, the image of a father and a mother and children sitting around the Sabbath and festive table, etc. Since this is so, does that mean we have to exclude the widowed rabbi as a role model, or the divorced rabbi, or the rabbi who for one reason or another never was married? Obviously not. Rabbis whose own lives, for one reason or another, are circumscribed, nonetheless can function effectively as teachers of the wider view.

I do wish that you would take the time to speak to Janet Marder. She is the Associate Regional Director of the Union's Pacific SouthWest Council and she had vast experience in this field. I think she would be able to afford you the kind of dialogue which your serious question merits.

To all of this I only want to add that throughout the history of American Reform, there have been rabbis who were clearly homosexual, although in those early days they did not come out of the closet, who nonetheless served their congregations with a rare sensitivity and understanding and did not at all present the wrong kind of model to future generations.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

#6 ABRAM HODES, M.D. 12-4-91

Rabbi Schindler  
838 5th Ave.,  
New York, N.Y. 10021

Dear Rabbi,

My wife and I have had  
the honor and pleasure of  
meeting you when you visited  
our city, San Bernardino, Ca.

I am writing to you in  
your capacity as head of the  
W. H. A. C.

As a congregant here for  
over 40 years, I have found  
both Rabbi Feldheym and  
his successor Rabbi Hillel Cohn  
to be very competent. Services  
and overall involvement have



*Free report*

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

*Homosexual  
Data*

January 30, 1992  
25 Shevat 5752

Rabbi Mordechai Liebling  
Executive Director  
Federation of Reconstructionist  
Congregations & Havurot  
Church Road & Greenwood Ave. Suite 300  
Wyncote, PA 19095

Dear Mordechai:

It was thoughtful of you to send me a copy of  
"Homosexuality and Judaism: The Reconstructionist  
Position". I am grateful to you.

The report will, of course, be kept confidential by me.  
As a matter of fact, I have just returned from travels  
which kept me out of the office for about three weeks.  
Thus, a mountain of mail and reading material awaited my  
return and it will be quite some time before I have an  
opportunity to quietly review the position of the  
Reconstructionist movement. I am, of course, very  
interested in this report.

With every good wish, I am

Sincerely,

Alexander M. Schindler



## Federation of Reconstructionist Congregations and Havurot

Church Road and Greenwood Avenue, Suite 300, Wyncote, PA 19095-1898 (215) 887-1988 FAX: (215) 576-6143

### OFFICERS

Valerie Kaplan, Laurel, MD  
*President*

Ann Schaffer, Scarsdale, NY  
*Vice President, Programming*

Jane Susswein, Montclair, NJ  
*Vice President, Financial Affairs*

Joel Shapiro, New York, NY  
*Treasurer*

Burton Cohen, Swarthmore, PA  
*Secretary*

Mordechai Liebling  
*Executive Director*

### REGIONAL VICE PRESIDENTS

Arlene Silberzweig, Roslyn Heights, NY  
*Greater New York*

Shelley K. Rosenberg, Rydal, PA  
*Delaware Valley*

Helene Linkon, Arlington, VA  
*Greater Washington*

Douglas Schwartz, Miami, FL  
*Southeast*

Alvin Barshefsky, Naperville, IL  
*Midwest*

Shirley Coren, Englewood, CO  
*Rocky Mountain*

Sandra Slon, Beverly Hills, CA  
*West Coast*

Kay Wolofsky, Cote St. Luc, Quebec  
*Canada*

### DIRECTORS AT LARGE

Estelle Alper, *Pacific Palisades, CA*  
Milton Bienenfeld, *Pacific Palisades, CA*

Daniel Cedarbaum, *Evanston, IL*

Nancy Davis, *Upper Montclair, NJ*

Jack Dolcourt, *Salt Lake City, UT*

George Driesen, *Chevy Chase, MD*

Carol Friedlander, *Skokie, IL*

Phyllis Angel Greenberg, *Thornhill, Ontario*

Harold Gurewitz, *Detroit, MI*

Judy Herzig-Marx, *Newton, MA*

David Jackowitz, *Tamarac, FL*

Bruce Jacobson, *Indianapolis, IN*

Marlene Kunin, *Plantation, FL*

Donald Landis, *White Plains, NY*

Bert Linder, *New York, NY*

Esther Newman, *Huntington, NY*

Marilyn Price, *Evanston, IL*

Barbara Richter, *Pittsburgh, PA*

Elliot Shapiro, *Kenmore, NY*

### EX OFFICIO DIRECTORS

\*Samuel Blumenthal, *Roslyn Harbor, NY*

Lee Friedlander, *Roslyn Heights, NY*

Bob Gluck, *Philadelphia, PA*

Arthur Green, *Philadelphia, PA*

\*Lillian Kaplan, *Silver Spring, MD*

Jacques Pomeranz, *Old Brookfield, NY*

\*Roger Price, *Evanston, IL*

\*Jacob Snyder, *New York, NY*

\*Herbert Winer, *New Haven, CT*

\*Past Presidents

January 24, 1992

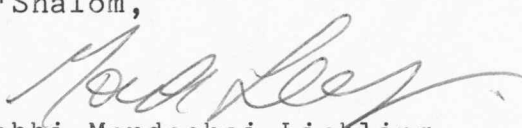
Rabbi Alex Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021-7064

Dear Alex,

I am enclosing a copy of "Homosexuality and Judaism: The Reconstructionist Position." It was written by the movement's Joint Commission on Homosexuality and just approved by the Board of Directors of the Federation of Reconstructionist Congregations and Havurot. The Reconstructionist Rabbinical Association will be discussing the report at its March convention.

The report remains confidential, but given your interest in the issue I wanted you to have a copy. I believe that the report is in harmony with many statements that you have made in the past. I would look forward to hearing your comments.

B'Shalom,

  
Rabbi Mordechai Liebling  
Executive Director

RML/mwb  
Enclosure

Copy

June 19, 1992  
18 Sivan 5752

Mrs. F. Greenebaum  
3823 Monterey Blvd.  
Oakland, CA 94619

Dear Mrs. Greenebaum:

Your query of Rabbi Schindler reached our office after his departure for meetings in Europe and Israel. He will be overseas for an extended period of time and thus I am taking the liberty of responding to you.

The Union of American Hebrew Congregations does not have a policy on a service of commitment between a lesbian or gay couple. Officiation at such a service, as with an interfaith marriage ceremony, is left to the discretion of the rabbi. I do know that Rabbi Schindler feels strongly that every rabbi has the right of conscience in determining his or her stance in regard to such ceremonies.

With kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to the President



Mrs. F. Greenebaum  
3823 Monterey Blvd.,  
Oakland, CA 94619

6/12/92

Rabbi Alex Schindler  
c/o Union of American Hebrew  
Congregations  
838 Fifth Ave.,  
New York, New York 10021

Dear Rabbi,  
I am a member of a Reform Congregation  
and I would appreciate your answer to the  
following question.

Our Rabbi is planning a marriage of 2 women  
under a Chuppa in the Social Hall from the  
Temple. Neither of the women is a member,  
one is Gentile.

Would this meet with your approval?  
Looking forward to your answer,

Very Truly Yours,

*Mrs. F. Greenebaum*

*Homosexual*

August 25, 1992  
26 Av 5752

Howard L. Hurwitz, Ph.D.  
Family Defense Council  
P.O. Box 734, Village Station  
New York, NY 10014

Dear Dr. Hurwitz:

In response to your letter of August 12, I write to advise that the figures cited in my statement on homosexuals were obtained from the UAHC National Committee on Aids.

In re your question concerning why I gave this figure to the interviewing journalist, I must note that we cannot turn our backs on the fact that there is a large Jewish homosexual community. Many wish to be affiliated with the synagogue and are very devoted to their Judaism. Silence on our part and non-acceptance of gays and lesbians will not change the figures nor the facts of life in America today. We must provide more than compassion for our brothers and sisters, and they are our children!

You should also know that Congregation Beit Simchat Torah was founded in 1973. It has obviously responded to a need for it has some 1,150 members and while not all of their members are gays or lesbians, they do make up the vast majority of the congregation. Rabbi Sharon Kleinbaum, a graduate of the Reconstructionist Rabbinical Seminary, has just become their spiritual leader. Although the congregation is not affiliated with any of the synagogue movements, they do tend to be quite traditional in their approach to Judaism.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

COPY

August 17, 1992  
18 Av 5752

Howard L. Hurwitz, Ph.D.  
Family Defense Council  
P.O. Box 734  
Village Station  
New York, NY 10014

Dear Dr. Hurwitz:

Just a note to advise that Rabbi Schindler is out of the city. Your letter of August 13, which reached our office today, will be held for his return. I regret that I do not know where Rabbi obtained the figure of 500,000 Jewish homosexuals and therefore a proper reply must await his return.

With kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to the President

# FAMILY DEFENSE COUNCIL



P.O. Box 734 • Village Station • New York, NY 10014-0734 • Tel: 718-591-6392

Olga Gomez  
President

Rev. Cecil Butler  
Vice-President

Robert Peters, Esq.  
Secretary

Daniel Mann  
Treasurer

## Board of Directors

✓ Howard L. Hurwitz, Ph.D.  
Chairman

Katherine Bieluck  
Mary Cummins

Rabbi Abraham Hecht  
Msgr. John Kean  
Al Lefebvre

Michael Macaluso, Jr.  
Clark McLain  
Herbert McKay

## Advisory Board

Rudolph P. Blaum

Msgr. Joseph P. Bynon  
Elizabeth Capazzi

James Crockett  
Virginia Eveleth

John P. Hale, Esq.

Rabbi William Handler  
Rev. Nathan A. Haughton

Henry Hewes

James R. Keegan  
Eleanor Kelly, Ed.D.

Rabbi Yehuda Levin  
Howard Lim, Jr.

Paul J. McGeady, Esq.  
Hon. Serphin Maltese

William A. Marra, Ph.D.

Timothy A. Mitchell, Ph.D.

Paul J. Morrissey

Rabbi Dr. M. Pomerantz

Hon. Douglas Prescott

John Puthenveetil

Msgr. Philip J. Reilly

Donald Rosenberg

Christopher T. Slattery

Rev. Kirk van der Swaag

Marie Zaccaria

## In Memoriam

Rev. Edward Hogan, S.J.  
(1905 - 1989)

Founder, Council for  
Community Consciousness

August 13, 1992

Rabbi Alexander Schindler, President  
Union of American Hebrew Congregations  
838 5th Avenue  
New York, N.Y. 10028

Dear Rabbi Schindler:

It has only just come to our attention that the Jewish Week, June 19, published a statement attributed to you that there are 500,000 Jewish homosexuals.

This works out to about 8 percent of American Jews, a figure far in excess of the 2 percent of the general population that may be homosexual. I would hope that you have not accepted the 10 percent figure propagated by gay organizations, and so widely adopted by the media. In this connection, see the marked passage in the August issue of our enclosed NewsLetter.

How did you arrive at your estimate of 500,000?

I would respectfully dissent from any publicity being given to Jewish homosexuals. Only a few months ago New York Newsday, notoriously pro-gay, did a feature on a lesbian rabbi (Reconstructionist), who is supposed to be opening a synagogue catering to gays in Greenwich Village, this fall. As editor of our NewsLetter, I was tempted to use the item as another example of the lengths Newsday will go to promote gays, who seek "domestic partnerships" and acceptance of their sodomy as an "alternative lifestyle." I decided not to use the item, because I did not wish to reflect on the Jewish people. You will note that there are several Orthodox rabbis on our Board of Directors and Advisory Board, although we are a non-sectarian organization.

On two counts, then, I would welcome your response. First, how did you arrive at the 500,000 figure? Second, why did you publicize the figure? Nothing in the foregoing should suggest that we lack compassion for the homosexual. The homosexual activist (gay) is something else again.

Sincerely yours,

*Howard L. Hurwitz*

Family Defense Council, Inc. is a non-sectarian, not-for-profit corporation in New York State organized primarily to promote family life and public morality in the City of New York

marked  
copy, p. 1;  
see also,  
p. 2

# FAMILY DEFENSE COUNCIL



## NewsLetter

P.O. Box 734 • Village Station • New York, NY 10014-0734 • Tel: 718-591-6392

Howard L. Hurwitz, Editor

AUGUST 1992

No. 8

### HOMOSEXUALITY: THE 10% LIE

"A score of scientific surveys put the lie" to the claim of homosexual activists (gays) that they are 10% of the general population. The lie is widely disseminated in the media. "(T)he following studies are representative....Of 6,300 randomly drawn Norwegians in 1987, 0.9% of the men and 0.9% of the women claimed a homosexual experience at some time in their life....

"In a 1989-1990 British survey of 2,171 youth aged 16-20 years, 2.5% of the males and 2.4% of the females reported ever having had a homosexual experience....

"The National Opinion Research Center questioned 904 U.S. men aged 21 or over in 1989 and 1990. Only 1.3% reported sex with men in the past year....A number of things are noteworthy about this investigation. First, the authors are staunch gay rights supporters, so the collection of these data cannot be charged with anti-homosexual bias of any sort. Secondly, the results fit right in with the bulk of the rest of the surveys carried on across the developed world. Most importantly, they suggest that, at most homosexuals make up about 1% and bisexuals perhaps 2% of the male population...." (Family Research Report, D.C., May-June '92).

The 10% lie was exploded in 1990 by Judith Reisman and Edward Eichel, in Kinsey, Sex and Fraud: The Indoctrination of a People. Reisman, 57, is president of the Institute for Media Education in Arlington, VA. She earned her doctorate at Case Western Reserve University. In his studies of men and women's sex practices, Kinsey interviewed only volunteers. He was warned that "volunteer bias" could distort his findings. Reisman and Eichel, who is a N.Y. psychotherapist, point out that Kinsey interviewed hundreds of prison inmates about their sex habits. Many were convicted sex offenders. Because convicts are more likely to have homosexual experiences, Kinsey badly overestimated homosexuality. "Kinsey's own writings identified some of his volunteers as prostitutes and pimps....The implication that such a collection could be used to predict the sex habits among mainstream American men was at best foolish, and at worst, according to Reisman, a 'brazenly bizarre' ploy to color the findings." (Focus On The Family Citizen, Sept. 16, '91)

### GAYS GLEEFUL AT DEM CONVENTION

"On the convention floor, reporters were faced with a sea of signs, pins and buttons embracing abortion-on-demand and the militant gay agenda. One memorable picture...showed a pregnant woman wearing a tee shirt with the inscription, 'Lesbian With Child.'....There were 104 openly identified gay and lesbian delegates, alternates and committee members, with the Lesbian and Gay Caucus claiming their people outnumbered 33 of the state delegations." (Human Events, The National Conservative Weekly, D.C., July 25)

## NEWSDAY BASHES VATICAN AND GUSHES OVER GAYS

New York Newsday, notoriously anti-Church and unfailingly pro-homosexual had a field day (July 24), as it bashed the Catholic Church for "opposing civil rights protection for gays." The Vatican "told U.S. bishops that laws blocking homosexuals from adopting children, working as teachers or joining the military are not 'unjust discrimination.'"

The Family Defense Council from its inception a year ago has taken precisely these stands on homosexuality.

In a special article, supplementing the report on the Vatican's position, Newsday ran "Letter Called 'Act of Hatred.'" It quoted John McNeill, "a theologian, psychotherapist and the author of two books about homosexuality and the Catholic Church." Newsday is aligned with McNeill's pro-sodomy stance.

The Family Defense Council boycott of Newsday continues.

## MORE MONEY FOR AIDS RESEARCH?

AIDS originated in the homosexual community. It spread to the drug users by male addicts who prostituted themselves for money to feed their drug habit. To listen to the cries of homosexuals that not enough is being done to save them from the deadly disease they brought on themselves, you might think they were engaged in knitting antimacassars while the band played on.

AIDS spending has climbed from only \$39 million in 1984 to nearly \$2 billion in 1992. Yet, The Advocate, a homosexual publication, in its March 10, '92 issue, complains it is not enough. What is especially outrageous about homosexual whining is that the expenditures for AIDS research is grossly disproportionate to outlays for far greater killers, such as cancer and heart disease.

AIDS aid has been politicized. Too many politicians have been waylaid by homosexual lobbyists. We believe that AIDS research should take its proper place in the long line of killing diseases. "AIDS is the first virus in history which has a political constituency." (The New York Guardian, Feb. '92)

✓ AIDS may yet become first in a long line of killers. It can be assessed without reference to the Bible, but it is of interest to read in Liviticus, 20:13 (King James Version): "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them." Compassion for homosexuals rules out death as punishment, but it appears that the ancient Biblical injunction against homosexuality is being realized in the final decade of a century in which sodomists have become savvy politicians.

## MTV CANCER

MTV--the music video channel on cable is "a cancer eating away at the moral fiber of our young." West VA Sen. Robert Byrd warned parents: "The central message of most of these music videos is clear: human happiness and fulfillment are experienced by becoming a sociopath and rejecting all responsibility. If we continue to sow the images of murder, violence, drug abuse, sadism, arrogance, irreverence, blasphemy, perversion, pornography and aberration before our eyes of millions of children, we should not be surprised if the foundations of our society rot away as if from leprosy."

Let your cable company know that you want MTV off the air. (Donald Wildmon, president, American Family Association, Tupelo, MS)



## CONDOMS IN SCHOOLS BAFFLES JUDGE AND EXCITES MEDIA

A military judge recently dismissed the case against an officer who infected several women with HIV, because he had used a condom. When prosecutors argued that condoms weren't perfect protection, the judge countered, "If condoms don't work, why do we hand them out in schools?"

Judge, you should be benched for such ignorance. Condoms are being given to school kids because school boards have swallowed the gay bait that lives of sexually active children will be saved by condoms. Boards have ignored the heavily documented high risk factor in using condoms. What is more ignominious, they have scuttled traditional morality.

Biggest befouler is NYC Schools Chancellor Joseph Fernandez who boasts he has influenced superintendents nationwide to distribute free condoms to schoolchildren. Joe is the guy who sees condoms as a "love glove," so described in the Teenager's Bill of Rights that he has distributed to NYC high school students.

In recent months, a slender NYC Board of Education majority has voted to stress abstinence, while continuing with the distribution of condoms. Major dailies have divided over the stress on abstinence. The Wall Street Journal quoted parents in Los Angeles, Chicago, Baltimore, Falmouth; also, Martha's Vineyard in Mass. and, of course, NYC, who are infuriated with leaders "sending a tacit message to kids that premarital sex is O.K." New York Newsday, to be sure, opposed the board's curb on condoms. The N.Y. Daily News lashed the board for a "fundamentally dimwitted decision" and was, in turn, thrashed by your editor in a letter the News published. The N.Y. Post supported the board's vote.

The Home Times (Palm Beach County, FL) remarked, "Our youngsters are not told that the pores in latex condoms are 5 to 10 microns and the AIDS virus is 0.1 micron. Students deserve to be told the truth: using a condom to prevent AIDS is analagous to standing behind a screen door to keep from becoming wet when someone is squirting water on you."

## NYC DEPARTMENT OF TRANSPORTATION IN GAY MODE

"Formation of a Department of Transportation Gay and Lesbian Employee Association ('DOT-GLEA'), to provide a network for support and address issues of concern to lesbian and gay employees at our agency" is the subject of a DOT communication on the department's stationery. The letter, addressed to "Fellow Transportation Employees," announced a meeting of gays and lesbians to be addressed by Tom Duane, a homosexual City Council member.

In a release to the media, the Family Defense Council denounced DOT's misuse of taxpayers' money. "It is another example of penetration by homosexual activists of City government," Dr. Howard Hurwitz, chairman of the Family Defense Council, declared. There is reason to believe that other City departments are being similarly organized by homosexual activists. The approval of Mayor David Dinkins is not questioned, since the mayor is totally committed to homosexuals as evidenced by numerous appointments of homosexuals to high office, frequent meetings with gays and his promise of Olympic-style Gay Games '94, a sodomite festival.

## FIRE ISLAND FIRED UP BY HOMOSEXUALS DRESSED AS WOMEN

Fire Island, a thin strip off the southern coast of eastern Long Island, NY, is a famous summer resort. Two of the 25 communities on Fire Island, Cherry Grove and the Pines, are heavily populated by homosexuals. Some 140 homosexuals celebrated the Fourth of July by dressing as women. "This is patriotic," a reporter was told. "Each year one of the men dressed in feminine fashion is judged queen of the event; of the past winners, half have died of AIDS." (The New York Times, July 6, '92)



**TOP TV SHOWS SOAKED IN SODOMY**

Among the liberal shows on television are "'L.A. Law'...probably the most outspoken prime-time series in terms of supporting a radical homosexual-rights agenda. The show...promoted gay marriage and child custody rights for gays...."

"Dear John" consulted "the Gay and Lesbian Alliance Against Defamation (GLAAD) while preparing an episode in which a man learned his ex-wife was to marry another woman. Originally presenting a character who opted for lesbianism, producers were persuaded by GLAAD to alter the script in order to assert that she was born with her sexual preference."

Not soaked in sodomy, but bathed in immorality, is "Murphy Brown's promotion of abortion, single motherhood....promoted throughout the series' opener; all discussion of Murphey's unplanned pregnancy revolving around Murphy's career and the child's quality of life, but never the child's right to life. Additionally, the importance of a father in the baby's life was discounted."

"Whether through comedy, drama, or cartoon, 'political correctness' is the golden calf of the Hollywood left." (L. Brent Bozell III, in Human Events, July 25, '92)

**HELP DAVID OVERCOME GAY GOLIATH**

Gays have 60 organizations in NYC alone. One of them is the Gay Men's Health Crisis (GMHC) that publishes guides for homosexual sex so lewd that there is no general circulation publication in the land that would publish so much as a single sentence or illustration. GMHC publications find their way into the schools. GMHC has a \$20 million annual budget.

IN JOINING OR CONTRIBUTING TO THE FAMILY DEFENSE COUNCIL, Inc., YOU ARE BACKING DAVID AGAINST THE GAY GOLIATH.

( ) \$25 annual membership

( ) \_\_\_\_\_ contribution

\_\_\_\_\_  
(Print Name)

\_\_\_\_\_  
(Address)



08/17/92

10:37

☎212 570 0895

U A H C

☑001

# ACTIVITY REPORT

TRANSMISSION OK

TRANSACTION #	5936
CONNECTION TEL	7558598
CONNECTION ID	RICHARD COHEN
START TIME	08/17 10:35
USAGE TIME	01'14
PAGES	1



COPY

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

September 4, 1992  
6 Elul 5752

Belinda Ganon  
President  
World Congress of Gay and  
Lesbian Jewish Organizations  
P.O. Box 18961  
Washington DC 20036

Dear Belinda:

Thank you for your note of appreciation. Thanks are really not necessary. We only did what was the right and proper thing to do.

You ought to know that most of the negotiations with the JNF were conducted by Rabbi Syme, the Vice President of the UAHC to whom your thanks are really due. He serves on Board of that organization and as a consequence, was effective in asserting our views.

With every good wish, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Daniel B. Syme  
Melvin Merians



## THE WORLD CONGRESS OF GAY AND LESBIAN JEWISH ORGANIZATIONS

2 Elul 5752  
31 Aug 92

Rabbi Alexander M. Schindler, President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York NY 10021-7064  
USA

Dear Rabbi Schindler:

On behalf of the World Congress of Gay and Lesbian Jewish Organizations, I wish to convey our heartfelt gratitude for the steadfast support we have received from you and the Union of American Hebrew Congregations in our dispute with the Jewish National Fund.

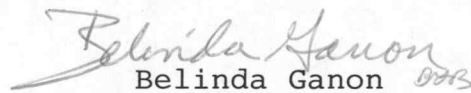
I am pleased to report that at the World Congress' Board meeting last month in Atlanta, Stuart Paskow, the JNF's Director of Communications and Information, flew down to meet with us, and to inform us that the JNF was acceding to our wishes and would put up a plaque at Lahav inscribed "Fourth International Conference of Gay and Lesbian Jews." This plaque, as confirmed by subsequent conversations with Mr. Paskow, should be in place shortly, perhaps within the next several days.

It is always difficult to take any intra-family dispute public, but quiet discussions and negotiations with the JNF proved to be fruitless. The support we received from you and the UAHC was invaluable, and played a large role in our successful resolution.

Our Executive Director, Barrett Brick, will inform you when the plaque is finally in place, and, of course, of what future work the World Congress will be doing with the JNF---a relationship we are looking forward to renewing.

Thank you and the UAHC again for all your help. May you be inscribed for a good and sweet year.

Shalom,

  
Belinda Ganon  
President



COPY

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

September 9, 1992  
11 Elul 5752

Rabbi Yoel H. Kahn  
Congregation Sha'ar Zahav  
220 Danvers at Caselli  
San Francisco, CA 94114

Dear Yoel:

Thank you for your note of appreciation concerning our effort to alter the JNF policy. I am glad that our labors were not in vain.

You ought to know that Dan Syme carried on most of these negotiations so that thanks are really due to him.

All the very best to you. You know how much I admire you and your work.

Marginally noted, I am just in the midst of writing my installation sermon for Sharon Kleinbaum who will assume the leadership of Congregation Simchat Torah this coming Friday evening. She is a remarkable young lady and I know that she will do well.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

cc: Dr. Mike Rankin  
Rabbi Daniel B. Syme

85  
**Congregation Sha'ar Zahav**

Member, Union Of American Hebrew Congregations

**שַׁעַר זָהָב**

**Rabbi Yoel H. Kahn**

220 Danvers at Caselli

San Francisco, California 94114

(415) 861-6932

August 19, 1992  
20 Av 5752

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

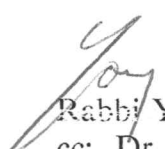
Dear Alex:

On behalf of our Board and Congregation, I want to thank you for your strong lobbying efforts with the JNF in the cause of our plaque. As you know, the JNF has finally agreed to mount our plaque and honor their original agreement. I have no doubt that this action would not have occurred without the strong vote of support from the UAHC.

Rarely have our resolutions had such an immediate and direct result! I hope that this important accomplishment, using the moral and political suasion of our movement, will be widely reported in Reform Judaism and other appropriate forums.

Thank you for your leadership in this important matter.

Warmly,

  
Rabbi Yoel H. Kahn  
cc: Dr. Mike Rankin  
YHK/jcc

**NANCY J. MERTZEL**

Attorney-at-Law

300 East 40 St., #29M

New York, NY 10016

Work: 212-949-9022

Home: 212-557-9798

*Via Facsimile*

*5 Pages*

*(212) 570-0895*

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

January 20, 1993

Re: Jewish War Veterans

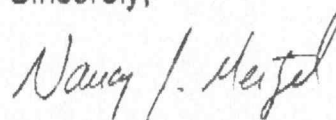
Dear Rabbi Schindler:

I am a member of Congregation Beth Simchat Torah (CBST) and am currently working with Rabbi Kleinbaum to put pressure on the Jewish War Veterans (JWV) over its resolution supporting the the ban on gays and lesbians serving in the United States military. I am aware of your support for gay and lesbian rights, and greatly appreciate the leadership role you have taken on this and other issues of importance to our community.

We would like permission to quote from a September 30, 1992 letter you apparently sent to the JWV (see attached - note the copy we have is unsigned). We would like to incorporate the quote into a Press Release (copy attached) describing the pressure being placed on the JWV in response to an article I wrote for CBST's newsletter (also attached).

Please let me know whether your letter was indeed sent, and if so, whether we may quote it in the Press Release.

Sincerely,



Nancy J. Mertz

cc: Rabbi Sharon Kleinbaum



Army, was a volunteer in the Ski Troops, fought in three campaigns, was wounded in action, and I have a bronze star for bravery. And I can tell you that the only moral problems we ever encountered were from our heterosexual comrades in arms.

I hope that someone in your organization will have the moral courage to revise your stance. It is unbecoming an organization which calls itself Jewish.

