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HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45226-2488
(513) 821-1075

October 19, 1993
Cheshvan 4, 5754

Via FAX

Rabbi Alexander Schindler
President
UAHC
838 Fifth Avenue
New York, New York 10021-7064

Dear Alex:

I am very grateful to you for your October 13, 1993 letter with its complimentary approbation of our planning report as well as your comments which deserve careful and full consideration.

Stanley has informed me of Mel's concerns which are now articulated in your letter. Let me clarify the purposes of our Committee on Goals and Priorities and the Strategic Planning Report. This was the first time, in a number of years, that all of the College-Institute constituent agencies met together to articulate to me their hopes and dreams for the institution, their programmatic aspirations and ways in which they presume the College will serve our movement and our people. These strategic priorities were discussed during three lengthy planning sessions. These priorities were clearly within the context of the College's historic role as the "training center for rabbis, scholars, and other synagogue professionals", as you put it, which statement is contained in various versions of our Mission Statement that are available.

Clearly these sessions were not meant to be the last meetings, nor meetings which would lead to the adoption of this particular document. It represented a phase of what I know will be an ongoing process of prioritization of the programs of the College-Institute.

The Chairman of the Board asked the President to present his priorities to the Board for its consideration as a future planning device. In order to accomplish this request, we brought together the constituencies of the College to hear the voices and to

Rabbi Alexander Schindler
October 19, 1993
Page Two

experience grassroot thinking and the sharing of information of one with the other. The next step is to have the participation of members of the Board of Governors and others as the Board sees fit. The creation of the Board Task Force will not only study this preliminary document, but hopefully bring it to the point of implementation.

Our College community is very enthusiastic about the Strategic Planning Report for it coalescence the administrative and professorial strengths of the College in contemplation of what future service this institution might provide for our movement in all of its various guises for our movement and for world Jewry.

I thank you for your concern and attention and look forward to seeing you in just a few short days at the Biennial.

With kindest regards,

Sincerely,



Alfred Gottschalk

AG/ns

cc: Mr. Stanley P. Gold, via FAX
Mr. Mel Merians, via FAX



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THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

October 19, 1993
Cheshvan 4, 5754

Via FAX

Rabbi Alexander Schindler
President
UAHC
838 Fifth Avenue
New York, New York 10021-7064

Dear Alex:

I am very grateful to you for your October 13, 1993 letter with its complimentary approbation of our planning report as well as your comments which deserve careful and full consideration.

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I thank you for your concern and attention and look forward to seeing you in just a few short days at the Biennial.

With kindest regards,

Sincerely,

A handwritten signature in cursive script, appearing to read 'Fred', which is the first name of Alfred Gottschalk.

Alfred Gottschalk

AG/ns

cc: Mr. Stanley P. Gold, via FAX
Mr. Mel Merians, via FAX



COPY

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

October 13, 1993
28 Tishri 5754

Rabbi Alfred Gottschalk
President
Hebrew Union College-
Jewish Institute of Religion
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

Thank you for sending me a copy of the Strategic Planning Report. It is a fine paper and you have every reason to be proud of it.

Mel received his copy as well, and since neither he nor I will be able to attend your next Board meeting, coinciding as it does with our Biennial, we are not likely to be in the room when this Planning Report will be considered. Hence, we choose this means to react to it.

We certainly agree with much of what the faculty has to offer, especially with those "objectives" which are labeled as your core program and presented as your priorities. Nonetheless, we do have strong reservations concerning several of the proposals for action which you posit to achieve these goals.

There is one additional matter which causes us some concern and that is in articulating the mission of the College-Institute, you do not include "the training of rabbis, scholars and other synagogue professionals" as a primary plank. This surely should be articulated in any document of this sort.

We hope, therefore, that this Report will not be accepted on one hearing. These issues demand far more extensive consideration. Accordingly, we ask you and

Stanley to set up a special Board Task Force that will study this Report in all of its detail and with the care that it merits and only thereafter submit it for the approval of the Board as a whole.

Mel has a call in to Stanley to discuss this with him, but so far has been unable to make contact with him. I write you now, lest in all of the "Sturm und Drang" preceding our Biennial, this matter will fall between the cracks.

Be well, my friend. We look forward to seeing you now. Have a G'mar Tov.

Sincerely,

Alexander M. Schindler

cc: Stanley Gold
Melvin Merians

September 13, 1993
27 Elul 5753

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220-2404

Dear Fred:

Your letter of September 3 concerning my comments at the Kol Ischa program celebrating the 20th anniversary of women in the rabbinate surprised me. Not only did we discuss this matter in person and presumably resolved it, when Cynthia called from your office during my absence, Edie explained that the press article was based on one comment made in a major address and it was taken out of context inasmuch as I also commented on the fact that the UAHC has a sparsity of women rabbis as regional directors. Perhaps she did not tell you that.

For your perusal I enclose a copy of my Kol Ischa address delivered at Leo Baeck Temple last June and especially call your attention page 2.

In reporting, the press does not always reflect the fuller statement, they tend to extract that which will excite and catch the eye and even inflame the mind...the sensational, the negative.

Be that as it may, Fred, there is no question our entire movement must do better in terms of the situation of women professionals, albeit I do believe that we have made great progress... we can always do better!

I hope Dee's back is doing better, living with a wife affected with chronic back problems and pains I well appreciate what Dee is going thru.

All the best!

Sincerely,

Alexander M. Schindler

cc: Stanley Gold



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As I told you,

Kol Tzava

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

September 3, 1993
Elul 17, 5753

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

I had called re this + was told "paid same NEAHC staff" Center Center

Dear Alex:

I have returned from Israel and among the mountainous correspondence on my desk there is the enclosed clipping which indicates that you feel that the Hebrew Union College discriminates against females in the "rare tenuring of ordained women as faculty at the Hebrew Union College-Jewish Institute of Religion." As a member of the Board of Governors, you have undoubtedly listened to the long discussions in our Committee on Faculty as to how difficult it is to find women who are professionally trained in the classical disciplines of rabbinics and cognate studies and who have both the requisite ordination requirement, a doctorate and some teaching experience which puts them on the tenure track. I am very proud of my record at the Hebrew Union College in the opportunities that I have given to women to advance within it. I have ordained over 200 female rabbis and awarded earned degrees to several hundred women who are cantors, educators or communal workers. In addition, there are female rabbinical candidates, educators and communal workers, as well as those who are in the field of Jewish scholarship, to whom we have given fellowships and encouragement to pursue teaching positions both in the U.S. and in Israel.

As you know, I have, during the past four years, appointed women to positions on our faculty. At the last Board meeting in May in Cincinnati, Dr. Susan Einbinder was appointed Assistant Professor of Hebrew Literature and Ms. Karla Goldman was reappointed Instructor in American Jewish History. Rabbi Julie Schwartz was appointed Director of the Human Relations Program. On the Los Angeles campus, Ms. Sara Lee was appointed Adjunct Professor of Jewish Education. Also at the last Board meeting, Cantor Benjie Ellen Schiller of New York was appointed Adjunct Associate Professor of Sacred Music.

Rabbi Alexander Schindler
September 3, 1993
Page Two

Female members of our faculty on tenure track include Sherry Blumberg, Assistant Professor in Jewish Education at the New York School, and Dr. Isa Aron, Professor of Jewish Education and Dr. Tamara Eskenazi, Associate Professor of Bible, both at our Los Angeles School.

I am hopeful that, in the future, more qualified women will apply for positions on the faculty of the College-Institute as they become available. To paint with the broad brush that the Hebrew Union College is an institution that does not give equality to women faculty is untrue and misleading.

I trust that you were quoted out of context in this article, as sometimes does happen. Remarks that you made in general about the problems within the Reform movement, about granting equality of status to women, I not only champion, but placed on my agenda early in my administration.

With all good wishes, and as always in friendship,

Sincerely,



Alfred Gottschalk

AG/ns
Enclosure
cc: Mr. Stanley P. Gold

Rabbinate's equality still far from reality

NEW YORK — Reluctance of certain large congregations to interview women rabbis for senior posts and salary inequities between male and female rabbis, plus the rare tenuring of ordained women as faculty at Hebrew Union College - Jewish Institute of Religion were criticized by Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations.

He made the remarks on the 20th anniversary of the ordination of the first women rabbi, Sally Preisand.

"For too many of us," he said, "gender equality is a slogan, and not a reality." He added that the persistence of incidents of sexual harassment and condescension undermine the very institutions of the rabbinate and the cantorate and our seminary.

"Sally's ordination," he said, "was a revelation, for with it 2000 years of exclusivist assumptions collapsed. With well over 200 women now serving in the rabbinate, and many more serving as cantors and educators, as ritual circumcisors and administrators, it now seems obvious that women can and should serve in every realm of the religious life."

Yet, he added, "it would be disingenuous for me to suggest that this revelation in Jewish life is a fait accompli, that the sexist practices of the past have ceased to exist; they have not. The old assumptions abide."

Continuing he pointed out that "even at best, tradition



Alexander M. Schindler

speaks of women largely in relation to men, rarely in relation to God, more rarely in relation to self or to other women. The tradition generally speaks about women, only occasionally to women, and until recently, never in the voices of women."

He concluded that "Our women rabbis and cantors and educators have also enlarged our understanding of Judaism. In their approach to our classical texts they bring insights unique to women and thereby enable us to grasp a more complete, a more fully authentic Judaism. Indeed, it is the women of Israel who first embraced the Torah — so we are taught. It is the women of Israel who withheld their gold from the idolators who built the Golden Calf. And had only one woman been missing from the foot of Mt. Sinai, so Shimon bar Yochai instructed us, the Revelation of the Ten Commandments would have been withheld from us all."

Tom Dine leaves AIPAC over slurs on Orthodox

WASHINGTON — AIPAC, the American Israel Public Affairs Committee, was seeking a new director as Tom Dine resigned after

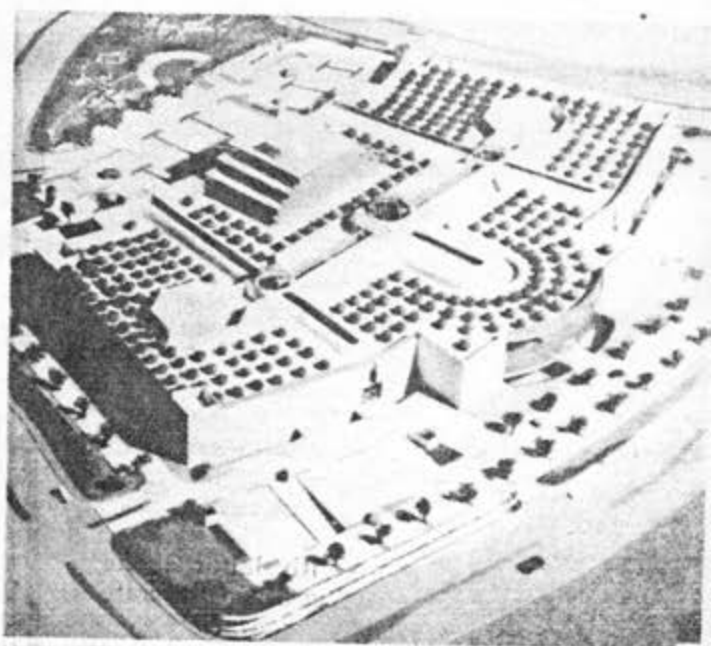
Yes, TWA flies direct, too, but it is low class, like the Orthodox. Yes, that's still the image. Still the poor immigrant image. That's the

Pay your \$1,500 and work for

NEW YORK — Fifty Jewish teenagers who have paid \$1,500 for the privilege of building houses during the summer for the disadvantaged will be working under the direction of the American Jewish Society for Service in Selma, Ala., Eugene, Ore., and Fabens, Tx.

Only three of the teenagers are not from the east and only thirteen are from elsewhere in the east other than New York.

The launched these year Kohn, ch invited in 41 s disadvan workers African the disab



GRANDIOSE JERUSALEM MALL — Canion Mall, Israel's newest, continues to make news as the \$80 million, 110,000 square feet of retail space now houses international fashion branches such as Laura Ashley and Benetton and branches of Israel's two leading rival department stores, Hamashb Lazarchan and Shekem, plus a large supermarket and an eight-cinema complex.

Where Campbell learned Yiddish

TORONTO — Canada's new Prime Minister, Kim Campbell, can tell you what a goniff is and a few other precious Yiddish terms, a residue from her first mar-

riage to a Jew.

Jewish groups welcome her ascension to the nation's highest post and agree that she knows the community concerns about Israel and the Mideast plus problems of terrorism.

Her first husband was Nathan Divinsky, a professor of mathematics at the University of British Columbia in Vancouver.

Bigot founds political party

BUDAPEST — It's difficult to keep a dyed-in-the-wool anti-Semite down.

When Istvan Csurka was ousted from the ruling Hungarian Democratic Forum because of his attacks on

Why is This W



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STANLEY P. GOLD
CHAIRMAN
BOARD OF GOVERNORS

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

November 21, 1991

Mr. Melvin Merians, Chairman
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

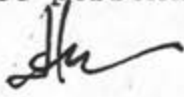
Dear Mel:

This is in reply to Allan Goldman's letter to Mel Gagerman, Fred Gottschalk and me dated November 11, 1991 regarding UAHC's representation on the HUC-JIR Executive Committee.

Quite honestly, our Executive Committee is so small (12 people) in comparison with the Union's, I do not think it appropriate that the Union have two representatives on our small Board. However, we are happy to have the Union designate either its Chairman or its President; and if the appointee is unable to attend, we are always happy to admit and accommodate an alternative.

I trust that this will be satisfactory.

Kindest personal regards,


Stanley P. Gold

SPG/sg

cc: Dr. Alfred Gottschalk
Mr. Melvin Gagerman
Mr. Allan B. Goldman
Rabbi Alexander M. Schindler ✓



COPY



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

August 15, 1991
5 Elul 5751

Rabbi Alfred Gottschalk
President
HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

You may recall that some time ago you inquired concerning a rabbinic seminary which will prepare rabbis for the deaf in Chicago. I am referring particularly to Alan Bregman's participation in it.

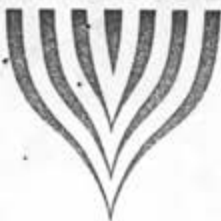
Since I knew nothing about this, I asked Dan Syme to investigate the issue. He received a long explanatory note from Alan Bregman. By means of a copy of this letter, I am asking Danny Syme to share this information with you. I can assure you, however, that Alan is not involved in this project. He withdrew from it even before we made our own inquiries, and once he found out what this was all about.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Daniel B. Syme



איחוד
ליהדות
מתקדמת
באמריקה

Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

100 WEST MONROE STREET, CHICAGO, ILLINOIS 60603-1902 (312) 782-1477 FAX # (312) 782-1642

GREAT LAKES REGION

Rabbi Alan D. Bregman
Director

Gerard W. Kaye
*Director of Camping &
Youth Activities*

Olin-Sang-Ruby Union Institute

August 14, 1991

Rabbi Douglas Goldhammer
Bene Shalom
4435 Oakton
Skokie, Il. 60076

Dear Douglas,

I have just returned from vacation to find that I am at the center of controversy with regard to the program to ordain rabbis about which you and I have spoken. I must say that I am perplexed, and probably angry, that my name has been used in a way which astonishes me. You and I had no more than a seven or eight minute conversation and a follow up conversation following a letter that I had received. Out of that, I have become what some perceive as your leading advocate for this seminary.

I must, unequivocally, separate myself from your project. Let me list for you the reasons why.

1. When you and I spoke the first time, you had assured me that there had been a long and thorough correspondence between you and Fred Gottschalk in which, you told me, that the Hebrew Union College convinced you that there was nothing that they could do to ordain deaf rabbis to serve the many deaf congregations currently not served by a rabbi. While I have not spoken directly with Fred, I am told that there has been no dialogue between you and him. I had a conversation with Gary Zola who assured me that Fred has gone on record to say that the Hebrew Union College would do all that it could to help ordain persons with handicaps including the deaf. As further evidence, before leaving on vacation, I read an article written by Bill Cutter about such a student who is currently a rabbinical student at the Hebrew Union College.

2. You and I never discussed on the phone or anywhere else that I would serve as a board member of

Chairman
Allan B. Goldman
President
Rabbi Alexander M. Schindler
President - Great Lakes Region
Lois Rose
President - Chicago Federation
Zelda Wise
B.J.E. Director of
Reform Education
Dr. Betsy Katz
Outreach Coordinator
Mimi Dunitz
Administrative Coordinator
Audrey H. Goldblatt

your program. I do not serve on any board unless I receive full documentation of an organization, it's charter, who other board members are, a clear statement of mission and what my obligations are as a board member. I have seen nothing of your program and do not know of one other board member. I have no idea when and if your board meets. For me to obligate myself as a board member without any of that information would be unwise, at best and irresponsible, at worst.

3. I never agreed to be an ordaining rabbi. How could I? I do not know what the requirements for admission are or the requirements for ordination. I know nothing about your program. So for me to agree to be an ordaining rabbi is outrageous. Why would any rabbi agree to this without knowing what the requirements are. If I am not mistaken, one of my expressed concerns was whether these rabbis would be accepted in the community of rabbis. For instance, would they be eligible to join the CCAR or even the Chicago Board of Rabbis?

4. Had you told me that this program was for hearing rabbis as well as deaf rabbis to serve hearing congregations as well as deaf congregations, the conversation would have been far shorter than seven minutes. That piece of your program itself would challenge my respect for the Hebrew Union College and my respect is considerable. That claim as a principle for your program is grandiose. I cannot abide by it.

5. I am not without fault in all of this. I did agree that if there were such a program, I would teach a course on the structure of the Reform community for which I can claim some expertise. Sometimes my heart speaks before my head has a chance to think through what it is that I am agreeing to. I am afraid that this is just such a case. However, my agreement was based upon a trust in you that the Hebrew Union College would have nothing to do with this need. I hardly thought that I was agreeing to be a "faculty member" of a new seminary.

With it all, I have enormous respect for you because you carry a mission which few of us have been willing to carry. Not for a moment would I criticize your desire to have rabbis serve deaf congregations. Perhaps that is why you were able to touch my heart when I should have been using my head. Yet, I feel that you have used me in a way that I would have never intended and made many assumptions based upon my agreement to do one thing.

I am not only a rabbi but work for the Reform Movement. Without intent, I have put the UAHC in a sensitive position. That is not your responsibility. It is mine. Nevertheless, the strength of Reform Judaism is the fact that we are a cooperative movement. Perhaps, it would have been better if you could have pulled us together to form a working relationship with the Hebrew Union College to better address this need.

Finally, I wish to say that all of this is not to discount the need about which you originally spoke with me. I have some concerns and a suggestion. Just as you have concerns about deaf congregations, you need to have concerns about students who may be attracted to your program only to find that they are further alienated, this time from the rabbinic community. That is not fair nor responsible.

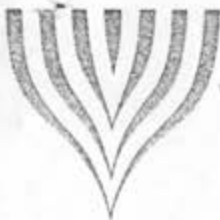
My suggestion is that there is a long term problem and perhaps, a short term solution. You know more than any of us the number of deaf congregations not being served by a rabbi. That is an issue that needs to be addressed by the entire Reform movement and a solution found. In the short term, perhaps together, we can raise money so that provisions can be made for deaf persons to be trained in the Reform Movement's para-rabbinic program held each summer at Camp Kutz. I know that Rabbi Gary Bretton Granator is involved in that program and has had some experience working with the deaf.

I regret that this has happened and the way in which it has happened. We both bear some responsibility for it. I trust that this letter is clear. I still stand ready to help you and deaf congregations but only in a way that makes sense and involves the many strengths of the institutions of Reform Judaism.

Sincerely,


Rabbi Alan Bregman

C.C.
Rabbi Alexander Schindler
Rabbi Daniel Syme
Rabbi Frederick Gottschalk
Rabbi Joseph Glaser



אִיחּוּד
לִיהוּדוֹת
מִתְקַדְמֶת
בְּאֻמֵּרִיקָה

Union of American Hebrew Congregations

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GREAT LAKES REGION

Rabbi Alan D. Bregman
Director

Gerard W. Kaye
*Director of Camping &
Youth Activities*
Olin-Sang-Ruby Union Institute

August 8, 1991

Rabbi Daniel Syme
UAHC
838 Fifth Ave.
New York N.Y. 10021

Dear Dan,

I received your letter with regard to my involvement with Doug Goldhammer. The answer is that I will certainly agree with your request. However, for the record, I want you to know how I got involved.

Probably better than six months ago, I received a phone call from Lenny Thal. There was a woman in Los Angeles who is president of a national organization for the deaf who told Lenny about the seminary and was quite concerned about it. That was the first that I had ever heard of the idea.

One of the persons that is close with Doug is Bob Adler. I called Bob to see what he knew about it. Bob suggested that I talk with Doug directly which I did. Doug told me that he had at least seven rabbis who were willing to ordain deaf rabbis to serve deaf congregations. Further, he assured me that there was a correspondence between him and Fred Gottschalk in which Doug asserted that HUC-JIR could not serve such students. In the conversation, Doug asked that if such a seminary were in existence, would I teach a course on the structure of the Jewish community with particular emphasis on the structure of the Reform Movement. Doug mentioned several other "prominent" Reform rabbis who committed to teaching as well. The "heart" said sure I would. Truthfully, I do not ever remember Doug asking me to serve on the Board and he certainly did not ask me for permission to publicize my name as a Board member and faculty member.

I began to get a little confused because I had read an article written by Bill Cutter in which a deaf student was a student at the Hebrew Union College and apparently

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Outreach Coordinator
Mimi Dunitz
Administrative Coordinator
Audrey H. Goldblatt

doing well. About two weeks before I took my vacation, I had a conversation with Gary Zola in which he assured me that Fred Gottschalk had publicly committed the College to attend to the needs of handicapped persons including the deaf.

To this date, I have not seen what Doug has publicized. The next I knew of it was from Peter Knobel who told me that he and I were on the hot seat at the CCAR Executive meeting for being part of what is perceived as a competing seminary with HUC. Peter was suppose to be in touch with Doug about why only our two names were used, why Doug is unaware of what the College is doing and is committed to do.

While I think that it is much ado about nothing, I understand the sensitivities involved and regret implicating the Union in the way that I did.

I am sending some copies of this letter to various persons. I have not sent one to Fred Gottschalk but please feel free if it will be helpful.

Fondly,


Rabbi Alan Bregman

C.C.
Rabbi Alexander Schindler
Robert Adler
Rabbi Douglas Goldhammer

Danny called me last nite:

1/ Bregman was to teach a course in synagogue management for new "seminary." Has resigned.

2/ He spoke to Freelander...Portnoy resolution in mail....DBS willing to speak to her offer changes first 4 points which would probably be acceptable but she will still want back-up letter from you and some statement at Biennial...re resolution, what was done, etc. etc.

3/ Dan also noted Matuson interested in Hand of Hope and is going to try to get another million for that from Abe Sklar...also seems to want nil for self but did tell Dan there should be more recognition of Jake who does such an outstanding job in Region!! Where's the hook? Will believe when I see \$\$\$\$\$.

↓
Miracles also occur

Heard - but what's
they are "seminary"

Will be glad
to send
letter

July 17, 1991
6 Av 5751

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 46220-2404

Dear Fred:

The matter of a new "seminary" is a total surprise to me. I had not heard even a whisper of such a development.

I am asking Dan Syme to stay on top of this. We will keep in touch with anything we learn from this end. I did note Alan Bregman listed as a faculty member and we are going to double check with him before doing anything else.

Fond regards.

Sincerely,

Alexander M. Schindler



COPY

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

June 27, 1991
15 Tammuz 5751

Rabbi Alfred Gottschalk
President
Hebrew Union College-Jewish Institute of Religion
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Rabbi Gottschalk:

Your correspondence of June 21st to Rabbi Schindler arrived at his office when he was out of town and not expected to return for some time.

I write to let you know that this correspondence did arrive safely and will be held for his return. I thank you for your patience for the delay in a response from Rabbi Schindler.

Sincerely,

Marian Brewer
Rabbi Schindler's office

Founded in 1889

אגוד הרבנים המתקדמים
CENTRAL CONFERENCE OF AMERICAN RABBIS

192 LEXINGTON AVENUE

NEW YORK, NEW YORK 10016-6801

FAX (212) 689-1649 (212) 684-4990

Office of the Executive Vice President

July 8, 1991

Rabbi Alfred Gottschalk
3101 Clifton Avenue
Cincinnati, OH 45220

*See 76's
letter
letter this*

Dear Fred:

I found your letter regarding Douglas Goldhamer's seminary adventure when I returned from Florida and now understand why you looked a little surprised that I hadn't heard about it when you raised it in Florida.

