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**AMERICAN JEWISH ARCHIVES**  
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

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

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Box  
4

Folder  
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Gay rights. Boy Scouts of America, 1992-1994.

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

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*mm*  
*OM*

November 21, 1994  
18 Kislev 5755

Mr. Donald L. Townsend, Director  
Relationships Division  
Boy Scouts of America  
1325 West Walnut Hill Lane  
P.O. Box 152079  
Irving, TX 75015-2079

Dear Mr. Townsend:

On July 22, 1994 you sent a letter to Rabbi Gerard Kaye, our representative asking for a letter of endorsement from the UAHC. I apologize for the very late response; our delay should serve only to signify the seriousness which we gave to your request. There is little doubt of the positive impact that the Boy Scouts of America have had on generations of American young men. Your goals of teaching honesty, integrity and confidence find resonance with our own.

However, the position taken by BSA regarding acceptance of leaders who are homosexual, is in conflict with our own national body's resolutions in opposition to any form of discrimination against gay men and lesbians. The Union of American Hebrew Congregations, the national body of almost 900 congregations in North America, representing 1.4 million individuals, cannot countenance discrimination of any kind. We are troubled by the message that our children receive when they see organizations openly discriminate both in word and deed.

Rabbi Kaye will continue to serve as our representative to the BSA but until there is a change in practices and any person who demonstrates the ideals you set forth, regardless of sexual orientation, will be accepted as a staff or volunteer leader, we cannot in good conscience endorse the Boy Scouts of America.

Sincerely,

Alexander M. Schindler

*JK*  
*AD8/84*

# MEMORANDUM

Date: November 16, 1994

From: Rabbi Eric Yoffie *EY*

To: Edie Miller

A while back we talked about the request to Alex to send a letter of endorsement on the Boy Scouts. I spoke to David and Evelyn, and we all agreed that we could not send such a letter at this time.

At this point, we can either ignore the request, or send the Boy Scouts a letter of explanation. Gary Bretton-Granatoor drafted the enclosed letter for Alex. It looks alright to me, but it might be a good idea to get Jerry Kaye's input before we send it.

*Send*

*Edie -  
Please read  
letter to Jerry &  
if he says go,  
send it.*

*Conf.*



DRAFT

TO ERIC  
FROM  
GARY

Mr. Donald L. Townsend  
Director, Relationships Division  
Boy Scouts of America  
1325 West Walnut Hill Lane  
P.O. Box 152079  
Irving, TX 75015-2079

Dear Mr. Townsend,

On July 22, 1994 you sent a letter to Rabbi Gerard Kaye, our representative, asking for a letter of endorsement from the UAHC. I apologize for the delayed response; our delay should serve only to signify the seriousness which we gave to your request. There is little doubt of the positive impact that the Boy Scouts of America have had on generations of American young men. Your goals of teaching honesty, integrity and confidence find resonance with our own.

*acceptance - include JMW*  
However, the position taken by BSA regarding the hiring of leaders who are homosexual, is in conflict with our national body's resolutions in opposition to any form of discrimination against lesbians and gay men. The Union of American Hebrew Congregations, the national body of almost 900 congregations in North America, representing 1.4 million individuals cannot countenance discrimination of any kind and we are troubled by the message that our children receive when they see organizations openly discriminate both in word and deed.

Until the BSA changes its hiring practices and hires any person as a leader who demonstrates the ideals you set forth, regardless of sexual orientation, we cannot in good conscience endorse the Boy Scouts of America.

Sincerely,

Rabbi Alexander M. Schindler  
President

*going to  
conclude  
on  
I feel done  
off*





COPY

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

August 19, 1994  
12 Elul 5754

*Let's wait till  
we hear from  
Eric*

Gerard W. Kaye  
Director  
Olin-Sang-Ruby Union Institute  
600 Lac La Belle Drive  
Oconomowoc, WI 53066

Dear Jerry:

There may be some difficulty with Boy Scouts endorsement inasmuch as the Union has engaged in a lengthy and hitherto fruitless disputation on the issue of their excluding gays. Therefore, I would appreciate it if you were to hold off just a bit in sending this endorsement in either of our names until I have a chance to check this matter with Eric and David.

Sincerely,

Alexander M. Schindler

CC: Rabbi Eric Yoffie  
Rabbi David Saperstein  
*with request for advice*

*also cc'd Boy Scout letter to Kaye  
to each.*

*9/19  
Consulting  
order group*



GERARD W. KAYE  
Director  
JUDITH KAMINS  
Chairperson, Board of Governors

# OLIN-SANG-RUBY UNION INSTITUTE

August 14, 1994

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

Dear Alex:

Enclosed is a copy of the triennial letter from the Boy Scouts. I am still maintaining my relationship as liaison from the UAHC but certainly do not want to presume a letter of support without your endorsement or agreement. Of course, as was done last time, such a letter may come over your signature or, if you prefer, mine. Naturally, I will not take on the title "Rabbi" which they have erroneously bestowed upon me.

Please advise as to the direction which you want to follow, if any. I am still at camp and will be here for some time yet so please address any correspondence to the below-listed summer address.

B'racha,

  
Jerry Kaye

GWK/z

One Hundred West Monroe Street, Chicago, Illinois 60603, (312) 782-1477 (WINTER)  
Six Hundred Lac La Belle Drive, Oconomowoc, Wisconsin 53066, (414) 567-6277 (SUMMER)

A Project of the Union of American Hebrew Congregations



## BOY SCOUTS OF AMERICA

National Office  
1325 West Walnut Hill Lane  
P.O. Box 152079, Irving, Texas 75015-2079  
214-580-2000

July 22, 1994

Rabbi Gerard Kaye  
Union of American Hebrew Congregations  
100 W. Monroe Street  
Chicago, IL 60603

Dear Rabbi Kaye:

In the past, your organization has supplied a letter of endorsement to the Boy Scouts of America to be used by Scouting professionals as they call upon local representatives of your organization. This letter has proven to be extremely valuable and mutually beneficial as we strive to serve the youth of our nation and thus accomplish our common goals.

We are updating our letters of endorsement and would appreciate receiving a current letter. I am enclosing two samples. Feel free to incorporate portions of either format into one endorsement letter or develop your own letter making it distinctive to your organization. We have found it to be more effective if you use your organization's letterhead and CEO's signature when preparing the endorsement. We would prefer an undated letter since we will use the letter for 12 to 18 months.

We are currently preparing our 1995/96 calendar of events. I would greatly appreciate receiving information pertaining to any of your major conventions you would like the Boy Scouts of America to participate in with display, handout literature, etc.

If possible, I would like to receive the endorsement letter and date(s) of your convention(s) by September 1, 1994. Enclosed is an envelope for your convenience. Thank you for your prompt attention to this matter. If you have any questions, please feel free to contact me.

Sincerely,

Donald L. Townsend, Director  
Relationships Division

enclosures

dd/endorse7.94





## THE UNITED STATES JUNIOR CHAMBER OF COMMERCE®

*AFFILIATED WITH JUNIOR CHAMBER INTERNATIONAL*

POST OFFICE BOX 7  
TULSA, OKLAHOMA 74121-0007  
PHONE: 918-584-2481  
FAX: 918-584-4422

Fellow Jaycee Leader:

The Junior Chamber philosophy of "Leadership Training Through Community Service" extends beyond developing Jaycee members, and emphasizes the need to also develop our communities and citizens. An integral part the Junior Chamber movement is the development of future leaders; and what better way to ensure tomorrow's leadership than by working with today's youth!

The U.S. Junior Chamber endorses and encourages Jaycee involvement locally with the Boy Scouts of America (BSA). The hands-on, real-life experiences available through Scouting build confidence, self-worth and a spirit of personal growth and community service. These same principles are embodied in The Junior Chamber ideology.

The BSA principles of duty to God and country, and service to others, mirror those of our Jaycee Creed. Therefore, I strongly encourage Jaycees to become involved in Scouting activities. Bear in mind that one day these young Scouts will be of Jaycee age. The support and encouragement you show them today can translate into their involvement in the Jaycee movement of the future!

Sincerely,

Stephen P. Lawson  
Executive Vice President

SPL/WH





Office of the General Secretary

3211 Fourth Street NE Washington DC 20017-1194 (202) 541-3100 FAX (202) 541-3166 TELEX 7400424

Most Reverend Daniel E. Pilarczyk, S.T.D., Ph.D.

Archbishop of Cincinnati

**President**

Monsignor Robert N. Lynch

**General Secretary**

Francis X. Doyle

Sister Sharon A. Euart, RSM

Reverend Dennis M. Schnurr

**Associate General Secretaries**

Reverend Kenneth F. Jenkins

**Assistant General Secretary**

Mr. Ben H. Love

Chief Scout Executive

Boy Scouts of America

1325 West Walnut Hill Lane

Irving, TX 75015

Dear Mr. Love,

As a partner in the pastoral care of Catholic youth, recognizing the 10,000 charter groups serving over 300,000 Catholic scouts, we applaud the Boy Scouts of America in their commitment to the moral, ethical and spiritual development of America's youth.

The bishops of the Catholic Church in the United States have proclaimed 1993 as a special year of outreach and ministry to and with youth and young adults in preparation for the V International Meeting for World Youth Day. As we prepare for the meeting of the Holy Father with the young people of the world in Denver, Colorado, we affirm the Boy Scouts of America, and other organizations, which challenge young adolescents to responsible citizenship through the teaching of moral values of courage, integrity and respect for others; and promote a healthy toleration for others within our pluralistic nation.

The Boy Scouts of America and the Catholic Church have had a long and mutually beneficial history. Through the National Catholic Committee on Scouting, the Catholic Church in the United States has worked in close and effective cooperation with Boy Scouts of America for the moral and spiritual benefit of our young people.

I thank you for all you do to serve the young people in our Church and in our nation and look forward to continuing collaboration.

Sincerely yours,

Reverend Monsignor Robert N. Lynch  
General Secretary

# MEMORANDUM

2 page fax

11/17/94

Edie Miller to Gerry Kaye

I had to change last paragraph...let me know if ok-- will hold for Alex to sign Monday...



**Union of American Hebrew Congregations**

**SERVING REFORM JUDAISM IN NORTH AMERICA**

838 FIFTH AVENUE, NEW YORK, NY 10021-7064 (212) 249-0100

# MEMORANDUM

2 page fax

11/17/94

Eddie Miller to Gerry Kaye

I had to change last paragraph...let me know if ok-- will hold for Alex to sign Monday...



Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

200 FIFTH AVENUE, NEW YORK, NY 10011-1000

*Homosexual  
boy Scout*

July 13, 1993  
24 Tammuz 5753

Shelly Weil, Chair  
BSA, National Jewish Committee on Scouting  
P.O. Box 1520179  
Irving, TX 75015-2079

Dear Mr. Weil:

Scouting has always been held in high regard by the Union of American Hebrew Congregations. Indeed, many of our member-congregations host Jewish Scouts within their facilities, and we have applauded this effort.

Our institutions share a deep devotion to the teaching of the moral responsibilities of community and national citizenship. We, as Reform Jews, share in the goal of promoting strong, healthy families and communities. Emphasis on traditional family values is a necessary component of a solid, healthy society. We do, however, disagree with the BSA that these values exclude gays.

The UAHC has been a leader in support of human rights, including the rights of lesbian and gay Jews in all aspects of life. Thus, so long as the Boy Scouts of America deny participation to gays, I really feel I cannot respond to your request for continued endorsement of Scouting under Jewish auspices.

I do hope you can understand and appreciate my views and those of the UAHC. We hope the Boy Scouts will come to realize that the dignity and rights of all human beings cannot be prejudiced by any external factors, including sexual orientation, and reconsider its position on the participation of gays.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler





## National Jewish Committee on Scouting

### Boy Scouts of America

1325 West Walnut Hill Lane, P.O. Box 152079, Irving, Texas 75015-2079

July 6, 1993

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

Dear Rabbi Schindler:

The National Jewish Committee on Scouting is in the process of updating their letters of cooperation for use in promoting growth of Scouting for Jewish youth in securing new Jewish chartered organizations and by continuing to provide individual Scouts and units with quality program and service.