Sincerely,

Alexander M. Schindler



# Congregation Beth Simchat Torah

## GAY & LESBIAN SYNAGOGUE NEWS

January 1993 - Tevet/Shevat 5753

### JEWISH GROUPS SPLIT OVER BAN ON GAYS IN US MILITARY

by Nancy Mertz

At least two national Jewish organizations have joined the fray over repeal of the ban on gays and lesbians serving in the United States military. The ban, which president-elect Bill Clinton promised to repeal, is one of many gay rights issues which came to the forefront of public attention during the 1992 elections. Indeed gay and lesbian rights may have replaced abortion as the premier social issue dividing Americans.

The conflict is reflected among Jewish organizations as well. The Union of American Hebrew Congregations (UAHC), headed by Rabbi Alexander Schindler, has called for an Executive Order and legislation eliminating discrimination against gays and lesbians in the military. Rabbi Schindler, who is himself a decorated veteran, recently wrote to President Bush to urge a change in the policy. In his letter, Rabbi Schindler reminded the President that the same arguments used today to justify exclusion of gays and lesbians were advanced to bar Blacks from equal participation until President Harry Truman issued an historic Executive Order integrating the military in 1948.

The UAHC's support of gays and lesbians is in stark contrast to the position of the Jewish War Veterans of the USA (JWV). At its 1992 national convention, the JWV adopted a resolution urging the Department of Defense to enforce regulations forbidding homosexual

acts amongst US military personnel. In support of its position, the JWV claimed that the presence of homosexuals in the military has an insidious effect upon morale, that a large percentage of soldiers testing HIV-positive had engaged in homosexual sex, and that the cost of caring for these personnel was high. The JWV described its "official policy supporting the ban on homosexuals serving in the US armed forces" in response to a request for support from Rabbi Sharon Kleinbaum and the UAHC.

The JWV's discriminatory policy appears to contradict one of its fundamental purposes. When Congress granted the JWV a federal charter, it stated that the organization's objectives and purposes shall include a continuing commitment to "encourage the doctrine of universal liberty, equal rights and full justice to all men" and to "combat the powers of bigotry and darkness wherever originating and whatever the target." Apparently, the JWV feels it can even encourage bigotry and the denial of equal rights and justice to gay men and lesbians.

The JWV needs to hear from those who disagree with its policy, especially gay and lesbian Jewish veterans. Write their National Headquarters at 1811 R Street, NW, Washington, DC 20009, and send a copy of your letter to Rabbi Kleinbaum c/o CBST.



RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

*Shimon  
He is a cat  
He loves you and  
He loves you with  
all his heart*

September 30, 1992  
3 Tishri 5752

Mr. Howard Metzger  
Associate Editor  
Jewish War Veterans of the USA  
1811 R Street, N.W.  
Washington, DC 20009

Dear Mr. Metzger:

I have your letter of September 24th and I read the resolution in the booklet attached which states JWV's official policy supporting the ban on homosexuals serving in the United States armed forces.

Quite frankly, I am appalled that such an antediluvian attitude still persists within a group that calls itself Jewish. We, who were beaten in the streets of Berlin cannot turn our backs to the plague of gay-bashing. We, who were Marannos in Madrid, who clung to the closets of assimilation and conversion in order to live without molestation, we cannot reject the demand for gay and lesbian visibility.

If the national statistics on the subject apply to Jews as well (and there is no reason to think otherwise) there are approximately 400,000 gays and lesbians within the Jewish community and it is high time that the Jewish War Veterans recognize that they are part of our family. They are our sons, our sisters, our neighbors, our fellow Jews - - and your policy reads them out.

Lest you think that these are the comments of an otherworldly rabbi, you ought to know that before ordination, I spent four years in the United States

Army, was a volunteer in the Ski Troops, fought in three campaigns, was wounded in action, and I have a bronze star for bravery. And I can tell you that the only moral problems we ever encountered were from our heterosexual comrades in arms.

I hope that someone in your organization will have the moral courage to revise your stance. It is unbecoming an organization which calls itself Jewish.

Sincerely,

Alexander M. Schindler

*Homosex*

✓  
✓

October 2, 1992  
5 Tishri 5753

Russell Pearce  
Associate Professor  
School of Law  
Fordham University  
140 West 62nd Street  
New York, NY 10023-7845

Dear Russell:

Thank you for your gracious expression of appreciation for my efforts in behalf of the rights of gays and lesbians. I appreciate your thoughtfulness in taking the time to write.

I am pleased to enclose herewith a copy of my address at Beth Simchat Torah on the occasion of Sharon's installation.

With best wishes for a sweet New Year, I am

Sincerely,

Alexander M. Schindler

# FORDHAM

University

School of Law

140 West 62nd Street, Lincoln Center, New York, NY 10023-7485

## Faculty

September 30, 1992

Rabbi Alexander Schindler  
President  
Union of American Hebrew Congregations  
838 Fifth Ave.  
NY, NY 10021-7064

Dear Rabbi Schindler:

I am writing to ask for a copy of the sermon you gave at Rabbi Sharon Kleinbaum's installation at Congregation Beth Simchat Torah, and, if you have it, a citation for your quote from Rabbi Leo Baeck. I plan to use the quote from Rabbi Baeck or an alternative quote from your sermon in a comment I am writing on being a Jewish lawyer.

Your sermon was one of the most thoughtful and moving I have ever heard. As a Jew (and as a member of the Social Action Commission of Reform Judaism), I am deeply grateful for the leadership you displayed through your prophetic words at Sharon's installation.

Shana Tova.

Sincerely yours,

A handwritten signature in dark ink, appearing to read "Russell Pearce", written in a cursive style.

Russell Pearce  
Associate Professor



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

September 30, 1992  
3 Tishri 5752

Mr. Howard Metzger  
Associate Editor  
Jewish War Veterans of the USA  
1811 R Street, N.W.  
Washington, DC 20009

Dear Mr. Metzger:

I have your letter of September 24th and I read the resolution in the booklet attached which states JWV's official policy supporting the ban on homosexuals serving in the United States armed forces.

Quite frankly, I am appalled that such an antediluvian attitude still persists within a group that calls itself Jewish. We, who were beaten in the streets of Berlin cannot turn our backs to the plague of gay-bashing. We, who were Marannos in Madrid, who clung to the closets of assimilation and conversion in order to live without molestation, we cannot reject the demand for gay and lesbian visibility.

If the national statistics on the subject apply to Jews as well (and there is no reason to think otherwise) there are approximately 400,000 gays and lesbians within the Jewish community and it is high time that the Jewish War Veterans recognize that they are part of our family. They are our sons, our sisters, our neighbors, our fellow Jews - - and your policy reads them out.

Lest you think that these are the comments of an otherworldly rabbi, you ought to know that before ordination, I spent four years in the United States

CC: RABBI



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

October 21, 1992  
24 Tishri 5753

*Hammer*

Warren S. Dolny  
National Commander  
Jewish War Veterans of the USA, Inc.  
1811 R. Street, N.W.  
Washington, DC 20009

Dear Mr. Dolny:

Just a line to note that your letter of October 14, 1992 reached our office after Rabbi Schindler's departure for meetings of the Jewish Agency in Israel. This correspondence will, of course, be held for his return from Israel.

With kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to the President

*No further*

*cc Ref*



# JEWISH WAR VETERANS OF THE UNITED STATES OF AMERICA, INC.

---

*Chartered by an Act of Congress*

*Office of the  
National Commander  
Warren S. Dolny*

October 14, 1992

Rabbi Alexander Schindler, President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021-7064

Dear Rabbi Schindler,

I am in receipt of your letter of September 30, 1992 regarding JWV's opposition to homosexuals serving in the United States military.

Although many Jewish organizations support your position, being Jewish does not require conformity to the ideals of one particular group. I doubt that you would find such conformity on this position from every Jewish organization. I can probably say with some certainty that the Orthodox Jewish organizations, who for the most part, do not consider groups such as the one you represent as being part of the Jewish world, would join with JWV in opposing homosexual participation in the military.

Furthermore, you stated that you are a veteran of the U.S. Army, yet you are not a member of the Jewish War Veterans. I cordially invite you to become a member, and I have enclosed an application. By becoming a member of JWV, you have the opportunity to make your voice heard on subjects in which you believe. You can attend our convention, and influence the policies of JWV, both as a Jew and a veteran.

The National Resolutions Committee was overwhelmingly in support of this position, and the resolution passed on the convention floor by a wide margin. As JWV is a democratic organization, in which our members determine its direction, the majority position was enacted as official policy of JWV.





# JEWISH WAR VETERANS OF THE UNITED STATES OF AMERICA, INC.

---

*Chartered by an Act of Congress*

*Office of the  
National Commander  
Warren S. Dolny*

Rabbi Alexander Schindler  
page 2

If you look through the remainder of our resolutions, I think you will find many positions which JWV and UAHC are in agreement. The beauty of the American Jewish community is our ability to disagree, yet remain a strong, united presence against those who wish to defeat us. Conflicts within our community must be expected, and should not be seen as signs of a failure of moral courage or societal decay.

Sincerely,

Warren S. Dolny  
National Commander

enclosures

cc: Jane Cohen Smith, Critical Issues Chair, UAHC  
Col. Herb Rosenbleeth, JWV National Executive Director  
Howard Metzger, JWV Associate Editor

# JWW

**Jewish  
War  
Veterans  
of  
The  
United  
States  
of  
America**

Entering  
Our 10th  
Decade of  
Service

**Why  
Yet Another  
Jewish  
Organization?**

**Why  
Should I  
Bother  
To Join?**

**If I Join  
What's In It  
for Me?**

**What About  
Israel?**

**Does Your  
Organization  
Project A  
Contemporary  
Image?**

**How  
Do You  
Fight Anti-  
Semitism?**

---

## THE ANSWERS

### To some frequently asked questions

**Why yet another Jewish organization?**

We're not just another Jewish organization. We are the nation's *oldest, active* veterans organization, and we're proud of it. We got started over 90 years ago (founded in 1896) when a group of 78 Jewish Civil War veterans

united to fight anti-semitism and to show the country just how much we had contributed to America's military history. We still do the same kind of important work today.

Chartered by an Act of Congress, JWV is unique in the Jewish community because we can lobby without affecting our tax exempt status as a veterans organization.

**Where are you located?**

Although we are headquartered in Washington, D.C., with ready access to all branches of government, we have over 600 Posts spread out across the nation, where members are eager to offer advice, help, and a hand of friendship.

In the Capital, we work closely with this nation's lawmakers supporting veteran's entitlements; national defense; education for the handicapped; America's security interests around the world; and domestic issues such as separation of Church and State and Civil Rights.

**Why should I bother to join?**

As a thinking person, you know that numbers are a powerful and persuasive weapon. As effective as we are at 100,000, we can be doubly so at a membership level of 200,000.

There are still many Americans who feel that Jews are guests in this country. As a veteran and a member of the Jewish War Veterans, you are living proof of our first-class citizenship.

**If I join what's in it for me?**

The Jewish War Veterans lobbies for veteran's entitlements. We maintain service offices across the country that see to the needs of all veterans, regardless of race, color, or creed.

As a member of the JWV, you may enlist in our exclusive insurance program, as well as avail yourself of special travel rates through our travel program.

Jewish War Veterans are busy, in communities throughout America, seeing to it that their fellow veterans are being cared for. Our volunteers go into VA Hospitals and give of their time and their caring, along with donations of tangibles.

**Do I have to be an active volunteer?**

As you know, you can never have too many volunteers. However, if you're too busy to be an active participant, we still want your membership because, by joining, you give us your moral support.

---

## Does your organization project a contemporary image?

Maybe other organizations don't, but we do. Our membership includes Vietnam veterans as well as currently active in-service members.

In fact, we even offer them free membership.

We also involve ourselves in the lives of the very young, and support Jewish Boy Scouts and Eagle Scouts. We raise funds and distribute scholarship monies to worthy high school graduates. Many of our members lecture on Jewish military history to community groups.

## How do you fight anti-semitism?

We work closely with the Office of Special Investigations in efforts to prosecute Nazi war criminals living in the USA. We openly confront the activities of the Ku Klux Klan, the American Nazi Party, and the East European Emigre groups.

We are founding members of the National Conference of Soviet Jewry and have an on-going program, "Project Yachad," in which we work for the emigration of Refuseniks, many of whom are WWII veterans.

## What about Israel?

We are proud to have always been in the forefront of the struggle for the State of Israel. Pressing for the establishment of a State from 1942 on, the Jewish War Veterans marched on Washington in 1946 and, on April 4,

1948, rallied a march down New York's 5th Ave., which included 50,000 war veterans. It was the largest pro-Zionist demonstration in history.

Today, the Jewish War Veterans continues its close ties with the Jewish state. We are working constantly with the Jewish National Fund and have planted forests and financed a recreation center in the name of the Jewish War Veterans. Currently we are donating monies for a new forest for which we have already raised more than \$50,000.

- We built the Israeli Soldier's R&R Home in Beersheba.
- We lobby Congress on Israel's behalf and work to educate other veterans' groups, eliciting their support on issues relating to Israel.

## How do you preserve our history as Jews in America?

We have established the JWV, USA National Memorial, Inc., chartered by an Act of Congress in 1958. We are building a Museum, Archives, and Research Library dedicated to portraying our history—from our Found-

ing Fathers up to the present day—when our comrades serve in every branch of the Armed Services and even reach to the limits of outer space.

The Museum, and its Archives, holds more than one million pieces of documentation and memorabilia. We actively solicit membership in the NMI—which is available to all—Jews & non-Jews, military, non-military, vet & non-vet.

For membership information, write  
1811 R St., N.W., Washington, D.C.

THIS ALL SOUNDS TERRIBLY FASCINATING. BUT WHAT IF I DON'T FULFILL THE "VETERAN" REQUIREMENT FOR MEMBERSHIP? IS THERE ANY OTHER WAY I CAN GET INVOLVED?

Absolutely. We offer patron status to all those who subscribe to, pursue, or reflect the purposes, policies, and aims of the JWV. We are always happy to welcome ALL supporters.

## JWV 1896 to the Present

In the 1890's, a generation after the close of the Civil War, a war in which there were at least six Jewish Medal of Honor recipients, aspersions were cast on Jewish patriotism in general, and on Jewish service in the military, in particular. Amongst those slurs was a letter published in the *North American Review* of December 1891. The writer, a Civil War Veteran, noted:

*"I have served in the field about 18 months. . . but I cannot remember meeting one Jew in uniform or hearing of any Jewish soldier. . ."*

Patently untrue, and proven to be so by the service of upwards of between 8–10% of the Jewish population and by the very lives of those Jewish Veterans who had survived the bloody battles of that war, 78 Jewish men who had served gathered together, on March 15, 1896, for the first meeting of the Hebrew Union Veterans. At the opening meeting, the 78 men pledged to maintain their true allegiance to the United States of America; to combat the powers of bigotry wherever originating and whatever their target; to uphold the fair name of the Jew and fight his battles wherever unjustly assailed; to assist such comrades and their families as might stand in need of help, encouragement or protection; to gather and preserve the records of patriotic service performed by men of Jewish faith; and to honor the memories and shield from neglect the graves of the Jewish heroic dead.

Eighty-nine years after that first meeting, during the controversy surrounding President Reagan's visit to Bitburg Cemetery in Germany, on May 5, 1985, the Jewish War Veterans headquarters received a call from a teacher who wanted to know why the Jewish War Veterans were so vocal in their protest against the visit. "After all," she said, "Jews never served in America's armed forces."

There are always people who don't want to be confused with facts. Those facts, however, speak for themselves. Jews have been woven into the fabric

that we call America from the earliest history of this country, beginning with Columbus' voyage; from Asser Levy, often referred to as "the first fighting Jew in the New World," to the young Jewish men and women who serve in today's military.

From our inception in 1896, Jewish War Veterans have also been activists in defense of human rights through the decades.

In the early years of this century, when pogroms against the Jews of Russia reached a peak, Jewish veterans of the Civil War and the Spanish-American war stirred up public opinion against Russia's murderous actions. Diplomatic pressure from the U.S. followed, and the pogroms came to an end.

- At the close of W.W.I., the Jewish War Veterans actively campaigned against racial slurs and anti-semitism and concerned itself with the general well-being of veterans the world over.
- In 1933, JWV was the first Jewish organization to adopt a boycott of German goods, and JWV's lead was followed by others.
- In 1944, JWV effectively campaigned for the G.I. Bill.
- In 1951, during the Korean War, the Jewish War Veterans undertook the obligation of being a prime factor in assuring adequate blood supply for servicemen and civilian population, achieving a 100% record of Post cooperation across the nation.
- In August, 1963, JWV was the only national veterans organization to join in the Rev. Martin Luther King, Jr.'s historic March on Washington.
- In the 70's, JWV established a program for volunteers in Vietnam Veteran Outreach Centers.
- In 1985, the JWV spearheaded a drive, in response to President Reagan's visit to Bitburg, to have Allied Veterans Councils hold memorial ceremonies honoring American war dead who gave their lives to fight fascism.

The JWV of the USA continues its proud record as the Patriotic Voice of America Jewry. We bear witness to the ongoing participation of Americans of Jewish faith in the defense of this country's principles and freedom.

This is a permanent record  
—Type or print in ink.

## APPLICATION FOR MEMBERSHIP

Record all data in post records  
before mailing.

### in JEWISH WAR VETERANS OF THE UNITED STATES OF AMERICA

The Patriotic Voice of American Jewry

Name \_\_\_\_\_  
Last First Middle

Home Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Res. Phone \_\_\_\_\_

*I hereby apply for membership in the Jewish War Veterans of the United States of America. I certify that I am a citizen of the United States and of Jewish Faith, that my Service was honorable, that I have never subsequently been discharged from Military or Naval service under dishonorable conditions and that I am not a member of any Fascist, Nazi or Communist organization.*

Signature of Applicant \_\_\_\_\_

Date \_\_\_\_\_

Post Name \_\_\_\_\_ Post No. \_\_\_\_\_

(IMPORTANT - Be sure to complete all information on reverse side.)

#### FOR POST USE

We have examined the within applicant's qualifications  
and certify that he is eligible for membership.

SPONSORS 1. \_\_\_\_\_

2. \_\_\_\_\_

Rec'd by QM (Date) \_\_\_\_\_

**ANNUAL DUES** vary from Post to Post. Please check  
amount with your local Post Commander or with National  
Headquarters.

Membership-at-large is available for ~~\$25.00~~ **\$35.00** annually.  
Send your check and application to Headquarters.

Life membership is \$200.00. For more detailed information,  
write to:

**Jewish War Veterans of the U.S.A.**  
**1811 R Street, N.W.**  
**Washington, D.C. 20009**

"Every Member Get A Member"



**Jewish War Veterans  
of The United States of America**  
1811 R Street, N.W.  
Washington, D.C. 20009

Enlist your friends and associates in the oldest active  
veterans organization in the United States.

If you do not receive your membership card within one  
month please notify:

**JEWISH WAR VETERANS OF THE U.S.A.**  
National Headquarters  
1811 R Street N.W.  
Washington, D.C. 20009

FOR POST USE

Date of Birth \_\_\_\_\_ Place of Birth \_\_\_\_\_ Social Sec. No. \_\_\_\_\_  
Age \_\_\_\_\_ Occupation \_\_\_\_\_ Marital Status \_\_\_\_\_ Blood Type \_\_\_\_\_  
Name of Nearest Relative \_\_\_\_\_ Relationship \_\_\_\_\_  
Address \_\_\_\_\_  
Date of Enlistment \_\_\_\_\_ Date of Discharge \_\_\_\_\_  
Arm of Service (check one) Army \_\_\_\_\_ Navy \_\_\_\_\_ Marines \_\_\_\_\_ Air Force \_\_\_\_\_ Coast Guard \_\_\_\_\_  
Rank \_\_\_\_\_ Serial No. \_\_\_\_\_ VA Claim No. \_\_\_\_\_  
Unit Designation \_\_\_\_\_  
(State Company, Regiment, Division, Ship, Station, etc.)  
Decorations or Medals \_\_\_\_\_  
Were you ever a member of JWV? \_\_\_\_\_ Number of Post \_\_\_\_\_  
Post Name \_\_\_\_\_





RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

October 28, 1992  
1 Cheshvan 5753

Rabbi Emanuel Rose  
Temple Beth Israel  
1931 NW Flanders Street  
Portland, OR 97209

Dear Manny:

In 1977, the Union of American Hebrew Congregations, with a membership of more than 850 congregations throughout North America, adopted a resolution opposing discrimination against homosexuals, and committed itself to support and defend their civil and human rights. In subsequent resolutions, the UAHC has called upon Congress to enact legislation eliminating discrimination against gays and lesbians in the armed forces, and has called upon all Americans to make hiring decisions without regard to sexual orientation.

The UAHC has also affirmed its belief that private sexual acts between consenting adults are not the proper province of government or its agencies.

We Jews have long suffered from intolerance and ignorant hatred; we know all too well the pain of exclusion and discrimination. For that reason, I am especially grieved by the discrimination to which gay men and lesbians are being subjected in Oregon, and by the attempt -- through Ballot Measure 9 -- to enshrine this discrimination into law. This effort to legislate intolerance makes a mockery of the democratic process.

Ballot Measure 9 has received a great deal of national and international attention. I therefore feel it important to share with you -- and through you, with the citizens of Oregon -- the position of our movement on discrimination against gays, and my strong opposition to Ballot Measure 9.

Rabbi Emanuel Rose  
October 28, 1992  
Page 2

The residents of Oregon have a reputation in our nation for fairness and decency. I am confident that they will enhance this reputation by rejecting Ballot Measure 9 in the Tuesday election.

Sincerely,



Alexander M. Schindler





## APPOINTMENTS

**NEW YORK (JTA)** -- Mark Levin, acting executive director of the National Conference on Soviet Jewry since July 1 and a member of the organization's professional staff since 1980, has been appointed NCSJ's executive director.

**DETROIT (JTA)** -- Attorney David Page was elected president of the Jewish Federation of Metropolitan Detroit at its 66th annual meeting. Outgoing President Mark Schlusel will become chairman of the executive committee.

## HONORS

**NEW YORK (JTA)** -- Rabbi Haskel Lookstein, past president of the New York Board of Rabbis, principal of the Ramaz School and religious leader of Congregation Kehilath Jeshurun in New York, was voted the Board of Rabbis' Maria and Joel Finkle Rabbi of the Year. The award recognizes the rabbi who exemplifies the highest ideals of the rabbinate, serves a congregation in exemplary fashion and reaches out to the broad community.

## POLL FINDS HALF OF NEW YORKERS SEE JEWS AS WIELDING TOO MUCH INFLUENCE

By Debra Nussbaum Cohen

**NEW YORK (JTA)** -- Nearly half of New Yorkers believe Jews wield too much influence in city life and politics, according to a recent survey commissioned by the American Jewish Committee.

Forty-seven percent said Jews possess too much influence, a figure more than twice the percentage of the next group, Italians, at 20 percent.

Precisely one-third of the respondents said that Jews have the right amount of influence, and six percent said they have too little.

The perception of undue influence is most prevalent among Hispanics and blacks. Almost two-thirds of Hispanics (66 percent) and nearly as many blacks (63 percent) agreed that Jews have too much influence, according to the poll.

A minority of the Jews surveyed said their own community had either too much influence or too little. A 61 percent majority said it was about right.

The Roper Organization randomly called 1,057 adult New Yorkers between July 27 and Aug. 10, in all of the city's boroughs.

A majority of the 137 Jews who responded reported that anti-Semitism in the city was a problem.

More than half of the Jewish respondents (54 percent) said it is "somewhat of a problem," and 37 percent said it is a "very serious problem."

Just eight percent of Jewish respondents said that anti-Semitism is "not a problem at all."

And 58 percent of Jewish respondents said that anti-Semitism in the city has increased over time, while 36 percent said that it has stayed about the same.

What is true in New York may not be true in other cities, according to David Singer, director of research and publications at the American Jewish Committee.

The high level of suspicion of Jewish influence expressed in the poll, for example, markedly

contrasts with the findings of a 1990 nationwide survey by the National Opinion Research Center. The poll found that 21 percent of Americans nationwide think that Jews are too powerful.

But the possible uniqueness of New York doesn't mitigate the importance of the findings, Singer said.

With 1,049,000 Jews, New York has the largest Jewish population of any city in the world, he pointed out, and 18 percent of the American Jewish population.

"To the degree that there is a center of Jewish life in the U.S., it's the institutional center," said Singer.

He called the perceptions of Jewish influence "troubling."

"Given the right kind of conditions and leadership, these attitudes can be mobilized," he said. "That's why attitudes need to be monitored. It gives you a sense of the potential."

## CJF GENERAL ASSEMBLY TO FOCUS ON STRENGTHENING JEWISH IDENTITY

**NEW YORK (JTA)** -- The 61st annual General Assembly of the Council of Jewish Federations will devote special attention and a full day of programming to the issue of strengthening Jewish identity and continuity.

The largest annual gathering of Jewish lay leaders and professionals in the world, to be held Nov. 10-15, is the first ever to be hosted in New York City. At least 3,500 participants from the United States, Canada, Israel and other Jewish communities worldwide are expected to attend.

Thursday, Nov. 12 will be dedicated to the federations' response to the 1990 CJF National Jewish Population Survey, which was released last year, and to how the federation system is preparing for positive and creative actions in the coming years.

"A full day on a single theme is very rare for a General Assembly, where such a wide range of critical concerns must be considered," said CJF President Charles Goodman.

"But Jewish identity and continuity is an issue of such magnitude for the future of the North American Jewish community that it was clearly necessary to allocate an entire day of programming to provide an opportunity for a variety of approaches and for wide-ranging discussions."

The Thursday morning plenary, "Building Renewed Jewish Communities and New Jewish Meaning: An Historic Challenge for the Federation Movement," will feature speeches by Shoshana Cardin, past president of CJF and current chairman of the Conference of Presidents of Major American Jewish Organizations, and Professor Arnold Eisen of Stanford University. It will be followed by small groups and study sessions.

These sessions will be the "most innovative part of the day," according to Carl Sheingold, CJF assistant executive vice president and program coordinator. Sessions will be led by "an extraordinary range of teachers, including many from New York's remarkable wealth of rabbis and scholars," he said.

"Participants will engage in direct dialogue on the issues of Jewish continuity and identity combined with learning."

"Thus the day will not only provide opportunities to hear thoughtful and provocative presentations, but also to confront the most interesting and difficult aspects of the challenge in an informal setting of learning and conversation."

Afternoon programming will include major forums on such topics as Jewish identity, the Jewish community, financial resource development, North American society and Israel-Diaspora relations. A series of 18 workshops will follow, addressing issues such as Jewish education, resettlement and acculturation, and building Jewish identity in Sunbelt and growth communities.

The final event of the day will be another convention highlight: a tribute to Israel's retiring President Chaim Herzog at the international plenary in Radio City Music Hall. Herzog's address will be preceded by a video on his career specially prepared for the occasion by CJF.

"We anticipate that President Herzog will galvanize the audience exactly as he did two years ago (at the G.A.) in San Francisco," said CJF Executive Vice President Martin Kraar.

"It will be a stirring end to a stimulating day. By starting with Jewish identity and finishing with Israel, we will be emphasizing how the strength of our local communities is vital for

Israel and how the strength of Israel is vital for our local communities."

The New York location will offer G.A. participants many benefits, including tours of Ellis Island, the Lower East Side, local synagogues, art galleries and community agencies. Freddie Roman will be performing excerpts from his current Broadway show, "Catskills on Broadway," at the international plenary in Radio City.

"The unparalleled resources of New York's Jewish community, including its extraordinary collection of rabbis and scholars, will be fully available to and utilized by this General Assembly," said Goodman.

"At long last, New York is going to have the opportunity to show the entire continent of North America what it has to offer to the Jewish community," declared Peggy Tishman, chair of the UJA-Federation of New York G.A. steering committee.

Other notable events at the G.A. include a lecture entitled "Blacks and Jews: Conflict and Coalescence," to be delivered by Cornell West of Princeton University on Nov. 11. The program also highlights a post-election analysis and forums on topics such as Jews in distress, AIDS and refugee resettlement funding.