I trust we will be hearing from our colleagues on the Board from the Chicago area soon, but I'm tickling my calendar just in case it falls between the cracks. It's a part of the very matter of fake ordinations that I brought independently to the Executive Board, and I'm awaiting word from Walter Jacob right now as to how he wants to pursue that investigation which was authorized by the Board. I would say that the Goldhamer thing falls within it.

You should also know, by the way, that Jerry Davidson bumped into the new head of the Academy for Higher Jewish Learning in New York at a wedding and she convinced him that there was validity in reconsidering our refusal to credit in any way that outfit or its graduates. Again, some of our esteemed colleagues are on its "faculty" and as she points out in her letter to Jerry which he sends on to us with a request for a reevaluation, that is an important factor (and our potential undoing). But we are an autonomous Movement, Alfred. Nobody can tell anybody anything. The Union can do nothing about congregations who do all kinds of awful things, or nothing at all; the Conference can do nothing about its members who perpetrate, or are, abominations; and the College can do nothing about its likewise faculty members.

The Executive Board of the Conference authorized the Responsa Committee to have a special meeting in the fall to go into the whole question of boundaries, and this is one of those boundary issues, for sure.

Let's stay in touch on this.

Warm good wishes to you and Dee.

Shalom,

Joseph B. Glaser

JBG:sk

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cc: Rabbis Walter Jacob, W. Gunther Plaut, Alexander M. Schindler



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

June 21, 1991

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

and

Rabbi Joseph B. Glaser
CCAR
192 Lexington Avenue
New York, New York 10016

Dear Alex and Joe:

I am enclosing, for your evaluation, information about the creation of a new "seminary" by Rabbi Douglas Goldhamer, a graduate of the Hebrew Union College. Doug received a great deal of help while he was at the College due to his hearing impaired status. He has made the cause of aiding the deaf his life's primary concern and is to be commended for it. However, the creation of a seminary for the service of deaf and hearing congregations is a novel development. Included in the list of supporters of his seminary, and a list of his teaching staff, is Rabbi Alan Bregman, who is regional director of the UAHC in Chicago.

I am very concerned about the establishment of this "seminary" by Goldhamer. He is in no way qualified to be the head of a seminary, nor is his faculty of such a nature as to be in any way able to "ordain" a rabbi. If at all possible, I think we need to officially talk to Douglas Goldhamer and indicate to him that we have always made provisions for hearing impaired students at the Hebrew Union College, of which Goldhamer is the greatest example. This seminary is one which will undoubtedly have different standards for its students and ought not to receive the official approbation of members of our Reform family.

I would welcome your reaction, since we have here the phenomenon of the creation under our very noses, so to speak, of a new rabbinic seminary, advertising free tuition and "full curriculum." I believe this matter needs to be addressed very vigorously.

Sincerely,

Alfred Gottschalk

AG/ns
Enclosure
cc: Mr. Alan Goldman
Mr. Stanley P. Gold

from the desk of

RABBI LEE BYCEL

DEAR FRED,

I thought that you should be
aware of the attached correspondence.
I have ever heard that Bob
Adler is supplying his memory.

Hope all is well.

Lee

REL

131

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

OFFICE OF THE DEAN

1077 UNIVERSITY AVENUE • LOS ANGELES, CALIFORNIA 90007-3796
(213) 749-3424

June 14, 1991

Dr. Barbara Boyd
President
National Congress of Jewish Deaf
13580 Osborne Street
Arleta, CA 91331

Dear Barbara,


My apologies for this delay in responding to your letter. After graduation, things have been quite busy here preparing for our summer session.

I very much appreciate your sharing with me the correspondence involving the seminary sponsored by Rabbi Goldhamer. As I discussed with Rabbi Thal, I fully share your concerns about this seminary. As you are quite aware, the Hebrew Union College-Jewish Institute of Religion trains rabbinical students for the Reform Movement. Currently, one of these students, Rebecca Lesser Dubowe, is deaf. We welcome to the College-Institute any qualified man or woman who meets our admissions requirements. As you are also quite aware, some of our alumni have gone on to serve congregations for the deaf. The College-Institute trains rabbis, rabbis for service to all Jews, not any particular group. Our five-year program offers an extensive curriculum in textual study and preparation for the modern rabbinate.

I am in full support of your position that Rabbi Goldhamer's seminary should not be supported in any fashion. There is no need for such a seminary.

I regret I can not be in San Diego next week for the meeting. Please know I am available to meet with you and any other leaders of the National Congress of Jewish Deaf to discuss this issue.

Cordially,


Rabbi Lee T. Bycel
Dean

LTB:cmg

708-677-3330
708-674-0327 (TDD)



Douglas Goldhamer
RABBI

CONGREGATION BENE SHALOM
Hebrew Association of the Deaf
4435 West Oakton Street
Skokie, Illinois, 60076-3222

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June 3, 1991

Ms. Barbara Boyd, PhD.
President
National Congress of Jewish Deaf
13580 Osborne Street
Arleta, CA 91343

Dear Barbara:

Thank you for your letter and I understand how secretaries can mix things up.

Let me begin by stating that these are the people that have already accepted board positions on the new board of my seminary:

Rabbi David Polish, a past president of CCAR
Rabbi Alan Bregman, regional director, UAHC, Chicago
Rabbi Willie Frankel, a past president, Chicago
Board of Rabbis

J.B. Davis, past president of Illinois Association of Deaf
Richard Tanzar, president, Congregation Bene Shalom/
Hebrew Association of the Deaf

Max Spanjer, past president, Chicago Club of the Deaf
Stanley Golder, board member of Board of Governors,
Hebrew Union College

Dr. Philip Wernikoff, the only eye doctor I know who
is completely deaf and an active member of Chicago's
Jewish community.

Len Warshawsky, past vice president of NCJD
Stephanie Weinstein, PhD., professor of social work,
University of Chicago

Hilliard Cohen, M.D., professor of medicine, University
of Chicago

Alan Mayer, playwright, author of Life & Times of Dummy Hoy
Mr. & Mrs. Michael Levin, president of Tru-Link Fence

Of course, I am increasing my board to include all segments of the nation's leading deaf and hearing leaders.

My teaching staff includes:

Rabbi Alan Bregman (Reform) UAHC
 Rabbi Reuven Frankel (Conservative) Northbrook, IL
 Rabbi Willie Frankel (Conservative) Northfield, IL
 Rabbi Robert Schreiberman (Reform) Northfield, IL
 Rabbi Ephraim Prombaum (Conservative) Hyde Park, Chicago
 Rabbi M. Kaiman (Conservative) Northfield, IL
 Rabbi Joseph Edelheit (Reform) Chicago
 Rabbi Robert Marx (Reform) Highland Park
 Rabbi Neil Brief (Reconstructionist) Skokie
 Rabbi Henry Schreiberman (Reconstructionist) head rabbi
 of Chicago Board of Jewish Education
 Rabbi Douglas Goldhamer (Reform) Skokie

As you see, with the three deaf students that I already have, and my able staff and increasing board, this seminary is endorsed by the top Jewish establishment in the city of Chicago. As you can also see, it is endorsed by top leaders in the Reform and Conservative movements who have agreed to sign their names to my first graduating class's ordination certificates.

You miss an important point. The deaf students and hearing students that I and my faculty will ordain do not have to serve a deaf congregation. A deaf person with skills in Talmud and Torah, in fundraising and counseling, has the capability to serve any hearing congregation. The deaf need not be restricted to the ghetto. My life is dedicated to deaf congregations, but I see it in my lifetime that deaf rabbis can and will serve hearing congregations. It is their decision. It would be wonderful for a deaf rabbi to be in the top decision-making branches of the World Jewish Congress. My seminary will make this possible.

In the past 18 years I organized a fundraising group that has raised over \$2 million. I want to teach these skills. I also have the wherewithal to fund student rabbis who will be flying to the various deaf communities across the country.

This seminary already exists. We will be ordaining deaf and hearing rabbis for deaf and hearing congregations. My offer is sincere, and is a one in a million opportunity. Please recognize this vision.

Cordially,

A handwritten signature in cursive script, appearing to read "Doug", is written above the printed name.

Douglas Goldhamer, Rabbi

DG:pb

NATIONAL CONGRESS OF JEWISH DEAF

13580 Osborne Street
Arleta, California
(818) 896-6721 (TDD) (818) 899-2202 (Voice)

April 26, 1991

Rabbi Douglas Goldhamer
Congregation Bene Shalom
4435 West Oakton Street
Skokie, Illinois 60076-3222

Dear Rabbi Goldhamer:

I am sorry for the delay in responding to your letters and phone calls. In addition to my regular responsibilities at the University where I teach, I am also nearing the end of my four-year term as President of Temple Beth Solomon of the Deaf. Being the pack-rat that I am, I have boxes and boxes of materials to go through before I can leave in comfort. But most of all, however, I have tried to get as much input from the community as possible regarding your concept of rabbinical training for deaf people.

I have spoken with a number of people, beginning with the officers of the NCJD Executive Committee. We all agree without doubt that there is definitely a need for more rabbis to work with deaf people. Two of our board members live in cities with large populations of deaf people but absolutely no rabbinical services. Part of the problem is that the existing Jewish deaf communities cannot afford rabbis. Another issue is that in some locations the Jewish deaf community is not even organized yet. One of the primary tasks we see before us as a board is to determine how our communities might respond to all these issues. Clearly the desire is there; however, so many of our people do not have training in organizational development let alone fund-raising techniques and negotiational skills needed not only to start-up programs but also maintain them and create fiscally sound organizations. For us at Temple Beth Solomon this has been a 30-year project, and for the first time in many, many years we feel financially secure right now.

This need goes hand in hand with the need for rabbis to work with deaf people. I know of only a handful of organizations which actually can afford to hire their own rabbi. If I have learned anything during my tenure at Temple Beth Solomon, I have learned how truly expensive rabbis can be to

their congregations. I have also learned how important it is that training be from established seminaries. For example, Temple Beth Solomon, being affiliated with the UAHC, is obligated to make every effort to find a rabbi through the CCAR. We are proud of this, because we know that when we get a rabbi, we are getting quality. Our experiences have been such that even though the rabbis we hired do not know sign language or understand deaf culture when they come to us, they put their heart and soul into learning. We have not been disappointed.

And so, what then of the "school" you are proposing? I admit that when I received your letter, my reaction was to feel uneasiness and skepticism, primarily because of my experiences at Temple Beth Solomon in our searches for rabbis. However, I knew the importance of restraint; as President of both Temple Beth Solomon and the National Congress of Jewish Deaf, I realize that people see me speaking and often take my message as that of the organization. I could not let that happen in this case.

After calling each of our Executive Committee members, I realized that this was an issue which we could not resolve on the phone, nor could we make any kind of endorsement until we have all the facts on the table. We plan to discuss this in depth at our June 19 meeting in San Diego. I have been asked to request your complete proposal for this school, including student selection criteria, curriculum, and ordination/affiliation objectives. We need to know what security is available to people who finish this program. Which synagogues will hire these people? Do existing HADs and Hillel organizations on postsecondary campuses have sufficient funding to employ a rabbi? Who are the ten rabbis who will serve as faculty? How do you propose to respond to those in our communities who do not trust "independently trained" rabbis? In essence, what is the bottom line?

In like manner, I cannot accept your invitation to serve on the board you have created. I need much more specific information in order to make an informed decision.

I look forward to your response.

Sincerely,

Barbara Boyd, Ph.D.
President
National Congress of Jewish Deaf

708-677-3330
708-674-0327 (TDD)



Douglas Goldhamer
RABBI

CONGREGATION BENE SHALOM
Hebrew Association of the Deaf
4435 West Oakton Street
Skokie, Illinois, 60076-3222

April 25, 1991

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Doris Strauss
Charles Troy

Dr. Barbara Boyd
8936 Langdon Ave.
Sepulveda, California, 91343

Dear Barbara:

I find it remarkable that you are not responding to my telephone calls. I have been doing my best to include you in our new seminary that I and ten rabbis in Chicago are establishing. I just want it in writing and for the record that I have invited you, the president of National Conference of Jewish Deaf, to join me, rabbi of Bene Shalom, in this new project. I am doing all I can to insure that deaf communities will have deaf rabbis. Your lack of response is disappointing for the president of a Jewish community. Are you not excited about Jewish young deaf men and women?

To date we have three rabbinic students - two of whom are deaf. I have raised \$25,000.00 and have ten Chicago rabbis on staff, including the Midwest Director of the Union of American Hebrew Congregations, Rabbi Alan Bregman. This summer I will recruit at several universities, and hope to begin the school at the beginning of the secular new year. J.D. Davis, past president of the Illinois Association of the Deaf; Max Spanjer, president of the Chicago Deaf Club, and Richard Tanzar, president of Bene Shalom, are helping me greatly in organizing for this school. I still want your input, but if you can't join us, I want you to know our graduates will always be available to serve Jewish deaf or hearing communities. I am happy to have shared all this information with you. I do hope you can see the benefit that will accrue the American Jewish Deaf Community in the years to come.

Sincerely


Douglas Goldhamer

NATIONAL CONGRESS OF JEWISH DEAF

13580 Osborne Street
Arlington, California
(818) 896-6721 (TDD) (818) 899-2202 (Voice)

April 22, 1991

Rabbi Lee Bycel, Dean
Hebrew Union College - Jewish Institute of Religion
3077 University Avenue
Los Angeles, California 90007-3796

Dear Rabbi Bycel:

I am sorry we were unable to speak on the phone last week. What I had hoped to discuss with you was the possibility of you or an HUC faculty/staff member speaking with the executive board of the National Congress of Jewish Deaf (NCJD), meeting June 19-20 in San Diego. I believe it is crucial that this happen, for several reasons.

I am aware that Rabbi Lennard Thal spoke with you four or so weeks ago regarding the efforts of Rabbi Douglas Goldhamer of Chicago to start a "school for training deaf rabbis or rabbis who wish to work with deaf people." When Rabbi Goldhamer first told me of this plan, I was speechless and appalled, for many of the same reasons you and Rabbi Thal were. In addition, I was concerned that he had not consulted with any leaders in the NCJD, the premier organization of Jewish deaf people in our country. He did, after conceptualizing the idea, invite me and Dr. T. Alan Hurwitz, an NCJD Vice President, to be on his board.

After asking for my support and NCJD endorsement, I began contacting NCJD executive board members. I regret to tell you that our board is split, with three of the five board members opposing endorsement. The remaining two want to believe that what Rabbi Goldhamer is doing is worthwhile. Both come from areas not currently served by rabbis working with deaf people (Washington, DC, and Rochester, NY). Both reiterate that their communities are "starved for spiritual leadership." Both remark that the religious education their deaf children and the deaf children of others are getting is a 'farce.' And finally, both told me outright that the three of us who dissent have no idea what it is like to live in a 'spiritually sterile' environment. (That is not exactly true; I lived in Santa Fe, New Mexico, for two years and

Indianapolis for three, both places where services to Jewish deaf people was non-existent.) The point is, however, that the NCJD must address this issue of how to bring Judaism to deaf people in remote areas. As Rabbi Thal said, our board has a need to hear from the HUC and other seminaries as to what a rabbinical education entails; in addition, the HUC and JTS need to hear from us so that collectively we can begin addressing the issues that face us in this crucial area of rabbinical services. One of the statements that Rabbi Goldhamer made to me in the very first letter he sent was that the established movements had not reacted to his requests for support in the preparation of individuals to work with deaf people. I cannot vouch for the accuracy of this statement, but I do know that we must start somewhere. That is the reason why I called your office twice last week, asking to speak with you about these issues.

As you can see from the attached copy (an advertisement page from *The Frat*, a national publication of the National Fraternal Society of the Deaf), Rabbi Goldhamer has already begun advertising his "school." In a message left on my phone Sunday, April 14, he informed me he already has two out of state 'students.' He also told me that he had the endorsement of the UAHF and Rabbi Alan Bregman. Rabbi Bycel, you have no idea how disturbed I am about what he is doing. I know Rabbi Thal shares my concern, and I am sure you do also.

I am aware that you are preparing for graduation at this time, but I would be more than grateful if you could share your thoughts and perceptions with me and perhaps offer suggestions as to how I as President of the National Congress of Jewish Deaf might respond to the needs of our executive board members. I have already let Rabbi Goldhamer know that NCJD cannot and will not endorse his "school," but I must find a way to instill in our dissenting members a sense of support from the HUC and JTS so that they too can realize the importance of an authentic rabbinical education for deaf people as well as hearing people.

Sincerely,



Barbara Boyd, Ph.D.
President
National Congress of Jewish Deaf

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1300 W. Northwest Highway
Mt. Prospect, IL 60056

Deadline for applications is July 1, 1991.

*Edie: please return
original ltr to AMS for
discussion with DRS.*

HUC JIR

April 2, 1991
18 Nisan 5751

Rabbi Alfred Gottschalk
President
HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

I am afraid you are the recipient of misinformation. UAHC Fund for Reform Judaism dinner dances for fund raising purposes in temples, with congregations taking turns annually? While I don't supervise that department directly, (Danny does). I do keep close tabs on the various special events which we have planned through the country and throughout the year, and none of them even remotely resembles anything which you describe.

I agree with you that were such an event to take place, it would be a violation of our understanding and of course I am going to take a look at it. Who knows, maybe somebody is raising money for himself, using our good name.

In the meantime, of course, if you can tap the source of your information, I would be grateful. It would help me trace things from this end.

I hope you had a sweet Pesach and that you and Dee will continue to have a happy and joyous year.

Warmly,

Alexander M. Schindler

cc: Mr. Stanley P. Gold



JBS

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

March 22, 1991

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

Dear Alex:

I want to call your attention to the fact that the UAHC Fund for Reform Judaism holds a dinner dance for fund raising purposes in temples, with congregations taking turns annually to host this event. This clearly is not in keeping with our understanding. I know you will want to take a look at it.

Sincerely,

Alfred Gottschalk

AG/ns
cc: Mr. Stanley P. Gold

Handwritten notes and signatures at the bottom right of the page, including the word "Cantor" and various initials and dates.

March 13, 1991
27 Adar 5751

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

I received your letter of the 6th. Ouch! Your point is well taken; my apologies. I guess nothing is black and white, there are always gray areas and we will have to be understanding of each other.

In so far as the Biennial matter is concerned, I can't change my mind, and our lay leadership won't let me change my mind. As you know, I have always been pledged to the concept of joint fund raising

When and if the time ever comes that we join forces in the realm of raising funds we can discuss the possibility of fund raising at the Biennial. We cannot have each and every organization of the movement seek to utilize the Biennial for fund-raising, that is not the purpose of the gathering! As for the World Union for Progressive Judaism, most of us agree that given their precarious situation we can do no less than to allow them the luncheon program for funding.

Rhea and I join in sending fondest regards to you and Dee. Have a sweet and Kosher Pesach.

Sincerely,

Alexander M. Schindler

2/36
mm
2/38



CC: ABB, DBS
your election?
3/11

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

March 6, 1991

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

Dear Alex:

It is good to have you back and I am awaiting with interest your report of the Jewish Agency meetings. I know there have been far reaching decisions made that affect not only the Jewish people and Israel in general, but also our own movement and institutions. It will be a very difficult year for us financially and I am not at all certain that our Jerusalem programs will remain intact as a result of the Agency's decisions to cut their budgets so drastically where our programs were concerned.

Now to the issue of your letter. Michael Zedek, indeed, suggested that we "raise money for HUC in congregations", etc. In fact, Alex, we are doing no more than that which you yourself have done for rabbis whom you wish to honor. That is to have festive occasions around their life cycle events, retirements, etc. I think you did a beautiful set of honors for our colleagues on the West coast just last year or so and raised money for the UAHC Fund for Reform Judaism in doing so.

It is our intention, jointly with the Alumni Association, to make a special celebration in the rabbi's own congregation on the occasion of his 25th anniversary of ordination. We also hope that we can raise funds for scholarship purposes on the occasion of that event from the rabbi's friends in his community. This is in effect no different from that which you have already done. We have never raised funds within a congregation per se. Our meetings are private gatherings and involve those who wish to honor the rabbi. I think that you will not find the College less scrupulous than the Union in avoiding the use of congregational mechanisms for our fund raising endeavors.

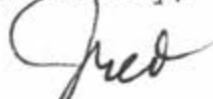
Rabbi Alexander Schindler
March 6, 1991
Page Two

This leads me, however, to raise the question again about the Union's use of the congregational mechanism in fund raising at Union biennials. Fund raising events benefit the UAHC Fund for Reform Judaism to the exclusion of the College-Institute. I think anyone who has an open mind on the subject will feel this to be an unfair and one-sided use of the congregational mechanism for the purposes of benefiting only one of the major institutions of Reform Judaism. We will want to discuss this matter with you in a very official way at an early opportunity because there is very little alternative left to us but to have our own fund raising function at the UAHC biennials if current practice continues. You already have a special fund raiser for the World Union for Progressive Judaism on that occasion and there is really no reason why the College should be excluded.

I agree with you that neither the Union nor the College wants to undermine the MUM effort. At the same time, we should not undermine any of the other efforts that we have so laboriously developed to raise funds on behalf of our respective institutions.

I am glad you met with our first year students when you were in Israel. It would be good to have some feedback from you. Dee and I reciprocate your personal regards and greetings. I always appreciate hearing from you.

Sincerely,

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

Alfred Gottschalk

AG/ns

MEMORANDUM

From Rabbi Daniel B. Syme
To Rabbi Alexander M. Schindler

Date March 12, 1991

Copies
Subject

Alex,

I have read Fred's letter to you. He is on solid ground regarding fund raising in honor of Rabbis. So long as it does not involve the total congregational mechanism, I'm afraid he's got us there.

As to the Biennial, I suggest that we simply reply that if and when the College joins forces with us in terms of fund raising overall, we will of course, be happy to divide the proceeds of any fund raising event at the Biennial.

I must confess that I am constantly amazed at thechutzpah of his demands. Having squandered millions, he now begrudges the UAHC a few thousand dollars. Alas.....



February 28, 1991

14 Adar 5751

Rabbi Alfred Gottschalk
President
Hebrew Union College-
Jewish Institute of Religion
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

I have just returned to my desk following the rigorous meetings of the Jewish Agency.... hence my inability to attend your Board sessions.

In reviewing a report of the College-Institute Board meeting, sent to me by Allan Goldman, I was distressed to learn of Michael Zedek's stated plan to "raise money for HUC in congregations" on the occasion of their rabbis' 25th anniversary of Ordination. This, in effect, is utilizing the congregational mechanism for fund raising and clearly in violation of the Standard Club Agreement between the Union and the College. The Union has been scrupulous in avoiding the use of the congregational mechanism for our fund raising endeavors and it would be wise for the College to do so too, not just because of our contractual agreement but out of sheer self-interest. In the final analysis it would serve to undermine the MUM effort which is so vital to both of us. Don't you agree?

It was good to meet with the first year students when I was in Israel. I had a lively session with them.

Rhea and I send warmest personal regards to you and Dee.

Sincerely,

Alexander M. Schindler

*for a/b
D/S*



*cc. to DB's
Please discuss
w/ Norman*

MUC-118

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

November 15, 1990
27 Heshvan 5751

Dr. Alfred Gottschalk
President
Hebrew Union College-Jewish Institute of religion
3101 Clifton Avenue
Cincinnati, OH 45220-2488

Dear Fred:

Thank you for calling to my attention the cover of our Small Congregations Department Adult Education offering. Unfortunately, Norman Kahan was not aware of our decision not to use the title "Mini-University" and did so inadvertently. I do regret the error and assure you that Norman is now aware of the fact that this descriptive title is not to be used.

I thank you for calling it to my attention and assure you that it has been called to Norman's attention.

It is really a fine title for Adult education, but I suppose that it is best that we do not use the term "Mini-University" in order to avoid confusion with the program of HUC-JIR.

Our visit to Israel was very beautiful and emotional. It is a trip never to be forgotten.

With fond regards, I am

Sincerely,

Alexander M. Schindler



Handwritten: Hoed for decision w/ OBS

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

November 6, 1990

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

Handwritten: H. H.