Attached is your letter of cooperation dated September 6, 1988, and we would appreciate your updating this letter. We have enclosed a sample letter which you may wish to follow.

We value our relationship with you and look forward to your continued endorsement of Scouting under Jewish auspices.

Sincerely,

Shelly Weil, Chair  
National Committee on Jewish Scouting

jmw



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

September 6, 1988  
24 Elul 5748

Mr. Fred Tichauer, Director  
Jewish Relationships  
National Jewish Committee on Scouting  
Boy Scouts of America  
1325 Walnut Hill Lane  
Irving, Texas 75038

Dear Mr. Tichauer:

On behalf of the Union of American Hebrew Congregations, it is my pleasure to endorse the work of the National Jewish Committee on Scouting, and to encourage our member congregations, wherever possible, to support scouting programs. While we, of course, run extensive youth programs of our own, there is no doubt that scouting builds leadership and an appreciation for nature and our relationship to it.

I commend the work of the National Jewish Committee on Scouting in encouraging our lads who are members of Cub packs, Scout troops and Explorer posts to pursue their Jewish heritage and identity within the framework of the synagogue. I know that our rabbis and parents alike are gratified by the accomplishments of scouts who achieve distinction through earning various Jewish awards such as the Maccabee emblem, the Aleph award and the Ner Tamid award. We, of the Reform Movement, are glad to take part in the work of the National Jewish Committee on Scouting, and look forward to a long a mutually supportive relationship.

Sincerely yours,

Alexander M. Schindler

\_\_\_\_\_ (name of your organization) joins  
and the Boy Scouts of America in encouraging  
auspices.

fosters development in youth and helps them  
loyal adherents to their religious heritage. So  
Jewish youth and enables them to become m

uents to organize units and aid in the enrollm  
e efforts of the Jewish Committee on Scout  
in accordance to their beliefs while particip

The Scouting program fosters development in youth and helps them become good citizens of their communities and loyal adherents to their religious heritage. Scouting can richly enhance the education process of Jewish youth and enables them to become responsible, ethical human beings.

Sincerely,



COPY

August 17, 1992  
18 Av 5752

Eric Resnick  
1828 Grace Avenue, NE  
Canton, OH 44705

Dear Mr. Resnick:

As Rabbi Schindler is vacationing out of the city, I take the liberty of writing to acknowledge receipt of your gracious letter of August 15. I am confident that Rabbi Schindler will appreciate your having taken the time to write and to express your appreciation for the statements of the UAHC on the Boy Scouts of America's ban on homosexuals. The Union and, indeed, Rabbi Schindler have been in the forefront in seeking equal rights for gays and lesbians and for all peoples.

The statement which you read was sent to a very large mailing list including general as well as Anglo\Jewish press. It has appeared in many areas of the country in general as well as in the Anglo\Jewish press, not merely in publications of the homosexual community. Certainly the Resolutions and statements of the UAHC are shared with our congregations, sometimes through the pages of Reform Judaism, through special mailings of Resolutions and/or statements and in regional newsletters. I assure you we do our utmost to make known all of the positions of Reform Judaism to our wider constituency.

With thanks and with every good wish, I am

Sincerely,

Edith J. Miller  
Assistant to the President

*cc Rabbi John Spitzer*



~~to all~~

Not  
Please



Eric Resnick  
1828 Grace Ave. NE  
Canton, Ohio 44705

August 15, 1992

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

Dear Rabbi Schindler,

I am writing to you as a Reform Jew, an Eagle Scout, and a homosexual. I am writing to compliment and praise you for UAHC's and your personal stand on the Boy Scouts of America's ban on homosexuals. From what I have seen, you said exactly what I and many others have been saying to them for many years. Your words and support were heartwarming. To my knowledge, you were the first national religious leader who's had the nerve to make these statements. Your request to BSA as well as positions Reform Judaism has taken regarding homosexuality in general make me very proud of my people and its leadership.

I guess I do have one concern, though. Not on Reform Judaism's position, but in how I found out about it. I read about this matter in gay newspapers, which is OK, but why haven't I seen this position taken in Jewish publications or in the national news in general, as these positions usually appear? I read alot of material and listen to alot of news. I do not miss much. And if I had missed this, certainly somebody would have drawn my attention to it.

My opinion is that ALL Reform Jews, not just the 10% or so that read gay newspapers, should have the opportunity to feel the same pride I do that my people are actively taking a stand against one of the last bastions of institutionalized bigotry in this country.

Thank you again for doing the right thing.

Sincerely,



Eric Resnick



# Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

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

## NEWS RELEASE

Contact: Richard Cohen  
(212) 758-6969

For Immediate Release

### LEADER OF REFORM JEWS ASKS BOYS SCOUTS TO REVERSE ITS ANTI-GAY ADMISSION POLICY

The Union of American Hebrew Congregations has urged the Boy Scouts of America to reverse its policy of barring gays from becoming scouts or adult volunteers.

In a letter to Richard Leet, president of the Boy Scouts of America, Rabbi Alexander M. Schindler, president of the UAHC -- central body of Reform Judaism in North America -- noted that many youngsters in the Reform community are involved in scouting and that a number of member-congregations sponsor Scout troops.

Rabbi Schindler said in his letter: "I am writing to you because of a conflict in policy between our two organizations which creates ramifications for members of our community. I refer to our strongly held and public position in support of human rights, including the rights of lesbians and and gay men, and specifically in support of full inclusion of lesbian and gay Jews in all aspects of synagogue life.

"It is my hope the Boy Scouts of American will reconsider its position."

The Reform Jewish leader praised the Scouts' emphasis on traditional family values "as being necessary components of a strong, healthy society" but disagreed that these values exclude gay men and lesbians. He commented: "We, too, are justly concerned about nurturing our young people in a society that emphasizes family values. We disagree that these values exclude gay men and lesbians.

"We stand firm in our belief that all people have basic rights, regardless of their sexual orientation."

For this reason, he said, "we have admired the focus of Scouting on teaching the moral imperatives of citizenship in the community, in the nation, and in the world. Surely only when we reach out to all citizens do we learn what it means to be in a community -- to be part of a community.

"We Jews are too aware that the denial of basic human dignity can lead to a denial of civil rights and violence based on bigotry. We are aware of the prevalence of of anti-gay violence in our society and the percentage of this violence which is perpetrated by adolescents.

"We ask the Boy Scouts to play a leadership role in fostering respect for the basic human dignity of all."

X X X

5/8/92

MEMORANDUM

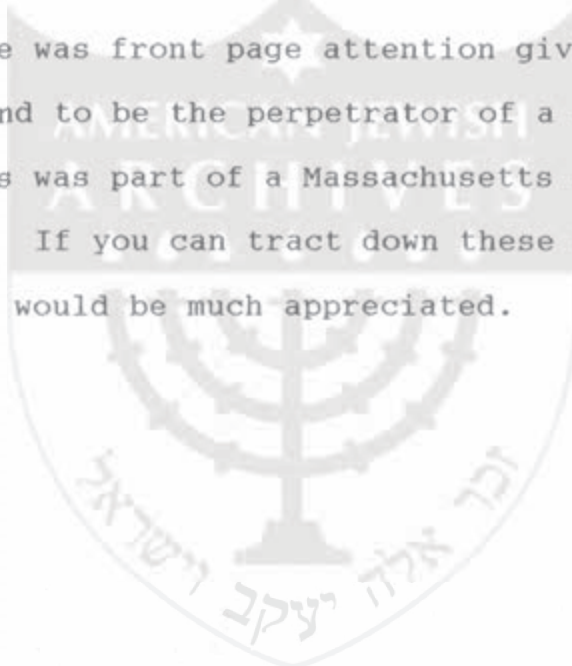
COPI

August 17, 1992

FROM: Edith J. Miller  
TO: Rabbi Paul Menitoff

We have received correspondence which suggested that Alex obtain copies of the Boston Globe for the week of July 21st and following. There was front page attention given to a young Boy Scout leader found to be the perpetrator of a series of abuses of his scouts. This was part of a Massachusetts church-sponsored Boy Scout troop. If you can tract down these articles and share them with us, it would be much appreciated.

Fond regards.





COPY

August 17, 1992  
18 Av 5752

A. James Sniderman, M.D.  
2600 Far Hills Ave., Suite 320  
Dayton, OH 45419

Dear Dr. Sniderman:

As you know, Rabbi Hachen has shared with Rabbi Schindler your letter of July 31, 1992. I am writing to acknowledge receipt of that letter and to advise that Rabbi Schindler is currently out of the city and not expected back at his desk for another week.

For your perusal, I am enclosing herewith a copy of Rabbi Schindler's letter of July 14 to Rabbi Hachen. I know that Rabbi Hachen shares the gist of this with you but I do not know if he sent you a copy of the full text. Therefore, I enclose same herewith for your perusal.

Please be certain that your letter will be brought to Rabbi Schindler's attention on his return. In the interim, I am trying to obtain a copy of the Boston Globe's article to which you make reference. I know that Rabbi Schindler will be very interested in your comments and in his absence I thank you for taking the time to write as you did.

With kindest greetings and every good wish, I am

Sincerely,

Edith J. Miller  
Assistant to the President

cc: Rabbi P. Irving Bloom  
Rabbi David S. Hachen

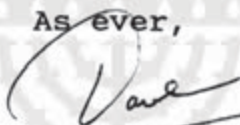
RABBI DAVID S. HACHEN

August 11, 1992

Dear Alex:

Just wanted to keep you posted  
on this one.

As ever,

A handwritten signature in black ink, appearing to read "Dave", written over a faint background watermark of a shield with a menorah and the word "ARCHIVES".

David S. Hachen  
Regional Rabbi



RABBI DAVID S. HACHEN

August 11, 1992

Dear Jim:

Thanks for your letter of July 31. I just returned from visiting some of our congregations in western New York. I have read your letter over a couple of times, and I think you have made the point very clearly. I appreciate your sharing your thoughts with me, and if you would like to pursue the matter further, I suggest you write to Rabbi Schindler, or speak to him directly. His address at the UAHC is: Rabbi Alexander Schindler  
838 Fifth Avenue  
New York, NY 10021  
and the phone number there is:  
212-249-0100

He is a very open person, and a warm human being. I know that both you and he care deeply about our young people, and our fellow human beings of all religious and all backgrounds.

My love to all the Temple Israel gang.

Sincerely,

David S. Hachen  
Regional Rabbi

cc: Rabbi Schindler  
Rabbi P. Irving Bloom

NORTHEAST LAKES COUNCIL / UAHC  
25550 CHAGRIN BLVD., SUITE #108, BEACHWOOD, OHIO 44122 (216) 831-6722

25550 CHAGRIN BLVD., SUITE 108  
BEACHWOOD, OHIO 44122-5655

A. James Sniderman, M.D.  
2600 Far Hills Avenue, Suite 320  
Dayton, OH 45419

**A. JAMES SNIDERMAN, M.D., INC.**

A. JAMES SNIDERMAN, M.D., F.A.C.S.

*Diplomate, American Board of Urology*

2600 FAR HILLS AVENUE, Suite 320

DAYTON, OHIO 45419

*Practice limited to Urology*

294-7744

Rabbi David Hachen  
25550 Chagrin Blvd.  
Suite 108  
Beachwood, Ohio 44122-5655

July 31, 1992

Dear Rabbi Hachen,

I just returned from vacation in New England and read your letter of July 21, 1992. I appreciate your relaying the gist of Rabbi Schindler's response; I would have appreciated the opportunity to read his response, just as, I presume, he has had the opportunity to read my letter in full. Although, I am sure, you did not intend it, I get the impression that my main concern was either being discounted or was not fully appreciated. If my concern about paedophiles is misplaced, your relayed response suggests a cavalier attitude. I would suggest you obtain the Boston Globe for the week of 7/21/92 and following. The front-page attention given to a youthful Boy Scout leader (at a Massachusetts church-sponsored Boy Scout troop) who was found to be the perpetrator of a series of abuses of his scouts should give pause.