#### 50 YEARS AGO IN JTA DISPATCHES: Oct. 22-28, 1942

##### NAZI GENERAL ORDERS MINSK JEWS TO BUILD GHETTO WALLS WITH THEIR OWN MATERIAL

KUIBYSHEV, Oct. 22 (JTA) -- The ancient barbaric methods of the Pharaoh who forced the Jews in Egypt to build cities without supplying them with straw for bricks was emulated by the Nazis in Minsk who ordered the Jews there to build ghetto walls without supplying them with materials. Russian guerrillas returning from Minsk, where they operated in the rear of the German armies, reported here.

##### NAZIS COMPELLED TO STOP DEPORTING GREEK JEWS: FORCED LABOR FOR JEWS IN HUNGARY

ZURICH, Oct. 23 (JTA) -- The German military command in occupied Greece is reported today to have been compelled to cancel an order for the deportation to Nazi-held eastern territory of all Jews of Salonika between 17 and 45 years of age. The cancellation of the order was due to the strong opposition displayed by the Greek Orthodox Church. Leaders of the church called upon the Greek population to openly resist any Nazi attempt to deport Jews from Greece.

##### DUTCH JEWS IN LABOR CAMPS FORCED TO USE CUPPED HANDS AS PLATES

STOCKHOLM, Oct. 23 (JTA) -- Dutch Jews confined in labor camps by the Nazi occupational authorities are forced to use their cupped hands to carry their meals from the camp kitchen, since authorities refuse to provide any eating utensils, according to a report reaching here today from Amsterdam.

##### ONLY 500 JEWS LEFT IN BESSARABIA: JEWS IN CZERNOVITZ FORBIDDEN TO PRAY

ISTANBUL, Oct. 25 (JTA) -- A reliable survey of the position of the Jews in Rumania reaching here today reveals that only 500 Jews remain in Bessarabia where the Jewish population numbered more than 200,000 last year. In Bukovina, where more than 100,000 Jews lived, there are about 15,000 left, all of them concentrated in the city of Czernovitz.

##### NAZIS APPEAL TO ARABS FOR AID AS THEIR LINE ON THE EGYPTIAN FRONT CRACKS

CAIRO, Oct. 26 (JTA) -- With the Axis line in Egypt cracking, the German radio station in Zessen today broadcast an appeal in Arabic asking the Arabs of Egypt, Syria and Palestine to come to the aid of the Axis powers "who intend to protect them from Jewish domination."

"Germany considers the Arabs to be a superior race," the Nazi broadcast said. "The political struggle of the Arabs for the liberation of Palestine from Jewish hands entitles the Arabs to a special place in Germany's new order."

##### QUISLING ORDERS CONFISCATION OF PROPERTY OF ALL JEWS IN NORWAY

STOCKHOLM, Oct. 27 (JTA) -- A decree confiscating all Jewish property in Norway was promulgated yesterday by Vidkun Quisling, premier of the pro-Nazi Norwegian government, it was reported here today. The measure is considered to be prelude to the deportation of all 1,600 Jews in Norway to occupied Russian territory. Half of the Jewish population in Norway is already imprisoned or interned.

##### ABOUT TWO MILLION JEWS ALREADY EXTERMINATED BY NAZIS. BRITISH PAPER REPORTS

LONDON, Oct. 27 (JTA) -- Estimating that "almost two million Jews have already been destroyed in Nazi-occupied Europe, excluding those massacred in the parts of occupied Russia," the Manchester Guardian, one of Britain's leading newspapers, in an editorial today draws the attention of the United Nations to the process of Jewish extermination conducted by the Nazis.



## JEWISH GROUPS IN OREGON OPPOSE ANTI-GAY MEASURE

By Paul Haist

The Jewish Review

PORTLAND, Ore. (JTA) -- Nearly two dozen Jewish congregations and community organizations across Oregon have joined together to oppose an amendment to the state constitution that would require all governments to discourage homosexuality.

Representatives of Jewish groups condemned Measure 9, which is on the ballot on Nov 3, asserting it would create "a community climate conducive to attacks on minorities of all types."

The group pointed out that the Holocaust "began with laws exactly like Ballot Measure 9. Those laws first declared groups of people to be sub-human, then legalized and finally mandated discrimination against them."

Measure 9 is "the start of hatred and persecution that must stop now," the group said.

Measure 9 would amend the state constitution to require that all governments discourage homosexuality and other listed behaviors, and not facilitate or recognize them.

The Oregon Citizens Alliance, which sponsored the initiative that led to its placement on the ballot, meanwhile, paid for a trip to the state by Yehuda Levin, an Orthodox rabbi from New York.

Levin said he came to Oregon last month to "clean up the mess" made by the local Jewish community in opposing the amendment.

Levin, who follows the traditional view that homosexuality is an abomination prohibited in the Torah, told reporters: "I came to Oregon to set the record straight, because of the near unanimity of the Jewish community in actively promoting the agenda of the militant homosexual network."

Levin, who has long actively opposed gay rights legislation and supported "family issues," said he was representing the Rabbinical Alliance of America, which is composed of 200 to 400 rabbis.

### Board Of Rabbis Strongly Opposed

Levin, an associate rabbi of Temple Beth Isaac in Brooklyn, added that he was authorized by the Union of Orthodox Rabbis to distribute letters from the group's leadership clarifying the traditional Jewish view on homosexuality.

Levin called the joint public denunciation of Measure 9 by the Oregon Jewish groups "shameful," and said that likening the measure to certain laws in Nazi Germany was the act of "ignorant people."

He compared opposition to Measure 9 to arbitrarily changing the commandment prohibiting adultery on the grounds that a large percentage of married people have extramarital experiences today. He said that contemporary circumstances, whatever they may be, cannot justify the changes. Man, he said, cannot change God's word.

Levin said he had spoken with Yonah Geller, a local rabbi, and another local rabbi before coming to Oregon. He characterized his conversation with Geller as unsatisfying.

Geller, who leads the traditional congregation of Shaarie Torah, was quoted as opposing Measure 9 for violating civil liberties.

The Oregon Board of Rabbis has declared strong opposition to Measure 9.

The board's president, Rabbi Joey Wolf, said, "The OCA is trying to muddy the waters by

obscuring the truth that Measure 9 is discriminatory and seeks to marginalize a segment of our population. When people are dehumanized, it is only natural that they will be deprived of their dignity and rights."

Charles Schiffman, executive vice president of the Jewish Federation of Portland, pointed out that "a religiously based opposition to homosexuality as a lifestyle does not imply support for or approval of the kind of regulation called for in Measure 9. The Torah says that 'thou shall love thy neighbor as thyself.'"

Therefore, he said, "even though the Torah may say that homosexuality is an abomination and not an authentic Jewish lifestyle -- if we believe in the Torah, it does not follow that part of our job on Earth is to hunt down and persecute those who practice this lifestyle."

Wolf said Levin was an outsider unfamiliar with and "unanswerable to the ethos" of this area.

Levin said there was no geographical limitation to his ordination and that he has an obligation as a Jew to act.

"I don't want to go to Hell because I didn't set the record straight," he said.

Levin argued that "a moral wrong cannot be the basis of a civil right."

### AJWS RAISING FUNDS FOR SOMALIA, BOSNIA

NEW YORK (JTA) -- The American Jewish World Service, an international development and relief organization, has announced a special appeal to American Jews for funds to assist in relief efforts in Somalia and Bosnia.

"The disasters in Somalia and Bosnia are occurring in perhaps the most complex and chaotic political context in which we have ever worked," said AJWS Executive Director Andrew Griffel. "We need to have the emergency assistance lined up and be ready to act immediately."

The funds collected by AJWS will make possible the provision of emergency medical and health services and their delivery to where they are needed most in Somalia and Bosnia.

Elie Wiesel, nobel laureate and AJWS board member, said, "In recent years I have rarely been as moved to anger as when I watched the tragic events in Bosnia and Somalia. The horrors that are beginning to come to light cannot be ignored by the American Jewish community."

"Emergency supplies of food and medicine are desperately needed and must be delivered as soon as humanly possible. We must raise a concerted voice to stop the killing, the starving and the ethnic cleansing. Otherwise, the most vital lessons of our recent history will have gone unheard," Wiesel said.

The projects with which AJWS works in Somalia differ from those which Israeli philanthropist Abie Nathan is working on and for which the Jewish community has appealed.

AJWS is a member of Interaction, a 140-group coalition of international humanitarian organizations. Griffel said that AJWS had "many months ago already made a commitment to work through Interaction."

Griffel described AJWS as "a bridge between the international development community and the American Jewish community."

For more information or to make a donation, contact American Jewish World Service, 15 West 26th St., New York, N.Y. 10010, or call (212) 683-1161.

## SEMINARY FOR DEAF JEWS OPENS ITS DOORS IN SKOKIE

By Lainie Blum-Cogan

NEW YORK (JTA) -- The opening of the Hebrew Seminary of the Deaf earlier this month in Skokie, Ill., represents the beginning of the end of the Jewish community's long silence over its deaf and hearing-impaired members.

The seminary will be the world's first "deaf-friendly" facility for advanced Jewish studies, according to Allen Meyer, co-chairman of the seminary's public relations committee.

"The truth is that organized Judaism has been sadly lacking in the accommodation of the deaf. Yet all major cities have deaf Jews who deserve to lay claim to their heritage and have accessibility to their faith on an equal basis with hearing Jews," said Meyer.

Under director Rabbi Douglas Goldhamer, the seminary offers Jewish deaf men and women advanced studies in Jewish disciplines. Goldhamer is the founder of Skokie's Congregation Bene Shalom, Hebrew Association of the Deaf. It is housed at the synagogue, although there is no direct affiliation.

"Our purpose is to educate the Jewish deaf so that they can go out to the various Jewish deaf communities in the country and world and serve as educators in these communities," Goldhamer explained.

"Also, it gives the opportunity for Jewish deaf to serve as educators in hearing communities."

The seminary also welcomes hearing students who want to teach the Jewish deaf.

Founded 20 years ago, Bene Shalom is one of the country's few integrated congregations of deaf and hearing people.

### Seminaries 'Didn't Want To Do It'

According to Goldhamer, the seminary is a "natural" outgrowth of the synagogue. "Right now, Jewish institutions of higher learning do not have facilities and interpreters to train Jewish deaf. Our facilities do," he said.

"We're a deaf synagogue with a ready-made deaf community. We have classes and services for deaf people. We have a setting in which deaf students can intern with a deaf community right here."

Goldhamer originally approached the established institutions of Jewish higher learning to discuss the accommodation of deaf students in their programs.

"Frankly, they didn't want to do it," he said.

"Ideally, it would be wonderful if existing institutions could do it, but they couldn't because of finances. It is too expensive to hire interpreters."

Meyer added, "Building wheelchair ramps is a one-shot deal, but the accommodation of the deaf" is an ongoing commitment.

Goldhamer explained that because the deaf congregation is well established in Skokie, he has been able to find adequate resources for the seminary, as well as volunteers to teach and interpret the classes.

A grant from the Nathan Cummings Foundation and individual donations got the school off the ground.

The Reconstructionist Rabbinical College in Philadelphia agreed to an arrangement, with the seminary for the deaf offering a two-year aca-

demic program similar to RRC's mechina program, which prepares pre-rabbinical students for the college's entrance exams.

RRC has committed itself to making its rabbinical program deaf-friendly at the point when the new seminary produces students who can pass the rabbinical school's entrance exams, according to Meyer.

### RRC Was 'The Most Enthusiastic'

Though the arrangements have not been finalized, Goldhamer said that he has been in contact with RRC administrators about establishing signing for the deaf there.

"Those details need to be worked out," he said. "The commitment we have is that we are going to use the curriculum from their mechina to prepare our students to enter RRC."

In his contacts with Jewish seminaries, Goldhamer found RRC to be the "most enthusiastic. RRC was the most flexible and interested. RRC appeared to be the most liberal, and the most enthusiastic about having deaf students."

"The whole nature of RRC seemed very creative, which would be very important in having deaf students preparing for the rabbinate," he said.

"It's a very exciting program and a real mitzvah," said Arthur Green, RRC president.

"The deaf community is a Jewish population that has too often been neglected. We're glad Rabbi Goldhamer has this commitment, and we hope to have qualified rabbis who can serve that community."

However, ordination is not Goldhamer's main goal for the new seminary.

"Our main goal is to advance the education of the Jewish deaf in the different fields of Jewish study. If the student excels and wants to pursue (rabbinic) ordination, he or she will be encouraged to do so," he explained.

The new seminary's curriculum includes rabbinic literature, Hebrew Bible, liturgy, modern Hebrew, Jewish history and Jewish philosophy and theology. The school does not offer an academic degree program.

The faculty will include eight local rabbis, most of whom are affiliated with the Conservative movement. Goldhamer himself was ordained by Hebrew Union College, the Reform movement's seminary.

All faculty members will volunteer to teach one morning a week. Other than Goldhamer, the rabbis have no special training for teaching the deaf.

### 'Deaf Community Deserves Rabbis'

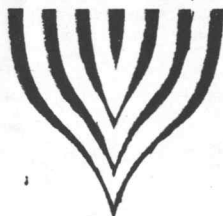
Earlier this month, it welcomed its first student, who is a hearing son of deaf parents and a longtime member of Congregation Bene Shalom. Joining the class later in the year will be two students from Israel and one from Paris.

Arrangements were being made for housing in local apartments, dormitory rooms at a local college and the homes of local deaf families.

Students will be charged tuition for the program, and financial aid will be available.

"We certainly don't want to make tuition something that hangs over anybody's head," Meyer commented.

Asked about jobs for its graduates, Meyer explained, "Mainstream deaf Jewish America has a great need for rabbis. The deaf community deserves rabbis. And the hearing community deserves to know about deafness."



איחוד  
הקהילות  
העבריות  
באמריקה

# Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION  
838 FIFTH AVENUE, NEW YORK, NY 10021-7064 (212) 249-0100 FAX (212) 734-2857

December 28, 1992

## Statement on Colorado's Anti-Gay Amendment

By: Melvin Merians, Chairman of the Board  
and  
Rabbi Alexander M. Schindler, President  
Union of American Hebrew Congregations

We are profoundly disappointed at the passage by the State of Colorado of Amendment Two, which bans ordinances protecting gays and lesbians from discrimination and which bars any legal claims of discrimination by homosexuals. In adopting such a measure, Colorado became the first state in the Union to permit what might be called "open season" on gay men and lesbians. Not surprisingly, incidents of gay-bashing have risen sharply since the Amendment was adopted.

Discrimination is wrong, whether it be on the basis of race, religion, national or ethnic origin, sex, age, physical handicap -- or sexual orientation. To any historically conscious Jew, this Amendment raises dangerous warning signals. The history of our people is rife with the pain of bigotry resulting in discrimination -- and worse.

We believe that all gay people are entitled to protection from discrimination in housing, employment and public accommodations. Colorado's Amendment Two denies these fundamental rights to gays and lesbians and prohibits any attempt to mitigate discrimination in the future.

The UAHC supports state and federal legislation to protect the basic rights of gays and lesbians and we will urge UAHC constituents to join those working to repeal Amendment Two.

Unless Amendment Two is speedily reversed, we intend to call on our constituency to refrain from meeting in the State of Colorado as long as Amendment Two is in effect. Any such meetings would pose the risk of embarrassment and humiliation to those of our members who might be gay or lesbian. It would also signal a disregard for their rights and the rights of all gays and lesbians on the part of the UAHC. We cannot be party to such an eventuality.

Colorado was wrong to enact this discriminatory legislation. It should be repealed.

*Chairman*  
Melvin Merians  
*President*  
Rabbi Alexander M. Schindler  
*Honorary Chairpersons*  
Matthew H. Ross  
Donald S. Day  
Charles J. Rothschild, Jr.  
*Immediate Past Chairman*  
Allan B. Goldman  
*Vice Chairpersons*  
Judge David S. Davidson  
Jan Epstein  
Harry Helft  
Bernard L. Isaacs  
Stanley R. Loeb  
Marvin Novick  
Evelyn Laser Shlensky  
Leonard Teitelbaum  
Dr. Paul Vanek  
Dolores Wilkenfeld  
*Honorary Vice Chairpersons*  
David W. Belin  
Hyman J. Bylan  
Norma Levitt  
E. M. Rosenthal  
*Vice Presidents*  
Rabbi Daniel B. Syme  
Rabbi Eric H. Yoffie  
*Honorary Treasurer*  
Howard M. Wilkoff  
*Treasurer*  
Jerome H. Somers  
*Associate Treasurer*  
Alan Belinkoff  
*Secretary*  
Lawrence A. Sherman  
*Assistant Secretary*  
Mark C. Levy  
*Counsel*  
Hon. Solomon H. Friend





איחוד  
להדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION  
838 FIFTH AVENUE, NEW YORK, NY 10021-7064 (212) 249-0100 FAX (212) 734-2857

December 28, 1992

## Statement on Colorado's Anti-Gay Amendment

By: Melvin Merians, Chairman of the Board  
and  
Rabbi Alexander M. Schindler, President  
Union of American Hebrew Congregations

We are profoundly disappointed at the passage by the State of Colorado of Amendment Two, which bans ordinances protecting gays and lesbians from discrimination and which bars any legal claims of discrimination by homosexuals. In adopting such a measure, Colorado became the first state in the Union to permit what might be called "open season" on gay men and lesbians. Not surprisingly, incidents of gay-bashing have risen sharply since the Amendment was adopted.

Discrimination is wrong, whether it be on the basis of race, religion, national or ethnic origin, sex, age, physical handicap -- or sexual orientation. To any historically conscious Jew, this Amendment raises dangerous warning signals. The history of our people is rife with the pain of bigotry resulting in discrimination -- and worse.

We believe that all gay people are entitled to protection from discrimination in housing, employment and public accommodations. Colorado's Amendment Two denies these fundamental rights to gays and lesbians and prohibits any attempt to mitigate discrimination in the future.

The UAHC supports state and federal legislation to protect the basic rights of gays and lesbians and we will urge UAHC constituents to join those working to repeal Amendment Two.

Unless Amendment Two is speedily reversed, we intend to call on our constituency to refrain from meeting in the State of Colorado as long as Amendment Two is in effect. Any such meetings would pose the risk of embarrassment and humiliation to those of our members who might be gay or lesbian. It would also signal a disregard for their rights and the rights of all gays and lesbians on the part of the UAHC. We cannot be party to such an eventuality.

Colorado was wrong to enact this discriminatory legislation. It should be repealed.

*Chairman*  
Melvin Merians  
*President*  
Rabbi Alexander M. Schindler  
*Honorary Chairpersons*  
Matthew H. Ross  
Donald S. Day  
Charles J. Rothschild, Jr.  
*Immediate Past Chairman*  
Allan B. Goldman  
*Vice Chairpersons*  
Judge David S. Davidson  
Jan Epstein  
Harry Helft  
Bernard L. Isaacs  
Stanley R. Loeb  
Marvin Novick  
Evelyn Laser Shlensky  
Leonard Teitelbaum  
Dr. Paul Vanek  
Dolores Wilkenfeld  
*Honorary Vice Chairpersons*  
David W. Belin  
Hyman J. Bylan  
Norma Levitt  
E. M. Rosenthal  
*Vice Presidents*  
Rabbi Daniel B. Syme  
Rabbi Eric H. Yoffie  
*Honorary Treasurer*  
Howard M. Wilkoff  
*Treasurer*  
Jerome H. Somers  
*Associate Treasurer*  
Alan Belinkoff  
*Secretary*  
Lawrence A. Sherman  
*Assistant Secretary*  
Mark C. Levy  
*Counsel*  
Hon. Solomon H. Friend

May 26, 1991  
18 Sivan 5751

President George Bush  
The White House  
1600 Pennsylvania Avenue, NW  
Washington, DC 20500

Dear President Bush,

I am writing on behalf of the Union of American Hebrew Congregations to urge you to issue an executive order to rescind Directive 1332.14 to end the Department of Defense's official policy of discrimination against people on the basis of sexual orientation.

It is almost certain that at least 10 percent of those who fought to liberate Kuwait, and who now care for refugees in Iraq, are homosexual. They were there despite the knowledge that if their sexual orientation is discovered, they will be summarily dismissed from the military, no matter how long or how well they served our country. Their patriotism must be strong indeed to endure such injustice.

The same arguments that were used to bar Blacks from equal participation and opportunity in the military before 1948 are used today to justify discrimination against gay and lesbian people who wish to serve their country and have access to the opportunity that come from military service.

Openly gay and lesbian people are not permitted to enlist in the armed forces, and receive discharges if discovered to be gay or lesbian while serving. This policy continues even though many objective studies, including those commissioned by the Pentagon, have shown that gay and lesbian people can and do serve as well as their heterosexual brothers and sisters.

As you know, President Truman issued an historic executive order in 1948 that integrated the armed forces. Subsequently, all fears that integration would disrupt the efficient and harmonious operation of the armed forces of integration proved to be unfounded.

The Hebrew prophets, Mr. President, demand that we pursue justice. Please -- act in their spirit. Bring justice to these, our sons and daughters, our brothers and sisters, our friends and ourselves, who have been denied it for so long.

Sincerely,

Rabbi Alexander Schindler  
President  
Union of American Hebrew Congregations

01/27/93

10:15

☎3107884471

U A H C

☐001

# ACTIVITY REPORT

TRANSMISSION OK

TRANSACTION #	2367
CONNECTION TEL	12026679070
CONNECTION ID	R A C
START TIME	01/27 10:14
USAGE TIME	00'58
PAGES	2



2 page Fax

Dick Cohen

Thus is the approved letter...undoubtedly sent out from RAC cause this isn't my style draft...an example of how our arms speak to each other!! Even when they are immediate family they communicate badly....or feel it's easier to have me search my files....

E

✓

January 7, 1993  
14 Tevet 5753

Norman S. Beier, Esq.  
18 Whitewood Road  
White Plains, NY 10605

Dear Mr. Beier:

Thank you for sharing with me a copy of your letter to the Jewish War Veterans of the USA on the matter of homosexuals in the military.

I have had extensive correspondence with the JWV concerning their resolution. It is good to know there are others who make their views known to the leadership of the JWV.

With every good wish, I am

Sincerely,

Alexander N. Schindler

**NORMAN S. BEIER**

COUNSELOR AT LAW

18 WHITEWOOD ROAD

WHITE PLAINS, N.Y. 10605

914/946-3718

January 5, 1993

Mr. Howard Metzger,  
Associate Editor  
JEWISH WAR VETERANS of the  
UNITED STATES OF AMERICA, INC.  
1811 R. Street, N.W.  
Washington, D.C. 20019-1659

Dear Mr. Metzger:

As a Jew and as a war veteran, but not a member of your organization, I am highly offended and incensed at the resolution entitled "Military Homosexuality" adopted by the 97th National Convention of the Jewish War Veterans.

Your organization's charter states that it is designed to fight bigotry, not encourage it.

I trust that your membership will, in its collective conscience, reexamine the issue.

Sincerely,

Norman S. Beier

NSB:lg

cc: Rabbi Alexander Schindler, President, UAHC



January 13, 1993  
20 Tevet 5753

His Excellency the Governor Roy Romer  
Executive Mansion  
Denver, Colorado

Dear Governor Romer:

The Union of American Hebrew Congregations is the parent body of more than 850 Reform synagogues of the United States and Canada. Our one hundred and twenty year history is a proud one of always standing at the forefront in the fight for human rights and dignity of all humankind. We have fought bigotry and discrimination wherever they arise. In 1977, our highest body, the General Assembly, adopted a resolution opposing discrimination against homosexuals, and committed itself to support and defend their civil and human rights. In subsequent years, the UAHC has called upon Congress to enact legislation eliminating discrimination against gays and lesbians in the armed forces, and has called upon all Americans to make hiring decisions without regard to sexual orientation.

The UAHC has also affirmed its belief that private sexual acts between consenting adults are not the proper province of government or its agencies.

As you can appreciate, we were deeply distressed by the State of Colorado's passage of Amendment Two. The chairman of the Board of the Union, Melvin Merians, and I issued the enclosed statement which I bring to your attention.

We Jews have long suffered from intolerance and ignorant hatred; we know all too well the pain of exclusion and discrimination. For that reason, we are especially grieved by the prejudice to which gay men and lesbians are being subjected in Colorado and the passage of Amendment Two now enshrines this discrimination into law. To thus legislate intolerance is a mockery of the democratic process.

Governor Roy Romer  
January 13, 1993  
Page -2-

Knowing of your efforts to seek to have this amendment overturned by the courts, I write to share the concern of the Reform Jewish movement. If we can be of assistance in any way to the forces seeking to right a grievous wrong, we stand ready to be of service.

With every good wish, I am

Sincerely,

Alexander M. Schindler

Encl.

cc: Rabbi Steven E. Foster  
Ted Ruskin

*C. Rabbin*  
*Geo. Markley*  
*E4*  
*D8*

January 13, 1993  
20 Tevet 5753

His Honor the Mayor Wellington Webb  
City Hall  
Denver, Colorado

Dear Mayor Webb:

The Union of American Hebrew Congregations is the parent body of more than 850 Reform synagogues of the United States and Canada. Our one hundred and twenty year history is a proud one of always standing at the forefront in the fight for human rights and dignity of all humankind. We have fought bigotry and discrimination wherever they arise. In 1977, our highest body, the General Assembly, adopted a resolution opposing discrimination against homosexuals, and committed itself to support and defend their civil and human rights. In subsequent years, the UAHC has called upon Congress to enact legislation eliminating discrimination against gays and lesbians in the armed forces, and has called upon all Americans to make hiring decisions without regard to sexual orientation.

The UAHC has also affirmed its belief that private sexual acts between consenting adults are not the proper province of government or its agencies.

As you can appreciate, we were deeply distressed by the State of Colorado's passage of Amendment Two. The chairman of the Board of the Union, Melvin Merians, and I issued the enclosed statement which I bring to your attention.

We Jews have long suffered from intolerance and ignorant hatred; we know all too well the pain of exclusion and discrimination. For that reason, we are especially grieved by the prejudice to which gay men and lesbians are being subjected in Colorado and the passage of Amendment Two now enshrines this discrimination into law. To thus legislate intolerance is a mockery of the democratic process.

Mayor Wellington Webb  
January 13, 1993  
Page -2-

Knowing of your efforts to seek to have this amendment overturned by the courts, I write to share the concern of the Reform Jewish movement. If we can be of assistance in any way to the forces seeking to right a grievous wrong, we stand ready to be of service.

With every good wish, I am

Sincerely,

Alexander M. Schindler

Encl.

cc: Rabbi Steven E. Foster  
Ted Ruskin  
Rabbi Raymond A. Zwerin

January 15, 1993  
22 Tevet 5753

The Honorable Patricia Schroeder  
United States Congress  
Washington, DC

Dear Representative Schroeder:

Let me wish you all the best as the 103rd Congress begins. I am confident you will continue to represent the people of Colorado and all Americans with great dedication and devotion for yours is a proud record of achievement.

The Union of American Hebrew Congregations, the parent body of 850 North American Reform synagogues, has a long and proud history of activity in the struggle for civil and human rights. As part of this tradition, as early as 1977 our National Biennial Assembly passed a resolution calling for equality for all peoples, no matter what their sexual orientation.

Needless to note, we were distressed by Colorado's passage of Amendment Two and the Chairman of the UAHC Board and I issued the enclosed statement which I believe will be of interest to you. I also enclose a copy of a letter I sent to Governor Roy Romer and similarly to Mayor Wellington Webb of Denver.

It is my fond hope we will have the opportunity to see each other once again before too long. With repeated good wishes and warm regards, I am

Sincerely,

Alexander M. Schindler

Encl.



January 15, 1993  
22 Tevet 5753

The Honorable Hank Brown  
Senator from Denver  
Washington, DC

Dear Senator Brown:

Let me wish you all the best as the 103rd Congress begins. I am confident you will represent the people of Colorado and all Americans with great dedication and devotion.

The Union of American Hebrew Congregations, the parent body of 850 North American Reform synagogues, has a long and proud history of activity in the struggle for civil and human rights. As part of this tradition, as early as 1977 our National Biennial Assembly passed a resolution calling for equality for all peoples, no matter what their sexual orientation.