Handwritten: Mistake - Norman didn't know should be done - please ya for color - it's to my attn

Dear Alex:

Welcome back. I hope your visit to Israel and the celebration of your birthday was memorable. I also trust your Agency meetings were successful within the context of current realities.

I have written to you about this matter before, but apparently without success. I hope, this time, that we will receive a more positive result from you concerning the UAHC's adult education lecture courses as offered in the brochure entitled, "Mini-University of Judaica 1990 to 1991." I think these are very valuable to small congregations, but I have protested before that the title of the series is a misnomer, that it goes counter to our basic understandings with respect to Union-College relationships and our delegated responsibility vis a vis our educational mandates. The Hebrew Union College-Jewish Institute of Religion is the only college and/or university which this movement has. There is no other university or "mini-university." I would respectfully ask that the Union desist from using this title because it is misleading.

It may very well be time to reconsider the historic understandings and missions of the Union and the College as they relate to the mandates with which we have been living, mandates that were set many, many years ago. If you are willing to open up that Pandora's box, I will join you; but I think something needs to be done to straighten out this matter conclusively. I am looking forward to your considered and positive reply.

With kindest personal regards,

Sincerely,

Handwritten: משה גוטשאלק
Signature: Alfred Gottschalk

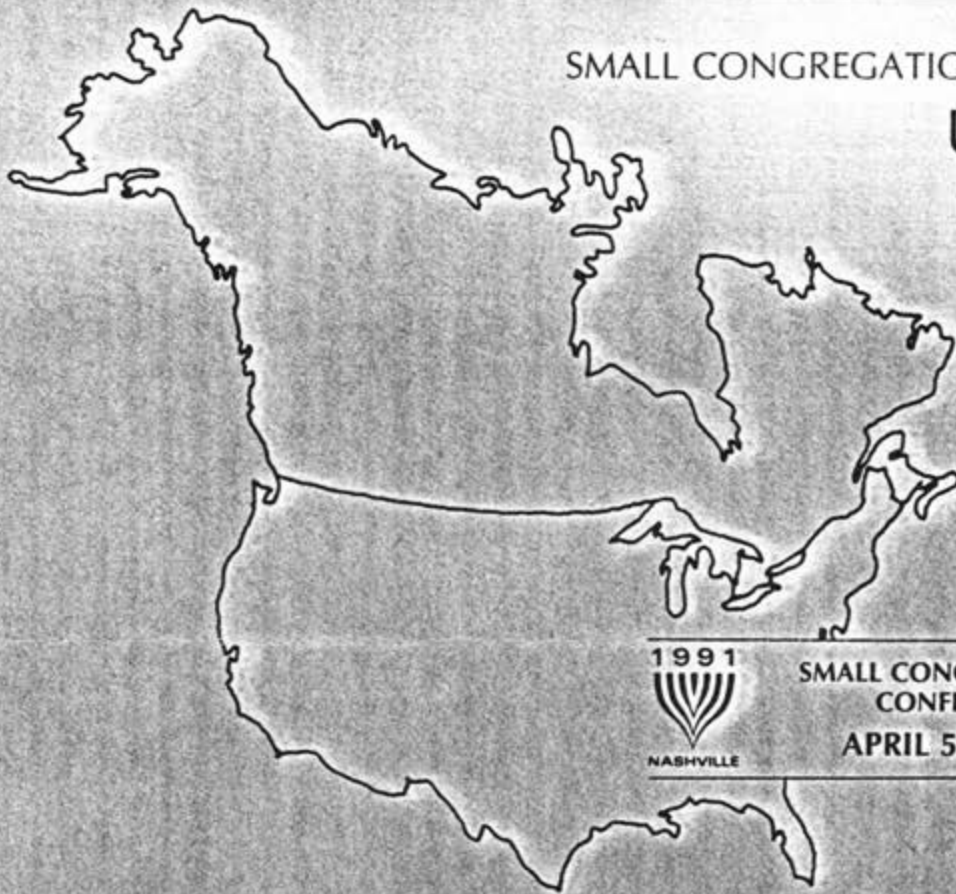
AG/ns
Enclosure

Faint background text: RISING B... 25% RAG CONTENT USA

SMALL CONGREGATIONS DEPT.

UAHC

PRESENTS



1991



NASHVILLE

SMALL CONGREGATIONS
CONFERENCE

APRIL 5-7, 1991

MINI-UNIVERSITY OF JUDAICA

I

1990-1991

Rabbi Norman Kahan
Director, Small Congregations Dept., UAHC

B.J. Tanenbaum, Jr.
Chairman, UAHC Small Congregations Committee

UAHC Small Congregations Dept.
838 Fifth Avenue, New York, NY 10021-7064
(212) 249-0100, ext. 541



BCC: ABG
MEL MERIANS

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

July 20, 1990
27 Tammuz 5750

Rabbi Alfred Gottschalk
President
Hebrew Union College-Jewish Institute of Religion
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

For your information, I write to advise that there is something of a MUM revolution brewing. A number of congregations have convened a meeting in Atlanta - deliberately excluding the Union - in an effort to make changes in the dues plan (e.g. reducing the percentage paid to MUM).

This further reinforces my judgement that it would be folly to seek an increase from 12% to 15% at this time. Were we to do so, we would undoubtedly end up with less than we receive at the current time.

With warm regards, I am

Sincerely,

Alexander M. Schindler

✓

July 6, 1990
16 Tammuz 5750

Rabbi Alfred Gottschalk
President
HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220-2488

Dear Fred:

The mystery is solved. The "school" referred to (in quotes) in the JTA article is our Leadership Development Program. While the "new and improved" program for leadership development is about six years old, with constant up-dating of techniques and materials leadership development has been a critical aspect of the multi-faceted agenda of the Commission on Synagogue Management way back to its early days when it was the Commission on Synagogue Activities.

In their zeal to report the story, the JTA got things a bit mixed up, note Len Thal's new position! The original press release, enclosed herewith, did make reference to a school but you will note that quotation marks were used throughout the release. Fear not, we aren't seeking to tread on the College-Institute, we're trying to provide knowledgeable, administratively capable lay leaders to work with graduates of our rabbinic school so a good team is created. The better equipped our leaders, lay and rabbinic, the stronger our congregations and our community.

Take care. Fond regards.

Sincerely,

Edith J. Miller
Assistant to the President



NEWS RELEASE

Contact: Richard Cohen
(212) 758-6969For Immediate Release**Developing Lay Leaders
'SCHOOL' FOR REFORM TEMPLE TRUSTEES
TEACHES SECRETS OF SOUND MANAGEMENT**

By Israel E. Levine

For the past six years, an unusual "school" has been teaching board members of Reform synagogues how to avert the controversies and managerial mistakes that are a common hazard for lay leaders.

Known as the Leadership Development Program, the training project uses workshops, seminars, teaching manuals and the skills of a "faculty" of 60 expert volunteer facilitators to show new and veteran synagogue leaders how to improve their communications skills, enhance planning and budgeting effectiveness and strengthen Jewish content, commitment and identity.

The "school" is the only national program for lay congregation leaders in Jewish life. It is sponsored by the department of synagogue management of the Union of American Hebrew Congregations, representing 830 Reform congregations. In the past year, the department program held 40 full-day workshops across the U.S. and Canada, two weekend retreats and a number of evening seminars.

"Temple trustees are among the most capable business and professional people in our communities," says David Dosamantes, assistant director of the department of synagogue management, who is in charge of the training program. "But working with other trustees to set synagogue policy is a new and sometimes intimidating experience. The skills and knowledge have to be acquired. Our program provides an opportunity to learn and practice."

The purpose of the leadership development program is not to impose a set of goals pre-conceived by a central authority on local synagogues, Mr. Dosamantes says. "Our task is to help the lay leaders of a particular congregation strengthen what's going well, improve or change what's not going well, encourage new activities and plan for change."

The program itself combines intense discussion of goals and policy with nuts-and-bolts instruction in the practical art of conducting board meetings and setting goals and priorities. "But most of all, the program is about people," says Joseph Bernstein, director of the department of synagogue management. "How to relate and communicate -- how to debate ideas and accept differences without allowing discussion to become a battle of personalities."

Understanding Organizational Structure

Volunteer facilitators, who do the hands-on job of conducting workshops and chairing discussions, agree. "Many people -- even those who hold responsible positions -- may have trouble understanding how to communicate within the synagogue's organizational structure," says Charles Newman of Saratoga Springs, N.Y., a health care executive who has been a facilitator since the program began. "The workshops help them discuss and understand structure and teach them how to resolve differences."

The facilitators, who come from every walk of life, are trained by the professional staff of UAHC. Why do they volunteer time and effort? Mr. Newman's reasons are typical. "I enjoy dialogue -- working with people," he explains. "This is my way of helping the Reform movement."

(MORE)

Arthur Rocklin, an attorney who is president of Oheb Shalom Congregation in Baltimore, echoes Mr. Newman's view of how the program helps congregations. "As far as I'm concerned, a key goal and benefit of leadership development is the setting it provides for members of the board to get to know each other as people," he says. "It's especially important for new members who have to be integrated into the group. Just sitting opposite a board member at monthly meetings doesn't mean you get to know him as an individual. Effective communication is often stymied and the board tends to stumble along. Without communication, how do you set long-range goals and carry out program plans?"

A key to the success of the UAHC program is the detailed questionnaire Mr. Dosamantes' office sends to synagogue trustees upon receiving a request for leadership development assistance from a congregation. When completed, the questionnaire provides a surprisingly complete data profile of the congregation. "That and our discussions with trustees and the rabbi give us insight into the thinking and needs of the board," he says.

The ideal situation is to have every member of the board attend the workshops, according to experienced facilitators. The participation of the rabbi and professional staff is also highly desirable. Sessions are usually held away from the synagogue, to avoid distractions and interruptions. Most are in the form of all-day workshops. But weekend retreats are also useful, as are evening sessions, held over a period of several days.

Last year, some 1,250 board members of Reform synagogues throughout the United States and Canada participated in such programs. The number continues to rise as more congregations learn how it has helped their counterparts at other synagogues.

A Special Benefit for Inexperienced Boards

Leadership development is especially valuable for inexperienced boards of new synagogues or those without a full-time rabbi, where volunteer lay leaders must carry a particularly heavy burden, explains Susan Cohn, a facilitator who lives in Chattanooga, Tenn. but conducts leadership programs throughout the Southeast.

Eileen S. Kollins, president of Congregation Ner Tamid in Las Vegas, adds that such training is also especially helpful for congregation board members in isolated areas who rarely meet board members of neighboring congregations to exchange ideas. A facilitator who conducted an evening session with Ms. Kollins and her board last winter "gave us useful insights and suggestions on fund-raising and other programs." Ms. Kollins reports. "He also showed us how to enhance the educational value of our board meetings by inviting outside speakers, in addition to conducting routine business. We might have learned this from other boards if we were not the only Reform congregation in this part of Nevada."

The facilitator who conducted the program at Ner Tamid was Rabbi Lennard R. Thal, regional director of the Pacific Southwest Council of the UAHC, who has conducted some 50 leadership development programs over the years.

"Many people elected to synagogue boards may have a lot of talent but no tools," Rabbi Thal says. "They can be successful doctors, lawyers, travel agents or insurance agents without ever having learned how to manage people. They may not even know the technique of running a meeting. The goal of the leadership development is to help them analyze their problems, set objectives and help them acquire the skills to carry out the congregation's program."

Reform congregations interested in scheduling a leadership development program may write or call David Dosamantes, Department of Synagogue Management, Union of American Hebrew Congregations, 838 Fifth Avenue, New York, NY 10021, (212) 249-0100.

#

4/26/90



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THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

July 5, 1990

Ms. Edith J. Miller
Assistant to the President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Edie:

Thank you for your letter of June 27, 1990. I am enclosing for your information a copy of the article which appeared in the JTA on the subject of a school for the training of lay leaders by the UAHC. I hope this gives you the information that you require.

Dee and I appreciate your mazal tov on the recent weddings and send you our best wishes,

Sincerely,

Alfred Gottschalk

AG/ns
Enclosure

MANISCHEWITZ PLEADS NOT GUILTY TO PRICE-FIXING DURING PASSOVER

NEW YORK (JTA) -- The Jersey City-based Manischewitz Company pled not guilty in U.S. District Court in Newark June 1 to charges of price-fixing.

The indictment against the company charges that from 1981 to 1986 it conspired with other unnamed individuals to fix the prices of matzah products sold during the Passover season.

U.S. District Judge Harold Ackerman had turned down the company's request last month to enter a plea of no contest, saying it would not be in the public interest.

Manischewitz, which claims to be the largest matzah maker in the world, also faces five class-action lawsuits -- four by retailers and one by a California consumer and caterer -- asking for triple their damages caused by the alleged price-fixing. The suits claim that matzah prices were higher because of the price-fixing.

The federal grand jury indictment against Manischewitz was brought March 19, just three weeks before Passover -- the season that accounts for half of the company's annual sales. Prosecutors insisted the timing was a coincidence.

John Greene, the trial attorney for the U.S. Department of Justice who will be prosecuting the case, said an original trial date of July 16 has been extended 75 days.

UAHC SCHOOL FOR SYNAGOGUE LEADERS

NEW YORK (JTA) -- Conflict between rabbis and their congregational boards has become commonplace in the Jewish communal world. With this in mind, the Union of American Hebrew Congregations, the central body of Reform Judaism, has established a school for synagogue leaders.

"Many people elected to synagogue boards may have a lot of talent but no tools," said Rabbi Lennard Thal of Congregation Ner Tamid in Las Vegas, who has participated in the program.

"They can be successful doctors, lawyers, travel agents or insurance agents without ever having learned to manage people. They may not even know the technique of running a meeting."

The school, the only national program for lay congregation leaders in Jewish life, uses workshops, seminars, teaching manuals and the skills of 60 volunteers to show new and veteran synagogue leaders how to improve their communications skills and enhance planning and budgeting effectiveness.

Last year, 1,250 board members of Reform synagogues throughout the United States and Canada participated in UAHC programs.

HEBREW U. GEARS UP FOR SOVIET STUDENTS

rently able to provide dormitories for about 5,500 students, is planning to renovate housing in southwest Jerusalem that has been closed in recent years.

Professor Yehudith Birk, chairwoman of the university's immigrant absorption committee, estimated that some 7 percent of the 100,000 immigrants expected from the Soviet Union this year will be within the 19 to 25-year-old age group, and that a significant portion of them will be registered at Hebrew University.

MEMORIES OF HOLOCAUST CHILDREN MAY HELP EASE CHILD DISORDERS

NEW YORK (JTA) -- The psychological trauma experienced by children of the Holocaust will serve as the basis for a study of childhood stress disorders.

The International Study of the Organized Persecution of Children, which gathers and disseminates information about child persecution during the Nazi era, is donating its archives to the psychology department of Tel Aviv University.

The study was established in 1981 by Dr. Judith Kestenberg, a psychoanalyst, and her husband Milton Kestenberg, an attorney who handles reparations cases, to encourage child survivors to give testimony and help them integrate their memories into their lives. Its archives contain more than 1,000 interviews with child survivors in the U.S., Canada, Eastern and Western Europe and Israel.

The university hopes that by studying the testimonies, not only will future generations better understand the impact of the Holocaust on child survivors, but they will also find ways to ease childhood stress-related disorders.

"These child survivors are the final witnesses to the horrors of the Holocaust, and through this study we can ensure that their voices will always be heard," said Stewart Colton, chairman of the American Friends of Tel Aviv University.

The university is creating a special library to house the archives as well as an endowment fund to continue the efforts of the International Study.

JEWISH SPORTS HALL OF FAME INDUCTS NINE MORE ATHLETES By Tom Tugend

LOS ANGELES (JTA) -- Nine athletes were inducted into the Jewish Sports Hall of Fame at a June 10 fund-raiser hosted by the Orange County chapter of the American Friends of Hebrew University.

The new inductees, who will join the present 100 members of the Hall of Fame, are pro bowler Barry Asher; Harris Barton, tackle for the San

June 27, 1990

4 Tammuz 5750

Rabbi Alfred Gottschalk
President
HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

It's me - Edie - responding to your letter of June 20 as Alex is in Israel. After the Jewish Agency meetings he has sessions of the Memorial Foundation for Jewish Culture and won't return to his desk until mid-July.

First of all, mazal tov to you and Dee on the recent wedding. I think of Dee's boys as two little kids - that tells you how long it has been since I met them! I know I also speak for Rhea and Alex when I wish the bride and groom much joy and happiness.

Can you clarify what you have heard about "a school for the training of lay leaders....to improve their communication skills, etc."? Whatever you heard, it doesn't ring a bell with me and therefore I'd be grateful for a bit of clarification. This may well be a case of someone reporting to you sans full knowledge of the subject. Can it be the Rabbinic Aide Program which is in it's second year? Please give me a clue so we can respond to your query properly.

All good wishes.

Sincerely,

Edith J. Miller
Assistant to the President



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

June 20, 1990

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

Dear Alex:

I have heard from several people that the UAHC's Board of Trustees meeting went smoothly in Seattle and that Uri Herscher's report on behalf of the College was well received. Family commitments prevented me from joining you as Dee and I were happy to celebrate the marriage of her youngest son during the course of those days.

It has been called to my attention that the UAHC has established "a school" for the training of lay leaders ... to improve their communication skills, etc." I am sure this is a wonderful program but I think you will agree that it hardly bears the designation of "a school". This could be very confusing to the members of our movement. I trust this was a hyperbole and not intended to be another institution within Reform Jewish life.

With kindest regards and best wishes to Rhea, in which Dee joins me,

Sincerely,

Alfred Gottschalk

AG/ns

Hechinger
4600 Forbes Boulevard
Lanham, Maryland 20706
301-794-2300

Richard England
Co-Chairman of the Board

CC: ABG
HM

MEMORANDUM

HEC
Conny

TO: Dr. Alfred Gottschalk, Executive Committee of
Hebrew Union College

FROM: Dick England

SUBJECT: Independent Study Of The College

DATE: November 30, 1989

I am delighted that the New Orleans Biennial Conference of the Union passed the resolution, friendly to Hebrew Union College, that we should explore the four-campus situation during the next two years. I strongly recommend that we do everything in our power to structure the College to give our Movement the best possible buy in the education of our rabbis and cantors. I think it is our legal duty to be fiscally responsible, prudent, and conservative. We should be brave enough to restructure as necessary, so as to attain the optimal solution.

I think it would be very unwise for us to study ourselves. A truly independent, full-time group of consultants should analyze our problems and make recommendations. Obviously, they should talk to all the affected parties. I am quite friendly with, and a client of, the Boston Consulting Group, of which Alan Zakon is a past president. I would be willing to pay the cost of having them undertake this study. This is no small financial offer on my part, but there is no more important gift I could make to the College, in my opinion.

Any kind of an internal audit would involve a sharp conflict of interest. I do not believe we should ask College administrators and professors to decide whether to keep open, or to close any of the activities in which we are now engaged.

Dick Scheuer, please let me know what you wish me to do.

*Sent copies
12/11 MB*

November 14, 1989
16 Heshvan 5750

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

Thank you for your kind message.

I, too, am glad that things went well with the Fleischmann resolution. I do believe it was due entirely to the preparatory work which was done by all of us. Had his resolution been introduced cold, the discussion would have been unmanageable and counter-productive, possibly even harmful to our institutions.

Rhea is just a mite better. We send you and Dee our warm good wishes,

Sincerely,

Alexander M. Schindler



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVE. • CINCINNATI, OHIO 45220-2468
(513) 221-1875

November 9, 1989

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

Dear Alex:

You should feel very good after an ebullient Biennial convention such as the one just concluded. Your President's message this time was truly exemplary and as is the case always in a challenging address of that kind it begs to be engaged and challenged and debated. You certainly have a rare gift in articulation of issues and values.

I want to thank you for your involvement in the Hartford resolution and after listening to the Fleischmann letter, after Uri Herscher spent half a day with him and after Paul Steinberg spent the time with him that he did, I am now persuaded that he was unstoppable. I was, however, stunned by the nonengagement of the resolution by the floor of the Biennial. Perhaps they realized that this was a sour ball better left alone.

The session with the Presidents of Large Congregations went well and we did not feel any animosity towards the College or the movement or the dues structure for that matter.

I think it would be good if from time to time we could continue our meetings and talk about some of the issues that invariably surface and come to the table, including that of joint fund raising, the status of MUM, etc.

In the meantime I hope that Rhea's back is better and that the two of you will have a chance to get some well earned rest after such an arduous number of days.

Dee joins me in sending our heartfelt regards to you. With all good wishes,

Sincerely,

Alfred Gottschalk

AG/ns

March 16, 1990
18 Adar 5750

Rabbi Alfred Gottschalk
Hebrew Union College-Jewish Institute of Religion
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

Thanks for your recent letter. As you know, I have been on a merry-go-round since our Executive Committee meeting with a great deal of travel. One of the benefits of my journey to the West Coast was spending time with my daughter, Judy. Rhea and I are absolutely thrilled that she is joining the freshman class of HUC-JIR.

I will be happy to talk with you, either by telephone or face to face when you plan to be in New York. Why don't you call Edie and see if we can find a mutually convenient time for either a visit, or if necessary a lengthy telephone call.

Rhea joins me in sending love to you and Dee.

Sincerely,

Alexander M. Schindler



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2486
March 12, 1990 (513) 221-1875

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

Dear Rhea and Alex:

Many thanks for your warm and hearty mazal tov on my 60th birthday. I, too, have crossed the Rubicon and now join my compatriots of AKs.

I trust your visit to Israel and your other important itinerary afforded some refreshment as well as the normal quota of work.

At an early moment I need to talk to you about some important matters relating to the Jewish Agency, the Joint Distribution Committee and allocations to the Hebrew Union College in Jerusalem for student support. There are some other matters relating to our Union and the College that need to be discussed, as well as the issue of homosexuality on the upcoming agenda of the CCAR. I would like to apprise you of what I am doing on this issue and how constituencies within the College are predisposed to discuss the matter. It will be on our Board of Governors agenda in May. In any event, there is much to catch up on.

With kindest regards and love to Rhea, in which Dee joins me,

Sincerely,


Alfred Gottschalk

AG/ns

February 25, 1987
26 Shevat 5747

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220-2498

Dear Fred:

As you know, Alex is still in Israel for the meetings of The Jewish Agency. I'm told that negotiations in regard to the Grant Request are moving along quite well and we will know for sure just how well after the vote tomorrow. Be that as it may, I am replying to your letter of February 17 in order to avoid any undue delay in working out a better system of communication on congregational membership from the MUM office.

Enclosed herewith is a copy of the most recent memo from MUM to our staff. You will note that the only person from HUC-JIR noted as receiving a copy is Uri Herscher. However, I understand that someone at the New York campus receives a copy and I would assume there is a copy sent to Cincinnati, albeit un-noted. Perhaps you will want to suggest the proper person or persons at each campus who should be on the roster to receive these memos. In turn, your designee might make certain faculty and other interested parties are informed of the status of congregations, underscoring the suspended or terminated congregations which faculty members might seek to avoid visiting.

Please do let us know your thoughts on this procedure. We can always mimeograph additional copies and send them to the schools for a wider distribution. It seems to me we might also have a copy sent to the Jerusalem campus for any faculty planning to visit the States so they, too, are apprised of any difficult situations.

With warm regards to you and Dee, I am

Sincerely,

Edith J. Miller
Assistant to the President

Encl.



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

February 17, 1987

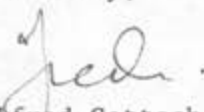
Rabbi Alexander M. Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021

Dear Alex:

Thank you very much for your letter of January 28. I do appreciate the difficulty of the situation of congregations whose status with the Union is not what it should be. We do, of course, appreciate as well just how hard it is to police this. Might I suggest that you inform us on a regular basis of the updated list of hard-core congregations whom the Union feels should not be serviced in any way. We will then be happy to circulate this list amongst the faculty and request them to avoid going to these congregations.

I hope that this will be of some help to you with this problem.

Sincerely,


Alfred Gottschalk

AG:pg



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

January 28, 1987
27 Tevet 5747

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

The enclosed pages from a temple bulletin were recently sent to me. You will note it is the bulletin of Temple Emanu-El of San Jose. On page one there is a glowing announcement of the impending visit of David Ellenson as scholar-in-residence. On page three is an extremely self-serving "President's Message" concerned entirely with the suspension of the congregation by the UAHC. Note particularly the president's statement, "There will be little or no disruption of Temple activities, since congregational membership in the Union of American Hebrew Congregations has always been a voluntary commitment." I trust the irony of this situation is obvious.