I was never concerned about the sexual orientation of the children of gay parents, being aware of the studies you cited. I never had any problem with the ordination of homosexual clergy. I applaud Rabbi Schindler's call for psychological testing of all persons regardless of sexual orientation, who might be placed in an institutional position from whence they might abuse children. I anticipate eagerly the press release which announces this publicly.

I had hoped to make the point that studies more recent than those you cited suggest that we may well not yet be well-informed on this subject. I hope this letter states this point more clearly. I am not aware of the extent to which the U.A.H.C. studied this subject; it may well have been done in great depth and with great care. I do know, however, that some professionals who deal with the care and safety of children are not in complete agreement with your conclusions. I do not say that homosexuals should not work with children. I do say that no one individual nor group has a God-given right to do volunteer work in this or any other service area. The decisions should be in the hands of the parents.

Respectfully,



A. James Sniderman, M.D.





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

July 14, 1992  
13 Tammuz 5752

*Homosexual BSA*

Rabbi David Hachen  
Northeast Lakes Council/UAHC  
25550 Chagrin Blvd., Suite 108  
Beachwood, Ohio 44122

Dear David:

Thank you for sending me James Sniderman's letter.

His fear of pedophiles is misplaced, I think. The CCAR Commission which approved the ordination of openly gay rabbis explored this issue at great length and the evidence presented to them was most reassuring -- hence their positive response. Just as a case in point, virtually none of the children adopted by gay parents become gay themselves. To identify the two, to suspect every homosexual of being a pedophile, simply is not fair. Yes, there should be screening, but not just for homosexuals but for hetero-sexuals too. They too have the equal if not greater share of those who molest children.

Think of the rabbinate if you will. We probably have several hundred gay rabbis -- open or still closeted. I know of no incident of pedophilia by them which has been brought to our attention or to the attention of the CCAR's Ethics Committee. But there have been scores of incidents of sexual harassment and violations of trust by heterosexual rabbis -- think only of those several major incidents to which we have been witness this year -- and some of them, in the past, involved minors too. Homosexuality is not a sickness. Homosexuals can be sick, but so can heterosexuals.

Anyway, I appreciate your concern. It is a delight to have you on our staff and to know you as a friend.

Sincerely,

Alexander N. Schindler

RABBI DAVID S. HACHEN



July 10, 1992

Dear Alex:

Enclosed is a letter, dated July 5, 1992, from Dr. James Sniderman. Jim is the president of Temple Israel in Dayton, Ohio. This is Irv Bloom's congregation.

I spoke with Irv, who says that Jim is a very thoughtful and literate Jew. Irv only wishes that through the years, he had had more presidents like Jim.

I then spoke with Jim, himself, and I believe he understands that your statement, regarding the Boy Scouts, had to do with the civil rights of Gay and Lesbian individuals. However, Jim is quite concerned regarding pedophiles, and feels that we need some kind of psychological screening to protect against potential molestation.

How to balance the civil rights of individuals, against the harm those individuals might do to young people, seems to me, a very difficult question. I'd be happy to discuss my conversation with Jim with you, if you think it would

RABBI DAVID S. HACHEN

Rabbi Alexander Schindler

July 10, 1992

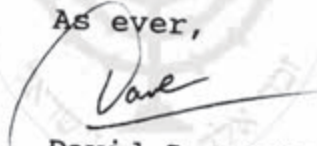
Page 2

be helpful.

I am also, with Jim's permission, going to share his letter, and your original statement, with a couple of the key leaders in our Gay/Lesbian outreach congregation here in Cleveland.

Stay well, my friend, and with love to Rhea, I remain,

As ever,

A handwritten signature in dark ink, appearing to read "Dach", is written over a faint circular archival stamp. The stamp contains the word "ARCHIVES" at the top and "JULY 10 1992" at the bottom.

David S. Hachen  
Regional Rabbi



6680 Statesboro Rd.  
Dayton, Ohio 45459  
July 5, 1992

Rabbi David Hachen  
25550 Chagrin Blvd. Suite #108  
Beachwood, Ohio 44122-5655

Dear Rabbi Hachen,

I was advised by Rabbi P. Irving Bloom to discuss my concerns with you regarding the news release issued on May 8 by the spokesman of our movement regarding the Boy Scouts of America, and the organization's refusal to allow homosexual people to serve as leaders of youth and children. My concerns come from my intimate contact with a very bright, liberal-minded, socially conscious (albeit not Politically Correct) lady who is a very well-thought-of Program Director of our regional Big Brothers/Big Sisters agency. That lady is my wife.

We enthusiastically endorse the statement that "we stand firm in our belief that all people have basic rights, regardless of ...sexual orientation." However, we would differ with the concept that basic rights includes a RIGHT to be a volunteer in a situation where those seeking the volunteer services are uncomfortable with the volunteer. Big Brothers/ Big Sisters also has a policy of allowing parents to decide to accept a particular volunteer to work with their children. Experience has shown that the parents of the children seeking big brothers or sisters uniformly veto the concept of a homosexual mentoring their children. It is their right to do so, and it is also the right of parents of children and youths who are in the Scouting movement to select the individuals who are the troop leaders of their children; in fact they do so by voting with their feet.

Obviously, the concern is that potential child abuse could be allowed or encouraged with a homosexual in a position of authority over potential "prey." Although prior research suggests that child abuse is perpetrated almost exclusively by heterosexuals, I am informed by my wife that recent research has placed such assumptions in doubt.

I wonder if the U.A.H.C. had researched the subject prior to the news release. If so, did its investigation cover such organizations as the North American Man-Boy Love Association (NAMBLA)? As you must know, in view of the release, NAMBLA is an organization which networks with and is associated with a number of homosexual rights groups. NAMBLA's premise is that it is their right to have homosexual sex with children. Indeed, they propose that an age of consent is unconstitutional, and that they have the right to impose non-consensual



sexual relations on minors. NAMBLA has a national newsletter, and in it was found published clues on how to hoodwink the psychological screening tests Big Brothers/Big Sisters requires of potential volunteers. The purpose of such an article in a national newsletter is obvious. There are those who have said that it is permissible to allow consensual homosexual sex with minors. Others reply that minors are not emotionally mature enough to be able to make such choices.

In an area of such sensitivity, it is necessary to proceed with caution. In my profession, when information is not clear, we recommend caution with embracing popular or novel approaches. We enthusiastically endorse calls for rights for all humans. Our disagreement is over what can be called a "basic" right. I want to emphasize that this letter is sent as a personal communication, and is not as policy of a congregational president. My congregation (Temple Israel Dayton, Ohio) does not have a Scout troop. If we did, I would favor leaving the decision of whether or not to allow homosexual scout leaders up to the parents of the involved children.

Sincerely yours,

  
A. James Sniderman, M.D.

CC: Rabbi P. Irving Bloom





איחוד  
לקהילות  
מתקדמות  
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, N.Y. 10021-7064 (212) 249-0100 CABLES: UNIONUAHC

FOR YOUR INFORMATION, THE FOLLOWING NEWS RELEASE WAS  
ISSUED ON MAY 8:

### LEADER OF REFORM JEWS ASKS BOY SCOUTS OF AMERICA TO REVERSE ITS ANTI-GAY ADMISSION POLICY

The Union of American Hebrew Congregations has urged the Boy Scouts of America to reverse its policy of barring gays from becoming scouts or adult volunteers.

In a letter to Richard Leet, president of the Boy Scouts of America, Rabbi Alexander M. Schindler, president of the UAHC--central body of Reform Judaism in North America--noted that many youngsters in the Reform community are involved in scouting and that a number of member-congregations sponsor Scout troops.

Rabbi Schindler said in his letter: "I am writing to you because of a conflict in policy between our two organizations which creates ramifications for members of our community. I refer to our strongly held and public position in support of human rights, including the rights of lesbians and gay men, and specifically in support of full inclusion of lesbian and gay Jews in all aspects of synagogue life.

"It is my hope the Boy Scouts of America will reconsider its position."

The Reform Jewish leader praised the Scouts' emphasis on traditional family values "as being necessary components of a strong, healthy society" but disagreed that these values exclude gay men and lesbians. He commented: "We, too, are justly concerned about nurturing our young people in a society that emphasizes family values. We disagree that these values exclude gay men and lesbians.

"We stand firm in our belief that all people have basic rights, regardless of their sexual orientation."

For this reason, he said, "we have admired the focus of Scouting on teaching the moral imperatives of citizenship in the community, in the nation, and in the world. Surely only when we reach out to all citizens do we learn what it means to be in a community--to be part of a community.

"We Jews are too aware that the denial of basic human dignity can lead to a denial of civil rights and violence based on bigotry. We are aware of the prevalence of anti-gay violence in our society and the percentage of this violence which is perpetrated by adolescents.

"We ask the Boy Scouts to play a leadership role in fostering respect for the basic human dignity of all."



BSA  
Homosexual

April 28, 1992  
25 Nisan 5752

Richard Leet, President  
Boy Scouts of America  
P.O. Box 152079  
Irving, TX 75015-2079

Dear Mr. Leet:

AMERICAN JEWISH

I am the president of the Union of American Hebrew Congregations, the congregational body of North American Reform Judaism. We represent 850 synagogues and some 1,200,000 Reform Jews throughout the United States and Canada .

As you can imagine, many of our youngsters are involved in Scouting and a number of our member-congregations sponsor Boy Scout Troops. I am writing to you because of a conflict in policy between our two organizations which creates ramifications for members of our community. I refer to our strongly held and public position in support of human rights, including the rights of lesbians and gay men, and specifically in support of full inclusion of lesbian and gay Jews in all aspects of synagogue life. For your perusal, I enclose herewith three resolutions passed by the UAHC on the subject of lesbians and gay men. We stand firm in our belief that all people have basic rights, regardless of their sexual orientation.:

In his December, 1991 letter responding to our inquiry, Blake Lewis, National Spokesperson for the Boy Scouts of America explains, "The Boy Scouts of America places strong emphasis on traditional family values as being necessary components of a strong, healthy society." We, too, are deeply concerned about nurturing our young people in a society that emphasizes family values. We disagree that these values exclude gay men and lesbians.

Mr. Richard Leet  
April 28, 1992  
Page -2-

We have admired the focus of Scouting on teaching the moral imperatives of citizenship in the community, in the nation, and in the world. Surely, only when we reach out to all citizens do we learn what it means to be in a community -- to be part of a community. We Jews are too aware that the denial of basic human dignity can lead to a denial of civil rights and violence based on bigotry. We are aware of the prevalence of anti-gay violence in our society and the percentage of this violence which is perpetrated by adolescents. We ask the Boy Scouts to play a leadership role in fostering respect for the basic human dignity of all.

It is my hope the Boy Scouts of America will reconsider its position on homosexuals.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.

CC: Mr. Andy Hoffman  
Mr. Ben Love  
Mr. Jerry Kaye  
Ms. Evelyn Laser Shlensky  
Rabbi David Saperstein



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July 13, 1992  
12 Tammuz 5752

Mr. Stuart Lieber  
1 Lafayette Place  
Massapequa, NY 11758

Dear Mr. Lieber:

Thank you for having taken the time to write such a thoughtful and thought-provoking letter concerning my public statements and the positions the Union has taken with regard to the Boy Scouts' policy concerning gay participation. I would like to respond to some of the issues you raised in your letter. For your perusal, I am also enclosing some pertinent resolutions of the UAHF and the Central Conference of American Rabbis which I believe you will find to be of interest.