Needless to note, we were distressed by Colorado's passage of Amendment Two and the Chairman of the UAHC Board and I issued the enclosed statement which I believe will be of interest to you. I also enclose a copy of a letter I sent to Governor Roy Romer and similarly to Mayor Wellington Webb of Denver.

It is my fond hope we will have the opportunity to meet before too long. With repeated good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.

January 15, 1993  
22 Tevet 5753

The Honorable Ben Nighthorse Campbell  
Senator from Denver  
Washington, DC

Dear Senator Campbell:

First of all, let me express my warm and hearty congratulations and good wishes as you undertake your responsibilities in the United States Senate. I am confident you will represent the people of Colorado and all Americans with great dedication and devotion.

The Union of American Hebrew Congregations, the parent body of 850 North American Reform synagogues, has a long and proud history of activity in the struggle for civil and human rights. As part of this tradition, as early as 1977 our National Biennial Assembly passed a resolution calling for equality for all peoples, no matter what their sexual orientation.

Needless to note, we were distressed by Colorado's passage of Amendment Two and the Chairman of the UAHC Board and I issued the enclosed statement which I believe will be of interest to you. I also enclose a copy of a letter I sent to Governor Roy Romer and similarly to Mayor Wellington Webb of Denver.

It is my fond hope we will have the opportunity to meet before too long. With repeated good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

January 12, 1993  
19 Tevet 5753

Mr. Ted Ruskin  
4517 West Ponds Circle  
Littleton, CO 80123

Dear Mr. Ruskin:

Your letter of January 5th has reached our office during Rabbi Schindler's absence. Inasmuch as he will not return to his desk until the end of the month, I take the liberty of writing to you directly.

Enclosed herewith is a statement on Amendment 2 which was made by Rabbi Schindler and our Chairman of the Board, Melvin Merians. This was picked up by the Jewish Telegraphic Agency news bulletin dated January 11 and I am certain it will also receive coverage in newspapers across the country.

Your letter will, of course, be shared with Rabbi Schindler on his return. Perhaps he will then take the opportunity to write to Governor Romer and Mayor Webb, sharing with them the statement that he and Mr. Merians have made.

With kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to the President

4517 West Ponds Circle  
Littleton, CO 80123  
January 5, 1993

Rabbi Alexander Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021-7064

Dear Rabbi Schindler:

Please excuse my delay in sending this letter to you. Once again, it was a pleasure seeing and listening to you in Cincinnati.

As we discussed, the passage of Amendment 2 on the Colorado ballot was a terrible defeat to the Colorado gay, lesbian, and bisexual communities. Bigotry has now become officially sanctioned as part of the Colorado constitution. The home rule laws passed by the citizens of Denver, Boulder, and Aspen are now nullified.

Our governor, the Honorable Roy Romer, and Denver's mayor, the Honorable Wellington Webb, have been trying to get this amendment overturned by the courts. Proving it unconstitutional will be a difficult task at best. Colorado's Attorney General is opposing the reversal stating that the citizens of Colorado have spoken.

If only for moral support, a personal letter to both Governor Romer and Mayor Webb supporting their efforts in repealing this injustice would be truly appreciated.

Sincerely,



Ted Ruskin  
Vice President  
UAHC Midwest Council

*Hanna*

January 15, 1993  
22 Tevet 5753

Hanna M. Weininger  
6711 E. Camelback Road #4  
Scottsdale, AZ 85251

Dear Ms. Weininger:

Thank you for taking the time to share with me your concerns regarding the statement Mr. Merians and I made concerning Amendment 2. For your information, I enclose herewith the text of our statement and you will note the headline of the item you shared was incorrect. We have not called for a boycott at this time.

Be that as it may, I do not profess to speak for all Jews and I never have. The statement which Mr. Merians and I made has the backing of many UAHC Resolutions on the subject of rights for gays and lesbians. The first such Resolution was passed by the 1977 Biennial Assembly of the UAHC and there have been subsequent resolutions on this subject. The UAHC stands firmly for the human and civil rights of all peoples.

With every good wish, I am  
Sincerely,

Alexander M. Schindler

Encl.

# RELIGION

THE ARIZONA REPUBLIC

## RELIGION BRIEFS

### Jewish leaders call for boycott of Colorado

The Union of American Hebrew Congregations is asking its members to boycott Colorado until the state reverses a law barring civil-rights protection for gays and lesbians.

Rabbi Alexander Schindler and Melvin Merians, leaders of Reform Judaism's congregational arm, said they are "profoundly disappointed" at the state's new Amendment 2.

"To any historically conscious Jews, this amendment raises dangerous warning signals," they said. "The history of our people is rife with the pain of bigotry, resulting in discrimination — and worse."

H. M. Weininger #44  
6711 E. Camelback Rd.  
Scottsdale, Arizona 85251

January 9, 1993

Union of American Hebrew Congregations

Att: Rabbi Schindler and Mr. Merians:

The enclosed article was in our morning paper.  
I called a friend who works with many Temple  
affairs. She gave me your address.

I resent your high-handedness in assuming you  
talk for all Jews. My son has just started a business  
in Telluride, Colorado--and does not need your type  
of preaching to keep tourists away.

m You are safe in your Rabbi jobs--so do not  
speak for me or everyone.

It is this very manner of Jewish religious leaders  
that has kept us from joining a Temple when we moved  
here.

Friends (who are Temple members) agree with me--

This Colorado vote will be over-turned without  
your misguided help!!

*Hanna M. Weininger*



RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

*Alexander M. Schindler*

January 26, 1993  
4 Shevat 5753

Mr. Elton V. Ball  
17808 Teri Drive  
Rockville, MD 20855

Dear Mr. Ball:

It is obvious that we are of differing opinions on a number of issues including service in the Armed Forces of the United States for homosexuals as well as the right of choice. I respect your differing view from mine, even as I trust you will respect my right to hold views which do not match your own.

Let me correct your impression that I do not know about life in the military. Before I became a rabbi, I served in the Armed Forces during World War II, was in combat, wounded twice, and received a bronze star for bravery in action.

My schedule is far too busy to enter into a lengthy dialogue with you. I write now merely to thank you for sharing your position with me.

With all good wishes, I am

Sincerely,

Alexander M. Schindler



17808 Teri Drive  
Rockville, MD 20855  
January 20, 1993

Dear Rabbi Schindler

According to an item appearing in the Washington Times on Saturday, January 16, 1993, you and three other religious leaders want President Clinton to follow through on his campaign promise to end the ban on homosexuals in the U. S. Armed Forces.

You probably have not served in the armed services and therefore do not have firsthand knowledge of life in the military. I would like to take this opportunity to share with you my thinking and experience concerning homosexuals serving in the U. S. Armed Forces.

I recently wrote President Clinton a letter expressing the deep concern my family and I have regarding his promise to allow homosexuals to serve in the U. S. Armed Forces. I have also written letters to over sixty persons in power in the Pentagon and on Capitol Hill.

In my letter to President Clinton, I let him know that I pray for him and his family regularly. I also informed him that my prayer and wish is that he will go down in history as the best president this country ever had.

I had the honor of serving our country, in the U. S. Navy, for almost twenty-nine years beginning in World War II and am now retired. I have personally experienced how the presence of a known homosexual in a military unit demoralized and completely destroyed the camaraderie and cohesion of the unit. It is very offensive to live with and having to shower in a small open area with a homosexual showering at the same time. (I can imagine a closeted lesbian taking a shower with a heterosexual man would be equally offended.)

The men I served with believed, as I did, that homosexuality is a perverted lifestyle and felt they should not have to live in close quarters with another man who might be lusting after their body. I have heard men speak of doing physical harm to the homosexual if he even laid a hand on them.

I have no hatred toward the homosexual as a person. I have pity for them and my heart goes out to them because of the lifestyle they have chosen. The Bible teaches us to love the sinner but hate his sin. The Bible also tells us that the homosexual lifestyle is an abomination to God. (Leviticus 18:22 - "You shall not lie with a male as with a woman. It is an abomination.") There are several other Bible verses that make it very plain that homosexuality is considered an abomination and therefore is forbidden by God. God does not change. Homosexuality is the most abnormal lifestyle anyone can participate in. God created Adam and Eve - not Adam and Steve. Those involved in the homosexual lifestyle make a mockery of God.

Since President Clinton does not have military experience, I urged him to consult with a good sampling of both officer and enlisted personnel before making good his promise to the homosexuals. Officers usually have more privacy in their living quarters than do the enlisted personnel. Both often have to live in very confined spaces.

One reason the homosexuals give for their being allowed to serve is that the armed services resisted racial desegregation and were forced to desegregate. Racial segregation is wrong and President Truman did the right thing in desegregating the U. S. Armed Forces. This is a civil rights matter. I do not recall this being a problem.

There should not be any such thing as "homosexual rights" - theirs is not a civil rights issue. Homosexuality is a spiritual, moral and social issue. Homosexuals deserve every right and protection under the law that you and I have and no more. No person has a right to serve in the U. S. Armed Forces. If the needs of the service permit and a person measures up to the citizenship, physical, mental and moral standards of the armed service, then and only then should they have the privilege of serving. If a person is too fat, can't see well enough, is too short, is too tall, is a diabetic or can't pass the armed forces entrance tests, they are denied entry. Is this discrimination? The armed forces must be free to set their own standards as long as they do not discriminate against anyone because of sex, religion, color or national origin. Women should not be given combat assignments. There are so many other jobs they can do and do well. It is my belief that God did not give women the role of warrior.

President Clinton believes that the homosexuals in the armed forces should be judged solely on their behavior and performance. Some homosexuals are able to hide their lifestyle and remain in the military for a long period of time. I believe this to be the exception. It has been my observation that most homosexuals are exposed during their first enlistment. Many times it happens after a few drinks ashore and then trying to "hit on" one of their shipmates. I have no doubt about their performance but the presence of a known homosexual in a military living quarters or work place creates an unfavorable living and working atmosphere that is damaging to the morale and cohesion of the unit.

I recently read that twenty-four states, including Arkansas, and the District of Columbia have anti-sodomy laws on their books. The Uniform Code Of Military Justice also makes sodomy a crime for those serving in our armed forces. The U. S. Supreme Court recently upheld Georgia's anti-sodomy law. These laws were passed in order to strengthen the moral fabric of the state and to uphold public morality.

A recent article in The Washington Post, "Clinton's Voice For Gay Rights", by Lois Romano stated, "Mixner raised an extraordinary \$3.4 million for the Clinton campaign from the gay community." No doubt most of the voting homosexuals voted for President Clinton. Opening the gates of the U. S. Armed Forces to homosexuals is an exorbitant price President Clinton is asking this country and more specifically the men and women serving in the U. S. Armed Forces to pay for the homosexual support he received during the election.

I feel without any doubt that God will not bless a person or country that aids and abets the homosexual lifestyle by giving homosexuals special rights and preferred **STATUS** under law just because they have chosen to live an abnormal lifestyle that includes engaging in aberrant sexual practices. (Proverbs 17:15 - "He who justifies the wicked, and he who condemns the just, Both of them alike are an abomination to the Lord.")

Several other military personnel that I have talked to, both active and retired, agree that to lower the standards of the U. S. Armed Forces to accept homosexuals would not be in the best interests of our beloved country. As Commander-in-Chief, President Clinton will be dealing with the morale and lives of dedicated young Americans he may have to order into battle to fight and die for our country. Those presently serving, at the time they took their oath of service, had every right to believe that while losing most of their rights to privacy, would not have to live and work with persons whose lifestyle is an abomination to the God who created them. I hope and pray President Clinton doesn't sell our country and our troops short.

My family and I are also deeply concerned about Present Clinton's stand on abortion. We believe that to still a beating heart is murder. It is our prayer that the Lord will cause him to have a change of heart.

Thank you for taking the time to read my letter. May God bless you.

Sincerely

*Elton V. Ball*  
ELTON V. BALL

DANIEL JAKUB STAUB SLADEK

done 1/27  
cc MT  
ZY

January 20, 1993

Rabbi Alexander Schindler  
Union of American Hebrew Congregations  
838 5th Avenue  
New York, NY 10021

Dear Rabbi Schindler:

I was quite pleased to read in the Intermountain Jewish News of the UAHC's decision to join the Colorado boycott until Amendment 2 is revoked.

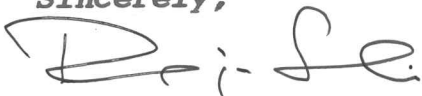
As a politically active, young gay reform Jew born and raised in Denver who is a former TYG officer, youth group adviser and religious school teacher, I am thankful for your leadership on this matter. I am quite angry with the lack of response from the Jewish community at large and am thrilled to see strong direction from the UAHC.

I want to encourage you to force dialogue on this issue among the leadership of the Colorado Jewish community. I feel there is a need for the development of a direct educational campaign aimed at both adults and students focusing on the issues of homosexuality and gay rights from a Jewish perspective. This subject matter is not discussed openly & is not taught to Jewish high school students even though it effects the lives of every Jewish young adult I know.

In actuality, unless you are living on a farm or lost in a world of your own, it is impossible to be a young today and not know directly, or know of, someone who is gay. In addition, more and more people in the public eye are 'coming out' and therefore a clear understanding of this lifestyle is necessary in order to combat naive homophobia, a disease that leads to hate, blind judgement and, as we are now experiencing in Colorado, the violation of basic civil and human rights.

Again, thank you for your efforts and may the year ahead be filled with tremendous growth and fulfillment for both you and the UAHC.

Sincerely,



Daniel J. Sladek  
DJS/ms



BCC: ALL TO:  
RABBI SHARON KLEINBAUM  
RICHARD COHEN ASSOC.

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

February 5, 1993  
14 Shevat 5753

Warren S. Dolny  
National Commander  
Jewish War Veterans of the USA, Inc.  
1811 R. Street, N.W.  
Washington DC 20009

Dear Mr. Dolny:

Your letter troubles me for several reasons, not the least of which is that you personalize public debate. I am under constant private and public attack for what I believe and the views which I express, and if I were to personalize these issues as you seem to have done, I would have been six feet under long ago. So relax, my friend.

You ought to know that I did refer to the Jewish War Veterans by name in my conversation with Mr. Niebuhr, but I did not really use the word, "ashamed." The precise adjective which I employed was, "embarrassed."

And I am "embarrassed" by the stance of the Jewish War Veterans. I cannot, for the world of me, understand why Jews, who have been subject to persecution over the centuries, should countenance any form of discrimination - especially in this post-Auschwitz age.

Let me assure you also that I have not, as you say, "contacted" others in support of upholding the ban, that is to say, I made no private contacts urging people to write you (your misconception explains why you took the trouble of sending me copies of your replies - and I agree with you that the tone of some of them was uncalled for).

This is not to say that I have not and will not continue to take a public stance in support of President

Clinton's position which, so it appears now, also has the support of an Appellate Court decision. In this stance, I have the full and near unanimous support of our constituency. We, too, are a national organization. Our last convention was attended by nearly 5000 delegates most of whom have affirmed that the words "discrimination" and "Jewish" are an oxymoron.

Sincerely,

Alexander M. Schindler



# JEWISH WAR VETERANS OF THE UNITED STATES OF AMERICA, INC.

*Chartered by an Act of Congress*

*Office of the  
National Commander  
Warren S. Dolny*

February 2, 1993

Rabbi Alexander Schindler, President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021-7064

Dear Rabbi Schindler,

I read with interest your comments in the January 30 issue of The Washington Post, in which you stated that you were "ashamed" of a "Jewish veterans group" that was opposed to lifting the ban of homosexuals serving in the military. I can only conclude that since the Jewish War Veterans of the U.S.A. is the only known Jewish veterans group, you must mean us.

I am also curious as to why you chose not to refer to our organization by name. Is it because you did not want to concede that JWV is taking a stand with which you do not agree, and by omitting our name, decreasing the likelihood that JWV might gain some support for taking this stand?

We have received many letters from individuals who you contacted regarding our support of upholding the ban on homosexuals serving in the military. Of course, none were complimentary. Unfortunately, some were unnecessarily venomous. It is a shame that some people could not disagree without reverting to ugly name-calling. However, we have received countless letters of support from our members, military officials, other veterans' organizations, and most importantly, fellow Jews, who do not think that you speak for, or control the thinking of the Jewish community.

By way of an update, JWV was invited to Capitol Hill, along with representatives of twenty (20) veterans' organizations, to voice its opposition to lifting the ban. Speaking in a loud, clear voice, these fellow veterans told a group of distinguished U.S. Senators of their opposition to President Clinton's proposal to unilaterally end the ban on homosexuals serving in the military. JWV, I might add, was the only non-secular veterans' organization invited, a testament to the respect afforded us by our veteran comrades and lawmakers in the Congress.



# JEWISH WAR VETERANS OF THE UNITED STATES OF AMERICA, INC.

---

*Chartered by an Act of Congress*

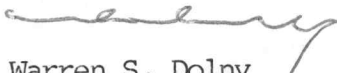
*Office of the  
National Commander  
Warren S. Dolny*

Rabbi Alexander Schindler  
page 2  
February 2, 1993

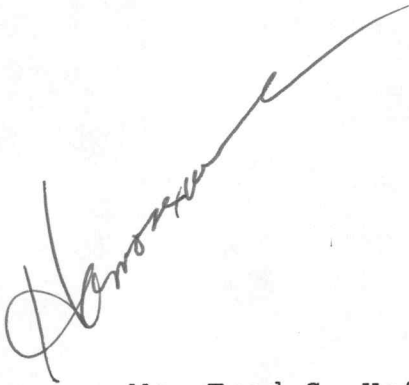
JWV will continue to reflect our membership (Reformed, Orthodox, Conservative and unaffiliated - male and female) and oppose any action by President Clinton to rescind the ban, so long as there are no hearings on the subject and studies made by those experts which can gauge the effect of homosexuals on military discipline, readiness, morale, recruitment and retention.

We have nothing to be ashamed of in rejecting your call for monolithic thinking in the Jewish community, while at the same time, hand in hand with you, praying to a monolithic G-d.

Sincerely,

  
Warren S. Dolny  
National Commander





February 11, 1993  
20 Shevat 5753

Mr. Fred S. Hoffman  
6915 Lodestone Court  
Alexandria, VA 22306

Dear Mr. Hoffman:

When I speak in behalf of the Union of American Hebrew Congregations it is on the basis of resolutions passed by the General Assembly of the Union, when representatives of our member-congregations debate and vote on critical issues facing our community. The Union has a long history of such resolutions on the rights of gays and lesbians, thus I do indeed speak for the UAHC and have the right to do so based on the mandate of Biennial conventions. And I do so without shame. Given the history of our people I am proud of our movement which is in the forefront of the struggle for human and civil rights for all peoples.

You, of course, have the right to disagree.

Sincerely,



Alexander N. Schindler



Feb. 8, 1993

Rabbi Alexander Schindler  
President,  
Union of American Hebrew Congregations

Rabbi Schindler:

How dare you claim to represent the view of 1.5 million Jews in applauding President Clinton's move to end the ban on homosexuals in the military!

You don't speak for me, nor for many other Jews I know.

You have a right to express only your opinion as an individual. But, of course, nobody would pay attention to you without your title as president of the Union of American Hebrew Congregations.

You are no better than the politicized Evangelical preachers whom I'm certain you deplore.

It is you--not the Jewish War Veterans--who should feel ashamed.

But I doubt you have the grace to do so.

Most sincerely,

*Fred S. Hoffman*

Fred S. Hoffman

6915 Lodestone Court  
Alexandria, Virginia, 22306

*Handwritten signature*

February 17, 1993  
26 Shevat 5753

Julian H. Preisler  
518 West Fourth Street  
Wilmington, DE 19801

Dear Mr. Preisler:

It was thoughtful of you to convey your appreciation of my words and continued support of Gay and Lesbian Rights. I am proud of the UAHC's long and active record of advocacy for equal rights for all human beings.

It is truly good to hear from people who applaud our stance and I thank you for writing. As you undoubtedly know, opposers and naysayers are usually very quick to condemn while supporters are often reticent about expressing their appreciation; thus your letter means a great deal to me and the leaders of our Union.

With every good wish, I am

Sincerely,

Alexander N. Schindler

February 6, 1993

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

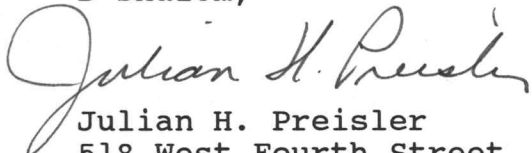
Dear President Schindler:

I am writing to you today to express my thanks for your continued support of Gay and Lesbian rights.

I recently read an article in the Jewish Exponent of Philadelphia regarding the Jewish response to the controversy over Gays and Lesbians in the U.S. Military. The article mentioned your support for the repeal of the ban. It also mentioned a strongly worded letter that you sent to the Jewish War Veterans of America.

You have consistently expressed your support for equal rights for Gays and Lesbians even when that support has met with much controversy. You may remember a letter that I sent to you approximately three years ago expressing my thanks; I thought that it was important to let you know again that your support is appreciated. You are a courageous person and I hope that the day will come when all can live in peace without fear.

B'Shalom,



Julian H. Preisler  
518 West Fourth Street  
Wilmington, DE 19801

*Amos*

December 28, 1992

From: Rabbi Alexander M. Schindler  
To: Rabbi Steven Foster  
CC: Evelyn Laser Shlensky; Rabbis David Saperstein and  
Eric H. Yoffie  
SUBJECT: COLORADO, AMENDMENT TWO

The enclosed statement by Mel and me will be released to the press shortly. I wanted to be sure you were aware of this development.

Warm regards.

December 28, 1992

Statement on Colorado's Anti-Gay Amendment

By: Melvin Merians, Chairman of the Board  
and  
Rabbi Alexander M. Schindler, President  
Union of American Hebrew Congregations

We are profoundly disappointed at the passage by the State of Colorado of Amendment Two, which bans ordinances protecting gays and lesbians from discrimination and which bars any legal claims of discrimination by homosexuals. In adopting such a measure, Colorado became the first state in the Union to permit what might be called "open season" on gay men and lesbians. Not surprisingly, incidents of gay-bashing have risen sharply since the Amendment was adopted.

Discrimination is wrong, whether it be on the basis of race, religion, national or ethnic origin, sex, age, physical handicap -- or sexual orientation. To any historically conscious Jew, this Amendment raises dangerous warning signals. The history of our people is rife with the pain of bigotry resulting in discrimination -- and worse.

We believe that all gay people are entitled to protection from discrimination in housing, employment and public accommodations. Colorado's Amendment Two denies these fundamental rights to gays and lesbians and prohibits any attempt to mitigate discrimination in the future.

The UAHC supports state and federal legislation to protect the basic rights of gays and lesbians and we will urge UAHC constituents to join those working to repeal Amendment Two.

Unless Amendment Two is speedily reversed, we intend to call on our constituency to refrain from meeting in the State of Colorado as long as Amendment Two is in effect. Any such meetings would pose the risk of embarrassment and humiliation to those of our members who might be gay or lesbian. It would also signal a disregard for their rights and the rights of all gays and lesbians on the part of the UAHC. We cannot be party to such an eventuality.

Colorado was wrong to enact this discriminatory legislation. It should be repealed.

⑧

## Draft Statement on Colorado's Anti-Gay Amendment

*We are*  
I am profoundly disappointed at the passage by the State of Colorado of Amendment Two, which bans ordinances protecting gays and lesbians from discrimination, and which bars any legal claims of discrimination by homosexuals. In adopting such a measure, Colorado became the first state in the Union to permit what might be called "open season" on gay men and lesbians. Not surprisingly, incidents of gay-bashing have risen sharply since the amendment was adopted.

Discrimination is wrong, whether it be on the basis of race, religion, national or ethnic origin, sex, age, physical handicap -- or sexual orientation. To any historically-conscious Jew, this Amendment raises dangerous warning signals. The history of ~~our~~ <sup>our</sup> people is rife with the pain of bigotry resulting in discrimination -- and worse.

*We* believe that all gay people are entitled to protection from discrimination in housing, employment and public accommodations. Colorado's Amendment Two denies these fundamental rights to gays and lesbians and prohibits any attempt to mitigate discrimination in the future.

~~I therefore support state and federal legislation to protect the basic rights of gays and lesbians and urge that the UAHC join those working to repeal Amendment Two.~~  
*we will urge*  
*Constituents*

Unless Resolution Two is speedily reversed, we intend to call on our constituency to refrain from meeting in the State of Colorado as long as Amendment Two is in effect/ Any such meetings would pose the risk of embarrassment and humiliation to those of our members who may be gay or lesbian. It would also signal a disregard for their rights and the rights of all gays and lesbians on the part of the UAHC. We cannot be party to such an eventuality.

Colorado was wrong to enact this discriminatory legislation. It should be repealed.

12/24/92

*Wp: AMS  
MM*

*OK.  
Mel. M*

*cc: [unclear] 5  
Rocky Shlecker  
Steve Foster*

H. M. S. G. L. E.;

ADOPTED BY THE 59th GENERAL ASSEMBLY  
of the  
UNION OF AMERICAN HEBREW CONGREGATIONS

October 29 - November 3, 1987  
Chicago, Illinois

SUPPORT FOR INCLUSION OF LESBIAN AND GAY JEWS

God calls upon us to love our neighbors as ourselves. The prophet Isaiah charges us further: "Let my house be called a house of prayer, for all people..." (Isaiah 56:7). And, armed with the other teachings of our faith, we Jews are asked to create a society based on righteousness, the goal being tikkun olam, the perfection of the world. Each of us, created in God's image, has a unique talent which can contribute to that high moral purpose; and to exclude any Jew from the community of Israel lessens our chances of achieving that goal.

In consonance with these teachings, in 1977 the Union of American Hebrew Congregations resolved to support and defend the civil and human rights of homosexuals, and we have welcomed into the UAHC congregations with special outreach to Lesbian and Gay Jews. But we must do more.

Sexual orientation should not be a criterion for membership or participation in an activity of any synagogue. Thus, all Jews should be welcome, however they may define themselves.

Service of lesbian and gay Jews as Rabbis is currently under consideration by the Central Conference of American Rabbis. It has appointed a Committee on Homosexuality in the Rabbinate to consider all aspects of the subject. The committee is directed to present a final report at the 1989 CCAR convention. Representatives of the UAHC and Hebrew Union College-Jewish Institute of Religion are serving on the committee.

THEREFORE, BE IT RESOLVED that the Union of American Hebrew Congregations:

1. Urge its congregations and affiliates to:
  - A. Encourage lesbian and gay Jews to share and participate in worship, leadership, and general congregational life of all synagogues.
  - B. Continue to develop educational programs in the synagogue and community which promote understanding and respect for lesbians and gays.
  - C. Employ people without regard to sexual orientation.
2. Urge the Commission on Social Action to bring its recommendations to the next General Assembly after considering the report of the CCAR committee and any action of the CCAR pursuant to it.
3. Urge the Committee on Liturgy to formulate liturgically inclusive language.



ADOPTED BY THE 54th GENERAL ASSEMBLY  
of the  
UNION OF AMERICAN HEBREW CONGREGATIONS

November 18-22, 1977  
San Francisco, California

HUMAN RIGHTS OF HOMOSEXUALS

WHEREAS the UAHC has consistently supported civil rights and civil liberties for all persons, and

WHEREAS the Constitution guarantees civil rights to all individuals,

BE IT THEREFORE RESOLVED that homosexual persons are entitled to equal protection under the law. We oppose discrimination against homosexuals in areas of opportunity, including employment and housing. We call upon our society to see that such protection is provided in actuality.

BE IT FURTHER RESOLVED that we affirm our belief that private sexual acts between consenting adults are not the proper province of government and law enforcement agencies.

BE IT FURTHER RESOLVED that we urge congregations to conduct appropriate educational programming for youth and adults so as to provide greater understanding of the relation of Jewish values to the range of human sexuality.

ADOPTED BY THE 54th GENERAL ASSEMBLY  
of the  
UNION OF AMERICAN HEBREW CONGREGATIONS

November 18-22, 1977  
San Francisco, California

HUMAN RIGHTS OF HOMOSEXUALS

WHEREAS the UAHC has consistently supported civil rights and civil liberties for all persons, and

WHEREAS the Constitution guarantees civil rights to all individuals,

BE IT THEREFORE RESOLVED that homosexual persons are entitled to equal protection under the law. We oppose discrimination against homosexuals in areas of opportunity, including employment and housing. We call upon our society to see that such protection is provided in actuality.