While I know that a scholar-in-residence is not a "service of the UAHC" and that these agreements are made independently by faculty members, I thought that this example might be illustrative enough for you to suggest to faculty members that before entering into such agreements they should check on the status of congregations in the Union. Temple Emanu-El has been suspended since last March. A real possibility exists that their membership in the Union may be terminated. I had someone in the MUM office figure out how much they have not paid in the last three years. The College-Institute's share of what this temple did not pay was more than \$45,000.

If we can convince our congregations that suspension will in fact significantly disrupt temple activities, then we both might have an easier time of it when preparing our next budgets.

With warm regards, I am

Sincerely,

Alexander M. Schindler

Encl.

for MMH 56

January 28, 1987
27 Tevet 5747

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

The enclosed pages from a temple bulletin were recently sent to me. You will note it is the bulletin of Temple Emanu-El of San Jose. On page one there is a glowing announcement of the impending visit of David Ellenson as scholar-in-residence. On page three is an extremely self-serving "President's Message" concerned entirely with the suspension of the congregation by the UAHC. Note particularly the president's statement, "There will be little or no disruption of Temple activities, since congregational membership in the Union of American Hebrew Congregations has always been a voluntary commitment." I trust the irony of this situation is obvious.

While I know that a scholar-in-residence is not a "service of the UAHC" and that these agreements are made independently by faculty members, I thought that this example might be illustrative enough for you to suggest to faculty members that before entering into such agreements they should check on the status of congregations in the Union. Temple Emanu-El has been suspended since last March. A real possibility exists that their membership in the Union may be terminated. I had someone in the MUM office figure out how much they have not paid in the last three years. The College-Institute's share of what this temple did not pay was more than \$45,000.

If we can convince our congregations that suspension will in fact significantly disrupt temple activities, then we both might have an easier time of it when preparing our next budgets.

With warm regards, I am

Sincerely,

Alexander M. Schindler

Encl.



Joseph Gitin, D.D., Rabbi Emeritus



"Over a Century of Religious and Community Dedication"

FOUNDED AUGUST 5, 1861

San Jose, Cal.
Temple Emanu-El

(5378-0000)

Dr. Jonathan V. Plaut, Senior Rabbi

VOLUME 39, No. 5

January 1, 1987

30 Shevat 5747

Jane Schwartz Elected President Of WFTS

Jane Schwartz, Program Co-ordinator of Temple Emanu-El, a past Congregational President and past President of Sisterhood was elected President of the Western Federation of Temple Sisterhoods (WFTS), District #24.



(L-R) Jane Schwartz, Phyllis Shapiro and Esther Saritzky, Installing Officer.

On Saturday, November 22, Jane was installed in office at the Pointe Resort at Tapitlo Cliffs in Phoenix, Arizona, before a gathering of almost two hundred women from California to Canada and from Oahu to Arizona. She will serve a two-year term.

Jane has been involved in Temple and Sisterhood activities for over twenty years. Besides being Congregational President she has served as Chairperson of the Religious School Board, as an officer in Sisterhood and has chaired many committees for the National Federation of Temple Sisterhoods. In addition to her synagogue and Sisterhood activities she is a life member of Hadasah and the Women's Committee of Brandeis University. She has also been involved in Federation activities.

Jane and her husband, Ed, have been married for thirty-four years and have three grown children; Joe, Alan and Marty.

Rabbinic Reflections

Many hold the view that one of the primary aims of education be directed toward the young. If educating our young is the first goal of Jewish education, then certainly our secondary goal must be to educate each adult in the congregation. The only way to achieve a vibrant, vital, intelligent Jewish community is through education. Education for adults is intended to create an involved, thinking committed Jew. Many complain of not knowing much about their faith. Some complain that they are leading broken spiritual lives. They are not familiar with our history and traditions and only wish that they had the opportunity to know more about our faith. A learned Jew is, in the end, a complete Jew. Such a Jew is sound and healthy and understands the worthiness of Jewish life. Where else can we find the truth about ourselves if it's not through Jewish learning? Where do we obtain a knowledge of Jewish values and ideals without delving into our Jewish heritage? Where can we find the inspiration and strength to live whole lives with dignity, if not through Jewish education? Through education the Jew attains a sense of connection with the entire Jewish community and feels a part of Klal Yisrael. We need responsible, active and intelligent

(Continued on page 2)



Scholar-in-Residence Rabbi David Ellenson

Rabbi David Ellenson, Associate Professor Jewish Religious Thought at Hebrew Union College, is our Scholar-in-Residence on February 6 and February 8. He holds a Ph.D. in Religion from Columbia University in addition to having been ordained from Hebrew Union College in New York.

He will be speaking to us regarding **The Roots of Judaism: Covenant—Faith—Israel**. As the featured speaker at the Inter-faith Sabbath, Friday evening, February 6 at 8:00 p.m., he will talk about **The Covenant of Judaism**.

The Sunday program will begin with a Continental Breakfast at 9:30 a.m., prepared by the Religious School Board. Rabbi Ellenson will speak at 10:00 a.m. on **The Centrality of Our Faith**. We will have an informal reception with Rabbi at noon.

Lunch will be served at 12:30 p.m. and structured activities will be available for children through the afternoon program. (Parents will need to provide lunch for their children.) Rabbi Ellenson will then speak on **The Dream Revisited**. The program will end at 2:30 p.m.

The cost for Temple members is \$15 which covers the entire program and all meals. The cost for the Continental Breakfast and morning program only, will be \$6 and for Lunch and the afternoon program only, will be \$11. The cost for non-Temple members for the program is \$25 and for students and seniors it will be \$10.

Don't miss this unusual opportunity to hear Dr. Ellenson, a truly dynamic and exciting speaker.

Please Join Us as Temple Emanu-El Welcomes MELVIN WEISBLATT

And all our new congregants
On Friday evening, January 16th, at 8:00 p.m.
In a Shabbat of Welcome Service

This will be your opportunity to meet Mel, his wife Donna and their children, Marci and Jay. The Weisblatts have moved here from Phoenix where Mel was the Temple Administrator at Temple Beth Israel and at Beth El Congregation. The family is originally from Cleveland where Mel received his Masters Degree in Higher Education and Donna received her Doctorate in Education from Case Western Reserve University. Their daughter, Marci, is attending U.C.L.A. and Jay, who will be twelve, is looking forward to his Bar Mitzvah.

This will also be your opportunity to meet our new congregants and welcome them into our Temple family.

President's Message

It is with regret that I inform you that at the present time Temple Emanu-El has been suspended from membership in the Union of American Hebrew Congregations.



We have been in communication with members of the U.A.H.C. for the past several years to try to resolve our differences. These differences are both financial and philosophical. To date we have not been able to arrive at an acceptable resolution to this problem.

As most of you are aware, several years ago our membership began to take a steep decline. This of course, resulted in a loss of income to the Temple. However, the Temple's fixed costs and expenses did not drop proportionately, some even increased, such as utilities, maintenance and especially insurance. The U.A.H.C. bases its membership dues on expenses not income and therefore we are in a "Catch 22" situation in that we have experienced declining revenues and increasing costs and therefore membership dues to the U.A.H.C. were raised. There was no way to meet the Union's financial requirements.

Our membership is once again growing but it is growing slowly. We do not have minimum dues like many other congregations. We accept members on a "Fair Share" basis and often this means that membership can actually cost the congregation more per capita than we receive from the dues a member pays. But helping those who are in need is the Jewish way and we will continue to do so. Consequently, maintaining membership in the Union of American Hebrew Congregations at the rates they expect us to pay, would seriously affect the financial structure of our congregation.

The Board of Trustees is continuously seeking accommodation with the Union and its representatives. We have recently received a letter from the Regional Office of U.A.H.C. indicating that another meeting between Temple Emanu-El and U.A.H.C. will soon take place.

There will be little or no disruption of Temple activities, since congregational membership in the Union of American Hebrew Congregations has always been a voluntary commitment.

Temple Emanu-El is not the only congregation which faces this dilemma. Other congregations, both large and small, are experiencing dues problems with the U.A.H.C. We are continuing to explore a fair and equitable solution with the Union and sincerely hope that reasonable people can reason together.

Religious School News

Students in the Religious School celebrated Chanukah in a variety of ways. Some ate the traditional latkes, while others tasted Israeli donuts. Other classes made gifts to give to patients in several area convalescent homes. On December 14, a Religious School Assembly was held for all students in the Religious School. Traditional Chanukah songs were sung and the menorah was lit. The students all enjoyed individual classroom parties before beginning the winter break.

Around January 18, mid-term progress reports will be sent home. These mid-term reports are to be read by the parents, discussed with the students and are to be signed by both and returned to school. Teachers will be contacting parents if they feel there are problems with any students, so that these problems can be resolved before the mid-term report cards are distributed.

Campership Awards

It's almost time for Camp Swig's summer programs. Temple Emanu-El Religious School students are fortunate to have the magnificent spiritual and recreational facility practically at our door.

Campership awards help many to meet the rising cost of a session at Camp Swig. These awards are provided by individuals and organizations of the Temple who appreciate what the Camp means to those fortunate enough to attend.

How Are Camperships Awarded?

Forms are available in the Religious School office for students to apply for a campership.

Any student from third through twelfth grade is eligible to attend Camp Swig and to apply for a campership.

If you have a student who is interested in attending Camp Swig, fill out your application for Camp and get it to the Camp office. Camp sessions fill very quickly. If you are applying for a campership, don't lose the opportunity to go to Camp while you wait for the Campership. If you meet the Camp deadlines, only \$50 of the fee is non-refundable.

Awards vary and most are designed to cover up to half the cost of a two-week session. They are non-transferable and must be used the year they are awarded. Supplementary funds are sometimes available if a recipient is unable to pay the rest of the Camp fee.

Awards will be announced at the Youth Achievement Shabbat service, this spring.

POSTMASTER
2nd Class Permit
Temple Emanu-El Bulletin
Mailed on the 27th of each month
Except June & July
Temple Emanu-El
1010 University Avenue,
San Jose, CA 95126

WELCOME

We welcome to our congregation family — all those who have joined Temple Emanu-El since November, 1986:

Jack Alter

Ronald and Susan Timpson

Marvin and Hedy Scheer

B'RUCHIM HABAIM/BLESSED BY YOUR COMING. THE CONGREGATION WELCOMES YOU AND LOOKS FORWARD TO YOUR ACTIVE PARTICIPATION. IF YOU HAVE ANY QUESTIONS CONCERNING YOUR TEMPLE OR ANY NEEDS WITH WHICH WE CAN HELP, PLEASE CALL THE TEMPLE OFFICE, 292-0939.

Dinner Planned For New Members

On Friday evening, January 16th, a dinner is planned to welcome our new administrator, Melvin Weisblatt, his wife Donna, and their children Marci and Jay. At this dinner we will honor all our new members who have joined our Temple Emanu-El family during the past year. Invitations have been sent and we hope all new members who wish to attend will call the Temple office at 292-0939, Janet Katz at 266-5718 or Barbara Berns at 269-4080 no later than January 12th.

In addition to the dinner, all our new families have been warmly welcomed with home visits and gifts of challa, wine and Shabbat candles.

We hope to see all our new members on January 16th.

MAZEL TOV

To Bruce Handloff, son of Marilyn and Gene Handloff, who with his wife Masami, will reaffirm their wedding vows on January 25th.

Lee, son of Arlene and Steve Greenberg, on his engagement to Jo Ann Rutherford.

To Joann Shank on her appointment as Budget and Finance Chair of the Western Federation of Temple Sisterhoods, District #24.

To Merv and Hedy Durlister on the birth of grandson Jordan Michael Durlister born November 12th.

A speedy recovery for Rochelle Robins, youngest daughter of Rabbi David and Florine Robins, who was seriously injured while touring Costa Rica.



PAUL J. FREUDENTHAL
ARCHITECT, A.I.A.

175 S. San Antonio Rd. #114
Los Altos, CA 94022
(415) 941-3381

OK to process
(told from
it was given
letter)

Draft of suggested body of letter to Gottschalk, to be
supplied with appropriate personal beginning and closing-----

I am enclosing a copy of two pages of a temple bulletin recently sent to me. It is from Temple Emanuel in San Jose, California. On page one there is a glowing announcement of the impending visit of David Ellenson as scholar-in-residence. On page three is an extremely self-serving "President's Message" concerned entirely with the suspension of the congregation by the UAHC. Note particularly the president's statement, "There will be little or no disruption of Temple activities, since congregational membership in the Union of American Hebrew Congregations has always been a voluntary commitment." I trust the irony of this situation is obvious.

I know that a scholar-in-residence is not a "service of the UAHC" and that these agreements are made independently by faculty members. I just thought that this example might be illustrative enough for you to suggest to faculty members that before entering into such agreements they should check on the status of congregations in the Union. Temple Emanuel has been suspended since last March. A real possibility exists that their membership in the Union may be terminated. I had someone in the MUM office figure out how much they have not paid in the last three years. The College's share of what this temple did not pay was more than \$45,000.

If we can all convince our congregations that suspension will in fact significantly disrupt temple activities, then we both might have an easier time of it when preparing our next budgets.

Dear Alex.

The above was 'penned' by Jerry Balch.
It is to the point - and would alert Fred
to the problem
Jan



Maintenance of Union Membership

in support of the
UNION OF AMERICAN HEBREW CONGREGATIONS
and HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

838 Fifth Avenue, New York, N.Y. 10021 (212) 244-0100



from the desk of
JOAN GREENBERG

January 16, 1987

Alex,

Morris Hershman sent this
bulletin from Temple Emmanu-El
of San Jose, a suspended congregation,
with the comment that perhaps
we should ask the college
to withhold services of their
faculty in the case of suspended
congregations.

Joan

Jan

Ask Joan to
draft letter to
Fred in my
name.

January 23, 1986
18 Shevat 5746

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220-2488

Dear Fred:

Please forgive the delay in responding to your letter of January 3rd. Before I had an opportunity to reply I was laid low by a bug and was out of the office for almost a week. Alas, Rhea was also ill, in fact worse off than me, so it wasn't the best week of our lives. The kids had all returned to school and weren't even about to cater to our needs! Now, I am replying in haste as I am on the eve of my departure for meetings in Israel.

With regard to the transmittal of MUM funds, all monies received for MUM are deposited into a separate interest bearing account. Interest earned is credited to MUM receipts and divided according to the MUM formula. If you were never informed that the interest was equally divided, be assured it must have been an oversight. But certainly the MUM formula has been used in regard to accrued interest.

The \$50,000. checks have been prepared in a series, in advance of the actual transmittal in order to allow us time to obtain the required signatures. The checks are dated on the day they are written and they have been written in anticipation of receipts. When checks were not prepared in advance, funds would accumulate in the special account until such time as a disbursement check could be signed. And, as you know, the checks were distributed periodically as the funds in the MUM account accumulated to a multiple of \$50,000. Thus, you might well have received three checks for \$50,000. each in one mailing, reflecting receipt of \$300,000. in the span of a few days.

Of course, Fred, this procedure represents the past. Within a few weeks the wire-transfer system will be in place and then the HUC-JIR will receive the funds due as soon as they are received in the MUM account.

I look forward to seeing you at our February 3rd Executive Committee meeting. Until then, fondest regards to you and Dee, in which Rhea joins.

Sincerely,

Alexander M. Schindler

cc: Charles J. Rothschild

Chenir
R. Koppe

MEMORANDUM

From Robert M. Koppel *Bob*
To Rabbi Alexander M. Schindler

Date January 21, 1986
11 Shevat 5746

Copies

Subject Response to Fred Gottschalk letter, dated January 3, 1986

I have discussed the MUM distribution system again with Fred Cohen. You may explain the following points to Fred Gottschalk:

1. All MUM funds are deposited into a separate interest bearing account. Any interest earned is credited to MUM receipts and divided according to the MUM formula.
2. The \$50,000 checks he refers to are prepared in a series far ahead to allow time to obtain two signatures. The date of the check is the date that it is written; the check anticipates receipts. If the checks were not prepared in advance, funds could accumulate in the account waiting for a disbursement check to be signed.
3. Checks are distributed periodically as money in the MUM account accumulates to a multiple of \$50,000. (It is not unusual that three (3) \$50,000 checks will arrive together reflecting receipt of \$300,000 in a span of a few days.)

Please allay Fred's fears that the UAHC is somehow gaining an advantage. I would be happy to talk with either Fred or his financial officer to confirm with him that the receipts and the small amount of interest earned is being divided strictly according to the established formula.



Rabbi Alexander M. Schindler

Robert Koppel

1/886

I would appreciate your comments on the enclosed from Fred
Gottschalk in re MUM.

Thanks.



*Ask Bob
to comment on
this for my
reply.*

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

January 3, 1986
22 Tevet 5746

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

Dear Alex:

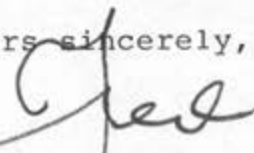
Thank you for your letter of the 18th of Tevet 5746. Your explanation of what has transpired with respect to MUM funds missed my point. We have received as many as three \$50,000 checks, all at the same time. Certainly, the Union MUM office did not receive \$150,000 at once and transmit it at once. Funds up to \$50,000 per check must have been sitting somewhere earning interest for 30 to 60 days, more or less. To the best of our knowledge, we were never informed if that interest was equally divided on the same formula basis as were the rest of the MUM funds. In any event, the new system of wire transfer does not have a cap on it and, therefore, any amount of money can be transferred, at any time, as soon as it is received. I think this is much better and healthier.

With respect to the RJA, we did not make a decision. If you recall, we decided to think about it and have the RJA committee explore the consequences of cancelling the RJA. It is still the only vehicle through which an individual can give, theoretically at least, to the Movement as a whole. And, it is this factor which I believe needs examination before we do away, if we do away, with the RJA.

I would urge us to meet at regular times and not to have matters build up. I, too, was very happy with the terror of our meeting and its spirit.

With kindest regards and best wishes for the secular New Year, I am

Yours sincerely,


Alfred Gottschalk

AG:cs

cc: Charles Rothchild; Richard Scheuer

HUC JIR
at

December 30, 1985
18 Tevet 5746

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

I am very happy that we had our meeting last week. It helped clear the air in many respects and will enable us to avoid friction in the future.

I checked into that MUM "technical issue" which you raised. Would you believe it, the procedures about which you voiced suspicions were established at the request of the College-Institute, for its convenience and in order to make MUM funds available to the HUC-JIR as soon as they are received.

You see, because the MUM checks are large, they require multiple signatures which take time to obtain. This used to delay things considerably, to the annoyance of the College-Institute, and, as a consequence, the following procedures were worked out here: A series of checks in round sums, payable to the HUC-JIR, are drawn well in advance, all are signed and held and then submitted to the College-Institute as MUM funds become available.

In other words, the present system does not disadvantage the HUC-JIR at all, on the contrary, it was instituted to help the College-Institute and it has been done this way for many, many years now. I asked Fred Cohen with whom he had worked on this issue and he mentioned a Don Silverblatt.

As I told you also, we are about to institute a new system with our banks which involves a wire transfer of funds which are received in the various accounts and which will obviate the need for multiple signatures. This new system will go into effect on February 1, 1986, or so I have been told, which means that you will be receiving the funds even more quickly than you did before.

I spoke to Joan Greenberg and she will work with her committee in order to develop some kind of plan for splashing of the RJA mail campaign, or at least on an experimental basis. She agreed to do so in February or March. Then that committee will provide us with a proposal which we can examine with somewhat greater care.

Rabbi Alfred Gottschalk
December 30, 1985
Page 020

It was good to see you here. I'm sorry we didn't have a real meal
for you but we'll make amends the next time 'rpund.

Warm good wishes.

Sincerely,

Alexander M. Schindler

cc: Charles J. Rothschild
Richard Scheuer

July 25, 1985

Rabbi Alfred Gottschalk
President - HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

It occurred to me that Beate Klarsfeld would make an excellent recipient of the the Burton Joseph's prize.

I am sure you have heard of her work. She is being proposed for the Honorary Nobel Peace Prize by the Israeli Parliament for all that she has done. She is a remarkable person and by giving her the award, you would enhance its meaning still further.

The attached materials will give you the required background.

Warm good wishes.

Sincerely,

Alexander M. Schindler

cc: Mr. Burton Joseph



הגדר הכנסת

הכנסת

January 14, 1985

The Honorary Peace Prize
Selection Committee
Oslo
NORWAY

Dear Sirs,

As you are undoubtedly aware, the enclosed nomination renews the request of 1977. To this end, we enclose herewith a copy of the signatures of the petitioners for that year, as do to lack of time, we were unable to approach each one individually this year.

We are sure that the Norwegian Parliament has kept abreast of Beate's activities over the years, and enclose an additional document to her most recent accomplishments.

With every hope that our dreams for her will be brought to fruition this year, we remain

Very sincerely yours,

Itzhak Artzi, M.K.

Ehud Olmer, M.K.

Shevah Weiss, M.K.

Enclosures

LIST OF ISRAELI PARLIAMENT (KNESSET) MEMBERS WHO PROPOSE MRS. BEATE
KLARSFELD, FOR THE NOBEL PRIZE 1985, WHO'S SIGNATURES ARE INCLUDED HERE.

ALONI Shulamit, M.K.
AMIR Jacques, M.K.
ARAD Neavah, M.K.
BEN ELISSAR Elisha, M.K. Past Israel Ambassador to Egypt
BEN MEIR Dov, M.K. Deputy Speaker of Knesset
DANINO David, M.K.
DARAWSHI Abed, M.K.
DINITZ Shmuel, M.K. past Israel Ambassador U.S.
EEAN Abba, M.K. Chairman the Knesset Committee on Foreign affairs and Security.
EDERI Raphael, M.K. Chairman Alignment State.
ELITAN Raphael, M.K.
GADOT Gideon, M.K.
GOLDSTEIN Pinchas, M.K.
GRANOT Elazar, M.K.
KATZ-OZ Abraham M.K. Deputy Minister of Agriculture
MATZA Joshua, M.K.
MERIDOR Dan, M.K.
NAUMIAS Ahron M.K., Deputy Speaker of the Knesset
NAMIR, Ora M.K. Chairperson, Welfare and Services Committee of the Knesset
SARTANI Amira, M.K.
SAYGER Isaac, M.K.
SOLODAR edna, M.K.
RAMON Haim, M.K.
TICHON Dan, M.K.
WALDMAN Eliezer, M.K.



משרד החוץ

הממשלה

Jerusalem, 14 January 1985

The Honorary Peace Prize
Selection Committee
Oslo
NORWAY

ISRAEL PROPOSES BEATE KLARSFELD FOR THE 1985 NOBEL PEACE PRIZE

We, the undersigned, Itzhak Artzi, Ehud Olmert, and Shevah Weiss, members of the Knesset, the Israeli Parliament, have the honor to propose, in our own names and on behalf of numerous members of the Knesset who have joined their signatures to ours, the nomination of MRS. BEATE KLARSFELD for award by the Norwegian Parliament of the NOBEL PEACE PRIZE For 1985.

Beate Klarsfeld was born in Berlin in 1939. A German and a Lutheran, she has become throughout the world by virtue of her courageous acts, a symbol of the most praiseworthy struggle against anti-Semites, against the vestiges of Nazism and for peace between Israel and the Arab countries, and in the defence of human rights.

Married to a French lawyer and mother of two children, Mrs. Klarsfeld lives in Paris. She belongs to no political party. Despite the division of Germany, she acts on her own initiative and in total independence on behalf of all the German people, defending the political ethical values that she would like to see respected by all Germans, whatever their ideological bent, in the East and in the West.

For 17 years, this woman has been keeping vigil:

- to prevent the rehabilitation of Nazism and the expansion of neo-Nazism, at the bottom of every warlike movement in Germany. Beate Klarsfeld awoke the German conscience in the period 1967-1969 by objection the presence in the German Chancery of Kurt-Georg Kiesinger, former Nazi and Assistant Director of Hitler's radio propaganda towards the outside world. Everywhere and always present in the struggle against the neo-Nazis of the NPD and DVU, Mrs. Klarsfeld also prevented, in 1970, the appointment of the former Nazi diplomat, Ernst Achenbach, as the German Federal Republic's representative on the Commission of the European Economic Community.