Over the years, the Union of American Hebrew Congregations has admired the strong emphasis Scouting places on teaching the moral responsibilities of community and national citizenship. We, as Reform Jews, share in the goal of promoting strong, healthy families and communities. This priority is derived from our Torah, the teachings of our Prophets and our ancestors, and the modern imperatives of progressive truth. The Reform movement has always sought to mesh our modern predicament with the profound truths embodied within our tradition.

In pursuing this project, we often take exception when the Torah legislates a matter which directly conflicts with our modern sensibilities of "right" and "wrong." In doing so, we not only carefully examine the text and tradition, but also seek to compare that with the missions of our people. We have been charged with being "a light unto the nations," a people apart, whose special task is Tikkun Olam, repairing a broken, fractured world.

Perhaps one of the most important lessons we learn from the Bible is the importance of a strong, vibrant, supportive community. Nearly every aspect of Jewish ritual life surrounds this very notion. It is a mitzvah for the community to come together to rejoice with a bride and groom when they marry; it is a mitzvah for the community to come together to visit the sick and console the mourner. Thus we as Jews perpetually strive to strengthen our Jewish community, and the communities in which we live.

In keeping with this, the Reform movement took a stand concerning the position of women in our communities, our synagogues, and our ritual life. We were the first movement to ordain women as rabbis, a decision which was met with severe criticism and anxiety, both from within the movement and the entire Jewish community. The result of that move has been the normalization of women as religious and spiritual leaders of Jewish communities around the nation and around the world. Indeed, 50% of our incoming class of rabbinic students last year were women. With women serving in virtually all positions of leadership in our communities, as rabbis and cantors, educators and administrators, the Jewish people now benefit from the contributions of those who traditionally had been relegated to the periphery of Jewish communal life.

Had the Union buckled under the pressure of those who said that accepting women into the rabbinate would destroy the fabric of Jewish life, would not promote the traditional values inherent in our tradition, and would never be accepted by the majority of Reform Jewry, our movement and our Jewish communities would be all the poorer for it. We took a strong, progressive stand for truth, despite the initially negative emotional reactions from many people in our movement, because our steadfast belief in truth and community demands it.

As a people who have long suffered from intolerance, xenophobia, and ignorant hatred, we know all too well of the pain of exclusion and discrimination. Throughout the ages, societies have forbidden us access to positions of communal leadership based on myths, misconceptions, and fear of that which they did not know or understand. Rumors circulated for centuries that Jews would kidnap Christian babies in order to drink their blood. The Blood Libel was even spread as late as the 1930's and was used as one of many excuses for crowding Jews into walled ghettos in Germany and throughout Europe.



Based on our experience, we Jews must speak out against discrimination, intolerance, and hatred whenever and wherever it rears its ugly head. We must always counter destructive myths and rumors and speak out when we know misinformation is being spread. The mythical connection between homosexuals and child-molesters only serves to portray homosexuals as monsters, much as the Blood Libel cast horribly damaging aspersions on our people. Statistics show that heterosexuals are responsible in more than 95% of cases of child molestation. The reasons for this have nothing to do with a "sensitivity to being 'discovered'" as you assert in your letter. Homosexuals do not have urges to molest children that they repress in order to avoid "additional censures" by society. The best scientific opinions agree that homosexuality is not the by-product of mental illness, is not affected by religious encouragement or discouragement, and occurs in a constant, cross-cultural ratio between five and ten percent of any given population. Homosexuality is not contagious, it cannot be taught or learned, and we as Jews cannot stand by as gay men and lesbians are slandered daily with unfounded rumors and suffer from ignorant discrimination.

We read in Genesis that God created man and woman in God's image, instilling within everyone part of the Divine essence that makes each and every person holy and which gives meaning to our lives. It is this reason that we must always seek out the Divine essence in all members of our community, men and women, Black and White, Jew and Gentile, heterosexual or homosexual. In so doing we must then welcome these people into our communities with an outstretched arm, with respect and understanding of that which makes all of us different, unique individuals, and yet still B'Tzelem Elohim, created in the image of God.

The conglomeration of all of these different aspect of our theology and our faith has led me to speak out strongly against the Boy Scouts' decision to discriminate against homosexuals. We as a movement cannot sit back and condone discrimination in any form when we ourselves have been so brutally victimized by this same societal woe. We Jews are charged with speaking out against majority views when they are destructive toward the end of strengthening community. It is our duty, I believe, to translate our intellectual conversations into action in the "real world." I sympathize with your Scouting troop's unfair victimization by falsehood and rumor in the case of your former Troop leader. We must continually speak out against such falsehoods and not accept such unfortunate incidents as "the way of the world."



I appreciate very much your taking the time to write to me about this very important and tough dilemma facing many congregations in our movement today. By presenting a united front to the Boy Scouts of America, we can help dispel discrimination and ignorant fear from our communities, upholding the Scout Oath in its declaration of "duty to God," which, as it should, comes before duty to country, others and self.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

Encl.



July 13, 1992  
12 Tammuz 5752

Mr. Stuart Lieber  
1 Lafayette Place  
Massapequa, NY 11758

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Perhaps one of the most important lessons we learn from the Bible is the importance of a strong, vibrant, supportive community. Nearly every aspect of Jewish ritual life surrounds this very notion. It is a mitzvah for the community to come together to rejoice with a bride and groom when they marry; it is a mitzvah for the community to come together to visit the sick and console the mourner. Thus we as Jews perpetually strive to strengthen our Jewish community, and the communities in which we live.

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With kindest greetings, I am

Sincerely,

Alexander M. Schindler

Encl.





# BROTHERHOOD

*Temple Judea*

JERUSALEM AND CENTRAL AVES.,  
MASSAPEQUA, L.I., N.Y. • PY 8-5444

23 June, 1992

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

Dear Sirs:

I have received and reviewed your recent Press Release about the Boy Scouts of America, and have discussed recent public statements concerning how the Boy Scouts should be "required" to accept and acknowledge all adult volunteers, regardless of their sexual inclinations. As an individual familiar with the Scouting movement, I am compelled to let you know of my disagreement with these public positions - in various degrees. Most of these objections are not rooted in personal opinion but in the hard realities of the "real world" - where public reactions and concerns are not necessarily rational or well-thought-out. It does the organization no good to subscribe to the highest moral ideals if American parents will misinterpret these ideals and be, consciously or subconsciously, reluctant to allow their children to participate.

As religious leaders, whose primary guide is the Torah, we/you must consider the rules and regulations for proper conduct it contains, which are stated in varying degrees of clarity. In this particular case, there is no equivocation, no room for discussion; we are flatly informed that homosexuality is an offense against God. While being tolerant and understanding of any individuals who find themselves on the "wrong" side of this prohibition, can we justify going so far as to invite them to be our religious and moral leaders. Can we turn to them for insightful discussion and exposition of the very document which forbids them to be in that position?

I agree that Scouting should be open to all boys, although admitting individuals with openly professed homosexual tendencies places an extremely heavy load of responsibility on the shoulders of the leaders of any troop which follows this guideline. Parents will expect these leaders to take clear steps to "protect" their children from these other boys, and will be reluctant to allow their boys to participate fully with the others. Given a choice between two troops, one which is open to all and one which discriminates on the basis of sexual patterns, I must conclude that most parents would forbid their boys to join the unit which refuses to exclude persons they may see as "undesirable". Added to the other stresses now placed on our youth and their limited time for optional activities I can see this policy turning into the end of the Scouting movement in this country.

Those of us who are willing to examine issues rationally and without pre-judgement are well aware that there is a world of difference between "homosexuality" and "child-molestering". To most individuals whose sexual preferences vary from the majority the limitation of sexual activities to those "between mutually consenting adults" is accepted. Molestation is, by definition, an activity imposed on another against their will, or beyond their understanding. The frequency of molesters is probably lower among homosexuals than among heterosexuals, simply because of sensitivity to being "discovered" and "exposed" - those who are open about their preferences are already aware of discriminatory customs, and do not seek additional censures. But that is an intellectual discussion, and does not relate to emotional reactions, nor to the majority of our population who do not know, or do not accept, these facts of clinical psychology. When it comes to their children, most American parents react on an emotional level, and will attempt to protect their offspring from any perceived danger - real or imagined.



Our Brotherhood is the sponsor of a Boy Scout Troop. Several years ago, our Scoutmaster was accused of "improper conduct", and was summarily ejected from the Scouting movement. After considering the substantial evidence (including eyewitness testimony) in his defense, and the lack of evidence to support the accusation (notably that the child in question had accused several other people first, then as each proved to have unquestionable proof that they were not in camp at the time of the alleged incident, another accusee was chosen) we put our full support behind the Scoutmaster and joined his fight for re-admission. This fight is continuing after three years, and if the Boy Scouts of America were to allow him back, we would welcome him as a Troop leader. Not only has the reputation of a man who sought to help our youth been damaged, we find that the troop itself is still suffering, and has acquired a reputation in the community as being associated with a known child molester, and the troop membership has dropped by about 50% in three years. People who do not know the facts are spreading stories that the scout district and the police had been trying to prove a case against this Scoutmaster for years, and that the unit was protecting him. As you can imagine, this does not help with recruitment efforts.

Much as we believe in the innocence of our prior Scoutmaster, we are also aware of the debilitating effect of negative public opinion. Because of this failing of human nature, and in order to protect the Scouting movement which is the provider of excellent programs and services to our young people, I must support the stand of the Boy Scouts of America against allowing individuals who have openly stated their non-standard sexual preferences to be registered as leaders of Boy Scout troops. The Scoutmaster, and other uniformed leaders, are presumed to serve as positive role models for developing young men, and our parents would prefer to present models who are more in keeping with societal standards.

I expect that the opinions expressed in this letter are a bit stronger than those expressed by most Brotherhood representatives. There are several reasons for this. As a general reason, our Board is more actively involved in Scouting than most, with over 50% of us having sons currently active, and two of our sons becoming Eagle Scouts within the last six months. I personally have two sons active with the troop, one of whom just turned eighteen and became an Assistant Scoutmaster after achieving the rank of Eagle. When we lost the only Scoutmaster the Troop had ever had in the incident referred to above, I became the "acting Scoutmaster", and still retain that position although we dropped the word "acting" after three months. Thus, I have a position on both sides of the Scouting-Sponsor division, and I feel that I have a better understanding than most of many of the issues involved. This understanding is based on real experience and knowledge gained in the field, as opposed to theoretical positions which come from intellectual discussions.

If I can be of any further service in this area, even if my position differs from the "official line", feel free to contact me, through the Congregation/Brotherhood or at my home address:

1 Lafayette Place  
Massapequa, NY 11758

Telephone: 516-799-6319(h) 516-574-7117(b)  
Fax: 541-3442 574-7828

Sincerely,



Stuart Lieber  
Brotherhood President

## APPENDIX B

ADOPTED BY THE EXECUTIVE BOARD OF THE  
CENTRAL CONFERENCE OF AMERICAN RABBIS  
April 9, 1992

*WHEREAS, the Boy Scouts of America has taken a position that excludes gay scouts and scout leaders, and*

*WHEREAS, the Central Conference of American Rabbis passed a resolution in 1990, that expresses the full acceptance of our gay and lesbian colleagues, and*

*WHEREAS, the Union of American Hebrew Congregations, in more than one resolution, has promoted civil rights for all, regardless of sexual orientation;*

*THEREFORE BE IT RESOLVED, that the Central Conference of American Rabbis call upon the Boy Scouts of America to open its membership and leadership to all men and boys without regard to their sexual orientation, and that the CCAR begin discussion with the Boy Scouts on this matter.*





1 REPORT OF THE AD HOC COMMITTEE ON HOMOSEXUALITY  
AND  
THE RABBINATE  
ADOPTED BY THE  
CENTRAL CONFERENCE OF AMERICAN RABBIS  
JUNE 25, 1990

COMPOSITION OF THE COMMITTEE

Chair: Selig Salkowitz, Norman J. Cohen, A. Stanley Dreyfus (RPC), Joseph B. Glaser (CCAR), Walter Jacob, Yoel H. Kahn, Samuel E. Karif, Peter S. Knobel, Joseph Levine, Jack Stern, Richard S. Sternberger (UAHC), Ronald B. Sobel (RPC), Elliot L. Stevens (CCAR), Harvey M. Tattelbaum, Albert Vorspan (UAHC), Margaret M. Wenig, Gary Zola (HUC-JIR)

ORIGIN OF THE COMMITTEE

The committee was formed in response to a resolution proposed by Margaret Holub (then student Rabbi) and Margaret Wenig for the June, 1986, convention of the Central Conference of American Rabbis in Snowmass, Colorado. The proposed resolution dealt with the admissions policies of the Hebrew Union College-Jewish Institute of Religion and of the Central Conference of American Rabbis and with the placement policy of the Rabbinical Placement Commission. The matter was referred for further study.