BE IT FURTHER RESOLVED that we affirm our belief that private sexual acts between consenting adults are not the proper province of government and law enforcement agencies.

BE IT FURTHER RESOLVED that we urge congregations to conduct appropriate educational programming for youth and adults so as to provide greater understanding of the relation of Jewish values to the range of human sexuality.

ADOPTED BY THE 59th GENERAL ASSEMBLY  
of the  
UNION OF AMERICAN HEBREW CONGREGATIONS

October 29 - November 3, 1987  
Chicago, Illinois

SUPPORT FOR INCLUSION OF LESBIAN AND GAY JEWS

God calls upon us to love our neighbors as ourselves. The prophet Isaiah charges us further: "Let my house be called a house of prayer, for all people..." (Isaiah 56:7). And, armed with the other teachings of our faith, we Jews are asked to create a society based on righteousness, the goal being tikkun olam, the perfection of the world. Each of us, created in God's image, has a unique talent which can contribute to that high moral purpose; and to exclude any Jew from the community of Israel lessens our chances of achieving that goal.

In consonance with these teachings, in 1977 the Union of American Hebrew Congregations resolved to support and defend the civil and human rights of homosexuals, and we have welcomed into the UAHC congregations with special outreach to Lesbian and Gay Jews. But we must do more.

Sexual orientation should not be a criterion for membership or participation in an activity of any synagogue. Thus, all Jews should be welcome, however they may define themselves.

Service of lesbian and gay Jews as Rabbis is currently under consideration by the Central Conference of American Rabbis. It has appointed a Committee on Homosexuality in the Rabbinate to consider all aspects of the subject. The committee is directed to present a final report at the 1989 CCAR convention. Representatives of the UAHC and Hebrew Union College-Jewish Institute of Religion are serving on the committee.

THEREFORE, BE IT RESOLVED that the Union of American Hebrew Congregations:

1. Urge its congregations and affiliates to:
  - A. Encourage lesbian and gay Jews to share and participate in worship, leadership, and general congregational life of all synagogues.
  - B. Continue to develop educational programs in the synagogue and community which promote understanding and respect for lesbians and gays.
  - C. Employ people without regard to sexual orientation.
2. Urge the Commission on Social Action to bring its recommendations to the next General Assembly after considering the report of the CCAR committee and any action of the CCAR pursuant to it.
3. Urge the Committee on Liturgy to formulate liturgically inclusive language.

ADOPTED BY THE 54th GENERAL ASSEMBLY  
of the  
UNION OF AMERICAN HEBREW CONGREGATIONS

November 18-22, 1977  
San Francisco, California

HUMAN RIGHTS OF HOMOSEXUALS

WHEREAS the UAHC has consistently supported civil rights and civil liberties for all persons, and

WHEREAS the Constitution guarantees civil rights to all individuals,

BE IT THEREFORE RESOLVED that homosexual persons are entitled to equal protection under the law. We oppose discrimination against homosexuals in areas of opportunity, including employment and housing. We call upon our society to see that such protection is provided in actuality.

BE IT FURTHER RESOLVED that we affirm our belief that private sexual acts between consenting adults are not the proper province of government and law enforcement agencies.

BE IT FURTHER RESOLVED that we urge congregations to conduct appropriate educational programming for youth and adults so as to provide greater understanding of the relation of Jewish values to the range of human sexuality.

ADOPTED BY THE 59th GENERAL ASSEMBLY  
of the  
UNION OF AMERICAN HEBREW CONGREGATIONS

October 29 - November 3, 1987  
Chicago, Illinois

SUPPORT FOR INCLUSION OF LESBIAN AND GAY JEWS

God calls upon us to love our neighbors as ourselves. The prophet Isaiah charges us further: "Let my house be called a house of prayer, for all people..." (Isaiah 56:7). And, armed with the other teachings of our faith, we Jews are asked to create a society based on righteousness, the goal being tikkun olam, the perfection of the world. Each of us, created in God's image, has a unique talent which can contribute to that high moral purpose; and to exclude any Jew from the community of Israel lessens our chances of achieving that goal.

In consonance with these teachings, in 1977 the Union of American Hebrew Congregations resolved to support and defend the civil and human rights of homosexuals, and we have welcomed into the UAHC congregations with special outreach to Lesbian and Gay Jews. But we must do more.

Sexual orientation should not be a criterion for membership or participation in an activity of any synagogue. Thus, all Jews should be welcome, however they may define themselves.

Service of lesbian and gay Jews as Rabbis is currently under consideration by the Central Conference of American Rabbis. It has appointed a Committee on Homosexuality in the Rabbinate to consider all aspects of the subject. The committee is directed to present a final report at the 1989 CCAR convention. Representatives of the UAHC and Hebrew Union College-Jewish Institute of Religion are serving on the committee.

THEREFORE, BE IT RESOLVED that the Union of American Hebrew Congregations:

1. Urge its congregations and affiliates to:
  - A. Encourage lesbian and gay Jews to share and participate in worship, leadership, and general congregational life of all synagogues.
  - B. Continue to develop educational programs in the synagogue and community which promote understanding and respect for lesbians and gays.
  - C. Employ people without regard to sexual orientation.
2. Urge the Commission on Social Action to bring its recommendations to the next General Assembly after considering the report of the CCAR committee and any action of the CCAR pursuant to it.
3. Urge the Committee on Liturgy to formulate liturgically inclusive language.

ADOPTED BY THE GENERAL ASSEMBLY

of the

UNION OF AMERICAN HEBREW CONGREGATIONS

November 2 - November 6, 1989 - New Orleans

GAY AND LESBIAN JEWS

In North America today, it is estimated that 100,000 Reform Jews - and 500,000 members of the larger Jewish community - are gay or lesbian.

Over the last fifteen years, the UAHC has admitted to membership four synagogues with an outreach to gay and lesbian Jews. Hundreds of men and women who once felt themselves alienated from Judaism and unwelcome in mainstream congregations have joined these synagogues, adding their strength and commitment to our religious community.

In 1977, the UAHC General Assembly called for an end to discrimination against homosexuals, and expanded upon this in 1987 by calling for the full inclusion of gay and lesbian Jews in all aspects of synagogue life.

While that resolution urged that congregations not discriminate in employment, it did not address rabbinic employment, pending the report of the CCAR ad hoc Committee on Homosexuality and the Rabbinate. The CCAR committee continues its work, and we eagerly await its report.

Within the larger context of UAHC congregational life, however, we have yet to shed the destructive anti-gay and anti-lesbian prejudices and stereotypes that preclude a genuine embrace of the heart.

Our union of congregations must be a place where loneliness and suffering and exile end, where gay and lesbian Jews can know that they are accepted on terms of visibility, not invisibility; that we place no limits on their communal or spiritual aspirations.

THEREFORE, the Union of American Hebrew Congregations resolves to:

1. Reaffirm its 1987 resolution and call upon all departments of the UAHC and our member congregations to fully implement its provisions.
2. Embark upon a movement-wide program of heightened awareness and education to achieve the fuller acceptance of gay and lesbian Jews in our midst.
3. Urge our member congregations to welcome gay and lesbian Jews to membership, as singles, couples, and families.

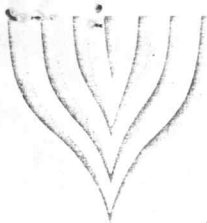
4. Commend the CCAR for its sensitive and thorough efforts to raise the consciousness of the rabbinate regarding homosexuality. We urge the CCAR to pursue its own mandate with vigor and complete its tasks as soon as possible in order to respond to the communal and spiritual aspirations of gay and lesbian Jews.



# Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021-7064 (212) 249-0100 CABLES: UNIONUAHC



איחוד  
ליהדות  
מתקדמת  
באמריקה

April 1, 1993

Dr. Melvyn H. Klein  
President  
Temple Sinai  
3509 South Glencoe  
Denver, Colorado 80237

Dear Dr. Klein:

Thank you for your letter of March 22. We recognize that our UAHC congregations in Colorado have been overwhelmingly supportive of the Union position against discrimination on the basis of sexual orientation. We are deeply grateful to our lay leaders and rabbis in Colorado who worked so hard to oppose Amendment Two.

Your letter raises a number of important issues. At the request of the UAHC Board of Trustees, we had earlier referred most of these matters to the Commission on Social Action of Reform Judaism, the movement-wide body which deals with issues of social policy. We have asked the Commission to examine all the implications for the Union of the Colorado vote. At its meeting in April, it will consider the current status of efforts to repeal Amendment Two, how the Union might be helpful to our congregations in Colorado and elsewhere which are fighting discriminatory legislation of this nature, and whether the Union should consider, now or in the future, a policy of refraining from holding national or regional meetings in states where legislation such as Amendment Two has been adopted.

Any recommendations for action by the Commission will be referred back to the National Board of the UAHC. The Union board is meeting in Nashville on May 21-23, and will consider Commission proposals at that time.

The Commission, of course, is anxious to have input from Reform leadership in Colorado prior to making its recommendations. A letter from Evelyn Laser Shlensky, Chairperson of the Commission, should reach you in the next few days, asking for your views on a number of questions. We hope that you will share with us any thoughts that you might have in addition to those already expressed in your letter.

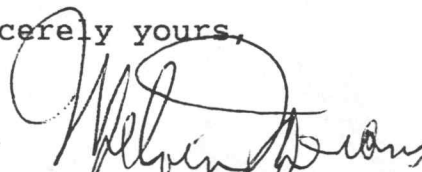
Please note that Mel Merians will be in Denver on April 9 to speak at Temple Emanuel. He would be happy to meet with you early in the day on April 9 to discuss further your concerns. Please let us know if you are available on that date.

We thank you again for your interest.

Sincerely yours,



Alexander M. Schindler  
President



Melvin Merians  
Chairman of the Board

AMS:da

cc: Evelyn Laser Shlensky  
Religious Action Center  
Rabbi Stephen Pinsky



## Temple Sinai

Rabbi Raymond A. Zwerin, D.D.  
Rabbi Avi M. Schulman, Associate

*tell quick to  
dora  
answer*

Loretta Cawelti, Executive Director  
Dr. Melvyn H. Klein, President

March 22, 1993

Mr. Melvin Merians  
Chairman of the Board, UAHC

Rabbi Alexander M. Schindler  
President, UAHC

Dear Mr. Merians and Rabbi Schindler:

The Board of Trustees of Temple Sinai, Denver, Colorado, at its regular meeting on February 17, 1993, directed me to respond to the news release from UAHC dated 12/29/92, and entitled "Reform Jewish Leaders to Ask Ban on Meetings in Colorado if Anti-Gay Amendment remains." Our board is also "profoundly disappointed at the passage by the State of Colorado of Amendment Two..." Many of our members worked actively to prevent adoption of this measure and many more were financially supportive of the anti-Two position. Unfortunately, a series of events and circumstances arose which encouraged the unpredicted approval of this amendment.

Despite our revulsion for the intent and the very existence of Amendment Two and despite our respect for the basic position you have enunciated for UAHC, we must voice our chagrin at a few issues that arise. First, you do not acknowledge that some Colorado communities (Denver, Boulder, Aspen) had already drafted anti-discrimination initiatives based on sexual orientation, establishing them as leaders in this area nationally. Colorado is not a hotbed of anti-Gay activity nor have reliable sources reported that "incidents of Gay-bashing have risen sharply" since passage of Two. The question posed to Colorado voters has not yet been posed to other jurisdictions, but we have no reason to believe that homophobia is a regional or local phenomenon. If the question is then obfuscated by confusing language and a subtle, well-financed and professionally-directed campaign, we would expect this discriminatory movement to find fertile soil in many other states.

Second, you are incorrect in your assessment of Amendment Two when you allege that gays and lesbians are denied the fundamental rights of protection from discrimination in housing, employment and public accommodation. In fact, gays and lesbians enjoy the same rights as all other Coloradans in this area. The restriction applied by Amendment Two precludes the development of laws, rules of regulations which would specifically protect groups on the basis of sexual orientation.

Third, you allege that you "will urge UAHC constituents to join those working to repeal Amendment Two." We have been working all along to defeat this proposal and we welcome your support in our efforts. Our congregation (approximately one-third of the Reform Jews in Colorado) has yet to be contacted by UAHC employees or officials regarding this issue.

Fourth, we are not certain how to react to your intention to call on your "constituency" (we presume we are part of that group) "to refrain from meeting in the State of Colorado as long as Amendment Two is in effect." We suppose you understand that it would be impractical for us to meet in Oregon or Arizona or New York since all of our 838 families do live and work in Colorado. Furthermore, we would not be likely to raise the \$70,000 in dues we pay to UAHC annually which would impact your budget and impair our standing with UAHC. If we were no longer members of UAHC, we suppose we could resume meeting in Colorado, but we cannot believe that is the outcome you are advocating.

If you meant by your proscription on meeting in Colorado that UAHC regional and national meetings not be held in our state, we also take umbrage at your suggestion. Many communities within the state are quite liberal, progressive and contemporary with regard to treatment of sexual orientation issues. Our congregants and those of other Colorado UAHC congregations are overwhelmingly supportive of the basic UAHC position. We do not understand why we must be a target of a discriminatory UAHC policy to overturn an equally discriminatory state law.

Lastly, many of our congregants earn their living in the tourism and convention industries. The strategy of boycott is hurtful to many Coloradans regardless of their positions on Amendment Two. We find it hard to support a policy so lacking in focus.

Let us suggest a compromise position. Why not allow your constituents to meet in Colorado and use that opportunity to proclaim to the citizens of our state, the staunch opposition our organization holds to Amendment Two and the discriminatory tenets upon which it is based. Furthermore, we would suggest that UAHC partner with its member congregations in Colorado to develop an

Page 3

ongoing program to work for the repeal of this law. We would expect to see a significant budgetary line made available for this effort. Instead of allowing ourselves to be run out of Colorado, let us stand and fight this injustice.

For our part, we will continue to work against Amendment Two. We will also continue to work for the ideals of Reform Judaism. We plan to apply to the UAHC Midwest Council for designation as the host congregation for the 1996 Biennial Convention. The Board of Trustees of Temple Sinai would be disappointed if an imperfect national UAHC ruling were to interfere in that attempt.

We look forward to your response.

B'shalom,

A handwritten signature in cursive script, reading "Melvyn H. Klein M.D.", written in dark ink.

Melvyn H. Klein, M.D.

President

Temple Sinai Board of Trustees

cc: Rabbi Stephen Pinsky, UAHC Midwest  
Commission on Social Action  
UAHC, Board of Directors

*Hansxue*

✓  
*cc Judy*

April 2, 1993  
11 Nisan 5753

Rabbi Robert N. Levine  
Congregation Rodeph Sholom  
7 West 83rd Street  
New York, NY 10024

Dear Bob:

Many thanks for sharing with me your Letter to the Editor of the New York Times. It is a fine statement and I am delighted that you took the opportunity to convey it to the press. I hope they print it!

You probably know that Judy opted for the internship at Central Synagogue. She worked with Peter when he was in California and he has been a fine mentor to her. Central opened up quite suddenly and Rodeph Sholom was Judy's first choice - and mine for her - until Central became available. It was really a matter of Judy saying yes to Peter rather than no to you.

With warm regards from house to house and best wishes for a zissen Pesach, I am

Sincerely,

Alexander M. Schindler

bcc: Judy - You might write a note to Bob, too. Love ya..

**FAX  
TRANSMITTAL SHEET**

To: RABBI ALEXANDER SCHINDLER  
President  
Union of American Hebrew Congregations  
FAX: 570-0895

From: Rabbi Robert N. Levine  
Congregation Rodeph Sholom FAX: (212) 877-6525

Date: April 2, 1993

Number of Pages including Cover sheet: 2

Dear Alex,

I wanted you to see the letter just sent to The New York Times.  
Have a happy and meaningful Pesach.

Robert





Founded in 1842

## CONGREGATION RODEPH SHOLOM

Robert N. Levine  
Senior Rabbi

April 1, 1993

Letters to the Editor  
The New York Times  
229 West 43rd Street  
New York, New York 10036

*EY  
@H*

To the Editor:

Perhaps leaders of the American Zionist Youth Foundation should reread the stirring command of the Passover Seder "Let all who are hungry come to eat... this year here, next year in Israel." Sentiments of categorical inclusion are missing in the AZYF's strenuous efforts to ban a local gay and lesbian synagogue from marching with banner in a Salute to Israel Parade (NY Times, March 23).

If "Congregation Beth Simchat Torah" cannot be unfurled in the spirit of love, will chassidic sects which do not recognize Israel's existence also face exclusion?

Fifty years ago Nazis marched gays and Jews together. That tragic parade has taught the AZYF precious little about this one.

Robert N. Levine  
Senior Rabbi  
Congregation Rodeph Sholom  
7 West 83rd Street  
New York, New York 10024  
Tel.: 362-8800 or 362-8864



COPY

*Alexander M. Schindler*  
RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

April 20, 1993  
29 Nisan 5753

Faith Haaz  
7367 Hollywood Blvd. #106  
Los Angeles, CA 90046

Dear Faith:

There is really no need for you to thank me. I only did what was right and that hardly merits gratitude. But of course I am grateful for your letter and I am glad that what I said gives you a measure of comfort.

I do hope that your parents will be able to overcome their dismay. You are no different than you were as the child they loved.

I know that you, in turn, will be understanding of them. It isn't easy to overcome those demons in the soul, and the fact that they are in theirs is no fault of theirs.

Again, my thanks for your thoughtful note.

Sincerely,

Alexander M. Schindler

April 12, 1993

Dear Rabbi Schindler,

I have been meaning to write to you for many years and I finally could put it off any longer. My name is Faith Haaz. I am a 22 year old Jewish lesbian, and I must thank you for all of your support.

In 1987, as president of my youth group, and active member of the Southern California Federation of Temple Youth (SCFTY), I was sent to Chicago for the UAHC Biennial Convention where a resolution was passed concerning the mainstreaming of gay and lesbian Jews in Reform synagogues. Though I had not come out of the closet, the proactive support of my sexual orientation was uplifting and made me feel secure in my tradition.


Upon returning from the UAHC Year In Israel program in 1989, my synagogue again sent me to the Biennial Convention in New Orleans. It was here, that I was present for the CCAR decision regarding gay and lesbian rabbinical school applicants and I listened with a growing sense of pride to your support of this resolution. I came out of the closet three months later.

Though my parents were not understanding, I read an article you wrote soon after. It seems that every time I doubt, I find an article or a quote by you Rabbi Schindler, that encourages me to explore a new and accepting synagogue, or to try to speak to my parents again.

You have set the tone for the Reform movement and in your compassion I am a stronger Jew. I thank you from my heart for all of your support because I feel that you knew I was here hoping for that voice of compassion.

I hope that someday I will meet you again to thank you in person. Until then...

B'shalom,

  
Faith Haaz  
7367 Hollywood Blvd. #106  
Los Angeles, CA 90046

04/22/93

11:35

☎3107884471

U A H C

☑001

ACTIVITY REPORT

TRANSMISSION OK

TRANSACTION # 0588

CONNECTION TEL 12167362120

CONNECTION ID G3

START TIME 04/22 11:35

USAGE TIME 00'37

PAGES 1



RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

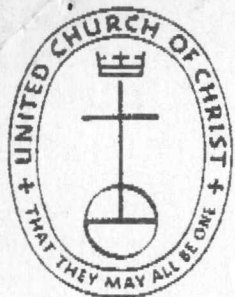
Via Fax: 216-736-2120 One Page

TO: Paul H. Sherry  
United Church of Christ

FROM: Rabbi Alexander M. Schindler  
Union of American Hebrew Congregations

By means of this fax, I am delighted to give you approval for the use of my name on the letter to religious leaders of the United States in regard to the ban against gay and lesbian persons in the military.

I am delighted that you will give testimony before the House Armed Forces Committee. All good wishes.



Office of the President  
216-736-2101  
Office of the Secretary  
216-736-2110  
Office of the Treasurer  
216-736-2114  
700 Prospect Ave., East  
Cleveland, Ohio 44115

*Handwritten signature*

UNITED CHURCH OF CHRIST

OFFICE OF THE PRESIDENT

FAX COVER SHEET

FAX # (216) 736-2120

*Please reply  
by fax  
that they  
can use  
my  
name.*

TO:

Heads of Communion

FAX:

Guest Book 69-70-71-72

FROM:

Paul H. Sherry

DATE:

4-22-93

MESSAGE:

See Attached

NUMBER OF PAGES (INCLUDING COVER PAGE): 3

United Church of Christ





Office of the President  
216-736-2101  
Office of the Secretary  
216-736-2110  
Office of the Treasurer  
216-736-2114  
700 Prospect Avenue  
Cleveland, Ohio 44115

# United Church of Christ

DATE: April 19, 1993  
TO: U. S. Religious Leaders  
FROM: Paul H. Sherry

I have been asked to offer testimony before the House Armed Forces Committee in early May on the subject of the ban against gay and lesbian persons in the military. In that testimony I will be sharing the position of the General Synod of the United Church of Christ which supports extending full civil rights to gay and lesbian persons and I will also speak out of my own personal convictions on the more specific issue of military service. I believe it would strengthen the testimony if I could share the names of colleagues among religious leaders who concur with the conviction that the ban should be lifted. The primary purpose, of course, would be to indicate to the members of Congress that there is a significant segment of the religious community that supports a rescinding of the ban as a matter of justice and civil rights for gay and lesbian persons. I propose the following language in the context of my more detailed and personal remarks:

I have also been asked by many of my colleagues among religious leaders to convey to you their support for ending discrimination against gay and lesbian persons in the military. While each of us would want to speak out of a distinctive theological tradition, and is accountable to policy bases formulated by differing structures of authority, we share a common conviction that the civil rights guaranteed for all citizens should be guaranteed for gay and lesbian persons as well. This means that gay and lesbian persons should have the same right to military service as heterosexual persons, and should be held to the same standard of conduct. The religious leaders who have asked me to convey this conviction to you include: [add names and titles]

If you are willing to include your name, please respond by April 30. You may reply by FAX (216-736-2120), or call my assistant for ecumenical concerns, the Rev. John Thomas (216-736-2119). Thank you.



**DISTRIBUTION**

Paul H. Sherry Letter to U.S. Religious Leaders  
April 19, 1993

Bishop Frederick C. James, African Methodist Episcopal Church  
Bishop Reuben Speaks, African Methodist Episcopal Zion Church  
Dr. Daniel E. Weiss, American Baptist Churches in the USA  
Dr. C. William Nichols, Christian Church (Disciples of Christ)  
Bishop Ceasar D. Coleman, Christian Methodist Episcopal Church  
Dr. Donald E. Miller, Church of the Brethren  
The Rt. Rev. Edmond L. Browning, Episcopal Church  
Bishop Herbert W. Chilstrom, Ev. Lutheran Church in America  
Dr. Jeffrey Newhall, International Council of Community Churches  
Dr. Gordon Sommers, Moravian Church in America  
Dr. E. Edward Jones, National Baptist Convention of America  
Dr. Theodore Jemison, National Baptist Convention, USA, Inc.  
Dr. James Andrews, Presbyterian Church (USA)  
Dr. Charles Adams, Progressive National Baptist Convention, Inc.  
Dr. Edwin Mulder, Reformed Church in America  
Bishop Melvin G. Talbert, United Methodist Church  
The Rev. Troy Perry, Universal Fellowship of Metropolitan  
Community Churches  
The Rev. Joan Brown Campbell, National Council of Churches  
Rabbi Alexander Schindler, Union of American Hebrew  
Congregations  
Rabbi Jerome Epstein, United Synagogues  
Rabbi Jerome Davidson, Synagogue Council of America  
Rabbi Mordechai Liebling, Reconstructionist Rabbinical Association  
Ms. Kara L. Newell, American Friends Service Committee  
Dr. William Schulz, Unitarian Universalist Association

COPY



April 26, 1993  
5 Iyar 5753

Wayne C. Kreuscher  
President  
Indianapolis Hebrew Congregation  
6501 North Meridian Street  
Indianapolis, IN 46260

Dear Wayne:

Rabbi Schindler was already out of the city on Friday when we received your letter of April 20, as was Rabbi Eric Yoffie. Therefore, I write to acknowledge receipt of this letter and the fine resolution passed by the Board of Trustees of Indianapolis Hebrew Congregation on equality for homosexuals.

Eric and Alex are in Washington for the Consultation on Conscience of the Religious Action Center and a meeting of the Commission on Social Action. As you know, the Union is on record with a number of resolution concerning the rights of gays and lesbians. Nonetheless, I faxed your letter to Eric so that he would have it in Washington for the Commission meeting so its contents may be shared with our Social Action leaders.

With warmest regards and every good wish, I am

Sincerely,

Edith J. Miller  
Assistant to the President



# INDIANAPOLIS HEBREW CONGREGATION

6501 North Meridian Street • Indianapolis, IN 46260-4299 • (317) 255-6647

April 20, 1993

Rabbi Alexander M. Schindler, President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021-7064

Dear ~~Rabbi~~ <sup>Alex</sup> Schindler:

The following resolution, prepared by the Temple Social Action Committee, was overwhelmingly passed by the Board of Directors of Indianapolis Hebrew Congregation on April 19, 1993:

"We believe that all citizens are entitled to equal rights and equal protection under the law.

"The recent surge in ballot propositions, designed to prohibit states or cities from passing ordinances to protect homosexuals from discrimination, is profoundly disturbing. The most regrettable of these measures is Colorado's Initiative 2, which passed by 53 percent last November.


"We applaud President Clinton's courageous stand on homosexuals in the military and his prompt action to investigate military policy, aimed toward ending the ban. The facts are that gay soldiers have served with valor in every U. S. war since the days of Valley Forge. And yet, their role in the military is still being questioned. Except for physical and mental deficiencies, conduct is the only valid criterion for evaluating fitness to serve in the military; the same code which applies to heterosexuals should also apply to homosexuals.

"We support the effort by gays and lesbians to achieve acceptance and dignity through honesty. In the workplace, their skills are utilized in every trade and profession. In the arts, their brilliance and creativity have made a lasting contribution. It is disheartening that intolerance and prejudice are still rampant in the world. Those who would condemn homosexuals should realize that gays and lesbians are our sons and daughters, our brothers and sisters, our neighbors and co-workers.

Rabbi Alexander M. Schindler, President, UAHC  
April 20, 1993  
Page 2

"Our goal is true equality for homosexuals and we urge strong action  
in this cause."

Sincerely yours,

  
Wayne C. Kreuscher, President  
Indianapolis Hebrew Congregation

WCK/ss

CC: Melvin Merians, Chairperson  
Union of American Hebrew Congregations Board

Rabbi Eric H. Yoffie, Vice President  
Union of American Hebrew Congregations

Evelyn Laser Shlensky, Vice Chairperson  
Union of American Hebrew Congregations

Paul Uhlman, Jr., President  
Midwest Council, Union of American Hebrew Congregations

Rabbi Steven E. Foster  
Congregation Emanuel, Denver, Colorado

Ted Fleischaker  
The Indiana Word, Indianapolis, Indiana

Rabbi Stephen H. Pinsky  
Midwest Council, Union of American Hebrew Congregations

Dr. Robert M. Rankin  
San Francisco, California

THIS LETTER HAS BEEN MAILED TO THE FOLLOWING:

The Honorable Richard G. Lugar  
306 Hart Senate Office Building  
Washington, DC 20510

The Honorable Daniel R. Coats  
411 Senate Russell Building  
Washington, DC 20510

The Honorable Dan L. Burton  
120 Cannon Building  
Washington, DC 20515

The Honorable Andrew Jacobs  
2313 Rayburn House Office Building  
Washington, DC 20515

The Honorable Peter J. Visclosky  
420 Cannon Building  
Washington, DC 20515

The Honorable Phillip R. Sharp  
2217 Rayburn Building  
Washington, DC 20515

The Honorable Tim Roemer  
415 Cannon Building  
Washington, DC 20515

The Honorable Jill L. Long  
1632 Longworth Building  
Washington, DC 20515

The Honorable Steve Buyer  
103 West Broadway  
Monticello, IN 47960

The Honorable John T. Meyers  
2372 Rayburn House Office Building  
Washington, DC 20515

The Honorable Frank McCloskey  
127 Cannon Building  
Washington, DC 20515

The Honorable Lee H. Hamilton  
2187 Rayburn House Office Building  
Washington, DC 20515



COPY ✓

*Handwritten: Alexander*

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

May 3, 1993  
12 Iyar 5753

David Taffet  
Congregation Beth El Binah  
P.O. Box 64460  
Dallas, TX 75206

Dear David:

Thank you so much for your wonderful letter of gratitude for the support of the UAHC. It was really gratifying to see the remarkable participation of the UAHC congregations and synagogue members at the recent march in Washington. I thank you for your thoughtfulness in taking the time to write as you did. Letters of appreciation mean a great deal to all of us of the Union.