- to end the impunity of Nazi criminals. By virtue of a dogged four-year campaign, Mrs. Klarsfeld succeeded in obtaining ratification by the Bundestag of the Franco-German judicial convention of February 2, 1971, authorizing trial in Germany of leaders of the Nazi police machinery who acted in France. This result contributed eminently to the cause of reconciliation of nations and establishment of common political ethical values throughout Western Europe; following Mrs. Klarsfeld's campaign, on February 15, 1975, the Parliament of Europe adopted a



Jerusalem, 14 January 1985

resolution which "condemns all measures of general amnesty in favour of war criminals." "The last tenacious shadow in Franco-German relations" was dissipated by this woman, who holds dual French and German nationality and is universally respected in France, where the President of the French Republic exceptionally decorated her with the Legion of Honour. Maurice Delarue, Editor-in-Chief of the Diplomatic Section of Le Monde, wrote on July 11, 1974: "It is not with the Germany of Lischka and the judges of Cologne that the French want to establish a European Union, but with the Germany of Willy Brandt and Beate Klarsfeld." As a result of Beate Klarsfeld's actions, those responsible for the deportation of the Jews of France, the heads of the SS--Lischka, Hagen and Heinrichsohn--were sentenced to long prison terms at the trial in Cologne in 1980, bringing to a close the only exemplary trial of Nazi criminals in Germany. The same was the case for those responsible for the deportation of the Jews of Belgium, whom Beate Klarsfeld unmasked in Germany. Mrs. Klarsfeld has on several occasions risked her liberty and even her life, on which attempts have been made, in courageous actions in which she found notorious criminals in the heart of South America, including the former head of the Lyons Gestapo, Klaus Barbie, murderer of the head of the French resistance, Jean Moulin, and of many Jewish children. Mrs. Klarsfeld unmasked the SS Barbie in Bolivia, where she had the courage to demonstrate publicly in La Paz and was arrested twice while denouncing the link between Nazi oppression in Europe and that suffered by the Bolivian people. Beate Klarsfeld also had the courage to singly lead a public campaign in other dictatorships in South America, especially in Chile in 1984, where she organized several demonstrations against the impunity of Walter Rauff, who was responsible for the mobile gas vans. The same was the case in Paraguay in 1984. Beate demonstrated illegally in the hope that the Paraguayan Government would cease to protect the still-unpunished Nazi criminal, Josef Mengele. The philosopher, W. Jankelevitch, has written with reference to Mrs. Klarsfeld: "She is fulfilling the promise which the judges of Nuremberg made to us and which they did not keep; to pursue the greatest criminals of the greatest crime in history to the ends of the earth. Her cause is our cause. Her inspiring and indomitable struggle, both lucid and impassioned, contains in posse the rehabilitation of German youth. So she is for us a hope, the opportunity for reconciliation, the first great chance of pardon" (Combat, April 4, 1971). And Le Monde adds (February 24, 1972): "In a world in which efficiency reigns, in which torture is ever a means justified by the end, is there still room for conscience?... Mrs. Klarsfeld is not a Fury awakening hatred, but that conscience which we feared was lost."

- to fight against anti-Semitism and to promote peace between Israel and the Arab countries. As a member of the Central Committee of the International League against Racism and Anti-Semitism, Mrs. Klarsfeld



was arrested in Warsaw in 1970 and in Prague in 1971, after having chained herself in the street in public protest against the anti-Jewish campaigns and against the repression which was then rampant in those countries. In January 1974, she went to Damascus to protest against the refusal to publish a list of Israeli prisoners-of-war and the mistreatment to which they were subjected, as well as against the abject living conditions of Jews in Syria, where they were the object of discriminatory measures. In October 1974, Mrs. Klarsfeld was arrested in Rabat, during the Summit Meeting of the Arab countries, as she was handing out an appeal for peace between the Arab countries and Israel. Again, in 1975, Mrs. Klarsfeld went to Cairo, Damascus and Beirut (where she was arrested and deported) to defend the ideal of peace to try to plead the cause of the Jews in Syria and Iraq. In the worst times of the military dictatorships in Argentina and Uruguay, Beate Klarsfeld went to Buenos Aires and to Montevideo to protest publically on the spot against the violation of the Rights of Man, torture and police repression.

These are the reasons why the entire Jewish people back the German Beate Klarsfeld in her activities and consider her the precious symbol of human brotherhood: "Beate's fight is not a matter of 'style' either in its object, which is to redress the injustice done to the Jews and to ensure their peace and dignity, or in its means. The world allows itself to be overawed by the barbarous acts of terrorists and capitulates to their blackmail. Beate's weapons are moral protest, an impassioned demand for justice, the bearing of dramatic witness to crimes and criminals... In these dark days, devoid of ideals and moral enthusiasm, such fearless and resolute action will ultimately bind the conscience of the world. Beate seems alone, almost unique in her generation, but we are convinced that she will become an example to all. Beate, our sister, you have to us from afar. The feelings of admiration and gratitude of the Jewish people will follow you on all the roads you take in all the acts you perform." (Al Hamishmar, Tel Aviv, January 22, 1974.)

MRS. GOLDA MEIR expressed what we feel in the following words on Mrs. Klarsfeld:

"Courage, Conviction, Compassion, Decency, Justice and Self-Sacrifice to the point of personal danger--these are words that come to mind when one hears the name Beate Klarsfeld. With an unmatched fearless integrity, this young, unusual non-Jewess has dedicated herself to seeking out and sweeping out the residue of Nazism wherever its obscene criminals still abide. Her passionate humanity has led her to identify herself in the most personal sense with Jews everywhere who, thirty years after the destruction of the Nazi death machine, are still victims of discrimination and persecution. To Israel and the Jewish people, Mrs. Klarsfeld is a 'Woman of Valour'--a title that has no peer in Jewish tradition. In a world in which appeasement has again reared its ugly head at the expense of moral values and human dignity, the personal



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Jerusalem, 14 January 1985

example of Beate Klarsfeld serves as one woman's personal assertion of the supremacy of Right and Justice.

Gold Meir

Obligated to give up her secondary schooling at the age of 16 in order to earn her living, Mrs. Klarsfeld has published several works, including, "Kiesinger, die Geschichte des P.G. 2633930" with a preface by Heinrich Boll, Nobel Laureate for Literature (Melzer Verlag, 1969), and "Wherever They May Be", an autobiography (The Vanguard Press, New York, 1975).

The Medal of Courage, issued in commemoration of the Warsaw Ghetto uprising, was awarded to Beate Klarsfeld in Jerusalem in 1974, "in acknowledgement of her activity on behalf of the Jewish People".

In 1969, the World Council for Peace awarded her the Lambrakis Medal in East Berlin.

Having been decorated with the Legion of Honour, together with her husband, Beate Klarsfeld received the National Prize for the Arts, Letters and Sciences for Judaism in 1984 in Paris and in New York, the Jabotinsky Prize, as well as the "Liberty Award" of the HIAS organization

In 1978, Beate Klarsfeld created a foundation which supports the efforts which she has undertaken to publish highly precise documentation concerning the Final Solution. Among these works, which are distributed free-of-charge to the major libraries the world over, let us cite:

- The Memorial of the Deported Jews of France
- The Holocaust and the Nazi Mythomania
- The Memorial of the Deported Jews of Belgium
- The Auschwitz Album
- Documents Concerning the Fate of Romanian Jewry.

The bold, non-violent and carefully-thought-out deeds of Beate Klarsfeld, symbol of the moral unity of the German people, constitute for us an example of human fraternity and fraternity between nations and peoples.

We, therefore, have the honour of proposing BEATE KLARSFELD for the NOBEL PEACE PRIZE 1985.

Sincerely yours,

Itzhak Artzi, M.K.

Ehud Olmer, M.K.

Shevah Weiss, M.K.



Walter Rauff, in front of his Santiago home.

HUNTING A NAZI

BEATE KLARSFELD WALKED BRISKLY through the lobby of the Hotel Cordillera, in downtown Santiago, Chile. Her arms were filled with posters and banners. When she'd arrived, a week earlier, from Paris, aboard a charter flight full of tourists, she had nervously presented herself to the Customs inspector with those same posters and banners neatly rolled into her luggage. If they had been examined, she would certainly have been denied entry. But the inspector, seeing a well-dressed, red-haired woman of 45, had waved her through, bags unopened.

Now, outside the hotel, she stepped into a car driven by a nervous young Israeli. "How many will be with us?" Beate asked. The Israeli shrugged. "Not as many as promised," said Beate, looking glum. They drove to a prosperous suburb called Las Condes, a shaded enclave of ranch- and Spanish-style homes. There, in the parking lot of a shopping center, they met 40 other demonstrators—a disappointing turnout,

A WOMAN'S QUEST FOR A SPECTRAL KILLER

BY
PETER KELLMAN

considering Santiago's population of 18,000 Jews. Exactly at noon, the group marched to the lone house on a cul-de-sac off the fashionable Avenida Los Pozos. At the head of the demonstration was Beate. Her poster, unfurled now for the cameramen and reporters, stated, 97,000 JEWS KILLED BY ORDER OF SS RAUFF—BRING HIM TO JUSTICE.

Even by Nazi standards, SS-Obersturmbannführer Walter Rauff was a man whose role in the Final Solution had been notably ugly: He had perfected the mobile gas vans used to murder at least 97,000 people. Nearly four decades after the end of the Third Reich, Rauff is one of only three major Nazi criminals who remain free. On top of the list is Dr. Josef Mengele, the "Angel of Death" of Auschwitz. Mengele was last located in Paraguay, but nobody really knows where he is now, or even if he is alive. (Despite ten days of intensive efforts in Paraguay following her trip to Chile, Beate was unable to get any closer to the secret of Mengele.) Less notorious than Mengele, but

perhaps even more important, is Alois Brunner, henchman to Adolf Eichmann. Brunner is under the protection of the Syrian government in Damascus.

Pursuing these few important Nazi criminals is a handful of independent hunters. The original and best known of them is Simon Wiesenthal, now 75. In the Cold War years, when Nazi criminals were a low priority on nearly every agenda, Wiesenthal kept track of them from his documentation center, in Vienna. Skillfully, he focused attention on the problem through press conferences and messages to host governments. A more activist approach is taken by Beate Klarsfeld and her husband, Serge, who do not hesitate to confront Nazis directly. In her twenty years on the job, Beate has been arrested in West Germany, Poland, Czechoslovakia, and Bolivia. Before her Chilean sojourn ended, it would happen twice again.

"Nazi hunter" is not a term that Beate likes. Killing the 77-year-old Rauff would be easy and quick, but that isn't what she and her husband want. They insist on judgment, not revenge. Serge Klarsfeld once pressed a loaded revolver to the face of Kurt Lischka, former head of the Gestapo in France. Instead of pulling the trigger, however, Serge only laughed. It was his way of letting it be known that killing is not important. Justice is.

But justice comes slowly. Even before her arrival in Chile on January 19, Beate had little hope that her campaign would quickly lead to Rauff's expulsion from a country where he'd lived openly for almost 30 years. The demonstrations, self-provoked arrests, and contacts with opposition leaders were the first stages of a process in which nobody's support could be taken for granted. Chile's leftist opposition parties, for example—usually eager to use any issue against dictator General Augusto Pinochet—turned out to have their own problems with calling for Rauff's expulsion. Even the Jewish community's support couldn't be counted on. Pinochet has never leaned on the Jews of Chile. They, in turn, were not eager to take any action that might undo their serenity. Indeed, at times during her three weeks in Chile, Beate even got the feeling that many people—Jews and non-Jews alike—resented her presence in the country more than the presence of a major Nazi criminal.

THE UNIQUE CONTRIBUTION OF Walter Rauff to the Final Solution can be traced to a day in 1941 when *Reichsführer-SS* Heinrich Himmler, touring in Minsk, asked to watch a demonstration of the *Einsatzgruppen* (mobile killing teams) at work. Roaming the newly conquered Russian territories, these teams killed more than a million people. One hundred Jews were brought before the *Reichsführer*. Even before the shooting started, however, Himmler seemed to have had misgivings. He drew aside a young Jew with fair coloring and, according to an eyewitness, engaged in this dialogue:

"Are you a Jew?"

"Yes."

"Are both of your parents Jews?"

"Yes."

"Do you have any ancestors who were not Jews?"

"No."

"Then I can't help you."

When the killings were done, the commander of the *Einsatzgruppen* saw that Himmler was shaken. Imagine, he told Himmler, how hard it is on the men who have to shoot Jews regularly. When Himmler returned to Berlin, he ordered the director of the Reich Security Main Office (R.S.H.A.), Reinhardt Heydrich, to find a more impersonal way to kill Jews. Heydrich entrusted the problem to the technical director of the R.S.H.A., Walter Rauff.

Rauff soon completed development of the mobile gas vans—direct predecessors to the infinitely more efficient gassing facilities built

soon after at Auschwitz-Birkenau and other death camps. Converted from trucks, these vans were cunningly disguised. Some had Red Cross markings, others were fitted out with shutters to make them seem like house trailers. Once the "passengers" were aboard, an exhaust hose was run back from the engine into the sealed compartment. Then the driver stepped on the gas.

Despite Rauff's intensive efforts, his office received complaints from the field—axles broke, brakes didn't work, Jews didn't want to enter the vans even after assurances they were being transferred to "work camps." Once aboard, they didn't die fast enough. Gas leaks were bad for the health of the men of the *Einsatzgruppen*. Ironically, the biggest complaint was that gassing was much harder on the executioners than was shooting. Formerly, the victims fell into pre-dug trenches where they could easily be covered with earth. Unloading the dead from the vans was a far messier business.

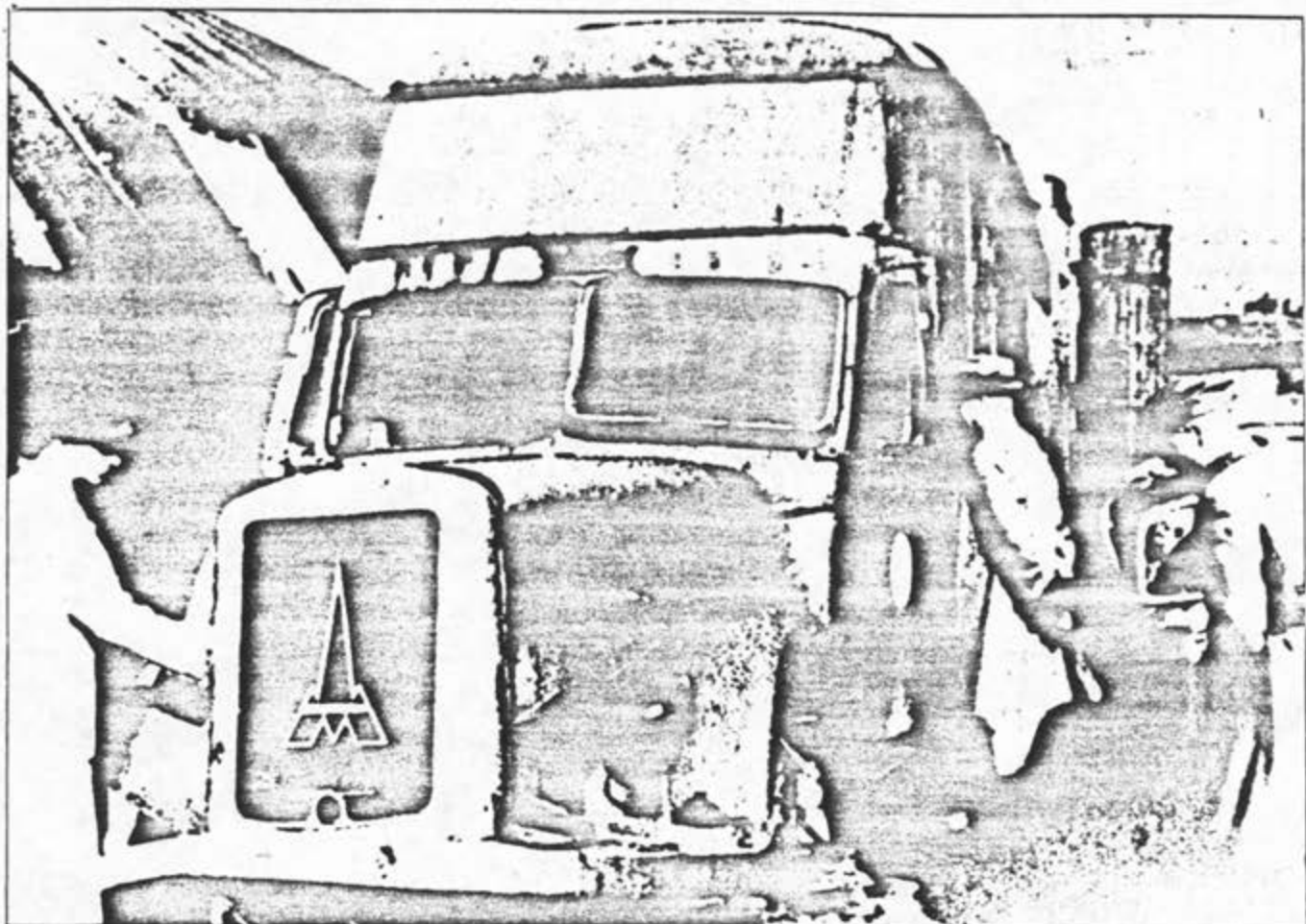
One by one, Rauff's office worked out the problems. One of his staff, a certain *SS-Untersturmführer* Becker, dispatched to the field, reported from Kiev on May 16, 1942, that things were looking up. Euphemisms were the rule in correspondence concerning the Final Solution. But Becker's letter to Rauff is frank. It ends:

My directions now have proved that by correct adjustment of the levers [controlling the gas], death comes faster and the prisoners fall asleep peacefully. Distorted faces and excretions, such as could be seen before, are no longer noticed.

Rauff was transferred late in the summer of 1942 to occupied Tunis. As chief of SS police operations there, he ordered Jews to wear the yellow star and extracted large ransom payments. His gas vans, meanwhile, were being used at the Chelmno death camp and later in Serbia. Toward the end of the war, Rauff was



Two weeks after arriving in Santiago, Beate Klarsfeld organized a demonstration at the Chilean White House.



posted to Milan, where he was arrested by the Americans on April 30, 1945. After twenty months in prison, he escaped. Rauff claims he was taken under the wing of the Vatican, the way Klaus Barbie and other high-ranking Nazis were. For eighteen months, he was hidden in one convent after another. The church also arranged for his family to escape from the Russian-occupied zone of Germany to a reunion with Rauff in Rome, where he had been given a job teaching French and mathematics in an orphanage. After a brief sojourn in Damascus, the family sailed for Ecuador in 1949. There, Rauff found work as a salesman representing a German company.

Using a passport issued by the German consulate in Quito, Rauff was admitted to Chile in 1958. His two sons were by then in local military schools. Rauff found it provident to live in wind-whipped Punta Arenas—the southernmost city on earth and reachable from the rest of Chile only by boat or plane. Here, Rauff managed a seafood cannery.

A few years later, in the aftermath of Israel's kidnapping of Eichmann from Argentina, the West German government brought charges against a number of Nazi criminals. Among them was Rauff. At first, the president of the Chilean supreme court, Rafael Foncilla, agreed to hear the West German extradition request. But in April 1963, the court ruled that even though Rauff's crimes were "repugnant to humanity," Chile's fifteen-year statute of criminal limitation protected him.

Rauff continued to live and work in Chile, moving eventually to Santiago. Even the Social-

The mobile gas vans, designed and perfected by Walter Rauff, were used to murder 97,000 people.

ist government of Salvador Allende did not disturb him. It is widely believed among leftists that, following Pinochet's coup in September 1973, Rauff lent his special skills to the Chilean secret police in its efforts to wipe out any residue of the previous government. The prominent Socialist lawyer Julio Stuardo, for example, claims that Rauff advised the Pinochet government in the speedy building of the big concentration camp on the remote southern island of Dawson. Stuardo himself had been a prisoner there. So far, these charges are undocumented. When one of the few journalists assigned to the Moneda—Santiago's equivalent of the White House—was asked who in the government could confirm or deny that Rauff had worked for it, she laughed and said, "You can't ask anybody such a question. Absolutely impossible."

FOR BEATE KLARSFELD, THE EVENT THAT would lead, years later, to the demonstration in a quiet Santiago cul-de-sac came in a chance meeting on a Paris Métro platform in May 1960. At the time, she was a 21-year-old *au pair* girl newly arrived from Berlin. Waiting for the train, she was chatted up by a 24-year-old law student named Serge Klarsfeld. The match seemed wildly unpromising. He was a Jew whose father had been murdered at Auschwitz. She was a Protestant whose father had served in Hitler's *Wehrmacht*.

Against the strong advice of friends and relatives, they were married on November 7, 1963. Three years later, Beate was fired from her secretarial job for publishing, in her spare time,

broadside against West German chancellor Kurt Kiesinger. According to the documentation unearthed by the Klarsfelds, there was more in Kiesinger's Nazi past than he had fully admitted. From the day of her firing, both Klarsfelds have worked from their Paris home as Nazi hunters—he as a Jew attempting to gain posthumous justice for victims like his father, she as a member of a new German generation determined to restore her nation's honor by squarely facing the past.

Beate first caught the world's attention in 1968, when she publicly slapped Kiesinger—an act symbolizing her disgust that a former Nazi should be leader of a nation trying to disconnect from its past. Two years later, Beate and Serge led a small group that tried to kidnap the former Gestapo chief of France, Kurt Lischka, from his home in Cologne. The idea was to bring him back to France, where a court had sentenced him to life imprisonment for his wartime crimes. Though that attempt failed (the Klarsfelds could not stuff the struggling, six-foot-four-inch Lischka into the trunk of a rented Mercedes), it had a useful effect: Beate was jailed, while Lischka remained free. This was an intolerable embarrassment to fair-minded Germans. Today, it is Lischka who is in a German jail. The next Klarsfeld target was Klaus Barbie, the onetime Gestapo chief of Lyons. He was located by the Klarsfelds in La Paz, Bolivia. Barbie is in jail now also, having been spirited away last year to face trial in France.

WALTER RAUFF'S HOME, THE only house in the suburban cul-de-sac, is a handsome, brick villa, given a rustic touch by a wagon wheel in the yard. Rauff was not around the day Beate's demonstrators appeared. Reporters had been searching in vain for him throughout Chile since Beate's arrival. A policeman stood in front of the gate, hefting an Uzi machine gun.

Walking to the front of the gate, Beate abruptly crouched. She drew a can of red spray paint from her handbag, and, amid the click and whir of cameras, she wrote on the cement the words SS RAUFF. A policeman dashed over and also knelt.

"No, señora," he said gravely. "No, no." But he seemed unwilling to risk the consequences to his perfect uniform of grabbing an active spray can. So he merely kept his hand on hers as she wrote the offending words a second time. After one of the young Jews read a declaration calling for the expulsion of Rauff, the whole group sang—first, "Let My People Go," then, a prayer in Hebrew. In answer to questions from reporters, Beate attacked Pinochet for letting Rauff stay in Chile. This criticism so unnerved the middle-aged woman who had volunteered to translate Beate's French into Spanish that she simply omitted it.

In less than ten minutes, the demonstrators had melted away. Beate knew they were proud of themselves, but she was far from satisfied. With more people, more boldness, they could have charged the house, painted it with the sign of the SS. All the better if the police had swung their clubs, had taken the protesters away. That

was what the media was there to record.

On the afternoon following her first demonstration, Beate received in her hotel room two sad-eyed young women named Pamela Pereira and Viviana Diaz. They are leaders of the Association of Families of the Detained and Disappeared. Though the Argentinean *desaparecidos* have been more widely publicized, Chile has some 650 of its own citizens who, in the purge years following the overthrow of Allende, also vanished into the hands of Pinochet's secret police. These two women count their fathers among them.

They had come to Beate with a proposal. If she would support their cause, they would support her campaign against Rauff. On the following Monday evening, their group was sponsoring a concert and rally at the Cariola theater. Beate could give a short speech.

For Beate, the proposition was tempting, but risky. She and her husband were well aware of the delicate balance of feelings and alliances that could be upset by the Rauff case. It had

BEATE KNELT AT WALTER RAUFF'S GATE WITH A CAN OF RED SPRAY PAINT. "NO, SEÑORA," SAID THE OFFICER. "NO, NO."