Given the seriousness of the issues and the broad implications for the Reform rabbinate and for the entire Movement, President Jack Stern appointed a broadly representative ad hoc committee and named Selig Salkowitz as its chair. The committee's first meeting took place in the Fall of 1986. Following that meeting, in order to insure adequate institutional participation, the committee invited the Union of American Hebrew Congregations, the Hebrew Union College-Jewish Institute of Religion and the Rabbinical Placement Commission to appoint official representatives. The committee has met regularly during the past four years. Through extensive study and discussion, the committee has sought to arrive at a unified position on homosexuality and the rabbinate. From the outset, the committee was keenly aware of both the controversial nature and the complexity of the issues. The committee's deliberations have been characterized by vigorous debate carried on in a spirit of warm collegiality. All members found themselves profoundly moved. However, the committee did not achieve consensus on every issue, and recognized that there are legitimate differences of opinion. The committee calls upon members of the Conference to be sensitive to and accepting of those whose positions differ from their own.

The committee undertook a comprehensive investigation of the subject. Its members read studies on the origin and nature of sexual identity, and of homosexuality specifically, and reviewed some of the contemporary legal literature, and studied documents prepared by Christian groups grappling with the status of homosexuals and homosexuality within their own denominations with a specific focus on the question of ordination. Yoel H. Kahn prepared an extensive anthology of articles on Judaism and homosexuality which cut across denominational lines. The committee



commissioned Eugene B. Borowitz, Yoel H. Kahn, Robert S. Kirschner and Peter S. Knobel to prepare working papers.<sup>1</sup> Consultations were held with leaders of other Jewish streams. The committee solicited and received anonymous personal testimony from gay and lesbian rabbis and rabbinic students. It reviewed the admissions policies of the College-Institute and the Central Conference of American Rabbis as well as the placement policy of the Rabbinical Placement Commission. It read previous resolutions of the UAHC Biennial Conventions and the CCAR conventions, and related Reform Responsa. The work of previous committees was also reviewed. It convened a late night information session at the Tarpon Springs Convention of 1987; submitted a draft resolution to the CCAR Executive Board in 1988 (which was sent back to the committee for further consideration); sponsored a plenary session at the Centennial Convention in Cincinnati in 1989 at which Leonard S. Kravitz and Yoel H. Kahn presented papers<sup>2</sup> followed by workshops; held consultations at each of the regional CCAR Kallot and with MaRaM; requested that the UAHC sponsor workshops at upcoming regional biennials.

This document is meant to summarize the results of our deliberations, to indicate areas of agreement and disagreement and to encourage further discussion and understanding. It represents four years of struggle and growth. We hope that it will serve as a model for those who take up these matters upon which we have diligently and painstakingly deliberated.

#### CONCERN FOR GAY AND LESBIAN COLLEAGUES

The committee is acutely aware that the inability of most gay and lesbian rabbis to live openly as homosexuals is deeply painful. Therefore, the committee wishes to avoid any action which will cause greater distress to our colleagues. As a result, The committee has determined that a comprehensive report is in the best interest of our Conference and the Reform Movement as a whole.

Publicly acknowledging one's homosexuality is a personal

<sup>1</sup> Homosexuality, the Rabbinate, and Liberal Judaism: Papers prepared for the Ad-Hoc Committee on Homosexuality and the Rabbinate. Selig Salkowitz, Chair. Halakhah and Homosexuality: A Reappraisal by Robert Kirschner. On Homosexuality and the Rabbinate, a Covenantal Response by Eugene B. Borowitz, Judaism and Homosexuality by Yoel H. Kahn. Homosexuality: A Liberal Jewish Theological and Ethical Reflection by Peter S. Knobel.

Copies of these were distributed to the entire Central Conference of American Rabbis prior to the June, 1989 convention in Cincinnati. These papers should be consulted for a description of the range of positions considered by the Committee.

<sup>2</sup> Homosexuality and the Rabbinate. Yoel H. Kahn, The Kedusha of Homosexual Relationships and Leonard S. Kravitz, Address. The papers were distributed to the members of the Conference through the regional presidents as material for discussion at the regional kallot. They should be consulted for an understanding of the two different approaches to the subject of the religious status of homosexual relationships.



decision which can have grave professional consequences. Therefore, in the light of the limited ability of the Placement Commission or the Central Conference of American Rabbis to guarantee the tenure of the gay or lesbian rabbis who "come out of the closet," the committee does not want to encourage colleagues to put their careers at risk. Regrettably, a decision to declare oneself publicly can have potentially negative effects on a person's ability to serve a given community effectively. In addition, the committee is anxious to avoid a situation in which pulpit selection committees will request information on the sexual orientation of candidates. The Committee urges that all rabbis, regardless of sexual orientation, be accorded the opportunity to fulfill the sacred vocation which they have chosen.

#### CIVIL RIGHTS FOR GAYS AND LESBIANS

All human beings are created betselem elohim ("in the divine image"). Their personhood must therefore be accorded full dignity. Sexual orientation is irrelevant to the human worth of a person. Therefore, the Reform Movement has supported vigorously all efforts to eliminate discrimination in housing and employment<sup>3</sup>. The Committee unequivocally condemns verbal and physical abuse against gay men and lesbian women or those perceived to be gay or lesbian. We reject any implication that AIDS can be understood as God's punishment of homosexuals. We applaud the fine work of the gay and lesbian outreach synagogues, and we, along with the Union of American Hebrew Congregations, call upon rabbis and congregations to treat with respect and to integrate fully all Jews into the life of the community regardless of sexual orientation.

#### ORIGIN AND NATURE OF SEXUAL IDENTITY

The committee's task was made particularly difficult because the specific origin of sexual identity and its etiology are still imperfectly understood.

Scholars are not likely to come to an agreement anytime soon about the causes of sexual orientation, or its nature. Various disciplines look at sexuality in different ways and rarely confront each other's ideas....Short of definitive evidence, which no theory has thus far received, the disagreement is likely to continue. Cognitive and normative pluralism will persist for the indefinite future.<sup>4</sup>

The lack of unanimity in the scientific community and the unanimous condemnation of homosexual behavior by Jewish tradition added to the complexity. It is clear, however, that for many people sexual orientation is not a matter of conscious choice but constitutional and therefore not subject to change. It is also true that for some, sexual orientation may be a matter of conscious

<sup>3</sup> CCAR resolution 1977. UAHC resolutions 1975, 1985, 1987, 1989

<sup>4</sup> David Greenberg, The Construction of Homosexuality (Chicago, 1988) pp.480-481.



choice. The committee devoted considerable time in its discussion to the significance of conscious choice as a criterion for formulating a position on the religious status of homosexuality. The majority of the committee believes that the issue of choice is crucial. For some on the committee the issue of choice is not significant.

In Jewish tradition heterosexual, monogamous, procreative marriage is the ideal human relationship for the perpetuation of species, covenantal fulfillment and the preservation of the Jewish people. While acknowledging that there are other human relationships which possess ethical and spiritual value and that there are some people for whom heterosexual, monogamous, procreative marriage is not a viable option or possibility,<sup>5</sup> the majority of the committee reaffirms unequivocally the centrality of this ideal and its special status as kiddushin. To the extent that sexual orientation is a matter of choice, the majority of the committee affirms that heterosexuality is the only appropriate Jewish choice for fulfilling one's covenantal obligations.

A minority of the committee dissents, affirming the equal possibility of covenantal fulfillment in homosexual and heterosexual relationships. The relationship, not the gender, should determine its Jewish value - kiddushin.

The committee strongly endorses the view that all Jews are religiously equal regardless of their sexual orientation. We are aware of loving and committed relationships between people of the same sex. Issues such as the religious status of these relationships as well as the creation of special ceremonies are matters of continuing discussion and differences of opinion.

#### SEXUAL MORALITY AND THE RABBI

The general subject of sexual morality is important. The committee, in various stages of its deliberations, sought to discuss homosexuality within that larger framework. However, it concluded that while a comprehensive statement on sexuality and sexual morality was a desideratum, it was beyond the mandate of the committee.

Nevertheless, rabbis are both role models and exemplars. Therefore, the Committee calls upon all rabbis -- without regard to sexual orientation -- to conduct their private lives with discretion and with full regard for the mores and sensibilities of their communities, and in consonance with the preamble to the Central Conference of American Rabbis' Code of Ethics:

As teachers of Judaism, rabbis are expected to abide by the highest moral values of our religion: the virtues of family life, integrity and honorable social relationships. In their personal lives they are called upon to set an example of the ideals

<sup>5</sup> Cf. Gates of Mitzvah, p. 11, note at bottom of page.

MEMORANDUM

COPY

June 11, 1992

FROM: Edith J. Miller  
TO: Joseph Bernstein

While we have not received a response from the Boy Scouts, you might be interested in HaTsofe, the Newsletter of the National Jewish Committee on Scouting, which came as an insert to BSA Today, the National Boy Scout Newsletter.

Once you have responses to your questionnaire about sponsorship of Boy Scout Troops within our congregations, it will an interesting comparison to see the number of Reform units and total Scouting units operated by Jewish institutions.

Fond regards.



# BSA



# TODAY

Spring 1992

Published four times a year for  
chartered organizations

In this issue:

- National Youth Membership as of December 31, 1991
- 1992 Philmont Training Center Schedule

## 1993 National Scout Jamboree

The 1993 National Scout Jamboree will be held August 4-10, at Fort A.P. Hill near Fredericksburg, Virginia. This is the historic area of Washington, D.C., and colonial Williamsburg, Yorktown, Richmond, and Norfolk, Virginia. The theme for the jamboree will be "A Bridge to the Future."

The jamboree is being planned for about thirty thousand participants—twenty-five thousand Boy Scouts and troop leaders in seven hundred troops, plus five thousand staff members for headquarters services, six regional camps, and nineteen subcamps.

Lord Robert Baden-Powell, the founder of the Scouting movement, had a vision following World War I to develop a spirit of peace and happiness in the world. His vision developed into a worldwide Scout brotherhood event that brought together eight thousand Scouts from thirty-four countries. The first jamboree was held indoors at Olympia Stadium, London, England, in 1920.

The words "rally" or "exhibition" didn't suit Baden-Powell, and he chose a new term, "jamboree." Originally, the word meant "... a carousel; any noisy celebration." But Baden-Powell liked the word, and it has since earned a place in the English language as "a national or international gathering of Scouts." Each jamboree has provided a great educational experience of living together in fellowship for hundreds of thousands of boys and adult leaders throughout Scouting's history.

Jamboree program features will reflect the skills of Scouting, the nation's heritage, physical fitness, conservation, and the spirit of brotherhood. Daily activities will offer fun and challenge. Religious services will provide time for reflection. A cavalcade of highlight events will further depict the rich heritage of Scouting.