With warm regards and every good wish, I am

Sincerely,

Alexander M. Schindler



CONGREGATION

BETH EL BINAH

P. O. BOX 64460, DALLAS, TX 75206

Dear Rabbi Schindler,

As a new regional UAHC board member and a Congregation Beth El Binah board member, I would like to thank you for your courageous and righteous support of The March on Washington. A dozen members of our congregation participated. The large turnout of rabbis and UAHC members from around the country proudly and prominently marching with UAHC signs was exciting.

Over 700 persons attended the joyous Shabbat service at Congregation Bet Mishpachah and chupahs stood throughout the crowd gathered for the ceremony of commitment at the IRS Building on Saturday. The face of the march was that of average Americans from all walks of life and the weekend was probably the most peaceful, crime-free weekend Washington D.C. has enjoyed in years.

Again, thank you for all of the support you offer. You make our congregation proud to be members of the Union.

Sincerely,

David Taffet



COPY

May 7, 1993  
16 Iyar 5753

Frederick C. Stark, Jr.  
8 Calalou Court  
Toms River, NJ 08757

Dear Mr. Stark:

Thank you for sharing your thoughts on homosexuality  
with me.

Sincerely,

Alexander M. Schindler

A Position Paper on Homosexuality by Frederick C. Stark, Jr., B.A.  
Columbia University and retired Program Analyst.

It is completely obvious that Nature created sexual organs only for reproduction. Male organs cannot reproduce with male organs, and female organs cannot reproduce with female organs. Nature intended reproduction to occur only by means of sexual intercourse between a male and a female (orgasms occurring only with the penis in the vagina). Therefore, obviously, homosexuality is completely against the laws of Nature. It is perversion. It is unnatural and abnormal. As far as sex is concerned, males were meant only for females and vice versa.

Certain other human activities are also out of conformity with Nature but not nearly so much as is homosexuality. For example, contraception is not in conformity with the laws of Nature, but if it were not practised, there would be too many children for couples to support and too many people for the world's resources to sustain. Medical science is not in conformity with the laws of Nature, because when it attempts to cure injuries and diseases, it is fighting against the normal processes of Nature, but people would be fools, if they did not utilize it. The difference between homosexuality on the one hand and contraception and medical science on the other is that if people do not practise homosexuality, no harm will result, but if they do not practise contraception and medical science, harm will definitely result. Human beings should not differ from the laws of Nature with respect to homosexuality but they should with respect to contraception and medical science. Nature gave human beings intelligence with which they have created contraception and medical science with which to do themselves good, but it took no intelligence to create homosexuality, and it is harmful.

Homosexual acts are extremely rare among animals unless human beings have deprived them of access to the opposite sex of their species. Some homosexual men have had operations to give themselves women's breasts and have then dressed like women and offered themselves for prostitution to normal men! Many lesbians beat up other lesbians, and instances of female homosexuals strongly verbally abusing other homosexual women are common. Violence and verbal abuse are also very common among male homosexuals. Some males of this group have engaged in the mass murder of other male homosexuals.

Homosexuals insist that they are homosexuals, because they inherited a gene that predisposed them to homosexuality. Even if that is so, that is a character gene and people can overcome such genes with free will which all human beings have. Genes that cause muscular dystrophy, Huntington's Chorea, etc. cannot be conquered by free will, but character defects such as drug addiction, alcoholism, being mean, being a bully, being a thief, etc. can be, and an enormous number of people have conquered bad character traits in themselves that they were born with and exhibited when they were babies and children by using their free will and forcing themselves to do what is right. We are not psychological robots. We can change ourselves for the better. Actually, at least, the overwhelming majority of homosexuals have artificially chosen to be homosexuals. For them it's just a fad to be a homosexual. They are only looking for a different type of sexual pleasure. Those individuals can turn themselves back into being heterosexuals by exercising their free will. As a matter of fact, a very large number of homosexuals have become heterosexuals, because they came to the realization that homosexuality is wrong.

The attempt of homosexuals to equate themselves with other groups such as the Blacks, women, the Jews, the Hispanics, the aged, etc. who

have been discriminated against in the past is invalid and an insult to those groups, because those groups are naturally occurring segments of society and are in conformity with Nature, but homosexuals are out of conformity with Nature. You cannot stop from being Black, a woman, Jewish, an Hispanic, old, etc., but you can stop from being a homosexual.

Homosexuality constitutes an attack upon the family which is only a man and a woman legally married to each other and any children that they may have, and the family is by far the best foundation for a civilization. Also, homosexuality is adding to the corruption and decadence that already exists in the world. Because of these facts, homosexuals should be punished by appropriate prison terms and/or fines. Perhaps, three months in confinement and/or a \$500 fine for each offense would be fitting. If the offender is well-to-do, the punishment should be a jail term, since a fine will hardly act as a deterrent in such a case.

Homosexuals (they refer to themselves as being gay which is a complete perversion of the meaning of that word) should not have the right to adopt children, care for foster children, be teachers in schools below the college level, etc., because, if you give them such access to young people, they may very well be able to persuade that very impressionable group to embrace their unnatural, perverted life style. Also, people should not be obliged to rent rooms to them in private homes where their way of life may be very obnoxious to the home owner. In addition, they should be kept out of military service, because their presence there would be very disruptive. ETC.

If homosexuality were to be accepted worldwide as normal behavior and everyone became a complete homosexual (not a bi-sexual), which is what at least the overwhelming majority of the homosexuals want, hardly any children would be born, because very few lesbians are willing to bear children even if impregnation is brought about by artificial insemination, since bearing babies as well as having sexual relations with men is very alien to their ideas, and, of course, no one should be forced to have children. As a consequence, within about one hundred years the human species would disappear or be exceedingly few in numbers. With respect to the latter, the gene pool would be so small that genetic (hereditary) diseases would afflict and exterminate the remaining population. Considering the evil that the human species has engaged in during all of its existence that might be a good thing, but perversion is completely the wrong means by which to bring about that end. Besides it may be that if the human species continues on in reasonable numbers, perhaps in some future century it may really become worthy of existing. If it were just the United States that became homosexual, within about a century there would be no or almost no Americans left and some totalitarian foreign power similar in size and strength to the United States as it presently is could easily conquer the entire world, and freedom, democracy and civil rights would no longer exist anywhere on the earth.

There is no such thing as homophobia. Normal people are not afraid of homosexuals. The correct word is homoloathia. They loathe homosexuality and the perverts who engage in it.

Frederick C. Stark, Jr.  
8 Calalon Court  
Toms River, N.J. 08757



COPY

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

May 17, 1993  
26 Iyar 5753

Joseph R. Rackman, Esq.  
Squadron, Ellenoff, Plesent,  
Sheinfeld & Sorkin  
551 Fifth Avenue  
24th Floor  
New York, NY 10176

Dear Joe:

I read your column on "Marching for Israel or  
Homosexuality?" Kol Hakavod!

Fondly,

Alexander M. Schindler



sent 5/17 Eve Ammi MM

## Marching for Israel or Homosexuality?

By JOSEPH R. RACKMAN

"OY GAY" read the headline last month in the tabloid *New York Post* concerning the report that members of Congregation Beth Simchat Torah, a gay and lesbian synagogue in Manhattan, want to march in the annual New York Salute to Israel Parade on May 9th.

While often I write about certain Jewish issues from a strictly theoretical perspective, this time the issue hit closer to home, as I am one of the Board members of our local Orthodox day school and whether our children (including four of my own) should participate in the parade would be a subject for discussion at a Board meeting the next day.

My initial reaction was to support a resolution by our Board to inform the organizers of the parade, the American Zionist Youth Foundation, that if members of that



congregation were to march as members of a gay and lesbian synagogue, then our school would not participate in the parade.

At work, I discussed the situation with a fellow lawyer, a Christian, in order to gain her perspective. She asked whether marching in support of Israel is a political or religious act. I responded that from my own religious perspective, it is clearly both.

"Well, if it's religious," she asked, "Can you say that a homosexual is no longer Jewish? In the Catholic religion, if you are a homosexual, you are excommunicated. So, maybe to be a homosexual is not to be Jewish and, therefore, you can exclude them from the parade."

"It doesn't work that way in Judaism," I responded. "In order to be excommunicated, you have to have mastered the entire body of Jewish law and lore and about the only person who was ever properly excommunicated was Spinoza. I used to have religious teachers who would taunt me by noting (in response to some uncalled for remark) that I would never know enough to be excommunicated."

"Well, in that case," she said, "if they are still Jewish, I guess they should be included in the parade."

It was not the answer I wanted to hear. I find it discomfoting to expose my children to a banner which would be held by the congregants, proclaiming that there is a gay and lesbian synagogue with the implication that this lifestyle is acceptable. It is not that one should throw stones at homosexuals, as much as the implicit approval to the lifestyle that I would deny. The argument, simply stated, as told to me by a fellow Board member is that, "I do not wish to condone a group that openly advocates something that goes against my religious beliefs."

It was that argument, which I initially agreed with, that began to trouble me. My children have marched in the Salute to Israel Parade these past years with Conservative, Reform and secular Jews with whom I hold profound theological differences. It did not bother me that we all marched together.

Just the opposite, it was exhilarating to see the solidarity of Jews of so many different opinions uniting in support of the State of Israel. Does this mean that in prior years I was condoning Jews who do not believe in Revelation or the need to keep the Sabbath?

Additionally, any person with one Jewish grandparent is automatically entitled to Israeli citizenship — this is Israel's Law of Return. It is the essential post-Holocaust principle, that there be a safe haven for every Jew. There is no exception to this rule for homosexuals. They, too, automatically qualify for Israeli citizenship.

Finally, we must also be influenced by the effect of diminishing the numbers attending the parade. In Washington, D. C., we have enough political channels to be able to communicate that the reduced attendance — if that is the end result — did not reflect less vigorous support for Israel and was solely the product of our own foolishness. Yet consider how the story will be reported in Tehran, Amman and elsewhere — that this year was the poorest showing in memory by American Jews in support of Israel. Our enemies will misread this as a lack of resolve on our part and grow even more obdurate. In sum, we must march.

The only concern I have is with the motivation of the marchers from Congregation Beth Simchat Torah. Is their concern support for the State of Israel or their own orientation? The proof will come from their behavior in the parade. If their banner just has the name of their congregation, that is acceptable, but if added below is a description of their sexual preferences — a gay and lesbian synagogue — it is not acceptable. In fact, Sharon Kleinbaum, the rabbi of Congregation Beth Simchat Torah, informed me that she had offered (weeks ago) not to march with any words on their banner other than the name of the congregation.

Yes, if the congregants march with chants designed to draw attention to their cause, then they will not have marched on that Sunday to show solidarity with Israel as much as to publicize their own cause and disrupt this major show of support for Israel. In that event, it would not perturb me if next year they are banned from marching in the parade.

As it turned out, the Board never considered the issue. Instead, after a meeting of a number of Orthodox day school principals who threatened to boycott the parade, Congregation Beth Simchat Torah withdrew its request for a parade permit. Subsequently, the American Reform Zionist Foundation announced that it would invite Rabbi Kleinbaum and her congregants to march with them holding a banner proclaiming that "ARZA is proud to march with congregation Beth Simchat Torah."

The saga continued, as this past Thursday the council of Orthodox day school principals announced that they would boycott the parade. Hopefully, at our Board meeting this Thursday, we will reverse that decision and our school will march along with other Orthodox day schools that reverse the actions of their principals so that Jews can unite in support of the one tie that (besides anti-Semites) binds us together — the State of Israel.

The writer is a partner in the Manhattan law firm of Squadron, Ellenoff, Plesent, Sheinfeld & Sorkin.

**A word about our editorial deadline:** All copy for calendar items and synagogue listings must arrive at our offices 10 days before the date of publication. We will try to publish as many press releases as possible. We also welcome any personal news, such as wedding and engagement announcements, births, anniversaries, bar and bat mitzvahs, and obituaries. There is no charge for these items.

We welcome comments from our readers in the form of Letters to the Editor. All letters must be signed and include an address and phone number. Please type all letters. Letters may be edited for length and grammar.



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

*Homosexual*

May 28, 1993  
8 Sivan 5753

Joseph R. Rackman  
Squadron, Ellenoff, Plesent, Sheinfeld & Sorkin  
551 Fifth Avenue  
New York, NY 10176

Dear Joe:

Thank you for sending me your follow up column. How very nice of you to do so.

Alas, I do not have the strength to convene the kind of meeting which you suggest. It is not really worth the effort, there are too many other important things to discuss. Not that Jewish unity and the appearance of it is not of significance, but I strongly suspect that over the years, the Israel Day parade marchers became smaller and smaller and many of the Orthodox groups were indicating their unwillingness to continue with this effort - at least so I have been told by some of the march organizers. The presence of Congregation Beth Simchat Torah merely provided them with an excuse to absent themselves.

Besides, I scarcely think that Lamm will join me. The last time he was asked to share a platform with me, I was there but he conveniently walked in, "lost his way," and made it just as I was through. As a courtesy to him, I left the platform and joined the audience. I never made any fuss about it.

Fortunately, when it comes to more serious arenas, Jewish unity still prevails. When we go to the White House or to the State Department, we speak with one voice. I remember at a not too recent meeting at the State Department, as I got through attacking the administration, Moshe Scherer arose to say "Mr. Secretary, I want you to know that I

fully agree with Rabbi Schindler. . . . " Even while I know that in his synagogue and in the pages of Allgemeine Journal, he hardly calls me a rabbi.

I really do believe it is time to end this parade which costs a fortune and isn't worth a candle. Perhaps we ought to reserve Javitz Hall and have a major celebration of Israel Day which will infinitely better. We can display Israel as the finest of art and music and song and dance and with many booths displaying Israeli products.

My own analysis of the fault incidentally, lies not with the gaboyim who understandably had to bark at one another once the matter became public, but rather the shmoseem who lacked common courtesy in answering original letters. You ought to know that Sharon Kleinbaum wrote a letter in January indicating her eagerness to march in the parade and made it clear that the banner would list merely the congregation without making any reference to the gay and lesbian status of many of its members. She failed to get an answer to that. She sent a similar letter in March - still no courtesy of an acknowledgement. Then she preached a sermon and the matter became public and the fat was in the fire.

I obviously backed her immediately. What else could I do? And this, even though the congregation is not Reform. As a matter of fact, it was originally organized by some Yeshiva Bachureem, graduates of the Yeshiva of Flatbush and a good one third of the members of the congregation continue to be Orthodox. They are not affiliated with the UAHC.

The lesson I draw from all this is that much of our problem comes not from the gaboyim but from shmoseem - - clerics are ever more officious than are presidents.

In any event, I admire you.

Sincerely,

Alexander M. Schindler



SQUADRON, ELLENOFF, PLESENT, SHEINFELD & SORKIN

551 FIFTH AVENUE

NEW YORK, N.Y. 10176

(212) 661-6500

HOWARD M. SQUADRON  
THEODORE ELLENOFF  
STANLEY PLESENT  
IRA S. SHEINFELD  
IRA LEE SORKIN  
DAVID ALTER  
MICHAEL R. KLEINERMAN  
HARVEY HOROWITZ  
NEAL M. GOLDMAN  
ELLIOT G. SAGOR  
JOEL I. PAPERNIK  
MICHAEL H. KING  
IRA S. GREENE  
ARTHUR D. STOUT III  
SLADE R. METCALF  
JUDITH R. COHEN  
MARK L. GOLDSTEIN  
JAMES H. STEVRALIA

JEFFREY W. RUBIN  
STUART M. STEIN  
EUGENIE C. GAVENCHAK  
HOWARD M. TOPAZ  
DAVID L. KOVACS  
MITCHELL R. LUBART  
SHARON STEIN  
HARVEY M. KATZ  
JOSEPH R. RACKMAN  
MARK J. WEINSTEIN  
PHILIP E. ALTMAN  
LAWRENCE A. JACOBS  
KENNETH R. KOCH  
STEPHEN J. GULOTTA, JR.  
ALAN KATZ  
JOSEPH R. GAGLIANO, JR.  
MARK H. JACKSON

#1  
OF COUNSEL  
DAVID GRAY CARLSON  
STANLEY I. LEHRER  
DAVID MILLER  
JACOB M. USADI

TELECOPIER  
(212) 697-6686

WRITER'S DIRECT DIAL NUMBER

(212) 476-8456

May 20, 1993

Rabbi Alexander Schindler  
838 Fifth Avenue  
New York, NY 10021

Dear Rabbi Schindler:

Thank you for your note concerning my prior column, but I cannot accept the compliment without making you aware of my most recent column, which is enclosed (which will also appear in this week's *Long Island Jewish World*). I still stick to my fundamental point, that the Orthodox committed the original sin, but I fear that no one came out of this fiasco well. If I had the clout, I would bring together a group of the fifteen (or so) Jewish leaders who were involved in this soap opera to focus upon what everyone did wrong (especially focusing upon confessions instead of accusations), to see if out of that convocation some lessons for the future can be discerned.

Unfortunately, unless someone like yourself (along with, say, Rabbi Lamm) convenes such a group, we are destined to keep repeating our mistakes. As they said on "Mission Impossible", if you undertake this project, I will disavow any knowledge of it and this letter will self destruct in ten seconds.

Very truly yours,

  
Joseph R. Rackman

JRR/ig

Q:\SSDATA1\PNGENERL\27336.1

*Handwritten signature*

June 2, 1993  
13 Sivan 5753

David Taffet  
Congregation Beth El Binah  
P. O Box 464460  
Dallas, TX 75206

Dear Mr. Taffet:

Unfortunately, Rabbi Schindler is on the West Coast and has not seen your letter which we received via FAX yesterday. He will return for a day or two of meetings in the New York area but will not be at his desk prior to his departure for a number of Jewish organizational meetings in Israel. As you can see, he has a frenetic schedule.

I'm not certain that Rabbi Schindler has read the MOMENT article, but in any event, he simply will not have the time to respond. It was good to note that a letter will be forthcoming from your congregation and there will undoubtedly be others who write to convey their concerns about the manner of handling a very sensitive issue. I do hope they publish such responses.

With every good wish, I am

Sincerely,

Edith J. Miller  
Assistant to the President



Dear Rabbi Schindler,

My congregation is quite upset about the current issue of "Moment" magazine.

In his opening "Perspective" piece, editor Hershel Shanks shows his bias when he states, he's "against discrimination against homosexuals in most situations." Of course, as Reform Jews, we oppose any discrimination at all. He also states, "Homosexuality is by no means the only form of deviant sexual behavior," equating gays and lesbians to child molesters and sexual abusers among others.

The religious discussion is limited to an article entitled, "Two Views: Homosexuality and Halachic Judaism" with a Conservative and an Orthodox view offered. Nowhere is the Reform position given and, although the Conservative view is fairly pro-gay, it is not even as positive as I would expect from Dallas' largest Conservative synagogue which actively works with our AIDS Resource Center.

Not only is a Reform rabbi not given equal time, but none of the gay and lesbian synagogues are profiled. However, a Conservative rabbi is given space to object to the existence of the gay and lesbian synagogues. PFLAG is barely mentioned, stating that more than half the members in New York are Jewish. What is omitted is that most of PFLAG's founders were Jewish parents concerned about the rights of their children! In Dallas and across the country, not just in New York, Jews remain a major part of PFLAG.

Quoted briefly in one of the articles are Rabbi Sapirstein and Rabbi Kleinbaum, but their quotes are obviously abbreviated because both are normally quite eloquent on gay and lesbian rights. A third Reform Rabbi, Sue Ann Wasserman, also must have been quoted out of context. Several years ago, Rabbi Wasserman held the hand of my college roommate as he was dying of AIDS. When she spoke, her commitment to gay and lesbian rights was obvious as was her passion which was absent from this article. Quoted extensively, however, is a Rabbi Philmore Berger, the one Reform rabbi the magazine was able to find who is clearly uncomfortable with gays and lesbians.

While Dallas is not known for being liberal, gays and lesbians seem to be more readily accepted by our Reform Jewish community and our families than the author of the article, "Out and Jewish." For example, the writer bemoans the fact that "most gay and lesbian couples would not feel comfortable kissing each other 'Good Shabbos' in synagogue." Whether we are performing our own bimonthly service at Beth El Binah or attending Temple Emanu El, we kiss the person standing next to us 'Good Shabbos' whether it is our lover, another gay or lesbian, a friend or a stranger. In Dallas, 'Good Shabbos' has nothing to do with sex.

While we will be writing to the magazine ourselves, we hope you will respond to "Moment" with your usual, brilliant flair, offering the Reform point of view. Thank you and we appreciate the love and support you always offer.

Sincerely,

David Taffet  
Congregation Beth El Binah

cc: Rabbi Larry Jackofsky, UAHC Southwest Region  
Rabbi Debra Robbins, Temple Emanu El, Dallas  
Rabbi David Stern, Temple Emanu El, Dallas

Att: Rabbi Schindler  
212 570-0895

From: David Taffet  
Congregation Beth El Binah  
800 374-7771 214 443-9919 (fax)



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

October 11, 1993  
26 Tishri 5754

Dr. Robert M. Rankin  
5 Red Rock Way  
San Francisco, CA 94131

Dear Mike:

I finally finished my Biennial Address and I hope that you will like the section on gay and lesbian Jews.

I am making reference to the adoption issue, but unfortunately I am deleting the section on rabbinic officiation. I know that you will be disappointed that this is so, but my trusted advisors, all of them devotees of the cause - Saperstein, Yoffie, and above all Al Vorspan - advise me against it in the strongest terms. The reason is simple, I am doing battle with a rabbinate on several other fronts and they prefer that I postpone this issue perhaps for the next Biennial address.

I hope you understand and in understanding, forgive.

Sincerely,

Alexander M. Schindler

cc: Rabbi Sharon Kleinbaum



DEPARTMENT OF VETERANS AFFAIRS

Mental Health Clinic

427 13th Street

Oakland, CA 94612

June 8, 1993

In Reply Refer To:

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

Dear Alex,

As you requested, Sharon and I have written a section for your presidential address. First the text, then the commentary. This is what we suggest:

"I will speak now of Jewish families, families created by lesbian and gay couples who are denied the right of legal marriage.

I have known many such couples, my friends--and so have you. They live in committed relationships, loving, nourishing, and sustaining. They create Jewish homes where candles are lighted on Shabbat; where festivals and holidays are celebrated; and where children are given a Jewish education, not alone from their religious school teachers, but from their parents as well. These are families--Jewish families--in every sense of the word.

And yet they are denied the legal and financial benefits of marriage. Their relationships are regarded as something less than authentic, because the partners, however loving, are of the same gender.

I want our movement of Reform Judaism to lead the way to change in these areas. I want us to sanctify what has already been made holy by the love of the individuals themselves.

I therefore call upon our rabbis to perform ceremonies of commitment for these couples when asked to do so, demanding always the same evidence of maturity and good judgement demanded of heterosexual couples.

I call upon the rabbis and lay leadership of the Union to support lesbian and gay couples who seek to adopt children, judging them by the same standards of fitness required of heterosexual couples.

And let us urge our elected officials to pass laws providing health benefits for gay and lesbian partners, benefits that are automatically available to heterosexual spouses. Since we can hardly ask others to do what we do not do ourselves, let us begin by offering such benefits to members of the staff of the Union of American Hebrew Congregations.

The gay and lesbian Jews among us, my friends, have shown us the beauty of family life. They represent the best of family values, and of Jewish values as well. Let us now support and celebrate their achievements, in our Movement, and in our communities."



DEPARTMENT OF VETERANS AFFAIRS

Mental Health Clinic

427 13th Street

Oakland, CA 94612

- 2 -

In Reply Refer To:

What we've written raises a number of questions, Alex. First, do you want to include adoption in your call for an end to discrimination? It's a crucially important issue for an increasing number of couples, and we want the Union to take a stand on it. You know better than we, whether this is the time.

Second, the issue of health benefits for the spouses of gay and lesbian UAHC staff members: neither Sharon nor I know whether those benefits are already provided. If not, I think we have to start at home before we ask others to join us.

This, then, is our reply to your request. But I can't end this letter without telling you how grateful Sharon and I are for your leadership on these difficult and complex issues.

Or perhaps they aren't so complicated after all. Maybe they are just a simple call for justice. Either way--we are grateful.

Have a wonderful and relaxing summer, Alex. I'll see you at the Biennial, if not before.

Sincerely,

A handwritten signature in cursive script, appearing to read "Mike Rankin", is written over the typed name.

Mike Rankin, M.D.

cc Rabbi Kleinbaum





COPY

*Hansen*

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

November 16, 1993  
2 Kislev 5754

Steven M. Cronenwalt  
1346 Forest Street  
Denver, CO 80220

Dear Steven:

It was thoughtful of you to write and I am gratified by your words of appreciation.

A letter such as yours brings me great nachas and certainly is a wonderful counter to some of the brick bats I have received over the years for my outreach to lesbian and gay Jews. Thank you so much for writing as you did.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

Steven M. Cronenwalt

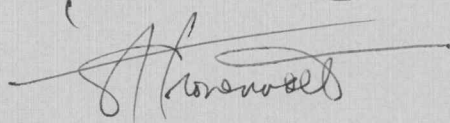
1346 Forest Street  
Denver, Colorado 80220

7 November 1993

DEAR RABBI,

THANK YOU SO VERY MUCH FOR YOUR SUPPORT  
OF LESBIAN & GAY JEWS OVER THE YEARS.  
IT HAS BE A VERY BRAVE AND LOVING THING  
TO DO. IT IS WONDERFUL TO BE PART OF  
A RELIGION THAT WELCOMES ME AND LOVES ME  
FOR ALL OF WHO I AM. I FEEL SUPPORTED,  
UNLIKE FRIENDS FROM OTHER RELIGIONS WHERE  
HATE OR GUILT IS SPREAD. I AM PROUD TO  
BE A REFORM JEW IN THE U.S. IT IS THE  
OPEN ARMS I FEEL THAT BRANANT ME BACK  
MANY YEARS AFTER MY BAR MITZVAH AND  
STEPPING AWAY. I HAVE BEEN A MEMBER  
OF A SYNAGOGUE NOW FOR OVER 10 YEARS.  
SOMETHING I WOULD NEVER HAVE EXPECTED.

THANKS; G-D BLESS YOU & KEEP YOU.

PISC  


P.S. THANKS FOR  
THE SPEECH AT THE  
SAN FRANCISCO.  
BEANWITEL



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

March 11, 1994  
28 Adar 5754

Mr. Albert B. Wilson  
P.O. Box 279  
Lafayette Hill, PA 19444

Dear Al:

Thank you so much for sharing with me the paper you had discussed with Aron Hirt-Manheimer. I read your comments and was deeply touched.

Aron tells me that he has been in touch with you about this matter and will be featuring a letter from you in response to a forthcoming article.

As you undoubtedly know, we now have a committee on outreach to gay and lesbian Jews. The staff director is Rabbi Julie Spitzer of our Mid-Atlantic Council and I am taking the liberty of sharing your letter and paper with her. I am certain she will find your comments to be of great interest.