Rauff (left) was arrested by American forces in Milan in 1945, but he later escaped and fled with his family to South America.

proved hard, during a visit to Israel late last year, for Serge to get the Israeli Ministry of Justice to make a statement calling for Rauff's expulsion. Since Chile is among the few nations friendly to Israel, the Israeli government isn't eager to create frictions. Besides, during the long U.S. arms embargo against the Chilean dictatorship, Israel had moved in to fill the gap. Chile even bought the Israeli Kfir jet fighter. In January, as Beate was going to Chile, Serge went to Israel again, this time during West German chancellor Helmut Kohl's first visit to the country. He wanted Kohl to renew his government's request that Rauff be returned to West Germany for justice. Kohl made no such statement.

Within Chile, there were other problems. The Jewish community was wary of Beate's mission. General Pinochet, whatever virtues he may lack, has shown no signs of anti-Semitism. He has even appeared in Santiago's main syn-

agogue on Yom Kippur. Yet Chilean Jews have only to look to their eastern border to see anti-Semitism on the rise in Argentina—more so now, perhaps, than under the previous military government. Why risk disturbing their own peace by bringing up the case of the 77-year-old Nazi? Natural causes would likely resolve the issue soon enough.

Though both the German and French ambassadors in Chile were attentive to Beate, Israel's newly arrived ambassador, David Ephrati, was more like an antagonist. During a frosty telephone conversation after her first demonstration, Ephrati asked Beate to stop attacking Pinochet. "I, a non-Jew, come here to do something about Rauff, and he tries to stop me," she said later. "What kind of Jew is this?"

Many non-Jewish Chileans whose support Beate had counted on also turned out to be skittish. Before her arrival, she and Serge had decided that, since the supreme court had already ruled against Rauff's extradition, she would demand his political expulsion under Article 24 of the 1980 Chilean constitution. But, as opposition leaders pointed out, Article 24 had already been used thousands of times by Pinochet to expel citizens he deemed undesirable. To call for its use now—even to expel a man so deserving as Rauff—would lend Article 24 a legitimacy that many people wanted to deny.

The offer to speak at the *desaparecidos* rally brought many of these conflicts to a head. Most Chileans believe the *desaparecidos* were nearly all Communists. To link them with the Rauff case was a risky precedent. It was asking for trouble—and might be the act that would estrange Beate from the Jewish community.

Beate Klarsfeld, however, doesn't hide her scorn for people who are full of opinions on moral issues but are unwilling to act. If it was impossible for her, as a German, to tolerate freedom for a man like Rauff, how could others—especially Jews—feel the injustice any less? If necessary, she would act alone. She agreed to speak at the rally.

ON MONDAY, JANUARY 30, AT 6:30 P.M., the Cariola theater was packed. The balcony was filled with the poor but politically well-organized squatters from the shantytowns that ring Santiago. Downstairs sat mainly the middle class and luminaries of the left. One section near the stage was set aside for the families of the *desaparecidos*, carrying photos of their loved ones. "Se siente, se siente, Allende esta presente!" ("You feel it, you feel it, Allende is here!") chanted the crowd.

After last year's anti-government riots, put down with the loss of 54 lives, Pinochet apparently decided to allow the expression of any political sentiments as long as the venting went on indoors. Among the endless speeches and sloganeering at the Cariola, however, nothing was so striking as the appearance onstage of a handsome, black-haired woman, her face solemn, holding a white handkerchief to perform the dignified Chilean national dance called the *cueca*. Only this was a *cueca sola*. Her husband, his photo pinned to her blouse, is missing.



Dr. Josef Mengele (top), the "Angel of Death" of Auschwitz, was last known to be in Paraguay. Adolf Eichmann was captured, tried, and executed by the Israelis. Klaus Barbie, handed over by Bolivia last year, is now awaiting trial in France.

Behind her, the eight women singers accompanying her also wore the photos of their missing parents, husbands, children.

Beate is not a riveting speaker. Like her husband, she assumes that people will be swayed by documentation. Wearing a polka-dot sleeveless dress, she stood quietly as the particulars of the Rauff case were read by another speaker (Fabiola Letelier, sister of the Allende minister slain in Washington). Then Beate read her own brief speech in Spanish. She pledged solidarity with the families of the vanished and asked their help in her fight against Rauff—starting on the following morning at eleven, at her demonstration in front of the Moneda, seat of General Pinochet's power.

Beate had rehearsed this speech all afternoon, nearly giving up at trying a Spanish trill. She never did it as well as she did that night. At the mention of Rauff, the crowd shouted, "Asesino, asesino!" Beate looked at them with the beginning of a smile. Later, the same shouts broke out at the mention of Pinochet.

LIKE EVERY OTHER DAY OF THE CHILEAN summer, Tuesday presented a cloudless sky. The heat stopped just short of being oppressive. True to their word, Pamela Pereira and Viviana Diaz were on hand with several others representing the *desaparecidos* when, at 10:50, Beate got out of a cab at the far end of the park fronting the splendid Moneda. A few young Jews had also appeared—far fewer than those who had come to Rauff's house. It is more dangerous to demonstrate here at the seat of government than in a private cul-de-sac.

As the hour arrived, I found myself still hanging on to a large poster, carried here for Beate, who had been overloaded. Now no one else would take it from me. The only Jew willing to hoist a poster was Leslie Salmon, a young engineer who is actually from Bolivia. I had come as a reporter, but I decided that if nobody else would lift this poster (the same one Beate had carried at the first demonstration), I would.

Beate, once again holding the one poster that directly attacked Pinochet, took a position squarely in front of the enormous, brass-studded mahogany doors of the Moneda. Usually, they are open. This time, they were cracked just enough for numerous policemen to peer out. For a moment, as the cameras did their work, Beate was silent. Then she began to shout.

"Expulsar SS Rauff! Expulsar SS Rauff!"

It wasn't correct Spanish. But the other demonstrators picked it up anyway. A midday crowd gathered at a respectful distance. Holding my own poster in front of my face, I didn't see the charge of the police. Two grabbed me, each taking an arm. It happened so fast that I lost my poster. As we were dragged around to the side of the Moneda, body contact created an instant intimacy between them and me. I felt differences in character between the two silent policemen. The one on the left, aware that I wasn't going to struggle, was content to keep a steady, firm grip on my arm. The one on the right insisted on giving my arm a few good wrenches, just so I'd know who was boss.

Eight of us were pushed into a police bus

waiting on a side street. The windows were covered with thick wire mesh, but since we were forced to sit on the floor, we couldn't see out anyway. The last aboard was Beate. She was allowed a seat. Her eyes fastened on a freckled, teenage girl named Caroline Trevich who had stood with the demonstrators. Now she was weeping. The meaning of Beate's look was clear. She was sorry to have gotten the young girl into this. Leslie Salmon, on the floor beside her, told the girl not to be afraid. "I'm not afraid," she said, shaking away her tears. "It's just that my arm feels like they pulled it out of its socket."

The bus wouldn't start until pushed by a detail of police. As we bumped along, one of the guards announced loudly that we were being taken away for gassing. Rough laughter from the other guards filled the bus. One of the demonstrators, a mild-looking textile executive named Mauricio Mainemer, who had shown up at the Moneda against his wife's wishes, explained quietly that he had lost all his family by Nazi gassing. The police ignored Mainemer.

This didn't become a tale of brutality—only of three and a half hours of boredom in a dirty pen at the MacIver Street station house of the Chilean national police. ID's were rechecked endlessly. Beate purposely confused the desk officer by first presenting her West German passport and then her French passport. The German consul arrived to plead for her. Finally, it was announced that we would be freed upon payment of 780 pesos for disturbing the peace. This was good news to everyone except Beate.

"If I don't pay, they'll have to put me in prison," she said. To her this would be a positive development. But the police would have none of it. They issued her a summons to appear in court in eight days. "Can I have back my posters and banners?" Beate asked.

The desk sergeant narrowed his eyes. For what reason did she want them back?

"To use when we demonstrate again," said Beate. The posters would be kept as evidence, she was told as she was propelled out the door. Before talking to reporters, Beate paid the fine for Ana González, who was on her eighth arrest as a leader of the *desaparecidos*.

EARLY IN THE EVENING, BEATE SAT IN on a board meeting of the local B'nai B'rith Human Rights Council. Her face by turns sullen and bored, she made no secret of her view that talk is no substitute for action. The group was plainly uncomfortable about the morning's demonstration. After many compliments for her courage, the pained question was finally asked: Why did she link herself with the *desaparecidos*?

Beate explained she must look for support where she can find it. The leaders of the *desaparecidos* had come to her. But, in any case, what about the larger issue? How, Beate asked, can Jews, who have suffered the loss of their own loved ones so cruelly, not feel an alliance with the families of the *desaparecidos*?

"Yes, yes, we do feel sympathy," said a member of the Human Rights board. "But you have to understand, Rauff and the *desaparecidos* are two separate issues. You can't link them."

That night, I was to fetch Beate at her hotel at

10:30 for dinner. When I arrived, the desk clerk nervously explained that she was having a conference in the manager's office.

"With the manager?"

"With two officers of the immigration police."

An hour later, they emerged from the office. After the two grim-faced officers had left, Beate explained that they had asked her to sign a prepared statement that she would cease political activities while on a tourist visa in Chile—on pain of instant expulsion.

"I told them I'm here only to bring facts about Walter Rauff to the attention of the public," said Beate. "I refused to sign, of course." Being expelled, from her viewpoint, would be preferable to leaving Chile voluntarily. It would point up the injustice of not throwing out Rauff.

At a midnight dinner in an expensive restaurant, a large party sent compliments to the corner table where Beate sat with several of the young people arrested that day. Beate wasn't particularly gracious. "Let's ask them if they

AS THE POLICE VAN BUMPED ALONG, ONE GUARD SAID LOUDLY THAT WE WERE ALL BEING TAKEN AWAY FOR GASSING.



don't care to treat a table of people who went to jail today to dinner," she said.

"You'll embarrass us," said Leslie Salmon.

"I like to embarrass people like that," Beate said.

Money is a sensitive subject for the Klarsfelds. They spend liberally—for international telephoning, for books that they publish and distribute (usually free) to libraries and the press, for campaigns like this one. Fund-raising for these activities is highly informal. The Klarsfelds depend mainly on individual donations to the five-year-old Beate Klarsfeld Foundation (515 Madison Avenue, New York, New York 10022), staffed only by a part-time lawyer.

The day after Beate's arrest, an unexpected visitor arrived in Chile from Jerusalem. He was David Kimche, director general of the Israeli Foreign Ministry. Kimche was said to be there on a private 24-hour stopover on his way to Australia. But Santiago is not on the way to Australia. His visit owed more, certainly, to Serge Klarsfeld's intensive campaign to get Israel to lobby harder on the Rauff case.

Kimche urged Foreign Minister Jaime del



In Chile, Beate was arrested in front of Rauff's house; in Israel, Serge lobbied government officials.

Valle to order Rauff's expulsion—a political rather than a judicial act, and therefore a way to sidestep the 1963 extradition ruling. But del Valle responded that it would be "inappropriate" to expel a man who, since the court ruling, had been a "citizen living peacefully for twenty years in the country."

SOON AFTER, BEATE READ IN THE LOCAL papers about Simon Wiesenthal's reaction to her arrest. Speaking from Vienna, Wiesenthal had said her demonstrations would "accomplish nothing." No love is lost between the Klarsfelds and Wiesenthal. Though they acknowledge his pioneering role as a Nazi hunter, they point out that even as a younger man, he never took the physical risks that they do. "What does he do about Rauff?" asked Beate scornfully. "He writes letters, that's what he does." Wiesenthal, in fact, has organized a campaign to send 6 million anti-Rauff postcards to Pinochet.

On Tuesday evening, January 31, Beate at-

"YOU STIR UP THINGS, THEN YOU LEAVE," SAID THE OLD JEWISH MAN. "WE HAVE TO STAY AND LIVE UNDER THIS DICTATOR."



tended a meeting of leaders of the *colectividad* representing all Jewish organizations. She asked them to support her in one final demonstration at Rauff's home the following noon. She expected to leave the next day for Paraguay. The Jewish leaders were more cautious than ever. Inspired by her efforts, they had sent a letter to the government asking for Rauff's expulsion. Until they got an answer, said Isaac Fishman, who chaired the meeting, it would be bad form to demonstrate.

"In France, community leaders demonstrate all the time," said Beate. "They don't wait for answers to letters."

An old man looked hard at Beate. Speaking in English with both Spanish and East European accents, he said, "This isn't France, Mrs. Klarsfeld. You have our admiration for your courage and your cause. But you must understand—after you stir up matters, you leave here. We have to stay and live under this dictatorship. So don't be so impatient with us, please."

For nearly 30 years, Walter Rauff has lived openly in Chile, even, some people say, advising the current dictatorship on building a concentration camp.

At 8:30 on the morning of her last demonstration, Beate appeared in court to answer the charge of disturbing the peace in front of the Moneda. A court clerk took down Beate's version of the event. As her defense, Beate filed a dossier on Walter Rauff, ranging from internal memos on his gas vans to his awards from the Third Reich. The clerk was puzzled by one thing: If Beate couldn't speak Spanish, how had she been able to chant at the Moneda?

"I memorized the words," answered Beate. The clerk laughed.

At noon, Beate was back again at the cul-de-sac off Avenida Los Pozos. The police and press were there in force, but Beate herself was alone, except for a few Jews and a delegation of artists who had made anti-Rauff posters. The artists had also promised a busload of demonstrators from a poor neighborhood, but it hadn't yet materialized. Leaning over Rauff's fence, Beate dropped posters on the lawn, then turned to the cameras with her own large poster. A policeman tried to snatch it from her, but Beate put it behind her back with both hands.

"Don't you know who Rauff is?" she said in English as she dodged the lunging cop. "He killed 97,000 people." At that moment, several dozen new demonstrators, as promised by the artists, poured into the cul-de-sac. Turning from Beate, the police chased them out. She used the moment to drop to a sitting position in front of Rauff's gate, holding tight to the poster. There she remained until a police matron arrived. Beate was scooped up and carried away. A local Zionist leader, David Amzsinowsky—he later said he couldn't have faced his children if he hadn't come—pleaded with the police to leave Beate alone. But they deposited her in a police van, and, with a screeching of tires, it sped away. This time she was detained only long enough for her passports to be checked. "They didn't even want to look at me," said Beate. "They just want tomorrow to come so I'll leave Chile."

BEATE WOULD HAVE LIKED A BIT OF A send-off from the local Jewish community. But the only people to volunteer were an unemployed architect named Antonio Morovitz, who had a car, and the ever-faithful Leslie Salmon. Mauricio Mainemer, the man who had been arrested with her, had tried to get the *colectividad* to pick up Beate's three-week hotel bill. But his efforts had come to nothing.

At the airport, as she was about to pass through Customs, Beate turned abruptly. "I feel like I did leaving La Paz twelve years ago after demonstrating against Klaus Barbie," she said. "I feel like a failure."

She was reminded that Barbie not only is now in jail but had once told an interviewer that all his troubles began after "that woman Klarsfeld" came to La Paz.

"He was a much younger man than Rauff," Beate said. "We can't afford that kind of time. I'm only afraid that Rauff will die at home in bed laughing at us."

Beate turned and was gone. After an interruption of exactly three weeks out of 26 years in Chile, Walter Rauff was indeed free once again to go home in unearned peace.



To CJR
cc
F.I.I.

HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

July 18, 1985

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

Dear Alex:

Thank you for your July 11th letter. I suppose that our development person took your pledge card as their ideal model and just copied it. Interestingly enough, I hadn't seen it until you called it to my attention. We shall have to address the vagaries of our errors and omissions at some point if we deem it worth it.

With kindest regards and with thanks for your note,

Sincerely,

Alfred
Alfred Gottschalk

AG:cs

Later Reflection:

*Alex: let's call a moratorium on
fivra. It ain't worth it.*

July 11, 1985

Rabbi Alfred Gottschalk
President - HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

The enclosed solicitation card in behalf of the College-Institute was called to my attention and I note that the category "other" is included. As you will recall, when we had this category you berated us for our "breach of the agreement with the College" and acting on your plaint, we destroyed ~~ten thousand~~ blank forms and had them replaced. Now you do precisely what you enjoined us not to do. Is that yosher?

You will understand my bemusement.

With every good wish, I am

Sincerely,

Alexander M. Schindler

bc: Charles J. Rothschild, Jr.

THE PRESIDENT'S TRIBUTE FUND



**Hebrew Union College-
Jewish Institute of Religion**

In Honor of Dr. Alfred Gottschalk

I (we) wish to contribute to the President's Tribute Fund of the Hebrew Union College-Jewish Institute of Religion, and, in consideration of the gifts of others, I (we) make the following pledge:

\$1,000 ☐
(Associate)

\$500 ☐

Other ☐

*Enclosed is \$ _____ check payable to HUC-JIR

The balance will be paid as follows: _____

Name(s) (please print)

Address

City

State

Zip

_____ I wish to attend the Tribute Dinner on November 18th in honor of Dr. Alfred Gottschalk's 25th Anniversary as Dean and President of HUC-JIR.

_____ I regret I shall be unable to attend.



Handwritten note: Hold for @ [unclear] [unclear]

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THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

July 2, 1985

Handwritten number: 7

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

Dear Alex:

I have your letter of June 17th and it was good to learn that you and Rhea enjoyed the various festivities of the College. It is always a pleasure for us to have you present, not only in your official capacity but as friends.

You are right with respect to your feeling about my reaction to our meeting. I was disappointed and still am that the College-Institute is precluded from speaking directly and openly to its constituency, our congregations, on its programs and financial needs and asking for their support. We are building institutions and enlarging our programs where possible to be of greater service to our own Movement.

I believe that you use the Union Biennials, both nationally and regionally, our common congregational mechanism, for the purpose of fund-raising. I feel that you must grant us the same privilege in the interest of fairness. I would like to address this issue in a larger forum with our leadership as I believe that the College is now totally disadvantaged by our present arrangement with respect to the biennials. No one wants to turn people away from the Biennial; on the contrary, we want them to come in ever greater numbers. But, it escapes me why some central focus on the work of the College-Institute would cause that.

With respect to the issue of the Reform Jewish Appeal, I do believe your viewpoint should be discussed. At this juncture, I do not feel that a separate campaign is advisable since we agreed to have one joint mail-order campaign on behalf of the UAHC and HUC to express at least on this level a shared public face. It is because a name so similar to that of the Reform Jewish Appeal was chosen by the Union that in large part the "confusion" you allude to about the campaign has developed. Our earlier discussions on this should also be recalled.

With respect to the letter that you sent to Uri Herscher regarding the cost of MUM and a 12% surcharge to raise the MUM funds, the amount you have indicated as indirect costs is an enormous sum. We need to understand the justification of that amount in ways other than that explained in Uri's letter. I trust we can resolve some of the above at an early moment.

RISEING BOND

Rabbi Alexander M. Schindler
July 2, 1985
Page Two

Dee and I reciprocate your and Rhea's warm regards and look forward to seeing you shortly.

Sincerely,

A handwritten signature in dark ink, appearing to be 'Alfred', with a long horizontal stroke extending to the left.

Alfred Gottschalk

AG:cs

cc: Mr. Charles D. Rothschild
Mr. Richard J. Scheuer
Dr. Uri Herscher

Rabbi Alexander M. Schindler

June 17, 1985

Rabbi Richard G. Hirsch

Just a line to advise that I have written to Fred Gottschalk to reiterate what I had told him when we met. We simply cannot permit fund-raising at the Biennial for the College-Institute or the World Education Center. We ourselves do not do any solicitation in behalf of the Union at our own convention and we simply cannot turn the Biennial into a fund raising event for any of our arms. Of course, the World Union luncheon or dinner remains as in the past but we do ask that you not solicit for the Jerusalem Center.

As I told Fred, you or he may speak about the Jerusalem project but we *can* not permit solicitation for funds.

June 17, 1985

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

The pleasantries of various functions attendant upon your Board meeting and Ordination still linger on and fill me with great delight. I write once again to thank you for your hospitality.

In rehearsing our private meeting in my memory, I sense that you were disappointed that I did not accede to your request that the College-Institute "do fund-raising at the Biennial," or at least that we have a joint fund-raising effort for the HUC-JIR and the UAHC there. As I told you, not even the Union engages in direct fund-raising at Biennials. We have two functions, one for the Fund for Reform Judaism and one for the President's Circle. Both are merely means of expressing our gratitude to those who have given to us and neither occasion is used for actual solicitation. In other words, we utilize the Biennial as a means of displaying our "wares" and the College-Institute "wares" are also most effectively displayed in this manner.

Obviously, you can include any brochure you desire in our kits but no fund-raising please. How can I allow you to do what we ourselves eschew? And this applies to the Jerusalem Center, too. You can describe the project, you or Dick Hirsch, as you see fit, but please do not seek to solicit funds. I am convinced that people come to the conventions primarily because they learn there and if we were to turn the convention into a program of solicitation of funds I am convinced we would turn people away from the Biennials.

While on the subject, I do want to raise one other issue with you and that is the Reform Jewish Appeal. I am prompted to do so by the fact that I just travelled to four or five different communities in the East and Mid-West and in all of them I encountered some confusion because of the RJA in its relation to the Union's and the College-Institute's individual campaigns. Now that our separate fund raising drives have proven to be so beneficial to both institutions, would you consider the elimination of the RJA and allow us both to go our own way with a *man* campaign? It might be beneficial to us both, having worked well with the larger contributions, perhaps separate efforts may well prove to be an effective means for each of us to gain some of the smaller gifts. Maybe this is something we ought to place on the agenda for our next meeting.

Rabbi Alfred Gottschalk
June 17, 1985
Page 828

With warm regards to you and Dee, in which Rhea joins, I am

Sincerely,

Alexander M. Schindler

May 16, 1983

Rabbi Alfred Gottschalk
HUC-JIR - President
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

I'm glad that Don's visit went so well. That's not a surprise to any of us, of course! He always does well.

Don told me about the plaint from many of the Cincinnati students that none of the high executives of the Union staff have ever visited them. There is really only one reason for our failure to be there and that is that we haven't been invited to talk to the students, either by the faculty, or by the student body. You are right, Fred, I don't really like Cincinnati but given ample notice, I would never turn down an invitation from the students or an opportunity to speak to any of the classes.

Tell you what Fred, I'll make you an offer you won't be able to resist. You institute a course at the Cincinnati campus on the Union, its program and its purposes - once a week or even twice a week - and I will promise you to fill it with capable division heads - I, Al, Danny Syme, Howard Bogot, Steve Schafer, Allan Smith, etc., etc., etc. I think it is important for the students to know exactly what we're trying to do and what is going on in the field. It can only serve to prepare them more effectively for the rabbinate.

As you know, this is precisely what is going on with here in the New York school. At the present time, Al Vorspan is teaching a credit course there. I addressed the student body at a full day meeting, virtually every key staff member of the Union has addressed the student body this year and does so every year. And, of course, we have had various classes over here at the Union where they had an opportunity to meet with our programmatic people.

In a word, the ball is in your court. Just invite us, and all our inhibitions concerning Cincinnati will be overcome.

Rabbi Alfred Gottschalk
May 16, 1983
Page - 2 -

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

cc: Donald S. Day



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

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THE PRESIDENT

3101 CLIFTON AVE. • CINCINNATI, OHIO 45220-3409
(513) 221-1875

May 11, 1983

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

Dear Alex:

It was wonderful to have Donald Day on campus last week. I'm pleased to tell you that the seniors in particular related so well to him and he to them so as to make this annual experience deeply meaningful, I believe, to both Don and the ordinees. Our students want attention and, I believe, a show of ongoing concern. David Hachen has done a magnificent job, and we are delighted to work with him in the area of supervision of biweeklies and monthlies.

I am sorry that my letter of March 14 "disappointed" you to such a great extent. I certainly had no intention of inciting your temper nor was the matter of such a nature as to excite such a response.

The College has grown to such an extraordinary extent, as has the Union, that perhaps it would serve us best to talk about where we are and what we would like to do so that we can eliminate friction in the future. I believe our work is difficult and challenging enough that we need not add to already existing complications by adding vexations. So let's have a new look at the old agreements, reject, reaffirm, or whatever. We are living in a different era from Eisendrath and Glueck. They worked in the before Patrilinear period. (BPP)

I warmly reciprocate your regards and remain,

Sincerely,


Alfred Gottschalk

AG:dv

April 5, 1983

Rabbi Alfred Gottschalk
HUC-JIR - President
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

As you can see, I took my time answering your letter of March 14th -- regarding the College's Teacher Training film -- subconsciously, I suppose, to let my temper cool, for frankly, Fred, I don't remember when a letter from you disappointed me more.