National environmental organizations and federal and state agencies will provide extensive hands-on activities and career or education opportunities in a conservation area.

Scouts will practice and demonstrate skills such as archery, orienteering, obstacle course, marksmanship, boating, canoeing, and hunter safety. They will also take part in the traditional handicap awareness trail, competitive events, merit badge midway, and arts and science fair. Participants will meet together in troop, intertroop, subcamp, regional campfires and at the campwide arena show.



Provisions for more than a million meals will be required to feed the thirty thousand participants and staff members. Twice each day, top-quality food will be issued to the Scouts and leaders. The three meals a day will be prepared by Scout cooks at their patrol site for groups of eight, plus two leaders. Each Scout at the jamboree will take his turn at cooking for his patrol.

Among other items, jamboree participants will consume 22 tons of cereal, 3,000 gallons of applesauce, 5 tons of raisins, 10 tons of butter, and tons and tons of fresh produce, including apples, bananas, blueberries, cantaloupe, carrots, celery, grapefruit, lettuce, oranges, peaches, strawberries, and tomatoes.

These foods will be washed down with 11,000 gallons of fruit juices, 11,000 gallons of fruit punch, and 380,000 pints of milk.

Each local council has applications for Scouts, troop leaders, and staff members.

## Game with a Purpose

by Dr. John Larson, Relationships Division

"Do a Good Turn Daily" is the slogan of the Boy Scouts. As a young Scout in the Flying Eagle patrol I earned five points for each good turn toward earning the honor patrol flag in our troop. It was not always easy to find a way to help someone, but I tried. If all else failed I carried some girl's books to school, whether she wanted me to do it or



not. After all, five points was five points. On a larger scale, the patrol and the troop carried out Good Turns for the community as a whole. We collected scrap metal for the war effort, delivered food to the needy, planted trees, and cleaned up the park.

Baden-Powell, the founder of Scouting, suggested that "character" is what you do; that what you do is a reflection of values that come from within. It's not enough to know about Scouting's slogan. What's essential to the growth and development of young people is to do it. To be of service to others is a high calling, but one that can be learned at a young age—especially when the adults around you provide guidance and encouragement. To maintain the level of Scouting we desire requires not only a belief, but active involvement. The habits established at a young, impressionable age mature into the responsibilities of citizenship.

It's no accident, then, that the active membership of many community and fraternal organizations includes former Scouts. It is through this membership that there is continuation of service to the community and the nation. It's no accident that former Scouts who enter the military not only have survival skills, but also understand "duty to God and country," have a concern for their fellow human beings, and, when necessary, give their lives for them.

Scouting is often referred to as "a game with a purpose." One such purpose is obvious—doing a Good Turn daily (for five points) develops the habit of doing for others and contributing in its own way to this nation's greatness.

In a new publication, *This We Believe*, prepared by the National Middle School Association, its executive director, Dennis Smith, states, "Beliefs provide the compass by which individuals, indeed organizations, are guided." Scouting is such a set of beliefs, but just as important, it's an opportunity for young people to play the game, to learn by doing.

## **Congrats . . . Scouting's Daily Points of Light**

Since November 22, 1989, President Bush has named a Daily Point of Light six days a week. Daily Points of Light are those who successfully address our most pressing social problems through direct and consequential acts of community service.

Individuals, families, businesses, groups and organizations of every conceivable type are taking successful action to combat drug abuse, illiteracy, inadequate education, environmental decay, homelessness, hunger, AIDS, and other critical ills. He will name Point of Light number 1,000 by the time his present term of office expires. To date, several BSA councils, volunteer leaders, and youth members have been designated Daily Points of Light by the president. They are:

### **Boy Scout Troop 4, Ann Arbor, Michigan**

Troop 4, operated by the First United Methodist Church of Ann Arbor, was recognized for its many outstanding Good Turns over the years that have addressed a wide range of needs, including hunger, poverty, the homeless, aging, drug abuse education, child welfare, mental health, response to community violence, natural disaster relief, veterans' concerns, handicap assistance, and historic restoration.

### **Carl Pangle, Toledo, Ohio**

Carl Pangle, 58, has dedicated his time and talents to the BSA since 1944. His tireless commitment to community service has been an inspiration to thousands of young men.

Mr. Pangle became a member of the BSA at age 11. Since that time, community service has been central to his life. At age 5 he suffered a severe speech impediment, an obstacle that ultimately became the driving force in his dedication to serving others. As a career social services professional, he devoted long hours to tutoring, counseling, and mentoring children with disabilities and those from low-income communities—instilling in them the values of self-esteem, education, family, and responsibility. Mr. Pangle serves as assistant Scoutmaster for Troop 66, which is operated by Arlington Elementary School.

### **Project Good Turn, Missoula, Montana**

Project Good Turn, initiated by the BSA Montana Council in Great Falls, is dedicated to cleaning up the environment.

Originally founded as a highway cleanup project in 1985, this initiative has grown to include beautifying public lands. Today, the Montana State Department of Highways, the Montana State Highway Patrol, the State Amateur Radio Club, the Montana Sheriff and Peace Officers' Association, and many civic organizations take part in this initiative. Now an annual Montana tradition, it is responsible for more than five thousand tons of trash being collected over the past five years.

### **Joseph Ziskovsky, Shoreview, Minnesota**

Joseph Ziskovsky, 16 years old and an Eagle Scout, has committed his young life to making his community a better place.

Ziskovsky was only 12 years old when he became concerned about the dangers of pollution. He had experienced firsthand the effects of a drought on his hometown and had learned that planting trees could help solve environmental problems. He initiated a communitywide project to address these issues. He persuaded nursery owners to donate nearly 3,500 trees and the National Arbor Day Foundation to provide educational brochures on the importance of trees for a healthy environment. He then mobilized area organizations to distribute the trees, planting instructions, and educational materials to every child in three local elementary schools. Ziskovsky is a member of Troop 609, which is operated by Light Brigade, Inc.

### **Norman Asselstine, Flint, Michigan**

Norman Asselstine, 87, has dedicated his life to serving others. After becoming a Scoutmaster more than fifty years ago, he became aware of a troubled young man who needed help and volunteered to serve as his Big Brother. After forty-five years as a Big Brother, Asselstine has recently been assigned to his sixteenth Little Brother. He has mentored his Little Brothers throughout their childhood and beyond. Mr. Asselstine is currently serving Boy Scout Troop 31 as assistant Scoutmaster. Troop 31 is operated by United Methodist Men, Court Street United Methodist Church.

### **James Caldwell, Louisville, Kentucky**

James Caldwell, 65, established Boy Scout Troop 410 and Cub Scout Pack 410 in 1968 to address the need for positive after-school activities for inner-city youth. He currently



serves as the chartered organization representative for Troop 410 and as a committee member for Pack 410. Troop 410 and Pack 410 are operated by Christ Temple Apostolic Church in Louisville.

Throughout the last twenty-three years, Caldwell has worked with more than three hundred young people, ages 7 to 18, from inner-city Louisville. Because many of the boys lack fathers or positive male role models in their lives, he fills this important role. Caldwell empowers the members of his Scout troop to take the lead in Scouting activities, helping them advance to their full potential. He also ensures that each youngster can afford to participate in the Scouting activities.

The Daily Points of Light recognition is intended not only to honor those who are making a difference in the lives of those in need, but also to urge every individual, family, business, union, school, place of worship, club, group, and other institution in America to make serving others central to their life and work. As President Bush has said, "If you have a hammer, find a nail. If you know how to read, find someone who can't. If you're not in trouble, seek out someone who is."

## Ask and You Will Receive

by Steve Boscardin, Relationships Division



A single request for help led these volunteers and 105 Scouts to participate in Knoxville's first merit badge clinic on American Labor.

When it comes to organizing an inner-city Scout unit or an area's first American Labor merit badge clinic, asking for help is only the first step, but a necessary one.

Knoxville's AFL-CIO President Harold Woods has long believed in asking. Even he was surprised at the tidal wave created when one union member said yes.

When Gary Webb (USWA) asked about an application for the George Meany Award for Scouting, Harold described the need for a day-long clinic for Scouts to earn the American Labor merit badge. Gary knew which fellow Scouters to ask and when to ask them. Follow-up led to twenty, thirty-five, then sixty-one boys signed up for the area's first clinic.

President Woods found it hard to say no himself, even to the next sixty-one boys on the waiting list. He changed the snow date previously scheduled for the following Saturday into a second clinic day. One hundred and five Scouts earned the badge in these two clinics.

The Knoxville AFL-CIO is now in an enviable position. Its enthusiastic volunteers are asking other members to become involved. They are confident of convincing them when they describe the need and benefits of working with the Scouts, beginning with the new waiting list of more than two hundred Scouts.

\* \* \*

The task of organizing inner-city Scouting units is not an easy one. Mike Stein, district executive with the BSA Toledo Area Council, tackled the difficulties by asking Toledo AFL-CIO unions for help. Labor's Jo An Matney spoke to members at meetings to explain the need for labor leadership in the community.

Labor's tradition of helping those most in need, combined with a new fire chief's challenge to become more involved in the community, paid off. Firefighter union members became directly involved in the community by organizing and operating their own Boy Scout troop. When their second troop was organized, the challenge again went out. This time, fellow public employees and AFSCME Local 2916 started their own troop. Interest has been expressed by the auto workers (UAW), police, newspaper unions, teamsters (IBT), hotel and restaurant workers (HERE), and others.

Local television stations took an interest and aired the story. U.S. Congresswoman Kaptor and Toledo's mayor plan to honor this effort on April 23 at the Teamsters' Hall.

## National Youth Membership as of December 31, 1991

	1990	1991	Percent Gain or Loss
<b>Traditional Membership</b>			
<b>Cub Scout Membership</b>			
Tiger Cubs	345,768	361,580	+4.5
Cub Scouts	1,821,294	973,896	-46.6
Webelos Scouts	0	810,394	+0.0
Cub Scouts and Webelos Scouts	1,821,294	1,784,290	-2.1
<b>Total Cub Scout-Age</b>	<b>2,167,062</b>	<b>2,145,870</b>	<b>-1.0</b>
<b>Boy Scout Membership</b>			
Boy Scouts	951,107	930,910	-2.2
Varsity Scouts	59,750	57,360	-4.0
<b>Total Boy Scout-Age</b>	<b>1,010,857</b>	<b>988,270</b>	<b>-2.2</b>
<b>Explorer Membership</b>			
Exploring	351,111	367,262	+4.5
Career Awareness	389,642	0	-100.0
<b>Total Explorer-Age</b>	<b>740,753</b>	<b>367,262</b>	<b>-50.4</b>
<b>Total Traditional Youth Membership</b>	<b>3,918,672</b>	<b>3,501,402</b>	<b>-10.7</b>
<b>Learning for Life*</b>			
Elementary	10,026	61,495	+513.3
Middle/Junior High	6,119	49,814	+714.0
High School/CA	353,547	520,090	+47.1
Special Needs	4,622	16,858	+264.7
<b>Total Learning for Life</b>	<b>374,314</b>	<b>648,257</b>	<b>+73.1</b>
<b>Grand Total Youth</b>	<b>4,292,986</b>	<b>4,149,659</b>	<b>-3.4</b>

\*1990 figures reflect the history of In-School Scouting units that are now registered in Learning for Life.



## Philmont Training Center: an Adventure for the Whole Family

This is the year to treat yourself and your family to the Philmont experience. Make it a vacation that the whole family will remember for the rest of their lives, as well as expanding your Scouting horizon.

Best of all, there is still time to register for one of the week-long conferences! Contact your local council for registration information.

Scouting in the LDS Church—for information, contact LDS Relationships, BSA, 525 Foothill Boulevard, Salt Lake City, UT 84113.