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

Sincerely,

Alexander M. Schindler

CC: ALL TO  
RABBI SPITZER



Keystone State  
Life Insurance  
Company

P.O. Box 279, Lafayette Hill, PA 19444  
215-825-6760 or 809-776-8518 FAX 215-825-4855

Albert B. Wilson

March 4, 1994

Aron Hirt-Manheimer, Editor  
Reform Judaism  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021

Dear Aron:

Enclosed is the paper we discussed in San Francisco. I hope  
it suits your purposes as well as mine.

I have already discussed and shown the paper to Richard  
Address and Larry Jackofsky and have the benefit of their  
editorial input. They also wish to meet with me to see what  
kind of regional program we can set up.

I await hearing from you. Thank you.

Yours truly,

Albert B. Wilson

cc: Alex Schindler

## **"Expanding Our Commitments To Gay And Lesbian Jews"**

**In San Francisco our President Rabbi Alexander Schindler giving his Biennial Presidential Address, spoke to the title stated above. I quote, "We are pledged to the concept that we are one family. We will not speak of 'them' and 'us', as though gay men and women were descended from a distant planet. They are our fellow congregants, our friends and committee members - and yes, our leaders, both professionals and lay. Some of them are our sisters and brothers, our daughters and our sons. Ours is a commitment to the re-forming of Judaism for the Jewish people, for all Jews and not just for some."**

**When I arrived at the Biennial my first message was to call my daughter. I already knew what the message was about. My gay son's lifelong partner, my "son-in-law" for fifteen years, had died of AIDS. The problem is just not intellectual to me.**

**I also have a gay daughter, a committed Jew whose lifetime partner is a Jew by choice. They have adopted two boys, both mixed race children, who have already had Orthodox conversions. There will be no question of their authenticity, but how is the Reform movement going to handle the Jewish education of these families?**

**I now have done some research on this type of family, over a dozen cases. The gay men have a much harder problem with adoption. They usually adopt abroad (South America) or take learning or physically disabled children. The children are preponderantly mixed**

race though I know of three or four who are white.

Those congregations reaching out to the gay and lesbian communities do not have religious schools in most cases, not enough demand. Our "straight" congregations are not yet ready for gay couples let alone the education of their children, even the all white ones.

Rabbi Schindler is correct in his statement, "We must change." The couples I have talked to seem to have a common position, they do not feel wanted in our congregations, and the children even less so!

The UAHC is trying very hard to make our congregations into "caring communities". It is a difficult and endless task. We live in an alienated world, most of us don't even recognize the problem is ours, not theirs.

Every congregation must work for the caring, loving, and cherishing of those families, rather than continuing to keep their heads in the sand. The future will only be better if we make it so.

Our leadership recognizes and suggests solutions to us. However, until we as individual Jews, know that is our duty to change the world, for a better life for our children and grandchildren, that there be no strangers or estranged in our congregations, no "them and us."

The ability to change for the better is a self fulfilling Mitzvah, may we all try our best to use it.

March 14, 1994

Albert B. Wilson  
Keystone State Life Insurance Company  
P.O. Box 279  
Lafayette Hill, PA 19444

Dear Al:

Thanks for sending me your article on the difficulties of gay parents and kids in finding acceptance in our congregations. The article, in our view, is not fully developed and needs to include more anecdotes to illustrate your points.

We are planning to run an article by Rabbi Harold Schulweis on Judaism, the synagogue, and homosexuality. Please consider adapting your article as a letter to the editor in response to the Schulweis piece, which I enclose.

I would be pleased to adapt your article as a letter, if you so choose.

Please let me know if I can be of assistance.

Sincerely,

Aron Hirt-Manheimer

cc: Rabbi Alexander M. Schindler ✓





March 22, 1994  
10 Nisan 5754

Ann Abrams, Librarian  
Temple Israel  
Longwood Avenue at Plymouth  
Boston, MA 02215

Dear Ann:

You are right! That sentence was inelegantly expressed and your phrasing would have been more correct. But my intentions were proper. I meant to counter and dispel the image of the "corrupting homosexual," of the counsellor or teacher or rabbi who would fashion children in his or her image.

I enclose copies of two speeches I gave on the subject in recent years which will give you some better notion of what my fuller views are (which, incidentally, I have been reiterating in all my speeches as I travel around the country).

I do believe that I have put "my money where my mouth is." (That struck me as an inelegant and unfair expression on your part).

It is my hope, we will have an opportunity to encounter each other at some time.

Have a sweet Pesach.

Sincerely,

Alexander M. Schindler

Encl.

March 11, 1994

Rabbi Alexander M. Schindler  
President, UAHC  
838 Fifth Ave.  
New York, NY 10021

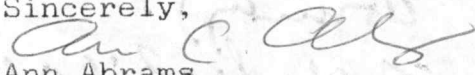
Dear Rabbi Schindler,

I'm writing to you regarding your speech at the recent Biennial on "Expanding Our Commitment to Gay and Lesbian Jews", which I read in the Spring edition of Reform Judaism. As a lesbian, Jew, Reform synagogue librarian and teacher, I eagerly approached this piece, anticipating good news for me and my fellow gay and lesbian Jews, and also I'd hoped to use it for a high school class I'm teaching about social justice and Judaism, looking at gay/lesbian rights as one example. Unfortunately, after a promising beginning, I arrived at this line: "And too often, they are adjudged unfit to adopt children, even when they meet and exceed the standards required of heterosexual adoptive parents, and notwithstanding the studies that show that children of same sex couples grow up with absolutely no greater likelihood of being homosexual." (My underlining). I had been anticipating (naively?) your saying something like "notwithstanding the studies that show that children of same sex couples grow up with absolutely no greater likelihood of having serious problems..." or something more in that vein. The remark you did make negates the spirit of everything else you said. The implication here is that there is something negative about children growing up to be gay/lesbian.

The other remarks excerpted from your speech were on the mark. But if you are going to say "We are pledged to the concept that we are one family..." then there has to be a genuine embrace, a genuine celebration of all. Put your money (in this case, power in the Reform movement) where your mouth is: create blessings (or say "Shehechyanu") for gay and lesbian Jews when we come out; sponsor Jewish coming out celebrations (complete with an oneg!). When I came out to the Rabbi I work with, he gave me a hug. How many gay/lesbian Jews who work in the Reform community, or are congregational members can tell such a story? Why is it such a rare story if the Reform movement is so committed to welcoming gay men and lesbians?

Thank you for the work you've done. But there's much more to do, and although, as the saying goes, it's not on you to finish it; but if you're going to do it, please do it with the same sensitivity you'd apply to anti-semitism, or to any other human rights struggle.

Sincerely,

  
Ann Abrams  
Librarian, Temple Israel, Boston  
Longwood Ave & Plymouth St.  
Boston, MA 02215

bec of her  
letter & my  
answer to  
Rankin

see above

Dear Ann -

you are right! That sentence was  
inelligently expressed & your phrasing ~~was~~  
would have been more correct. But my  
intentions were proper. I meant to  
counter & dispel the image of the  
"corrupting homosexual," of the  
counselor or teacher or robb: who  
would fashion children in his or  
her image.

I enclose copies of two speeches I  
gave on the subject in recent  
years which will give you some  
better notion of what my fuller  
views are (which, incidentally, I  
have been reiterating in all my  
speeches as I travel around the  
county).

I do believe that I have put  
"my money where my mouth is."  
(that struck me as an intelligent & unfair  
expression on your part).  
Hopefully we will have an opportunity to  
encounter each other at some time.

March 11, 1994

Rabbi Alexander M. Schindler  
President, UAHC  
838 Fifth Ave.  
New York, NY 10021

Dear Rabbi Schindler,

I'm writing to you regarding your speech at the recent Biennial on "Expanding Our Commitment to Gay and Lesbian Jews", which I read in the Spring edition of Reform Judaism. As a lesbian, Jew, Reform synagogue librarian and teacher, I eagerly approached this piece, anticipating good news for me and my fellow gay and lesbian Jews, and also I'd hoped to use it for a high school class I'm teaching about social justice and Judaism, looking at gay/lesbian rights as one example. Unfortunately, after a promising beginning, I arrived at this line: "And too often, they are adjudged unfit to adopt children, even when they meet and exceed the standards required of heterosexual adoptive parents, and notwithstanding the studies that show that children of same sex couples grow up with absolutely no greater likelihood of being homosexual." (My underlining). I had been anticipating (naively?) your saying something like "notwithstanding the studies that show that children of same sex couples grow up with absolutely no greater likelihood of having serious problems..." or something more in that vein. The remark you did make negates the spirit of everything else you said. The implication here is that there is something negative about children growing up to be gay/lesbian.

The other remarks excerpted from your speech were on the mark. But if you are going to say "We are pledged to the concept that we are one family..." then there has to be a genuine embrace, a genuine celebration of all. Put your money (in this case, power in the Reform movement) where your mouth is: create blessings (or say "Shehechyanu") for gay and lesbian Jews when we come out; sponsor Jewish coming out celebrations (complete with an oneg!). When I came out to the Rabbi I work with, he gave me a hug. How many gay/lesbian Jews who work in the Reform community, or are congregational members can tell such a story? Why is it such a rare story if the Reform movement is so committed to welcoming gay men and lesbians?

Thank you for the work you've done. But there's much more to do, and although, as the saying goes, it's not on you to finish it; but if you're going to do it, please do it with the same sensitivity you'd apply to anti-semitism, or to any other human rights struggle.

Sincerely,



Ann Abrams

Librarian, Temple Israel, Boston  
Longwood Ave & Plymouth St.  
Boston, MA 02215

bcc of her  
letter + my  
answer to  
Rankin

see above

Dear Ann -

You are right! That sentence was  
intelligently repressed + your phrasing ~~was~~  
would have been more correct. But my  
intentions were proper. I meant to  
counter + dispel the image of the  
"corrupting homosexual" of the  
counselor or teacher or rabbi who  
would fashion children in his or  
her image.

I enclose copies of two speeches I  
gave on the subject in recent  
years which will give you some  
better notion of what my fuller  
views are (which, incidentally, I  
have been reiterating in all my  
speeches as I travel around the  
country).

I do believe that I have put  
"my money where my mouth is."  
(that struck me as an intelligent + my opinion  
repression on your part).  
Hopefully we will have an opportunity to  
encounter each other at some time.





איחוד  
ליהדות  
מתקדמת  
באמריקה

#15

# Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION  
100 WEST MONROE STREET, CHICAGO, ILLINOIS 60603-1902 (312) 782-1477 FAX# (312) 782-1642

## GREAT LAKES REGION

Rabbi Alan D. Bregman  
Director

Gerard W. Kaye  
Director of Camping &  
Youth Activities

Olin-Sang-Ruby Union Institute

Mimi Dunitz  
Assistant Regional Director

April, 1994

To: Interested and Significant Persons  
From: Rabbi Alan Bregman

As you may know, I have been dealing with a complex and difficult situation at Temple Israel in Minneapolis. An assistant, newly ordained rabbi recently came out as a gay man. While the congregation has dealt with it as best it can, it continues to generate issues that are complex and deep. Much of it is a result of the congregation not having been prepared to have a rabbi who is gay on its rabbinic staff.

In dealing with this situation, it occurs to me that we have done precious little to prepare our congregations to have gay men and lesbian women as their rabbis. We are a Movement that has affirmed the right of gays and lesbians to seek ordination. Yet, it seems to me that we have not prepared our congregations to accept and hire them as rabbis.

If my memory serves me correctly, when the Movement decided to ordain women as rabbis, we had a well thought out plan of sensitivity and education in order to facilitate their becoming congregational rabbis. Do we not have that obligation to the gay men and women who also seek to be rabbis in congregations?

I am not certain what the mechanism can be and ought to be but I would hope that the appropriate person would organize such an effort.

Chairman  
Melvin Merians

President  
Rabbi Alexander M. Schindler

President-Great Lakes Region  
Lois Rose

President-Chicago Federation  
Judith Brody

B.J.E. Director  
of Reform Education  
Dr. Betsy Katz

Assistant Camp Directors  
Tamar Ehrlich  
Joe Prass

Office Administrator  
Jo Ann Sandoval

*Gay Lesbian*

# MEMORANDUM

COPY

April 25, 1994

**FROM:** Rabbi Alexander M. Schindler  
**TO:** Rabbi Alan Bregman  
**COPY:** Rabbi Joseph Glaser, Rabbi Fred Gottschalk,  
Mr. Melvin Merians, Rabbi Daniel B. Syme,  
Rabbi Eric Yoffie, Rabbi Sheldon Zimmerman

*Janet M*

You raise a good point in regard to our congregants accepting ordained gays and lesbians as their rabbis. The problem is far wider than what you encountered in Minneapolis. In the present graduating class there are many rabbis to be, who have come out of the closet and once they do, they have a deuce of a time even getting an interview no matter how qualified they are, from an academic and experiential standpoint. Of course, the CCAR Task Force on the subject forewarns them that this might be the case. I offered to write a letter to the interviewing congregations, but on further thought and after consulting with Janet Marder, who is really expert in these matters, I decided not to do so.

After New Orleans, when we asked our congregations to accept gays and lesbians as fellow congregants, I did ask Janet to head a staff task force to educate our congregants, and she organized workshops in all of the regions to help. By and large, we have been successful on this level.

But now we are talking about gay and lesbian rabbis, and that is an infinitely more complex an issue, for the myth that gays are bent on converting everyone to their life-



Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

838 FIFTH AVENUE, NEW YORK, NY 10021-7064 (212) 249-0100



style still is widespread in our midst and must be countered. But since rabbis are involved, a movement wide effort is required and I see no reason why it shouldn't be initiated by all of us under the aegis of the Conference.

I have no way of knowing to whom you sent a copy of your letter, but I am sending my response to you (together with a copy of your note) to Fred and Shelly in the hope that we can initiate the kind of movement wide response that you envisage under the leadership of the CCAR.

I will do the same with Eric and Danny, so that we can bestir them to move forward.

Thanks for calling our attention to this need. I should have thought of it myself . . . . incidentally, if you continue to encounter difficulties in Minneapolis and need someone to bounce your problems against, I found Janet to be most astute and caring in her counsel.



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

July 7, 1994  
28 Tammuz 5754

*Homosexual*

Ret. Lt. Colonel Moses Lennon  
101 Executive Center Drive  
Citrus 4-608 Fountainview  
West Palm Beach, FL 33401

Dear Mr. Lennon:

On my return from a lengthy journey, I found your letter of June 6th and I read it with a good deal of pain. Needless to say agree with you. The attitude manifested toward homosexuals at Yad Vashem is an abomination, inexcusable. But the struggle for justice has never been an easy one in all of human history and I guess we are going to have to continue to fight. It is clear too, that you are among those who choose to do so.

With every good wish, I am

Sincerely,

Alexander M. Schindler



COPY #8

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

June 13, 1994  
4 Tammuz 5754

Ret. Lt. Colonel Moses Lennon  
101 Executive Center Drive  
Citrus 4-608 Fountainview  
West Palm Beach, FL 33401

Dear Mr. Lennon:

Your correspondence addressed to Rabbi Schindler arrived here at a time when Rabbi Schindler is out of the country on an extended travel schedule. He is not expected back at his desk until mid-July.

I write to assure you that your correspondence will be held for his return and to explain the delay in his response to you.

Thank you for your patience.

Sincerely,

Marian Brewer  
Rabbi Schindler's office

ITEM 1

June 6, 1994

Rabbi Alexander M. Schindler  
President UAHC  
Executive Offices  
838 Fifth Avenue  
New York, N.Y. 10021

Dear Rabbi Schindler:

Please forgive me, but I am impelled to write to you on a grievous matter of greatest consequence. The inclosed Items 1, 2, 3 should leave no doubt as to who I am, what I am, and where I come from.

At this moment I have in front of me, an article in the Palm Beach Jewish Journal North, issue of Feb. 2-Feb. 8, 1993, with headline in large extra dark lettering, "Schindler's letter critical of JVV's stand." I cite from the article, "Schindler... recently wrote a letter to a JVV spokesman... saying he was appalled that such an antediluvian attitude still persists within a group that calls itself Jewish." I cannot describe my feelings of humanity, honor, pride at that time, inspired by your views supportive of Gays and Lesbians in the military.

Who would have thought 16 months later that the disease of "antediluvian attitude" would breakout at the Yad Vashem Holocaust Memorial in Jerusalem (please see Items 2, 3). For Yad Vashem to so debase, so dishonor, so desecrate the Holocaust - I was saddened by The New York Times of May 31, 1994, photograph and accompanying report. I was shocked at the enormity of what happened.

What is a Jew to do about the tragedy of this situation?  
What if the Rabbis and their congregations do not

speak out? The cry "Never Never Again" unites all the victims of the Holocaust. Would Yad Vashem have us silence this cry in the case of Gays and Lesbians? Does this cry belong only to Jews as victims and not to Gays and Lesbians as victims?

this, my own cry to Yad Vashem: Why? Why?

My Gratitude My Respect

Moses Lennon  
Lt. Colonel, USAF (Ret)

ITEM 2



The POST 10/27/84 (PALM BEACH)

# Statements on Religion in Israel

I am a retired career military man, having served in the U.S. Air Force, from private to lieutenant colonel. Assignments took me from New York to California to Florida, to India and Burma, to England, Germany and Washington, D.C.

I was, in a sense, a wandering Jew, a wondering Jew, ever proud of being an American, ever proud of my Judaic heritage. I have been very much aware that the record of the American Jew in opposing anti-Semitism has been praiseworthy. But why are we silent today at the divisive role of the Chief Rabbinate of Israel when it recently forbade attendance at reform and conservative worship in Jerusalem during the High Holy Days?

This orthodoxy continues to oppose pluralism in the religious life of Israel and to claim that theirs is the "one and only," the only "true" religion — sad reminders of the cruelties against humanity by religious extremism through the ages. Who has been the eternal victim, if not the Jew?

Freedom of worship has been one glory of American democracy. Too bad the chief rabbis never learned this lesson. Their action is frightening. In denouncing other-than-orthodox Judaism as illegitimate and alien, and saying that reform and conservative prayers are not acceptable to God, are they telling us that only they can have a special "in" with God and He told them so?

Remember the outcry when a fundamentalist preacher announced that God did not listen to prayers of Jews? The chief rabbis keep strange company. Except that in this instance orthodox Judaism is "pure." And the rest of us are outside the pale.

Is this a new kind of anti-Semitism? We are quick to condemn anti-Semitism in others and rightly so. Why the embarrassed silence when Jew does it to Jew? Why the double standard?

The Nazis made no distinction between orthodox Jew and reform Jew and conservative Jew. So why does the highest religious establishment of Israel? The flames of the Holocaust made no distinction. The ovens burned us equally the same.

Anti-Semitism is anti-Semitism no matter how and whence it comes. When one day the chief rabbis of Israel assemble before the throne of judgment, they will find a mercy which they deny to so many of us.

Moses Lennon  
Palm Springs

# Letters to the Editor

## Argentinian Injustice Ignored: 'Never Again' Has Happened Again

To the Editor:

Recently there occurred two events which were fraught with great significance for the Jewish American community, two events which were related to each other.

One was the *60 Minutes* TV program of May 6 which included the segment of the mothers of Argentina, the "mothers of the disappeared ones." Theirs were the children, schoolboys and girls, university students, young professionals, journalists, trade unionists, and others, whom the previous government of military dictatorship feared, because they represented the future and the hope of a democratic Argentina.

These courageous mothers—worn, tired, yet with grace, beauty and dignity—walked the streets and city squares in eloquent silence, a silence which spoke loud to the world and exposed a despotism and a barbarism which the Argentine generals tried to hide. Most of the disappeared ones have never been found. But the mothers still continue the vigil until they find out what happened to their children. The protests of the mothers had no popular sanction. The so-called "nice" people everywhere paid no heed. The established church did not support them.

Many of the mothers were Jewish. But the Jewish community of Argentina generally ignored the cause of the mothers. And this, only 35-40 years after the Holocaust. So soon did these "nice" people forget. By their indifference and lack of concern they aided and abetted the military dictatorship. And in this forgetting, they were joined by "nice" people everywhere.

And that includes the secular and the religious leadership of the Jewish American community. Where were the rabbis, the rabbinical councils, the sermons? Where were the educational institutions, like the day schools, the Talmud Torahs, the Sunday schools, and their teachers? Where were the mass protests and the silent marches? Nothing! Nowhere!

Those who were charged with the responsibility of educating our children and adults on the meaning and the lesson of the Holocaust failed us when the first test came in Argentina in the post-Holocaust period.

With respect to the *60 Minutes* program, I wonder how many parents discussed it with their children. If not, why not? I wonder how many saw the interconnectedness with the Holocaust. I wonder how many rabbis

were so moved as to note the connection and then resolved to make it the subject of a future sermon. I wonder how many teachers changed their lesson plans on the teaching of the Holocaust by adding the story of the Jewish mothers of the Argentine. I wonder, I wonder!

Then there were the annual gatherings in remembrance of the Holocaust. There were the tears and the sorrows. But there must be more to it than the religious observance of mourning. It must also be a time of a coming together, to tell and re-tell the story of what happened, how it happened, why it happened, and how to prevent recurrence.

It would be tragic, if Jews, the people of the Holocaust, were to forget that the victims of the Nazi terror also included, in death and in survival, Gypsies, gentiles, the physically sick, the mentally ill, homosexuals, social and political activists and others.

Only as the Jew—and that includes me—identifies himself to oppose every injustice, every oppression, every violation of human rights, wherever it appears and whoever it includes—his heritage, history and religion require him to do so—only then is the lesson of the Holocaust learned. Otherwise the crime and the criminals are still the victors.

The words of the German clergyman, Martin Niemöller come to mind:

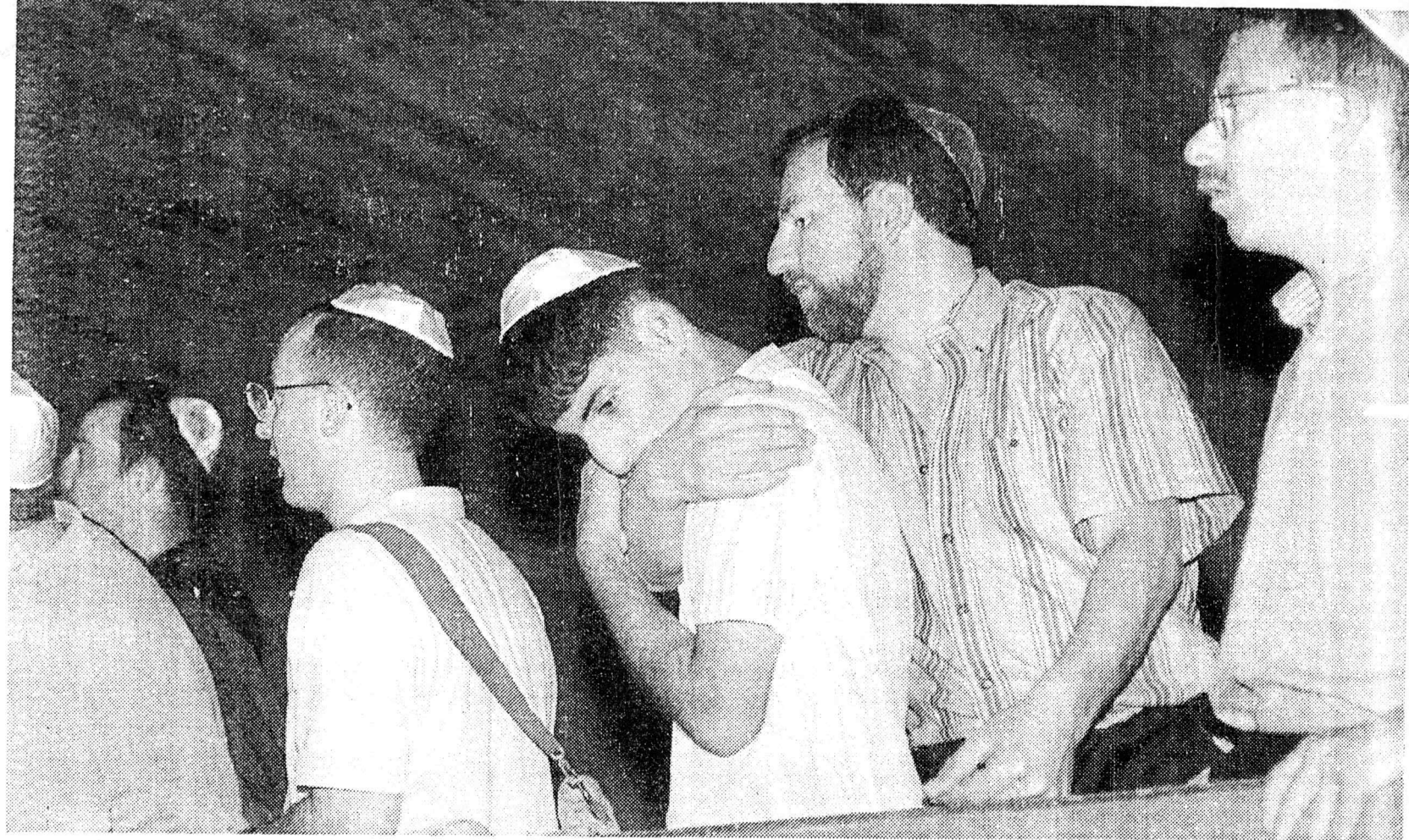
In Germany they came first for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time no one was left to speak up.

If as Jews, we ever forget this, then a searing tragic lesson becomes a terrifying prophecy. The cry "Never, Never Again!" belongs to all of humanity. Or else, it belongs to none.

Moses Lennon  
Lt. Colonel, USAF (Ret.)

Moses Lennon, who calls himself a "Jewish Don Quixote" is a graduate of Harvard who had an extensive career in the military and also as an educator-trainer for disabled veterans. He retired to this area in 1975 and serves on the board of the Palm Springs library.

ITEM 3



Reuters

## They Also Died

At the Yad Vashem Holocaust Memorial in Jerusalem, more than 100 homosexuals from 12 countries gathered yesterday to remember the tens of thousands of homosexuals who were killed in Nazi death camps.

Officials at the monument refused to approve the observance, and a few Orthodox Jews shouting "AIDS!" and "Homos! May God save you!" disrupted the gathering, where one man embraced his friend.

*Homosexual*

February 2, 1995  
2 Adar 1 5755

*Perfer*

Mr. Herbert Berne  
133 Citation Drive  
North York, Ontario  
Canada M2K 1T3

Dear Mr. Berne:

This is in response to your letter of January 25 and to set forth for you the position of the Union of American Hebrew Congregations concerning the homosexual community.

For your perusal, I enclose herewith a number of UAHC resolutions, the first having been passed in 1977 and the latest is dated October 1993. This particular resolution stemmed from my Presidential Address to the 1993 Biennial in San Francisco, a copy of which is enclosed, and I call your particular attention to Page 16. My recommendation was presented by the President's Message Committee to the Plenary which adopted the resolution.

Human rights has long been an important agenda matter for the UAHC; we have been in the forefront in seeking to effect civil and religious rights for all peoples, no matter their sexual orientation.

Quite a few congregations which were originally formed to provide special outreach to gays and lesbians who did not always feel welcome or comfortable in main stream congregations. Over the years we have found that these congregations tend to be warm and welcoming places of worship which include many heterosexuals. We have also found that with understanding and awareness of the rights of homosexuals, mainstream congregations have become far more open and accepting of gay and lesbian members.

Mr. Herbert Berne  
133 Citation Drive  
North York, Ontario  
Canada M27 1T3

With every good wish, I am

Sincerely,

Alexander M. Schindler



Herbert Berne  
133 Citation Drive, North York, Ontario, Canada, M2K 1T3  
Phone & Fax (416)221-1458

January 25, 1995

Rabbi Alexander Schindler,  
Union of American Hebrew Congregations,  
838 5th Avenue,  
NEW YORK NY 10021-7064  
USA

Dear Rabbi,

I am enclosing copy of Rabbi's Arthur Bielfeld column "No Problem" in our Toronto's Temple Emanu-El January 1995 Bulletin.

As one of the silent straight majority of members of our temple who oppose this contemplated official temple recognition of their relationship inside the temple I am looking for guidance from the Union.