You say that your film was "locally produced." All films are, ours too. It is the distribution which is at issue in our contractual relationship.

You say that the film was intended for local distribution but that "it attracted national attention and is being requested beyond the geography of the twelve Western States." They why your mailings to our congregations and affiliates throughout the United States (and Canada, I presume) offering your film for sale or rental? In any event, just when were the "twelve Western States" exempted from our agreement? Only three communities: New York, Cincinnati, Los Angeles. Period.

Though I have a copy of the tape in questions at home, I haven't seen it. Unfortunately I can't afford one of those newfangled machines. I accept your word that it is good, but its quality is irrelevant to the issue before us, is it not! The issue is just who is responsible for national non-credit teacher education. By our agreement it is the Union and the College offers credit courses. If the College has something good to produce along these lines, it must be through the appropriate Joint Commission and the UAHC Department, in this case the Television and Film Institute.

Again, may I remind you that when -- after the publication of your first proposal for the Los Angeles project -- I raised this issue (with you and Uri in New York and then separately with Uri in Los Angeles) I was assured that the TV work to which the brochure referred was for "local and internal" usage. I hope that you will abide by these commitments and that we can put this matter to rest.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

DSK
LT
DPS



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(513) 221-1875

March 14, 1983
(Dict: 3/11/83)

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

Dear Alex:


I am glad we had a chance to meet on March 10th and to get some matters cleared up; among them your position on the Youth Hostel, Sara Lee, and the TV series.

The College-Institute's film on Teacher Training was created locally and certainly was meant for local distribution, but it is so good that it has attracted national attention and is being requested beyond the geography of the twelve western states. I think you should welcome such a development, since the materials in this area were non-existent, and this was a pioneer work. I know that you must feel it is good because Danny Syme has indicated to me that he thought it was of superb quality. What I believe we should be talking about now is how best to give it national distribution.

I look forward to seeing you in Los Angeles. Perhaps, if time permits, we can discuss these matters further.

With warmest regards.

Sincerely,


Alfred Gottschalk

AG:dv

(Dictated but not read)

Handwritten initials: TB/DP

Rabbi Alexander M. Schindler

March 17, 1983

Theodore K. Broido; Rabbi Daniel B. Syme

Enclosed is a copy of my most recent communication from Fred Gottschalk. Before I respond to him, I would like to have reactions from the two of you. You should know, however, that I still object to any national distribution of this film on Teacher Training. I must also note that Fred's logic leaves something to be desired. The way Fred puts it, it opens the door to their moving forward with similar programs. We would also question his comment about "created locally." I do want to respond to him, but I want your input before so doing.

May 4, 1983

Rabbi Uri D. Herscher
HUC-JIR
3077 University Avenue
Los Angeles, CA 90007

Dear Uri:

It was good of you to write. There is no reason why there should be an intermediary between us. However, I still await Fred's response to my most recent letter on this subject.

The agreement between the College-Institute and the Union is clear and unequivocal. The College-Institute is responsible for education leading to professional degrees (Ph.D.'s, M.A.'s in Education, rabbinic ordination, investiture of cantors, etc.). The Union is responsible for religious school, adult, and teacher education. The HUC-JIR can publish scholarly works. The Union is responsible for the production and distribution of texts and educational materials for the school, adult and teacher education. Under a separate agreement the Union and the College-Institute ceded the publication of liturgical materials to the CCAR.

An exception was made only in those three communities where the HUC-JIR has a campus and where teacher certification courses are offered by its faculty. But even then, Union staff and lay leaders were to be involved in the development of these courses and they were to participate as equal partners in the certification ceremonies. (In the case of Los Angeles, these arrangements were worked out by Erv Herman with your predecessors).

Fred must have these agreements in his files. He certainly knows their contents, because he referred to them on several occasions in the past. As a matter of fact, I raised the teacher training tape issue with him only in response to his most recent plaint, subsequently shown to be unfounded, that we had violated these clearly defined boundaries.

These agreements were worked out with Nelson and Maurice by Solomon Freehof, then the chairman of Reform Judaism's Joint Commission on Education. As I understand it, Sylvan Schwartzman had developed an HUC-JIR curriculum and HUC-JIR texts and materials for the religious school. Negotiations ensued,

Rabbi Uri D. Herscher
May 4, 1983
Page -2-

resulting in the delineation of respective spheres of responsibility. Many of Sylvan's texts and texts prepared by his students were eventually published. But they were subject to the same discipline as texts proposed by the Union's staff, that is to say they had first to be approved by a reading committee of the Joint Education Commission, and the books were then produced and distributed by the Union. When books failed to gain such approval, they could only be published privately and not by the HUC-JIR or any of its agencies. (Remember the Rockets to Mars Press?) This pattern can continue to serve us in the future.

Alan's sponsorship of your tape is totally irrelevant to this issue. He was generous to give his support and I applaud him for it. But he did not know of our agreements; indeed, there was no reason for him to know of them.

These written agreements aside, Uri, I well remember that pleasant hour in your company at the Bel-Aire Hotel about a year ago. When we discussed your plans for the new HUC-JIR Center in Los Angeles, I specifically referred to those paragraphs and sentences in your preliminary brochure which spoke of activities in the realm of television and I received your personal assurance that your facilities were strictly for "local" use and not for the production of materials which might enter the Union's proper sphere of activities. A like conversation took place when Fred and Ted and you and I met at the New York School the year before. It is only on the basis of these assurances re-enforcing our contractual agreements that I supported and will continue to support your wider plans.

Uri, what's done is done and I am not trying to undo the Video-tape. We should give it maximal exposure. My concern is for the future and that there be no further misunderstanding of our institutional roles.

I reciprocate your good wishes.

Sincerely,

Alexander M. Schindler

cc: Rabbi Alfred Gottschalk
Theodore K. Broido

bcc: Rabbi Daniel B. Syme



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

URI D. HERSCHER, RABBI
Executive Vice President

3077 UNIVERSITY AVENUE • LOS ANGELES, CALIFORNIA 90007
(213) 749-3424

April 27, 1983

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

Dear Alex:

I am writing at the request of Ted Broido, who indicated in his letter to me of April 8, 1983, that you were waiting to hear from me regarding the College's training tape. This, my response, covers all correspondence on the subject to date, including your letter to Fred of April 5, 1983.

You are well aware that Alan Iselin of the UAHC and HUC boards gave our School of Education a grant to develop the tape because he clearly thought we had the expertise to develop something worthwhile. The grant was publicly announced, and Bill Cutter shared the news with Dan Syme, who is not known to have expressed any objection or concern at that time. While the tape was under development, Alan monitored our progress, urged the widest possible distribution of the tape, and apparently saw nothing untoward in our intention of distributing it ourselves so that we could closely observe its effectiveness.

The College continually pursues serious research and scholarship in education and many other areas, and I am not aware of any agreement which would preclude our sharing the fruits of our research with the larger community. The College cannot abridge its freedom to create in its particular areas of expertise, and it will act, not in competition with, but as a complement to, whatever creative efforts the UAHC may see fit to undertake. It is my conviction that the totality of Reform Judaism, as well as Jewish life as a whole, will be richer for this multiplicity of efforts. It is futile to expend our energies on arguments when there is benefit to be derived from the work both our institutions undertake jointly or, as may sometimes be the case, independently.

next page, please...

Rabbi Alexander Schindler
April 27, 1983
Page two

Recent UAHC communications refer to agreements about clearly defined domains. No copies of any such agreements are to be found in my files, and I would very much like to have them so that I can give them careful study, and be better able to determine how they relate to our present work and to our visions for the future.

I hope I have clarified our position unequivocally. It would be an inexcusable disservice to Reform Judaism to perpetuate any misunderstanding between the College and the UAHC.

The very best of wishes.

Cordially,



Uri D. Herscher

UDH:pal

cc: Dr. Alfred Gottschalk
Mr. Theodore Broido

MEMORANDUM

From Rabbi Daniel B. Syme
To Ms. Sara Lee, Ms. Sally Goodis, Dr. Michael Zeldin
Copies Rabbi Howard Bogot
Subject

Date Feb. 11, 1981

Dear Sara, Sally and Michael:

From time to time I have found it helpful to circulate a copy of the enclosed UAHC/HUC-JIR agreement as a means of keeping lines of communication and knowledge. With so many of us new to the scene, it occurred to me that no one other than myself had ever seen this.

I send it to you for your information and your files. All the best.

encl.



Union of American Hebrew Congregations
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

APPENDIX C

TEXT OF AGREEMENT

between the Commission on Jewish Education and the JUC-JIR relevant to the preparation and publication of educational materials for experimental purposes, adopted March 24, 1953.

Preamble

This agreement recognizes the principle that the primary tasks of creation and publication of Reform educational materials of a popular nature for the congregations is the function of the Commission on Jewish Education. Nevertheless, the professors of the HUC-JIR can aid the Commission in the creation and development of such materials. Therefore both parties in the spirit of mutual cooperation and the common desire of furthering the work of Reform Jewish education enter into the following agreement:

1. AREA OF THE AGREEMENT . . . This agreement shall apply to the area of publication of educational materials of an experimental nature designed for use in Reform congregations. It shall not affect the preparation and publication of materials created for direct use in educational courses at the HUC-JIR or research in the field of religious education or any materials of an academic or scientific nature.

2. EXPERIMENTATION AND AVOIDING DUPLICATION . . . The professors of education of the HUC-JIR shall have the full opportunity of preparing in mimeographed form or similar methods for experimental use only such educational publications which originate in the HUC-JIR. The use of such experimental materials shall be confined to a maximum of fifteen congregations and limited to an experimental period of one year except where, by mutual written assent, more extensive experimentation is agreed upon. Notification of such experimentation shall be given by the professor to the Commission, and the materials shall bear a statement to the effect that they are for experimental use only under agreement by the Commission and the HUC-JIR.

To avoid duplication the professors of HUC-JIR and the Director of Education of the Commission should discuss at the beginning of the academic year the materials considered for experimentation and determine whether any of the proposed materials involve unwarranted duplication with those already available or under contract.

3. PUBLICATION . . . If, after the completion of experimentation, the professors of education of the HUC-JIR shall deem such materials worthy of publication they shall be prepared for submission to the Commission. The Commission shall determine within a period of a year whether it wishes to publish same. In the event that the Commission declines, the material shall be returned to the author who shall be free to publish same with any publisher, subject to conditions in Item 1 above.

4. A. This agreement shall also apply to all audio-visual materials that offer a practical technique of experimental production.

B. To aid in the development of audio-visual materials, the professors of the HUC-JIR shall also serve as members of the Audio-Visual Committee of the Commission which should, from time to time, assign to them experimental projects in which the professors are particularly interested.

- C. It is understood that the HUC-JIR reserves the right to produce in all audio-visual media promotional materials in its own behalf, and any materials of an academic or scientific nature.
5. COOPERATION . . . To further the closest possible cooperation between the Commission and the HUC-JIR in their common endeavors it is agreed that (a) there shall be free exchange of information relevant to experimentation and publication, (b) there shall be exchange of suggestions for fruitful areas of work in preparing educational materials, (c) the professors of religious education shall be members of the Commission.
6. TERM OF THE AGREEMENT . . . This agreement shall be in effect for a period of five years from the date thereof. It shall remain in force thereafter until such a time that reconsideration of the agreement shall be sought by either the Commission or the HUC-JIR and a new agreement reached.

Methinks this is the memo --- 1953 -- but note when
dbs shared with college staff ----and our staff---
perhaps the higher ups have to be reminded.....

638 Artwood Drive
Philadelphia, PA 19115
April 18, 1983

Dr. Alfred Gottschalk
President
Hebrew Union College
3101 Clifton Avenue
Cincinnati, Ohio 48220

Dear Dr. Gottschalk:

I started to write this letter several times. Each time I failed to complete it because I felt I was not objective enough. I thought that I was overreacting as the father of a rejected candidate for Hebrew Union College.

However, a recent item in the Philadelphia "Jewish Exponent" set my blood boiling again and made me determined to tell you how I felt, not only as a father, and an educator, but also as a Jew - and a long-standing Reform Jew who happens to be a past president of a congregation in good standing with UAHC.

When I first heard that Josh was turned down as a rabbinical candidate, I was disappointed for him, but I recognized that admissions procedures are imperfect tools, that they are largely subjective, and I was ready to accept the disappointment with him. However, his succeeding conversation with a member of your staff really offended me.

He was given three major reasons why he was rejected. First, his grades were not that good. True. I think that a close examination of his grades, however, would demonstrate that in the field he sought to go into, he could do the work easily. I don't think he would have turned out to be a great rabbinical scholar, but from my observations, what we need are more pastoral rabbis, not scholars. Few congregations ask prospective rabbis their class standings. We look not so much to rabbis for scholarship, as leadership. We need rabbis to motivate, comfort and lead their congregations in the constant fight for Jewish survival, both on the personal and communal levels. I believe in scholarship, and I believe that every rabbi should be well-grounded in all aspects of Judaism. However, scholarship is not the "be-all and end-all".

Second, he was told that he was immature and did not exhibit good inter-personal relationships. Obviously, your psychologist uncovered a deep-rooted problem. If that is true, you should have told him in a confidential letter, so that he could get help. If no such problem surfaced, then that statement is gibberish, and I don't believe it is substantiated by the references which you

April 18, 1983

received. How can you make such judgments, based on one interview and a few hours of testing, of a candidate? To what avail are positive references?

Perhaps one of the reasons that there are unfortunately so many rabbi-congregational problems is that your selection system is too imperfect. Perhaps you don't know what makes a good rabbi, and you don't know what to look for in a candidate. I think you are misreading the candidates.

Finally, he was told that he had not made a significant contribution to Judaism during his college career. I find that the most offensive statement. I did not know that we were required to wear our Judaism on our jackets to prove our commitment. It's true that, during his college years, Josh was not as active as he would have liked to have been. There were many things he would have liked to have done, and did not. The financial pressure, very frankly, was too great.

In order for him to attend the school of his choice, he borrowed to his full capacity; I borrowed; and he had to work. Right now, as a matter of fact, he drives a bus during his off-hours to pay expenses. He did try to teach in Hebrew School, but felt he could not devote the hours necessary, considering the financial return. I feel that was a relatively mature decision.

Students today have difficult times financially, more so than when you and I went to school. Funds are awarded only on the basis of the parents' income. Between the competition of school and the financial pressure, I don't see how they make it at all. I think when you judge people you should judge them on their circumstances, not some ideal situation or even those of their compatriots. I also feel that it is possible for someone to superficially delve into an activity without a real commitment. Your committee would select this person without looking beyond the activity itself.

Josh was also told that if he went out, worked in the field, got an M.A., then perhaps he could re-apply for 1984-85. I advised him to forget it.

I might have been able to live with all of the foregoing and our collective disappointment if I had not read the enclosed item from the "Jewish Exponent". Ever since I have been active in my Temple, I have heard nothing but the continuing need to pay our MUM dues. We were told that 50% of the dues goes to HUC to train Reform Rabbis. I was required to meet with MUM Committees and work out a payment program, even though we had a significant deficit. But we recognized the need for UAHC and HUC, and made payments when we couldn't pay the gas bills or repair the roof, and we even delayed the mortgage payment. I stood before my congregation at the annual

April 18, 1983

meetings and faced angry cries to delete this payment, that we got nothing for our money. I spent more time defending MUM than I spent defending increases in the rabbi's salary.

The reward that all of us who fought for and paid dues to UAHC got is that you are using our money, earmarked for the training of reform rabbis, to train people who want to be conservative rabbis. My question is, why? If my congregants wanted conservative rabbis trained, they would join that movement. What was Rabbi Magidson's commitment to Reform Judaism when you selected her? It proves beyond a shadow of a doubt that your selection process is wrong. Intellectually and morally you have been dishonest with those of us committed to the Reform movement and those rejected rabbinical candidates committed to our movement.

Perhaps it is time for a review of the procedures and goals of HUC by an independent committee. Certainly the individual congregations are going to be asking more and more questions if the present trend continues.

No reply to this letter is required. I don't think I could stand any more pedagogical theories.

Very truly yours,



Michael R. Aaronson

c: Rabbi Alexander M. Shindler
Rabbi Richard Address
Rabbi Bernard S. Frank

Close vote rejects woman rabbi's bid

By IAN BLYNN
Of the Exponent Staff

Reform Rabbi Beverly Magidson, who fell four votes short of becoming the first woman admitted to membership in the Conservative movement's Rabbinical Assembly, says that she will try again next year. The vote came Tuesday after four hours of often impassioned debate among the 285 rabbis at the R.A.'s 83rd annual convention in Dallas, which ended yesterday.

"It was such a close vote, it would be a shame not to try again," Rabbi Magidson of St. Louis told the Exponent.

Rabbi Magidson, who received her ordination in New York from the Reform movement's Hebrew Union College-Jewish Institute of Religion, needed 214 votes to gain admittance to the R.A. After two separate votes, the tally was 210 in favor of admittance and 75 against.

The R.A.'s constitution requires a 75 percent vote of members present in order to admit a candidate who has not been ordained by the Jewish Theological Seminary of America in New York, the Conservatives' rabbinical college. Rabbi Magidson got about 74 percent.

Rabbi Magidson, who was in St. Louis during the convention, said she had not expected to win and was "pretty happy" with the high percentage of votes in her favor.

"It's a very good sign that the Conservative movement is in favor (of accepting women as rabbis)," she said. "It's just a question of a year or two." The rabbi, who is the mother of a infant boy, is currently interim chaplain at Jewish Hospital in St. Louis.

Only the Reconstructionist and Reform movements ordain women as rabbis. The issue has been under consideration in Conservative circles for



RABBI BEVERLY MAGIDSON
... plans to try again

a number of years. Orthodox Judaism rejects the idea as totally against Jewish law.

Rabbi Michael Monson of Philadelphia, who sponsored Rabbi Magidson's application to the R.A. and was a leader in an ad hoc committee to admit women to the Conservative rabbinate, said that "without doubt," the issue will be presented at next year's convention. Rabbi
(Continued on Page 87)

Woman rabbi loses close Conservative vote

(Continued from Page 4)

Monson, executive director of the Jewish Association for College Youth in New York, said he was encouraged by the close vote.

"We went down (to Dallas) thinking we would lose," he said.

Rabbi Gerald Wolpe, president of the Philadelphia Board of Rabbis and one of the 12 local rabbis attending the conference, said that the close vote "showed real acceptance" of bringing women into the organization.

Rabbi Wolpe, who supported admitting Rabbi Magidson to the R.A., said the closeness of the vote came as a "complete surprise," even to the issue's proponents.

Observers noted that if she had been accepted, the assembly would have implicitly recognized the legitimacy of women rabbis and rejected the Jewish Theological Seminary's policy of not ordaining women.

Rabbi Wolpe said that avoiding such divisiveness was a major issue raised by opponents of the proposal.

Despite her Reform ordination, Rabbi Magidson describes herself as a Conservative Jew.

"My personal observance is Conservative," she said. "That's where I'm at religiously." Being accepted by the R.A., she said, would have given her "a label appropriate to my own observance." Conservative acceptance would also have widened her job prospects, she said.

The debate opened with the two sides each allotted a 10-minute presentation. Rabbi Fishel A. Pearlmuter of Toledo,

who chaired the ad hoc committee, spoke for admittance of Rabbi Magidson, and Rabbi David Novack of Queens, a leader of the opposition, spoke against the proposal. The opening speakers were followed by about 25 rabbis who each had two minutes to speak, according to Rabbi Seymour Rosenbloom of Congregation Adath Jeshurun in Elkins Park.

"It was a really good debate from the point of view that everyone gave everyone else respect," said Rabbi Martin Sandberg of the Suburban Jewish Community Center-B'nai Aaron, in Havertown.

Rabbi Sandberg said there were actually two votes. The first was conducted as a standing vote and resulted in 205 in favor and 75 against. Supporters of Rabbi Magidson, seeing that not all the rabbis had been present, then demanded a roll call vote which resulted in the final tally.

"Between the two votes, there was a lot of yelling and shouting," Rabbi Sandberg said. "It got very emotional."

"I think this will be added impetus to the Theological Seminary to take the matter off the table and accept women students," Rabbi Sandberg said.

Rabbi Rosenbloom, who also supported the measure, said there was support following the vote for amendments to the R.A. constitution. The amendments being talked about, the rabbi said, would be to allow member rabbis who do not attend a convention to mail in their votes, and to reduce the percentage vote needed to accept rabbis ordained at other seminaries.

HUC-JIR
Cmy

March 8, 1983

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

I have your letter of March 1st regarding the Jake Marcus TV lectures. I do not understand how these rumors started and this one is absolutely absurd. You know very well that we are not accredited to give any kind of college credit. So how can we possibly give credit for these courses?

The lectures, once filmed, are intended essentially for use in religious schools, camps, home, and synagogue, as well as for adult education. It may be, of course, that some university offering a credit course in American history may use them but this is scarcely the establishment of a credit course under the aegis of the UAHC. Fred, although I know the College-Institute is using our Torah Commentary for some of its courses and is giving credit for these courses. This does not mean that we are offering any such courses.

Since you raise this subject — and I had asked Ted to handle this with Uri personally and in an informal manner — I am surprised to learn that the College-Institute TV film on Teacher-Training is being given national distribution. This clearly is a violation of the agreement between the College-Institute and the Union. We ceded local teacher education in those communities where the HUC-JIR has a campus, but we did not and never will cede the production of materials for national distribution. As a matter of fact, this violates not only our written agreement but the personal promise which I had been given. As you will recall, the original brochure described the plans for the new California venture, speaking of a TV section and I specifically asked whether this was for the production of national programs. The answer is unequivocally no, "it is intended for the showing of films strictly for local utilization." It is on this basis that I endorsed the College-Institute program for the West Coast, even as I re-endorsed it at the last Board meeting and frankly I am deeply disappointed.

As I said, I was going to have this raised in an informal way via Ted and Uri but your formal letter concerning the UAHC's non-existent credit program emboldens me to make this plaint formal too.

Rabbi Alfred Gottschalk
March 8, 1983
Page -2-

Looking forward to seeing you in Los Angeles and with warm regards,
I am

Sincerely,

Alexander M. Schindler

DSW



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

PERSONAL & CONFIDENTIAL

March 1, 1983

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

Dear Alex:

I have heard from Dr. Jacob Marcus that about a year ago Dan Syme asked him to do twelve television shows on the American Jew; that it was for a "University Without Walls" program of the UAHC; that it was the intention of the Union to set up courses at colleges and universities, as well as synagogues, for credit. If this is so, it contravenes our understanding as to the nature of the relationship between the Union and the College with respect to academic credits and academic recognition. I would appreciate knowing what the Union's intentions are in these matters.

It was good seeing you, Rhea and John in Los Angeles. I was glad to see that you have made a full recovery.

With all good wishes.

Sincerely,


Alfred Gottschalk

AG:dv

DSD

File - 1/12



File

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVE. • CINCINNATI, OHIO 45220-3409
(513) 221-1875

December 16, 1983

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

Dear Alex:

I have your letter of December 6th and your reflection on Sam Adler's letter. By and large, with all our deficiencies, I am heartened by the standards that have been set by our School of Sacred Music and the level to which Jewish music has been raised in the synagogue in a relatively short period of time.

The above, notwithstanding, there is undoubtedly room for improvement. I would, however, urge you not to get carried away by Sam Adler's critique. I have tremendous respect for him and his opinions as well as those of Eric Werner.

The School of Sacred Music will be undergoing a transition soon because Jon Haddon will be leaving and entering into synagogue life. We shall soon be conducting a search and I have asked Sam Adler to help us in that search. I would also welcome your ideas if you have any with regard to a successor.

I am always ready to listen to you, Alex, on any subject, including the improvement of American Jewish liturgical life. What is sad is that Sam Adler will not leave his position to assume a comparable one at our School of Sacred Music because, as he put it, we are too narrow-gauged for his interests. Eric Werner has created no successor whom we can point to. So if you want to sit behind my desk for a while and grapple with the problems of adequate personnel for what we need to do, as well as some of the other problems of funding programmatic innovations, you are cordially welcome to do so.

With thanks for your interest and with all good wishes to you and Rhea for the secular New Year, I am,

Yours sincerely,

Alfred

Alfred Gottschalk

AG:dv

cc: Sam A (C)
2/16/84

December 6, 1983

Rabbi Alfred Gottschalk
HUC-JIR - President
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

Sam Adler sent me a copy of his letter of November 10 in which he raises the problem of music at HUC-JIR. Obviously I would be more than pleased to get together with you to discuss the situation.