Scouting in the Catholic Church—a limited quantity of scholarships is available for volunteers and professionals through the National Catholic Committee on Scouting, Relationships Division, S226 at the national office.

Scouting in the Church's Ministry—designed to better equip church leadership to use Scouting as a resource in their ministry to children, youth and their families. Opportunities for denominational forums will be provided.

Scouting Serves the Jewish Community—to introduce and share proven methods of increasing the use of the Scouting program by Jewish organizations as well as strengthening Jewish committees and task forces in support of local councils.

Scouting in the United Methodist Church—the conference will stress using Scouting as an outreach ministry, church/Scouting relationships, and how to incorporate Scouting methods and programs into the total youth ministry of the local church.

Chartered Organizations and Growth—includes how to organize and motivate council relationships and district membership committees, organize Scouting units, recruit volunteers, and market Scouting as a resource for community-based organizations.

Developing Scouting for the Handicapped Resources—The 1992 Scouting for the Handicapped Philmont training course will provide resources, information, and experiences which will enable participants to be effective in working with disabled youth who are members of local Scouting units.

## Scouting Volunteers Address America's Growing Need for Mentors

by George D. Trosko, associate regional director,  
Western Region

A recent public broadcasting special titled "A Gathering of Men" featured poet/writer Robert Bly, who espouses ideas on men's roles in current society in relation to bringing boys into manhood. The role of the mentor is deemed valuable and essential. Many of the problems in society today could be alleviated by mentally healthy young men who have arrived at adulthood with a complete sense of who they are, and the encouragement and support of an older man serving as mentor.

The role of the other man; not the father, but one who takes a special interest in the boy, is especially important in adolescence as boys leave the security of their parents and ready themselves for the adult world.

Seminars on this issue being held across the country, the popularity of the recent broadcast, and the fact that Bly's corresponding book *Iron John* has been on the best-seller list, can give all Scouters hope that America is waking up to the idea that the mentoring role of older males in society is absolutely crucial. As the movement that identifies the need for mentors grows, so will the Scouting program membership, if professionals and volunteers alike are prepared to harness this opportunity.

What other movement concerns itself with the values, education, and self-esteem of young men? It is the essence of our mission as Scouters.

The need is so great and so real, and we in Scouting have the program designed to address it squarely. Program that places older men in critical positions of teachers, counselors, and friends of young men. Just think of all the volunteer leaders the BSA movement has who are performing the mentor role to countless thousands of young men across this country.

This means wonderful things are in store for the future, and we should continue working to expand this outreach.

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### BSA TODAY

Official Publication of the  
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Union of American Hebrew Congregations  
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# HATSOFFE



Spring 1992

NEWSLETTER OF THE NATIONAL JEWISH COMMITTEE ON SCOUTING

## United States Holocaust Memorial Museum

At the January meeting of the National Jewish Committee on Scouting, members, spouses, and guests visited the offices of the United States Holocaust Memorial Museum. A very special tour was offered of the floor plan, exhibit design, and educational opportunities that will soon become reality when the museum opens in April of 1993 on the Mall in Washington, D.C. The holocaust is a compelling reality at any time, but when you come face-to-face with artifacts, documents, personal testimonies, and the histories of the martyred millions, the impact is overwhelming.

Of special interest to Scouts and Scouters will be an exhibit dedicated to the 1.5 million children slaughtered by the Nazis. American children handpainted six thousand colored tiles, which will become the Children's Wall, in their memory.

An important artifact is a boat used by non-Jewish Danes to rescue Danish Jews from Hitler's Third Reich. This provides an important lesson to all people about the ability of ordinary citizens to do heroic things when life and honor are at stake. We are steadily becoming more aware of the important role played by the Danish Boy Scouts in helping to rescue the Jews during the boatlift and throughout the war as participants in the underground.

Some members of the National Jewish Committee on Scouting asked how the BSA could relate to this museum. Among the suggestions were a contribution of 50 cents by each Scout in memory of the slaughtered children; a comparison of the evil embodied in the Hitler youth program as compared to the ennobling ethics of the BSA; participation by Scouts in the dedication ceremony; and a merit badge about the Holocaust.

During the summer of 1993, thousands of Boy Scouts will tour Washington, D.C., as part of their jamboree experience. The museum will be open and functioning and eager to have all Scouts as visitors.

If you have any suggestions as to a relationship between the BSA and the United States Holocaust Museum, send them in writing to the National Jewish Committee on Scouting, 1325 West Walnut Hill Lane, P.O. Box 152079, Irving, TX 75015-2079.

## Scholarships Available

The National Jewish Committee on Scouting is again offering annual scholarships for Jewish Eagle Scouts.

The scholarship is named in honor of Frank L. Weil, past chairman of the National Jewish Committee on Scouting,

and an early pioneer in promoting Boy Scout activities among Jewish youth.

The program will provide a \$1,000 award and two \$250 grants toward the recipients' post-secondary school education in accredited institutions. The grants will be announced by March 1, 1993. Applications must be submitted no later than December 31, 1992.

Nominees must be active in a Boy Scout troop, Varsity Scout team, or Explorer post and must be Eagle Scouts. Nominees must also be high school seniors who have earned the Ner Tamid religious emblem and who are active in a synagogue.

Information and applications may be obtained through the National Jewish Committee on Scouting, 1325 West Walnut Hill Lane, P.O. Box 152079, Irving, TX 75015-2079.



## Scouting Serves the Jewish Community Conference at Philmont

There are still some openings for participants at the Scouting Serves the Jewish Community Conference this summer at the Philmont Training Center on July 2-8, 1992. Conferees and their families will have a marvelous educational and recreational experience at a beautiful and comfortable facility. The conference is focused on marketing Scouting to Jewish institutions, explaining the value of Scouting to busy Jewish parents, and the effective use of Jewish program material prepared by the National Jewish Committee on Scouting. Some scholarship assistance is available for volunteer and professional Scouters with responsibility for Scouting in the Jewish community. If you would like more information, call Andy Hoffman at 214-580-2059.



## We Need Your Help

The National Jewish Committee on Scouting (NJCS) needs your assistance in publishing a guide for planning a Kinnus or Jewish retreat/conclave. Written material is requested from council Jewish committees and individuals on the subjects of planning, promoting, financing, programming, facilities, feeding, worship, and evaluation.

The NJCS has received a number of comments to the effect of, "We know how to do it but don't have it written down." This is a great reason to write it down so it can be shared with Scouters across the USA. Writing it down is also a good way of transmitting the information from our senior Scouters to the younger generation of adult volunteers. Send your information to the National Jewish Committee on Scouting, 1325 West Walnut Hill Lane, P.O. Box 152079, Irving, TX 75015-2079.

## 1991 Membership Record

Thanks to the efforts of local Jewish committees on Scouting, there were modest increases in the number of units operated by Jewish institutions and in the number of youth who are members of those units. There was also a corresponding increase in the total number of Jewish youth in Scouting. Here is the regional breakdown of the membership information. Congratulations to the Northeast Region and Western Region for providing increases sufficient to offset decreases in other regions.

## Program Resources Update

Rabbi Arthur Vernon, chairman of the Program Resource Committee reports that several NJCS literature projects are in the works. They include:

*Ner Tamid* revision

*Traditional Values in Camping*

*Cub Scout and Webelos Scout Program Helps*

*Judaism and the Environment, a Program Guide for Explorers and Older Scouts*

*Scout Backpack Prayerbook*

*Council Kinnus Best Methods*

The Program Resources Committee is developing a three-year plan for these and other literature projects and is working closely with the finance committee to secure underwriting support for each project.

## Hatsofe Mailing List

The Boy Scouts of America is pleased to send *BSA Today* and the *Hatsofe* insert to interested Scouters and Jewish community leaders. If you know of people in your community who would like to receive *Hatsofe* and *BSA Today*, please send their names and addresses to the National Jewish Committee on Scouting, 1325 West Walnut Hill Lane, P.O. Box 152079, Irving, TX 75015-2079.

## Membership in Scouting Units Operated by Jewish Institutions

Region	1987		1988		1989		1990		1991		Change in Youth 1990-1991	Change in Units 1990-1991
	Youth	Units	Youth	Units	Youth	Units	Youth	Units	Youth	Units		
NE	2,730	143	3,050	153	3,222	171	4,037	177	4,473	189	+436	+12
SE	991	49	1,053	43	992	45	1,556	50	1,519	43	-37	-7
EC	450	30	504	32	538	36	576	36	528	31	-48	-5
NC	337	15	377	15	329	15	521	19	334	14	-187	-5
SC	323	17	358	20	247	13	441	17	410	16	-31	-1
W	416	25	279	30	521	31	997	40	1,027	47	+30	+7
National	5,247	279	5,621	293	5,849	311	8,128	339	8,291	340	+163	+1



COPY

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

June 11, 1992  
10 Sivan 5752

Alan Cohn  
Marvin's Gadsden  
401 North 11th Street  
Gadsden, AL 35901

Dear Mr. Cohn:

Thank you for sharing your thoughts in regard to our recent communication to the Boy Scouts of America.

With every good wish, I am

Sincerely,

Alexander M. Schindler





**MARVIN'S GADSDEN:** 401 North 11th Street • Gadsden, Alabama 35901 • (205) 547-6911

Alan Cohn

June 2, 1992

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

Gentlemen,

I was reading your news release in which you stated your objections to the Boy Scouts and Girl Scouts of America disallowing the admittance of gay boys and lesbian girls into this organization.

I do not feel that it is any business of the Union of American Hebrew Congregations to become involved in this controversy. I have three grandsons, ages five, seven and ten, and I would prefer that they do not associate with people who have unnatural sexual habits.

Thank you,

Alan Cohn

gm

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# 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

FOR YOUR INFORMATION, THE FOLLOWING NEWS RELEASE WAS  
ISSUED ON MAY 8:

## LEADER OF REFORM JEWS ASKS BOY SCOUTS OF AMERICA TO REVERSE ITS ANTI-GAY ADMISSION POLICY

The Union of American Hebrew Congregations has urged the Boy Scouts of America to reverse its policy of barring gays from becoming scouts or adult volunteers.

In a letter to Richard Leet, president of the Boy Scouts of America, Rabbi Alexander M. Schindler, president of the UAHC--central body of Reform Judaism in North America--noted that many youngsters in the Reform community are involved in scouting and that a number of member-congregations sponsor Scout troops.

Rabbi Schindler said in his letter: "I am writing to you because of a conflict in policy between our two organizations which creates ramifications for members of our community. I refer to our strongly held and public position in support of human rights, including the rights of lesbians and gay men, and specifically in support of full inclusion of lesbian and gay Jews in all aspects of synagogue life.

"It is my hope the Boy Scouts of America will reconsider its position."

The Reform Jewish leader praised the Scouts' emphasis on traditional family values "as being necessary components of a strong, healthy society" but disagreed that these values exclude gay men and lesbians. He commented: "We, too, are justly concerned about nurturing our young people in a society that emphasizes family values. We disagree that these values exclude gay men and lesbians.

"We stand firm in our belief that all people have basic rights, regardless of their sexual orientation."

For this reason, he said, "we have admired the focus of Scouting on teaching the moral imperatives of citizenship in the community, in the nation, and in the world. Surely only when we reach out to all citizens do we learn what it means to be in a community--to be part of a community.

"We Jews are too aware that the denial of basic human dignity can lead to a denial of civil rights and violence based on bigotry. We are aware of the prevalence of anti-gay violence in our society and the percentage of this violence which is perpetrated by adolescents.

"We ask the Boy Scouts to play a leadership role in fostering respect for the basic human dignity of all."

-----

PLEASE ADVISE JOE BERNSTEIN AT "838" IF YOU SPONSOR OR HOUSE  
A BOY SCOUT TROOP. THE DATA IS IMPORTANT TO US.