If the Union has taken a stand on this issue and has published any position paper I would appreciate receiving same.

Rabbi Bielfeld ignores the eventual outcome of this policy. Hardly any potential new members with children will join a temple which is perceived to be "gay". That, coupled with the outflow of members who cannot tolerate the "carrying on" of these couple's will lead to the temple becoming gay so that any remaining straight members will feel out of place. Nor in these circumstances can the temple support a religious school. Not to long after this takeover Rabbi Bielfeld will be pushed out, since he has stated that he is not gay. The irony will be that he is not acceptable in a gay temple.

Ontario Roman Catholic's are the largest single religious group in this province. They will be mightily peeved at this and we don't need any more enemies.

Anti-Semites will have a field day. Degenerate Jews etc.

There is also, least but not last, the religious prohibitions.

In short, in the pursuit of social action, he is advocating that members should commit hara-kiri! Voluntary!

Finally, if he keeps pushing the envelope, it will comes down to a choice of either straight members leaving the temple or Rabbi Bielfeld,..... good-bye Rabbi.

Thank you,





Whatever happened to that wonderful English expression: "You're welcome"? Have you noticed that it is vanished, along with President's Choice Raspberry Tartes, letter writing, phone conversations uninterrupted by call-waiting, and many of the other civilities of our society? Today, if you say: "Thank you" to a friend or sales clerk or telephone operator, they're likely to answer you with a cryptic "No problem!"

Why has "You're welcome!" gone out of fashion? Was it expressive of a more genteel time when courtesy even between strangers was a way of preserving civil order? Or was it simply an archaic formality, a mindless phrase handed down from the days when gentlemen would doff their hats as they passed ladies on the sidewalk?

"No problem!" has a more ominous tone. It seems to suggest that under normal circumstances there is a problem, but in the particular instance: Not to worry. You're not bothering the salesperson you've just thanked. She can handle your request. Today, everything is a problem. Traffic is a problem. Reaching a live person rather than a voice box is a problem. Getting an accurate readout of your bank statement or financial account is a problem. There's scarcely an aspect of our daily lives that doesn't threaten us with its complexity. Perhaps it's something of a compliment when a sales clerk reassured us that our request or our purchase hasn't added to his daily quota of woes.

This dour undercurrent of expectation took on personal relevance when I returned from my sabbatical, having shed some excess poundage by hiking and more judicious consumption of food. Over and over again, friends would ask me: "Rabbi, are you all Right?" "Rabbi, are you well?" Now, to be sure, when you haven't seen someone for some time who has lost considerable weight, it can be a bit of a shock. (Though, I have been practicing girth control for nearly a year, much of that time while in residence at the Temple.) Instead of offering a factual observation such as: "Rabbi, you've lost weight!" or, "Rabbi, you look terrific!" (*Halevay!*) - many people have been worried that there was something wrong with my health.

I really do appreciate their concern. I know that it comes from the heart. But there's another part of me that detects a deeper anxiety about the state of our collective health. Each time we feel an inexplicable pain or lump in our skin or a persistent cough, fear's icy fingers close around our hearts. Did you hear about so and so? What if...? Is it my turn?

This anxiety triggers a frenetic response. We rush from one activity to the next trying to do almost everything as if tomorrow might be our last day. It's not just the five-second sound bite that has quickened our lives. We seem in need of constant distractions. We channel surf as we watch T.V. We run from movie to movie, from play to play, from concert to concert gorging ourselves on culture as if it were a commodity. We travel around the world checking off cities and countries on our itinerary as though it were a grocery list. Of course, we are stimulated by all this activity. Yet there's something a little desperate and unsatisfying about it. In the end, it's like eating Chinese food. After an hour, we're hungry all over again!

The American political commentator, Walter Lippmann, expressed something profound when he wrote: "It is a mistake to suppose that there is satisfaction and the joy of life in a self-indulgent generation, in one interested primarily in the pursuit of private wealth and private pleasure and private success. On the contrary, a self-indulgent generation in large part is an unhappy one. We are very rich, but we are not having a very good time..."

If Lippmann is correct, and I think there is more to his observation than some of us care to admit, he might give us pause to think about why we are here this morning. And the heat generated by budgets and dues schedule and *shul* politics is largely a bit of comic relief from the more serious aspects of our purpose. Why are we here? We're here because we know that this synagogue connects to our past, and the past is really a key to our future. Amidst all of the hub-bub of our lives, our Temple has been a home to many of us. We've come here with our griefs and our joys. We've shared our doubts and disbeliefs, but also our prayers for ourselves and our hopes for our children here. We've shared this Social Hall, our Kiddush Room and our Sanctuary for more than a quarter of a century.

There are some good things happening in this synagogue, perhaps even some important things. Let me tell you about one of them. I've been meeting with a group of gay and lesbian Jews. I'm also meeting with their parents. Some of them are members of our Congregation. And what I'm hearing warms my heart even as it chills my blood. You see, they want to find a place for themselves in the synagogue, in this synagogue. And they haven't been able to do that because we haven't made them very welcome. They're a thoughtful, articulate and gutsy group of Jewish men and women who know instinctively that this place belongs as much to them as it does to us - and they want it back. They want it back on terms they hope will be acceptable to most of us. What are these terms? To begin with, they want to be accepted both as gays and as Jews; as Jewish persons whose sexual orientation happens to be towards members of the same sex. They want to be able to express that orientation as naturally as you do by giving each other a kiss after a Shabbat service without causing embarrassment to themselves or to the Congregation. When someone makes an unkind or thoughtless remark, they'd like to hear a member of our Congregation step in and tell that person why it is inappropriate or wrong. They'd like to know when their civil rights are threatened by hate mongers or gay bashers or whatever you want to call them, that members of our Temple will speak up just because we are Jews and because we know what it is to be prosecuted for no other reason than that we are who we are. They want to be reassured that they are no "no problems" - that when they say "thank you" we'll say "you're welcome" and mean it! When that happens, I can promise you an explosion of energies and involvement in our synagogue you'd scarcely believe possible.

And one thing more. When that happens, we'll all feel better about ourselves and this Congregation than we've felt in a long, long time. Or, to paraphrase David Nichol on behalf of President's Choice: My name is Arthur Bielfeld. And you have my word on it!

(Note: Due to time constraints, these remarks were not fully delivered at the recent Annual Meeting.)

*Homos*

## Reaching Out to Gay and Lesbian Jews

For Edie Miller  
800 words

*TRY to  
CUT IT  
DOWN  
BETTER?*

*Dick Coker*  
by Rabbi Alexander M. Schindler

At the advent of the Hebrew month of Elul, as Jews began the season of soul-searching that culminates on Yom Kippur, I installed Rabbi Sharon Kleinbaum as spiritual leader of the 1200-member Beit Simcha synagogue in New York. The occasion was both joyous and solemn -- yet beyond the sanctuary walls rumbled ugly, distracting noises.

The "family values" rhetoric of the Buchanan-Robertson axis of the Republican party was still resonating in the air. Worse, the hate-words had taken shape in Oregon and Colorado as November referenda that could ban legislation that protects gay and lesbian Americans against discrimination and violence.

To any historically conscious Jew, this upsurge of inflammatory political passion gives pause. As a refugee from Nazi Germany, I was disturbed by the combination of recession and scapegoating that seemed, in late summer, to be forming the backdrop for our election year. For Rabbi Kleinbaum's congregation, however, the danger was not mere memory. The congregants of Beit Simcha Torah are predominantly gay, lesbian and bisexual Jews, and their new rabbi is a lesbian. The anti-gay hatred that is being fomented in our country is aimed directly at these human beings.

Aimed at their efforts to be safe: the referenda would deny special protection from the arbitrary street attacks that every gay man and lesbian fears. Aimed at their families: the referenda would deny gay and lesbian couples the benefits of marriage. Aimed at

their livelihood: the referenda would deny people the right to be judged on the job on the basis of merit and deed, not irrelevancies like their sexual orientation.

Such elemental rights to "life, liberty and the pursuit of happiness" have never been assured for gay men and lesbians by Federal legislation, and therefore must be won and protected over and over at the local level. But with anti-gay prejudice yet to be recognized by most people simply as prejudice (akin to racism or anti-Semitism), rather than as a righteous, biblically sanctioned passion, it takes only a fanatical minority to bring forth ballot initiatives such as Measure 9 in Oregon, which constitutionally classifies homosexuality as "abnormal, wrong, unnatural and perverse."

Happily, Colorado's anti-gay initiative is losing in the polls. In Oregon, too, opposition to Measure 9 by the State Catholic Conference, among other major players, should help tip the balance towards tolerance in a close contest. (The role of the church in Oregon is gratifying, given the July statement by the Vatican Congregation for the Doctrine of the Faith, which urged Catholic adherence to a narrow concept of "gay rights" that excludes adoption, legalized marriage or other heterosexual prerogatives.)

I could not, however, play Pollyanna to my audiences at Beit Simcha Torah. Too many of them, I knew, have been attacked or harassed on the street; too many bear the scars of job discrimination or of suffocating in the "closet"; too many of them live as endangered strangers in America.

I knew, too, that within a month of her installation, Rabbi Kleinbaum would be contending with Yom Kippur -- a climax of

responsibilities for any rabbi, but especially troubling for those who confront the Biblical condemnation of their sexual orientation (*Leviticus* 18:22 and 20:13) as part of the traditional holiday reading. While many synagogues substitute *Lev.* 19:1-18, addressing issues of social justice, the condemnation of homosexuality nevertheless hovers near, imposing interpretive acrobatics for Jews concerned with harmonizing their ethics and the traditional texts. (Such acrobatics, I might add, have often been needed to reconcile social progress with religious text. Were not the Quaker abolitionists of the 19th century denounced with invocations of the "curse of Ham," *Genesis* 9: 25-27?)

Finally, Beit Simcha Torah must also contend with the tepid advocacy of liberal Jewish leaders, who have generally limited ourselves to a stance of "civil rights, yes; affirmation, no." We support to "domestic partnership" initiatives, but we draw the line at urging religious and legal sanction for gay and lesbian marriages, even for those that produce children. We acknowledge that gay men suffered alongside us in Hitler's concentration camps, but we fail to use gay activists as speakers at Yom HaShoah commemorations. We include "gay synagogues" among our numbers, but fail to make gay and lesbian Jews feel included in any synagogue. Failing to cross these boundaries, we are failing to lead America forward in the same bold way we did on issues of race, gender and religious freedom in the past.

In installing Rabbi Kleinbaum, I spoke in the first person plural: "We." It was an affirmation deeply rooted in Jewish symbolism -- "for as any Jewish child with a crayon can tell you," I told the congregation, "the Star of David contains within it the

triangle." Based on that essential geometry, it is time for American Jews to unlearn homophobia, in thought and deed, at the ballot box and in their communities.

*Howard*

October 5, 1992  
8 Tishri 5753

Mr. Howard Metzger, Associate Editor  
Jewish War Veterans of the USA  
1811 R Street, N.W.  
Washington, DC 20009

Dear Mr. Metzger:

By curious coincidence, the enclosed chanced to cross my desk. It appears that now even Bill Buckley is on my side! Can the Jewish War Veterans be far behind?

With best wishes for the New Year, I am

Sincerely,

Alexander M. Schindler

*SECRET*



# Conservatives should back basic rights for gays

■ The publication of Marvin Liebman's *Coming Out* Conservative triggers reflection on the political aspects of the movement, especially in the light of Ballot Measure 9 referenduming up for a vote in Oregon in November.

need to record (and do so gladly) Liebman is one of my oldest and best friends. For 35 years he was the principal administrative organ behind communist and anti-socialist organizations, serving them as money man, public relations counselor, and father.

Two years ago he wrote a public letter to *National Review*, the journal I edited, in which he declared himself a lifelong closet gay, and argued that much of the conservative movement was threatened by bigots who wish to pursue policies designed for the equestration of the gay community. Liebman's views were given in an interview last week to *The Village Voice*, from which this excerpt: The Berlin Wall came down, communism fell, and the cement isn't there anymore. So the conservative movement had to find their enemy — that's how they operate. They couldn't do Jews, though they would have liked to. They didn't do blacks — too



William F. Buckley Jr.

well-organized. So they've focused on homosexuals poisoning society. The rhetoric is almost word for word what they used about the communists: schools, Hollywood, media elite. Those code words used to mean Jews, but now they also mean gays."

This is overheated hogwash, spoken by someone who is in pain. Still, there is no gainsaying the extraordinary lengths to which some anti-gay militants are ready to go.

Measure 9 in Oregon would constitutionally classify homosexuality as "abnormal, wrong, unnatural and perverse" and allow discrimination against homosexuals, removing all legal protections from them, pronouncing their practices as morally offensive in a category with "pedophilia, sadism and masochism."

Are Oregonians really prepared to ask the state to codify all capital sins? If so, why not throw in sloth and greed?

Among other institutional

opponents of Measure 9 is the Catholic Church, and it is probably safe to say that it will not be voted into law.

But what impact, then, will such movements have? Liebman relates in his book that he has not lost a single friend in the conservative movement in virtue of his materialization outside the closet. On the other hand, he has indeed become what one rightly designates a "gay activist." And here is a quandary facing not only the voters in Oregon but everyone.

What "rights" ought the community in general concede to gays without renouncing the conviction that homosexuality is an aberration? And, a *modus vivendi* having been reached, will gay activists agree to coexist even though, implicitly and even explicitly, they are thought of as unnatural?

American conservatives should make elementary concessions. These should include professional security for gays in all public employment, and in private employment except those occupations in which teachers are expected to act as role models: specifically, in schools for children.

The law shouldn't stand in the way of gays who elect to leave their estates to their same-sex companion, denying the right of relatives of the deceased to charge "undue influence" in order to break the testamentary mandate. On

the other hand, such companions should not seek identical privileges given to spouses under the Internal Revenue code; nor should they seek acceptance of the kind reserved for matrimonial relations between men and women — to refer to a gay couple as "married" is to overtax the metaphorical reach of a term designed to describe a conjugal relationship.

Surely common sense and experience call for eliminating the discriminatory provisions that now hypothetically keep gays out of the military and out of the sensitive agencies (though candidate Clinton says he will rescind these regulations). There is simply no record of distinctive gay vulnerability in these services to justify categorical, as distinguished from particular, exclusions.

Liebman's readable book has much to tell us about the tortures of the double life to which most irrepressibly gay men and women are confined. But though he may not be aware of it, my friend Marvin should know that in order to leave the closet, it is not necessary to walk onto the stage.

■ William F. Buckley Jr. is the editor of *National Review* magazine and host of the weekly television show "Firing Line."

*Cef*

August 31, 1998  
9 Elul 5758

Rabbi Lisa A. Edwards  
Beth Chayim Chadashim  
6000 West Pico Boulevard  
Los Angeles, CA 90035

Dear Lisa:

Many thanks for your most gracious letter. I am delighted that BCC's Twenty-fifth anniversary lived up to your greatest expectations.

Thank you for sharing a copy of Alex's moving remarks at the *simcha*. I am pleased to have them as we are in the midst of gathering together archival materials for the American Jewish Archives and this speech will become a part of the AJA. With our impending move to new headquarters we have a great opportunity to make certain all manner of historical documents from the Union's files become a part of the Archives. Certainly the correspondence and materials from the creation of BCC and its affiliation with the UAHC are an important part of American Jewish history!

With warm regards and best wishes for the coming New Year, I am

Sincerely,

Eric H. Yoffie

## Rabbi Alexander Schindler's Twenty-Fifth Anniversary Address

*On March 29, 1998, at Leo Baeck Temple, Rabbi Alexander Schindler, President Emeritus of the Union of American Hebrew Congregations, gave a sermon in honor of Beth Chayim Chadashim's Twenty-fifth Anniversary. This is Rabbi Schindler's historic speech.*

**T**hank you all for your warm words of welcome and for presenting me with this plaque bespeaking your regard. This honor comes as a pleasant surprise to me. After all, I came here to celebrate *your* communal simcha not to be celebrated. I came here to honor you for your attainments, not to be honored myself. There is a part of me, of course, which delights in all this adulation. But there is another part of me that knows better, knows that honor cannot be gained without the toil of a more genuine merit.

If the truth be told, I played a far lesser part than others in gaining the admission of Beth Chayim Chadashim into our national family of congregations. The Union's admission procedures call for that determination to be made first on a regional level, and those who led the battle here, in the trenches as it were, deserve the far greater credit. I think now especially of my colleague, Erwin Herman, then the Director of the Union's Southern California Council who devised that adroit strategy which culminated in BCC's entry, the very first gay/lesbian congregation of any faith to be welcomed into its parent religious association.

Extravagant though your words were, I am grateful for them and I reciprocate your sentiments of regard with a full heart. The sons and daughters of BCC are fortunate to have Lisa Edwards as their rabbi. I say this on the authority of one of her colleagues who said of her, that she is "a remarkably gifted person...an insightful Torah teacher...a passionate and eloquent speaker...a sensitive listener and counselor...and a person of sterling character..." These words were spoken by none other than Janet Marder who led BCC so splendidly during five of its formative years and, therefore, also played a significant role in the making of this festive occasion.

“Gay liberation...affirms but one principle  
as a valid measure of our relationships...  
the recognition of the likeness of God  
in each and every one of us.”



How appropriate it is that this gathering convenes at that time of the Jewish calendar year when we prepare to observe the Festival of Passover which marks the Exodus from *mitzrayim*, from Egypt. The masters of the midrash, those perceptive preachers of old, related the Hebrew name for the land of Egypt, *mitzrayim*, to the phrase *bein hamitzarim* which means to be in straits, to be enclosed, to be trapped in an oppressively narrow place, not just physically but emotionally as well.

In this sense, the prospering of BCC, with its proud history of outreach to lesbian and gay Jews, to bisexual and transgendered Jews, is a Pessach story in the truest sense: a story of liberation for those who were shunned and persecuted, and a story of liberation likewise for our entire religious community whose adherents are coming to realize that we are all of us one family, that our fates and freedoms are inextricably intertwined.

The UAHC's acceptance, twenty-five years ago, of BCC marked a reaffirmation of one of our Reform movement's most authentic and prophetic beliefs: the belief in an open-door Judaism that carries a universalist message of the profoundest import for all peoples. We understand that a closed-door Judaism will serve only to narrow the boundaries of our Goshen, our Pale of Settlement. We recognize that it is only an open-door Judaism that will allow us all to make the Exodus from *Mitzrayim* to Sinai.

That same open-door spirit has been writ large in the gay liberation movement during the past quarter century of its upsurge. At its finest, that movement is about human liberation, about freeing us from the barbed-wire definitions and brand-name formulas of human love and sexuality. Gay liberation, especially as it has been expressed in religious communities, affirms but one principle as a valid measure of our relationships: that of *betselem elohim bare outanu*, the recognition of the likeness of God in each and every one of us.

But, alas, the irresistible prophetic spirit that split the sea of American racism in the 1960's has yet to split the sea of American homophobia, notwithstanding the resourcefulness and soulfulness and suffering of the gay and lesbian communities. Anti-gay prejudice remains an upright fencepost throughout the American landscape.

Nor is it only a much-scarred whipping post of the Christian right. Even "enlightened" Americans who claim racial and religious tolerance as an ideal they prize above all else, nonetheless have not bested the demons of homophobia in their soul. The majority of them, as pointed out in a recent New York Times Magazine piece,

will nevertheless describe homosexual life as immoral, shameful, perverted, and somehow wrong. Homophobia, it seems, is the only prejudice that remains respectable, that has not been delegitimized, that has not been cut off from its wellsprings. It is the "last frontier," as it were, of inveterate hatred.

“Homophobia...is the “last frontier,”  
as it were, of inveterate hatred.”

Much the same has to be said of the American Jewish community which prides itself to be the most rational and enlightened segment of American society. How many genuine initiatives have we seen from our Jewish defense agencies against gay and lesbian bashing and hate crimes, or in support of gay and lesbian rights? How many of our communal organizations approach their hiring decisions without regard to the sexual preference of candidates? How many discussions of sexual orientation in Jewish life still founder on the hard rocks of halachic prohibition—even while that same halachah is reinterpreted, or minimized, or ignored in so many other respects by America's Jews.

Yes, and I regret to say it, even in our Reform Jewish community you will often encounter more lip service than action against the blight of homophobia. Let us admit it! Our resolutions on this subject have been infinitely more forthright than our deportment. In spite of past declaration urging the contrary, the singling out of homosexuality from the whole human constellations as a loathsome affliction remains a widespread sentiment in our midst.

True enough, twenty-five years ago, we admitted BCC, this first congregation with an outreach to gay and lesbian Jews, into the UAHC, and we have added several since. Gay men and lesbians by the hundred who had felt themselves alienated from Judaism have joined these congregations and have added their strength and commitment to our religious community. But in most of our mainstream congregations we have not extended our embrace to include gay and lesbian Jews. We have not acknowledged their presence in the midst of our synagogues. We have not dispelled the myth of the “corrupting” homosexual, of the rabbi, or teacher, or youth leader, who would fashion children in his or her sexual image. We have not consciously included gay and lesbian parents as part of the Jewish family circle.

Yes, and even though the UAHC as well as our Rabbinic Conference has passed resolutions calling on

Continued on page 9



Proudly displaying BCC's charter with the UAHC are Rabbi Alexander Schindler, Rabbi Sanford Ragins, Cantorial Soloist Fran Chalin, Past BCC President Tom Johnson, Rabbi Lisa Edwards, BCC President Josh Wayser, and Judge Jerry Krieger.

our state and federal governments to legalize same-sex marriages and to grant them the same benefits extended to heterosexual couples, our own *balabatim* who secretly or even openly judge gays and lesbians to be promiscuous in their relationships nonetheless cannot overcome their aversion to same-sex unions, and the CCAR is still reluctant to sanction rabbinic officiation when gay and lesbian couples are prepared to pledge their lives to one another and to establish a stable and loving Jewish home.

Aye, we are still slaves in the land of Egypt, in *Mitzrayim*! We continue to see our lives only from within that narrow place in which we live...and, as the Santa Cruz Haggadah so felicitously puts it “from within this self-generated version of reality, we lose sight of alternative possibilities, we see no avenue of change; we see only “*Mitzrayim*.”

But do not lose heart. There are avenues of change at hand. I know from my own experience that it is possible to be educated and to change fundamentally. I had to wrestle no little before besting those demons within my soul. Certainly, the deeds of BCC confirm the validity of this conviction.

As you know, often issues of sexual difference are met with well-meaning and yet condescending referral to research suggesting the innate nature of sexual preference. “They can’t help themselves,” these good people say “they just can’t help themselves...”

Well, my friends, from what I see you are helping yourselves quite well: Helping yourselves to Judaism, to Jewish community, to Jewish song and celebration! Helping yourselves to the leadership gifts of an insightful and compassionate rabbi...Lisa Edwards. Helping yourselves to the energy, courage and good humor of Tracy Moore, the Temple's “First Lady” may she live and be well *ad meah ve-esrim shana*.

You are helping yourselves to the wealth of Jewish music and liturgical song, as exemplified by your sensitive cantorial soloist, Fran Magid Chalin, as well as by your new “gay geszunt” traveling band. You are helping yourselves to the treasures of Jewish study, to vibrant, participatory religious services and to all manner of affirmative social action projects not the least among which is the birthing of “*Nechama*” which subsequently became the LA Jewish AIDS Services. In a word, you are an example of the caring community at its finest.

Why, you even contributed magnificently to our religious community as a whole. After all, you were the first congregation in the land, and world for that matter, to create a gender-sensitive prayer book. And it was under your aegis that Debbie Friedman wrote and first performed her poignant song “*Lechi-lach*,” which since its creation has served to lift the spirits of countless worshipers through the length and breadth of this land.

Continued on page 10



It is the rest of the Jewish community which loses out when it withholds its full solidarity, by failing to make your simcha our simcha, by failing to recognize the triangle that lies within the Star of David, by failing to cross the boundaries of Otherness, the fringed boundaries at which compassion gives way to identification.

“ *It is the rest of the Jewish community which loses out by failing to recognize the triangle that lies within the Star of David.* ”

I have said this before, but it bears repeating here: by withholding identification with its own gay and lesbian children, the Jewish community opts for amnesia. It exiles itself from Jewish history.

We who were *marranos*, who chameleon-like clung to the closet of sham conversion to live without molestation—how can we turn away from the demand for gay and lesbian visibility without confining Jewish memory to a narrow place?

We who ingested anti-Semitism until it turned to gall in our systems, we who have had to overcome fear and self-loathing to live and to celebrate Jewish lives—how can we withhold our solidarity from the gay and lesbian communities without consigning Jewish memory *bein hamitzarim*, back to that oppressively narrow place?

We who were irrationally despised while being subjected to all sorts of “scientific” theorizing about who we are and why we are—a theorizing that ultimately paved the way to the gas chambers—how can we participate in judgments about what is normal and what is not, judgments that can serve only to excommunicate one group of people and keep the rest in a narrow corridor of behavior?

No, we cannot claim to have left Egypt, Mitzrayim, the Narrow Place, until we have split the blood-stained sea of homophobia and crossed over to a safer shore! What, then, have we to celebrate today?—We celebrate progress! The Sea may not yet have split, but we are dancing on its near shore in full confidence that the ultimate destination of our Exodus will eventually be reached.

Twenty-five years ago, after all, the membership roster of Beth Chayim Chadashim read like a novel by Franz Kafka, with initials instead of surnames. Your past President, Fred Shuldiner, was for years known only as Fred S. The courage required in the early years of your communal being to attend services at BCC, let alone to become a member, was simply overwhelming. Today, by contrast, your president Josh Wayser’s intelligent leadership can be publicly acknowledged, without fear of endangering his job or his safety.

Twenty-five years ago, BCC had to fight a battle to join the UAHC. Today, your former president, Les Zendle, is a

UAHC national Board member and co-chair of our Committee on Older Adults, and your Stan Notkin is actively engaged in the work of our regional committee on the Changing Jewish Family.

Twenty-five years ago, Leo Baeck Temple lovingly provided you with a meeting place. Today you are conducting a successful fund raising campaign to remodel your own beautiful communal home into something even more functional and beautiful.

Twenty-five years ago, the winner of this year’s Erwin and Agnes Herman award, was a television side-kick named Zelda who could never land a boyfriend. Today, Sheila Kuehl is Speaker Pro Tem of the California State Assembly, and her failure to land a boyfriend is freely called lesbianism. Yes, we have very much to celebrate, much with which to nourish our spirits for the straggles that lie ahead.

Oh, would that I had the power like Moses, to lift my arm and split the sea for all of us. I would like nothing better than to join the members of this singing congregation, all of us crossing over to the other shore, secure in our rights as Jews and as free human beings, and there together to lift our voices in joyous song unto the Lord.

But, alas, I have no such power. I can only offer myself as your ally and admirer.

I can speak up for marital rights, and parental rights, and job benefit rights, regardless of sexual preference within Jewish life and beyond Jewish life.

I can serve as a comforter for those in this community who have passed through the valley of the shadow of death time and again during these past two decades, accompanying partners friends and loved ones on their difficult final journey.

I can offer my prayers that a full cure for AIDS will be found within the lifetimes of everyone in this synagogue.

I can be a rabbi for all Jews at every moment of life and to confer without hesitation the affirmations and the sanctifications that you all so richly deserve.

The Midrash tells us that the splitting of the sea was less of a miracle than the Exodus from Egypt, for only the Exodus is mentioned in the first of the ten commandments. “Thus it is,” the rabbis taught, “that the rescue from Egypt transcends all the other miracles that God performed for Israel.”

Through BCC, therefore, you have already performed this greatest of all miracles. You rescued yourself from the isolation, the shame, and the anger of living in the closet, in the narrow place, in Mitzrayim. You have claimed for yourselves the right to full Jewish citizenship. We thank you for your attainments and we admire the beauty of your spirit.

May such a spirit suffuse our entire religious community. Then we will have the kind of future all of us dream to have.

*Kein yehi ratzon...* Thus may it be God’s will.

“ *What, then, have we to celebrate today?—We celebrate progress!* ”