MEMORANDUM

May 28, 1992

From: Edith J. Miller

To: Joseph Bernstein

We're getting press queries re letter to Boy Scouts...I know it's too soon but when you have data on troops sponsored by or housed in our congregations please do let me know.

Many thanks.



*Soe Carter*

COPY

May 6, 1992  
3 Iyar 5752

Evely Laser Shlensky  
780 Knapp Drive  
Santa Barbara, CA 93108

Dear Evely:

I am glad that you overcame your "sense of awe." It was entirely misplaced.

The letter to the Boy Scouts went out. I think I sent you one, but just in case I did not, here is another one for your perusal.

I, too, look forward to seeing you in Minneapolis.

Sincerely,

Alexander M. Schindler



Fax/ 3 pages

MEMORANDUM

April 28, 1992

From: Edie Miller

To: Richard Cohen

There should be a press release on this. If you have any questions, Ryan Lilienthal is the contact at the Religious Action Center. If you need our resolutions (1977, 1987 and 1989) let me know.

Speaking of resolutions...do you have Where We Stand, the indexed compilation of all Union resolutions?

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## ACTIVITY REPORT

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Dept.	Phone # <b>714</b>	
Fax #	Fax #	

April 28, 1992  
25 Nisan 5752

Richard Leet, President  
Boy Scouts of America  
P.O. Box 152079  
Irving, TX 75015-2079

Dear Mr. Leet:

I am the president of the Union of American Hebrew Congregations, the congregational body of North American Reform Judaism. We represent 850 synagogues and some 1,200,000 Reform Jews throughout the United States and Canada .

As you can imagine, many of our youngsters are involved in Scouting and a number of our member-congregations sponsor Boy Scout Troops. I am writing to you because of a conflict in policy between our two organizations which creates ramifications for members of our community. I refer to our strongly held and public position in support of human rights, including the rights of lesbians and gay men, and specifically in support of full inclusion of lesbian and gay Jews in all aspects of synagogue life. For your perusal, I enclose herewith three resolutions passed by the UAHC on the subject of lesbians and gay men. We stand firm in our belief that all people have basic rights, regardless of their sexual orientation.

In his December, 1991 letter responding to our inquiry, Blake Lewis, National Spokesperson for the Boy Scouts of America explains, "The Boy Scouts of America places strong emphasis on traditional family values as being necessary components of a strong, healthy society." We, too, are deeply concerned about nurturing our young people in a society that emphasizes family values. We disagree that these values exclude gay men and lesbians.



Mr. Richard Leet  
April 28, 1992  
Page -2-

We have admired the focus of Scouting on teaching the moral imperatives of citizenship in the community, in the nation, and in the world. Surely, only when we reach out to all citizens do we learn what it means to be in a community -- to be part of a community. We Jews are too aware that the denial of basic human dignity can lead to a denial of civil rights and violence based on bigotry. We are aware of the prevalence of anti-gay violence in our society and the percentage of this violence which is perpetrated by adolescents. We ask the Boy Scouts to play a leadership role in fostering respect for the basic human dignity of all.

It is my hope the Boy Scouts of America will reconsider its position on homosexuals.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.

CC: Mr. Andy Hoffman  
Mr. Ben Love  
Mr. Jerry Kaye  
Ms. Evelyn Laser Shlensky  
Rabbi David Saperstein

## 1987 UAHC RESOLUTION

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...

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.



1977  
HUMAN RIGHTS OF HOMOSEXUALS

UAHC

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.

AMERICAN JEWISH  
ARCHIVES





1987

BACKGROUND:

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 our 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.

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Sexual orientation should not be a criterion for membership of 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 the worship, leadership, and general congregational life of all synagogues.
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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. Recommend to the CCAR Committee on Liturgy that it develop language that is liturgically inclusive.

1989

## 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.

\* \* \* \* \*



1977

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+ + + + +



1989

CORPS OF SERVICE TO THE JEWISH PEOPLE

At the 1985 Los Angeles Biennial, the General Assembly established the Corps of Service to the Jewish People, an adult Reform Jewish Peace Corps, whose volunteers would serve Jewish communities in foreign lands.

Since 1987, when the Corps of Service completed its research and set its plan into motion, over seventy men and women have volunteered for placement. Ten have already served, or are serving, in Switzerland, Italy, France, Ethiopia and Israel.

THEREFORE, the Union of American Hebrew Congregations resolves to:

1. Congratulate the Corps of Service for its success and expresses the hope that its foreign activities will further expand.
2. Direct the Corps of Service to extend its activity to North America on an experimental basis, and to continue such a program should the Corps of Service deem it feasible.

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\* \* \* \* \*

### THE 1915 GENOCIDE OF OVER ONE MILLION ARMENIANS

#### Background

The massacre of over 1.5 million Armenians beginning in 1915 by the Ottoman Turks and the subsequent exile of an additional 500,000 Armenians is one of the most shameful chapters of modern history.

Elie Wiesel, a past U.S. Holocaust Memorial Council Chairman, said (April 30, 1981), "Before the planning of the final solution, Hitler asked, 'who remembers the Armenians?' He was right. No one remembered them; as no one remembered the Jews. Rejected by everyone, they felt expelled from history." The U.S. Holocaust Memorial Museum Executive Council has unanimously agreed to include reference to the Armenian and other genocides to help illuminate or relate to the story of the Holocaust.



1987

SUPPORT FOR INCLUSION OF LESBIAN AND GAY JEWS

UAHC

BACKGROUND:

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# RELIGIOUS ACTION CENTER OF REFORM JUDAISM

## FAX COVER SHEET

DATE: 4/23/92

TO: ERIC MILLER

FROM: RYAN LICHTENHAL

NUMBER OF PAGES INCLUDING COVER SHEET: 5

ANY QUESTIONS CALL (202) 387-2800

OUR FAX NUMBER IS: 202-667-9070

The Religious Action Center  
pursues social justice and  
religious liberty by  
mobilizing the American  
Jewish Community and  
serving as its advocate  
in the nation's capital

2027 Massachusetts Ave NW  
Washington, DC 20036  
(202) 387-2800

Harro Gilbert, Chairman  
Commission on Social Action  
of Reform Judaism

Albert Weissman  
Co-Director

Rabbi David Saperstein  
Co-Director and Counsel

The Religious Action Center  
is under the auspices of  
the Commission on Social  
Action of Reform Judaism,  
a joint instrumentality of  
the Central Conference of  
American Rabbis and  
the Union of American  
Hebrew Congregations  
with its affiliates:  
American Conference  
of Synagogues,  
Association of Reform  
Zionists of America,  
National Federation of  
Temple Brotherhoods,  
National Federation of  
Temple Sisterhoods,  
North American Federation  
of Temple Youth.

ATTACHED IS THE ORIGINAL  
LETTER YOU SENT TO US.  
NOTE THAT "SCOUTS" IS CAPITALIZED.  
I HAVE ALSO INCLUDED A SUGGESTED  
INSERT TO BE PLACE WHERE THE  
ASTERIC IS LOCATED ON THE ORIGINAL  
LETTER.

ALSO ENCLOSED IS THE UARC  
RESOLUTION ADDRESSING THE ISSUE OF  
INCLUDING HOMOSEXUALS IN ALL ASPECTS  
OF SYNAGOGUE LIFE. WE MAY WANT TO  
ATTACH THIS TO THE LETTER SENT TO  
THE SCOUTS, OR LIFT SOME OF THE  
LANGUAGE TO BE INCLUDED IN THE LETTER  
ITSELF.  
ALSO FIND THE BSA LETTER TO US.

214-580-2000

December 30, 1991

Ryan Lilienthal  
Union of American Hebrew Congregations  
Religious Action Center  
2027 Massachusetts Avenue N.W.  
Washington, DC 20036

Dear Mr. Lilienthal:

Per your conversation with Spencer Moore, what follows is an explanation of our membership standards regarding homosexuality and atheism.

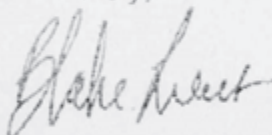
The Boy Scouts of America places strong emphasis on traditional family values as being necessary components of a strong, healthy society. Accordingly, the Boy Scouts of America does not accept homosexuals as members or leaders. Our position is based upon our desire to provide the appropriate environment and role models which reflect Scouting's values and beliefs.

The principles set forth in Scouting's oaths and laws are central to the BSA's goals of teaching the values of self-reliance, courage, integrity, and consideration to others. Scouting has had a strong, continuing commitment to encouraging moral, ethical and spiritual growth since its founding. According to the Scout Oath, "duty to God" comes literally and figuratively before duty to country, others and self. All members and leaders in the BSA promise to adhere to these principles. The BSA does not interpret God, however, that is the role of the Scout's family and/or religious leaders.

Moreover, as a private membership group, the BSA has the responsibility to establish and maintain its standards for membership. Anyone who believes in and supports the values of Scouting and meets these standards is encouraged to join the organization.

We hope this information is helpful. If we can be of further assistance, please call me at (214) 520-3555.

Sincerely,



Blake Lewis  
National Spokesperson



COPY

April 22, 1992  
19 Nisan 5752

Evely Laser Shlensky  
780 Knapp Drive  
Santa Barbara, CA 93108

Dear Evely:

Thank you for the up-date on the Commission on Social Action discussions concerning the Boy Scouts of America. I will be pleased to contact the national leadership of the BSA to state our concerns and share our position on the inclusion of lesbians and gays in every aspect of synagogue life.

My office is already in contact with Ryan Lilienthal at the RAC to determine the names and addresses of the BSA lay and professional leadership to whom I am to direct my letter. I will also share it with Jerry Kaye, our liaison to the BSA as well as you and the RAC.

Evely, as you yourself suggest, there are a number of our congregations which presently sponsor Boy Scout Troops. You can undoubtedly get their names via Joe Bernstein's office and/or NATA. It would be important to let those congregations know of our present activity in this area of concern.

This is an important undertaking and I am pleased to do what I can to seek to end discrimination against homosexuals within the Boys Scouts of America. While we are about it, what's the policy of the Girl Scouts?

I hope your Pesach is meaningful and sweet. With fond regards, I am

Sincerely,

Alexander M. Schindler



EVELY LASER SHLENSKY

780 KNAPP DRIVE

SANTA BARBARA, CA 93108

PHONE/FAX: (805) 969-5388

April 16, 1992

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

Dear Rabbi Schindler,

I am writing you at the request of the Commission on Social Action. During our March meeting we considered the ramifications of the Boy Scout's policy which excludes homosexuals from membership and leadership in the organization. We are particularly concerned with the implications of the policy for temples which are asked to sponsor or house Boy Scout troops. To agree to sponsor a troop would put the temple in conflict with the UAHC resolution which calls for the inclusion of gay and lesbian Jews in all aspects of synagogue life.

We decided to begin a process which we hope will lead eventually to a change in Boy Scout policy. To that end, the Commission would like to request that you write the Boy Scouts of America explaining that their policy is in conflict with our values and asking that the organization reconsider its policy.

The CSA will be proceeding in a couple of other ways on this issue. We want to suggest to the congregations that they take an action with their local scouting organizations similar to the one we are asking of you on the national level. In the local actions we hope to involve NFTY and NATE. We intend also to attempt to initiate an interfaith coalition which would focus on addressing discrimination against gays generally. We believe this is a critical area of unfinished civil rights business to which the religious community can make an important contribution.

The Commission on Social Action is well aware of and deeply appreciates the extraordinary leadership you have provided to our movement in the area of inclusion of gay and lesbian Jews. I think we would not be where we are now were it not for your sensitivity and courage.

Wishing you and yours a lovely Pesach!

Warmest regards,

*Evely*  
Evely Laser Shlensky

① Tell her we'll do  
② Get name to whom  
we should write  
+ please drop for  
me boxing  
it on petition  
resolution -  
also refer to the  
fact that  
may Boy Scout  
unit are  
homosex  
sponsoring  
troop.

*Joey Kaye*