I'm not well informed about what goes on at the School but I do know this: as I go about the congregations, I am often appalled by what goes on. I speak now not so much of the larger congregations that have invested cantors, but of the rest of the country, where music presumably is influenced by the rabbinate. The condition there is appalling. I hear Chanukah melodies on a Friday night, Passover melodies on Simchat Torah. It is the kind of mish-mash which makes anyone who is schooled in the synagogue's musical tradition cringe.

I really have no right to interfere here, but you ought to know what the problem is from where I sit, and if there is anything I can do to help remedy things, just call on me.

Warm good wishes.

Sincerely,

Alexander M. Schindler

He'll be on tape

THE UNIVERSITY OF ROCHESTER
EASTMAN SCHOOL OF MUSIC
26 GIBBS STREET
ROCHESTER, N. Y. 14604

November 10, 1983

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

Dear Alex,

I had a note from Eric Werner yesterday and I would like very much to see if we can't satisfy him and I feel, rightly so, the entire field of Jewish music and all those concerned in liturgy by having a meeting of the four of us. I enclose my letter to Fred Gottschalk to you so that you will be appraised of the situation.

I know that things are very busy with you at this time with the convention coming up in Houston, but perhaps early next year the four of us can sit down and have a long talk that I feel will be beneficial to the entire field of liturgical music and especially to our movement.

Carol joins me in sending much love from house to house.

Always,

Sam

Samuel H. Adler
Professor of Composition
Chairman

SHA:jkg

Enclosure

*Give this to me so I can get photo letter to Fred -
on Wed please
N. just with*

November 10, 1983

Dr. Fred Gottschalk, President
Hebrew Union College
Jewish Institute of Religion
3101 Clifton Ave
Cincinnati, OH 45220

Dear Fred,

It's been a long time since that little encounter in Cincinnati at David Aaron's ordination when you asked me to reserve some time for a discussion concerning the general situation of music at HUC and other matters connected with it. I'm very anxious to discuss these matters with you and hope that I will hear from you soon so that perhaps Alex Schindler, Eric Werner, and myself could get together with you to discuss these very important matters, things that are certainly dear to my heart.

I don't mean to push the date, but I feel there is an urgent need for us to get together to discuss a situation which, in my eyes, is getting out of hand.

Thank you very much. I look forward to hearing from you. With very best regards,

Sincerely,

Samuel H. Adler
Professor of Composition
Chairman

SHA;jkg

PROFESSOR ERIC WERNER, Ph. D.

XXXXXXXXXXXXXXXXXXXX
40 WEST 65TH STREET
XXXXXXXXXXXXXXXXXXXX
NEW YORK, N. Y. 10023

Nov. 4., 83.

900 W 190 st.,
New York, N.Y., 10040.

Rabbi

Alexander Schindler, President of the
Union of American Hebrew Congregations.,
Fifth ave and 65th st.,
New York City, N.Y.

Dear Alex:

a thousand thanks for your thoughtful and considerate call -
you are indeed the "Helper in need"! Enclosed is a copy of my note to
Sam Adler. The entire misère results from the indolence of Fred G., the
slimy dictatorship of M., and the faintheartedness of Paul. But, as I said
to you, the matter does not concern me personally; it concerns the HUC,
the UAHC, and, to a certain extent, my life's work.

I thank you most warmly

yours ever

Eric

Nov. 4, 83.

XXXXXXXXXXXXXXXXXXXXX
900 W 190 st.,
New York, N.Y., 10040.

Professor Sam Adler,
The Eastman School of Music,
Rochester, N.Y.

Dear Sam:

your call did not go unheard: I have discussed the gist of our telephone conversation with my dean (Dr. Steinberg), the young director of the New York S.S.M., Rabbi Jon Haddon, and a few colleagues, all of whom confirmed your impressions about the teaching and practicing synagogue music in our campus in Cincinnati. All of my friends, however, are convinced that a letter from me to Dr. Gottschalk would have no effect whatsoever. If Idelsohn's and my reputation were to depend upon the H.U. C. in Cincinnati, we might never have lived. As I cannot tolerate the idea that I am held responsible for the situation in Cincinnati, I would suggest that you write to Dr. Gottschalk and to Alex Schindler, expressing your misgivings and suggesting a meeting with Gottschalk, you, Alex, Dr. Steinberg, and me, with copies to Alex and me. I was told that our students are exposed just to the music of Mr. Bonya Shur to the exclusion of all other synagogue music. By the way: my critical edition of the first part of Sulzer's Shir Zion was just published by the Denkmäler der Tonkunst in Österreich. Sulzer is now in the company to which he belongs, of Haydn, Beethoven and Schubert; it is an honor for him, for us, and for me. Please let me know soon your reaction to this note, as I am sending copies of it to Rabbi Alex Schindler (who might ~~be~~ make use of it at the meeting of the UAHC in Houston.

Cordially yours

Eric Werner.

Hold for
Liaison from Her

Will

you

F/ up. Forget?

Did you
ever discuss maybe
with 76 talk to
you should Sternberg -
Came he's closer to SS

*cc Dr. Adler
Jee*

June 14, 1983

Dr. Samuel Adler
54 Railroad Hills Road
Pittsfield, MA 14534

Dear Sam:

Your prompt response to my letter of June 3 is much appreciated. I do, however, regret that I missed your telephone call for I would have liked having an opportunity to chat with you. I do hope that we will be able to discuss the subject of Dr. Werner's letter at some future time.

You provided some important insights for me and I am grateful. When I have an opportunity, I plan to discuss this matter with Fred Gottschalk. Perhaps after that we will have a larger group of concerned parties talk about the School of Sacred Music. I would certainly want you to be a part of such a meeting.

With appreciation and fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler

THE UNIVERSITY OF ROCHESTER
EASTMAN SCHOOL OF MUSIC
26 GIBBS STREET
ROCHESTER, N. Y. 14604

June 8, 1983

*I too
① think we
② gave it to me
when not I
am likely to
see Fred.*

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

Dear Alex,

It's a strange coincidence that I just returned from the weekend of Ordination in Cincinnati where my sister's oldest son, David Aaron, was ordained. During one of the dinners Fred Gottschalk came up to me and told me that he was very disturbed about the School of Sacred Music in New York and that something perhaps should be done to revitalize it. He did not go into detail but wanted to contact me and talk to me further about this. Upon arriving home I found your letter and the enclosure of Eric Werner's diatribe.

I'm not surprised by his concern which is also mine, but it is the way that he expresses himself that has turned off people from seeking his treasured advice. He is just an embittered old man who, because of his lifelong difficult attitude towards people and his general haughtiness, has been put into a position of not being consulted when important things are happening. I guess what he's referring to most of all is not only the conditions at the Sacred School but also the publication of the new hymnal about which his advice was apparently not sought.

I have not concerned myself with either the problems at the Sacred School nor the hymnal because I have not been asked and frankly, I have too much to do to involve myself in more projects which certainly are of concern to me but which perhaps other people should solve. However, since you mentioned it, I would be very happy to discuss this matter further, but I feel that fundamental problems would have to be tackled at the very beginning.

In the first place, I am terribly worried about the education of our cantors and our rabbis in all of our colleges sponsored by the Reform movement. The person that is in charge of the music in Cincinnati is less than a great musician and I'm being very kind. This man, Bonya Schur, is an incompetent person and yet is being hailed as the prophet of the new era. Rabbis are put under his tutelage and he influences their musical taste. Similarly in New York, there is no one really, except as Eric Werner puts it, a half-time professional, to affect the teaching of either the rabbis or the cantors.

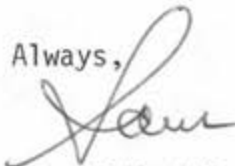
Other people who are competent, however, are brought in on an hourly basis and after that leave for other positions. Now, I am not saying that we ought to have a school with a hundred permanent faculty, but I believe the overall program and curriculum must be very carefully examined by the administration of the Hebrew Union College and the Sacred School of Music so that the art music which has been created in the past two hundred years can have an honored place and be transmitted not only to our professionals but to our congregations. As I said before, I am also very worried, especially since I have spent a great deal of my life working as a professional in Temples and also writing music for use in our services. However, I have felt that I should stay clear of getting involved simply because I have not felt that a real commitment on the part of the Reform movement, especially the educational arm which means the four campuses of the Hebrew Union College, exists anywhere.

It would be a great pleasure and privilege for me to sit down with Fred Gottschalk and yourself and possibly Paul Steinberg and John Haddan and any other people interested to discuss this matter in greater detail. My summer is a rather busy one but I could always take a day to discuss this very important subject if there is an interest in making fundamental changes that would benefit the situation throughout this country and eventually in the world.

Please let me hear from you. Meanwhile, be assured that I am interested in whatever you want me to do and I feel that Eric Werner, no matter what his belligerent attitude is and has been in the past, has a point and that his advice should also be sought on this very delicate and important subject.

My best personal regards to you.

Always,



Samuel H. Adler
Professor of Composition
Chairman

SHA:jkg

June 3, 1983

Dr. Samuel Adler
54 Railroad Hills Road
Pittsfield, MA 14534

Dear Sam:

The enclosed from Eric Werner and my response to him are self-explanatory. I write to seek your counsel and would appreciate your comments as to:

a/ the correctness of Eric's comments, does he have a point? And,

b/ if so, what can I do about it?

Your candid response will be much appreciated.

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

Sincerely,

Alexander M. Schindler

Encl.

June 3, 1983

Professor Eric Werner
900 West 190th Street
New York, NY 10040

Dear Dr. Werner:

It is gratifying to know that you turn to me in friendship to express serious concerns. I am pleased that you have done so and I thank you.

Of course, your comments are important and I want to assure you I will look into this matter and see what can be done.

It was good seeing you at Ordination. Asas, our paths do not cross too often but I always enjoy seeing you.

Be well. All good wishes.

Sincerely,

Alexander M. Schindler

bcc: Sam Adler

PROFESSOR ERIC WERNER, PH. D.

~~XXXXXXXXXXXXXXXXXX~~

~~XXXXXXXXXXXXXXXXXX~~

900 W 190 st.,

New York, N.Y., 10040.

May 30, 83.

Rabbi

Alexander Schindler, President,

Union of American Hebrew Congregations,

Fifth ave.,

New York, N.Y.

Dear Alex:

Your old friendship gives me the courage to appeal to you, or rather, to encumber you, the amicus musicae synagogae. Protected by your powerful hand, a trend of synagogue music, sponsored by a few young, hot-headed, but very ignorant rabbis spreads itself in a way that is, in my opinion, deadly harmful to our tradition. The situation is, roughly speaking - (how else can I speak?) - as follows:

Poor amateurishness at the left - Art music in the center - uncritical traditionalism at the right

this is the status of synagogue music at the end of this century. More than 350 years ago, Rabbi Leon da Modena defended art music in the traditional synagogue in a celebrated t'shuva, which is again actual today, and from which I quote the most essential spoy:

"If he (the cantor) can make his voice and his music impressive with or without the 10 meshorerim at his side - well, fine and good. Is it not written: 'Honor the Lord with thy riches (Prov. 3:9), which he rabbis understood as: ...if God has enriched you with a beautiful voice (Pesikta d'Rav hane, ed. Buber, p. 97a) those, who know music and do not use it in our prayers and praises, would be a mockery among the nations, who would say that we no longer have any knowledge, but make noises to God like dogs and raven.... All the more it is permitted to study music (i.e.) the theory of music) for it is a right and proper thing to do... in order to properly praise God in the synagogue...."

And now let us look: in the beginning of the century, uncritical tradition ruled the Conservative and orthodox worship, but not at the Reform scene,

where, after Pittsburgh, the Gentile choirmasters and organists ruled and. Protestant hymns dominated the service. Between 1935 - 60 the Orthodox and Conservative synagogues discovered Sulzer, Lewandowski, etc. but usually made a mess out of them. To the Reform Synagogue the European refugees brought the European "Liberal" tradition, the music of their generation, of which I happen to be the last survivor, and we founded a school to preserve, what could still be rescued. A forlorn hope!

In 1983 :in orthodoxy the Yiddish camp-song rules, in the Reform movement the Gentile camp-song with guitar etc. Tradition and art-music are held in contempt. Modena's words are forgotten, and Barnum's word is valid: "Nobody has yet lost money by under-estimating the taste of the American Public". Of the three wings, the Conservative have now the best music; why? Because in the J.T.S. two professional musicians (Weisgall the composer, and Johanna Spector, my former student, a fine musicologist) set the pace and style, while we have only one half-time professional (Cantor Avery - a conservative) he is good, but we do not make full use of him. At the same time, there are rabbis in the Reform movement, to whom the words of Amos seem to be coined: "Woe to them... who sing idle songs to the sound of the harp (or guitar), and ape David by dabbling with musical instruments". (6:5). There are old-timers like Malcolm Stern, who is a loyal friend, but a poor amateur, or young Freelander (or Freelancer) - they intend to dictate the taste in the Reform congregations, but, (excuse me) they are nincompoops! (Musically speaking). Truly, we might lament: "Dissolute clamor was raised in the house of the Lord". (Lam. 2:7) I have been asked by two Jewish magazines to write about this topic, but I refused: because I do not want to shame publicly some of my old friends. Please, stop the nonsense, as long as you can - it grows dangerously in the "Music Dept." of the UAHC.

Forgive me, if I have bothered you in vain!

Cordially yours

Eic.

E. Werner.

THE UNIVERSITY OF ROCHESTER
EASTMAN SCHOOL OF MUSIC
26 GIBBS STREET
ROCHESTER, N. Y. 14604

June 8, 1983

*I told
① flunk him -
② give it to me
when next I
am asked to
see Fred.*

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

Dear Alex,

It's a strange coincidence that I just returned from the weekend of Ordination in Cincinnati where my sister's oldest son, David Aaron, was ordained. During one of the dinners Fred Gottschalk came up to me and told me that he was very disturbed about the School of Sacred Music in New York and that something perhaps should be done to revitalize it. He did not go into detail but wanted to contact me and talk to me further about this. Upon arriving home I found your letter and the enclosure of Eric Werner's diatribe.

I'm not surprised by his concern which is also mine, but it is the way that he expresses himself that has turned off people from seeking his treasured advice. He is just an embittered old man who, because of his lifelong difficult attitude towards people and his general haughtiness, has been put into a position of not being consulted when important things are happening. I guess what he's referring to most of all is not only the conditions at the Sacred School but also the publication of the new hymnal about which his advice was apparently not sought.

I have not concerned myself with either the problems at the Sacred School nor the hymnal because I have not been asked and frankly, I have too much to do to involve myself in more projects which certainly are of concern to me but which perhaps other people should solve. However, since you mentioned it, I would be very happy to discuss this matter further, but I feel that fundamental problems would have to be tackled at the very beginning.

In the first place, I am terribly worried about the education of our cantors and our rabbis in all of our colleges sponsored by the Reform movement. The person that is in charge of the music in Cincinnati is less than a great musician and I'm being very kind. This man, Bonya Schur, is an incompetent person and yet is being hailed as the prophet of the new era. Rabbis are put under his tutelage and he influences their musical taste. Similarly in New York, there is no one really, except as Eric Werner puts it, a half-time professional, to affect the teaching of either the rabbis or the cantors.

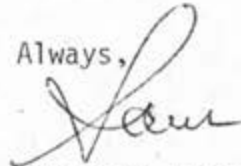
Other people who are competent, however, are brought in on an hourly basis and after that leave for other positions. Now, I am not saying that we ought to have a school with a hundred permanent faculty, but I believe the overall program and curriculum must be very carefully examined by the administration of the Hebrew Union College and the Sacred School of Music so that the art music which has been created in the past two hundred years can have an honored place and be transmitted not only to our professionals but to our congregations. As I said before, I am also very worried, especially since I have spent a great deal of my life working as a professional in Temples and also writing music for use in our services. However, I have felt that I should stay clear of getting involved simply because I have not felt that a real commitment on the part of the Reform movement, especially the educational arm which means the four campuses of the Hebrew Union College, exists anywhere.

It would be a great pleasure and privilege for me to sit down with Fred Gottschalk and yourself and possibly Paul Steinberg and John Haddan and any other people interested to discuss this matter in greater detail. My summer is a rather busy one but I could always take a day to discuss this very important subject if there is an interest in making fundamental changes that would benefit the situation throughout this country and eventually in the world.

Please let me hear from you. Meanwhile, be assured that I am interested in whatever you want me to do and I feel that Eric Werner, no matter what his belligerent attitude is and has been in the past, has a point and that his advice should also be sought on this very delicate and important subject.

My best personal regards to you.

Always,



Samuel H. Adler
Professor of Composition
Chairman

SHA:jkg

PROFESSOR ERIC WEINER, PH. D.

XXXXXXXXXXXXXXXXXXXX

XXXXXXXXXXXXXXXXXXXX

900 W 190 st.,

New York, N.Y., 10040.

May 30, 83.

Rabbi

Alexander Schindler, President,

Union of American Hebrew Congregations,

Fifth ave.,

New York, N.Y.

Dear Alex:

Your old friendship gives me the courage to appeal to you, or rather to encumber you, the amicus musicae synagogae. Protected by your powerful hand a trend of synagogue music, sponsored by a few young, hot-headed, but very ignorant rabbis spreads itself in a way that is, in my opinion, deadly harmful to our tradition. The situation is, roughly speaking -(how else can I speak?) -as follows:

Poor amateurishness at the left - Art music on the center -uncritical traditionalism at the right

this is the status of synagogue music at the end of this century. More than 350 years ago, Rabbi Leon da Modena defended art music in the traditional synagogue in a celebrated t'shuva, which is again actual today, and from which I quote the most essential spoy:

"If he (the cantor) can make his voice and his music impressive with or without the 10 meshorerim at his side - well, fine and good. Is it not written: 'Honor the Lord with thy riches (Prov. 3:9), which he rabbis understood as: ...if God has enriched you with a beautiful voice (Pesikta d'hane, ed. Buber, p. 97a) those, who know music and do not use it in our prayers and praises, would be a mockery among the nations, who would say that we no longer have any knowledge, but make noises to God like dogs and raven.... All the more it is permitted to study music (i.e.) the theory music) for it is a right and proper thing to do... in order to properly praise God in the synagogue...."

And now let us look: in the beginning of the century, uncritical tradition ruled the Conservative and orthodox worship, but not at the Reform scene.

where, after Pittsburgh, the Gentile choirmasters and organists ruled and. Protestant hymns dominated the service. Between 1935 - 60 the Orthodox and Conservative synagogues discovered Sulzer, Lewandowski, etc. but usually made a mess out of them. To the Reform Synagogue the European refugees brought the European "Liberal" tradition, the music of their generation, of which I happen to be the last survivor, and we founded a school to preserve, what could still be rescued. A forlorn hope!

In 1983 :in orthodoxy the Yiddish camp-song rules, in the Reform movement the Gentile camp-song with guitar etc. Tradition and art-music are held in contempt. Modena's words are forgotten, and Barnum's word is valid: "Nobody has yet lost money by under-estimating the taste of the American Public". Of the three wings, the Conservative have now the best music; why? Because in the J.T. two professional musicians (Weisgall the composer, and Johanna Spector, my former student, a fine musicologist) set the pace and style, while we have only one half-time professional (Cantor Xvery - a conservative) he is good, but we do not make full use of him. At the same time, there are rabbis in the Reform movement, to whom the words of Amos seem to be coined: "Woe to them... who sing idle songs to the sound of the harp (or guitar), and ape David by dabbling with musical instruments." (6:5). There are old-timers like Malcolm Stern, who is a loyal friend, but a poor amateur, or young Freelander (or Freelancer) - they intend to dictate the taste in the Reform congregations, but, (excuse me) they are nincompoops! (Musically speaking). Truly, we might lament: "Dissolute clamor was raised in the house of the Lord". (Lam. 2:7) I have been asked by two Jewish magazines to write about this topic, but I refused: because I do not want to shame publicly some of my old friends. Please, stop the nonsense, as long as you can - it grows dangerously in the "Music Dept." of the UAHC.

Forgive me, if I have bothered you in vain!

Cordially yours



E. Werner.

October 15, 1986
12 Tishrei 5747

Dr. Alfred C. Gottschalk
HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

Thank you for your letter of October 10th.

By all means, let us sit together soon. You are quite correct in your observation that HUC-JIR's role in CAY should have been prominently mentioned. As importantly, the semantic problem should be discussed and resolved in a manner that leaves no room for doubt as to the centrality of the College - Institute in terms of degree courses.

In the context of that same discussion, I would also like to treat another set of concerns. Over the past year or two, UAHC staff members have called a number of College-Institute projects to my attention that clearly extend beyond the credit course realm into areas of program that are properly the purview of the UAHC.

Among the programs in question are:

1. A videotape for teacher training.
2. A videotape and manual for leadership development
3. Non-credit seminars for classroom teachers undertaken without consultation and guidance from our Department of Education.

I wish to avoid the impression that there are two program entities in the Movement, even as you wish to underscore the credit course role of the College-Institute. This "division of labor" has been clearly specified in our tripartite agreement with the CCAR. It may be appropriate for us to reaffirm those guidelines for the benefit of our staff members who may not have been part of HUC-JIR or the UAHC when the guidelines were promulgated.

Dr. Alfred C. Gottschalk
HUC-JIR
October 15, 1986
Page # 2

In any event, Chuck and I look forward to meeting with you and Dick
at the earliest mutually convenient time.

My best to you and Dee.

Sincerely,

Alexander M. Schindler

cc: Mr. Charles J. Rothschild
Mr. Richard Scheuer



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

October 10, 1986

Personal

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

Dear Alex and Chuck:

I have recently read the ARZA Newsletter in which the item on the dedication of the "Reform College Center" was carried. The article gives the impression that the Union of American Hebrew Congregations has created a new College Education Center in Israel and that it houses "the Reform Movement's College Academic Year Program." By our mutual agreements, college education and degree credit work is reserved for the College-Institute. It is, in fact, the way in which the CAY students receive college credit for the year's academic work. Nowhere in the story or in any of the other literature, including the dedication releases, was there any reference to the Hebrew Union College's central role in this program's academic viability. By our Movement's consensus, the Hebrew Union College is the education center for college students, and I would urge that HUC's determinative role in this program be fully publicized. Otherwise, this program, which has had recruitment problems in the past, will find them exacerbated unless the public knows that the courses taken are accredited and that the academic portion is under the direct supervision of the College-Institute.

I have a further concern which relates to the way this center is described, namely, as the new College Education Center of the Union of American Hebrew Congregations. It is a confusing title since the Hebrew Union College is the Movement's college education center for all degree courses. I do not believe it is in our interest that our Movement be perceived as having two College Education Centers in Israel under the auspices of the Reform Movement. I would urge that we meet on this as well as on some other matters at a mutually convenient time, but soon, to clarify precisely what all of this means now and in the future, in light of what is being developed in Jerusalem by us, by the Union, and by the World Union. I know that Dick Scheuer, to whom I am copying this letter, shares my sentiments in the most affirmative way.

Sincerely,


Alfred Gottschalk

AG:pg

cc Mr. Richard Scheuer

HUC

November 2, 1977

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

Thanks for your note of the 21st of October regarding the SEED program. It sounds like a very worthy undertaking but I'm not certain we have either the staff or funds to become involved in such a project.

Of course, if you were to bring the matter to the attention of the College-Institute, WUPJ and CCAR and all are in agreement that it is a worthy project for the Reform Movement I would of course, be supportive.

With warmest regards, I am

Sincerely,

Alexander M. Schindler



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

OFFICE OF THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

October 21, 1977

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

Dear Alex:

The JTA Bulletin of October 14th announces that "Orthodox teaching teams visit Central America for second summer." I wonder whether this is not something, together with the World Union and the Conference, to which we ought to address ourselves. There are a number of participating seminaries listed in this program, which is called SEED, the Summer Education Environmental Development, which is a joint program of Torah Umesorah and several American Orthodox rabbinical seminaries.

I would be most interested in having your reaction.

With best wishes,

Sincerely,

Alfred Gottschalk
President

AG:rws

*good
at me / a story
by us
supp*

February 2, 1973

Rabbi Alfred Gottschalk
HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

It was a joy to see you and, of course, we will be seeing each other in just a few days, God willing.

I meant to talk to you regarding your letter of January 9th which enclosed Bob Goldman's comment concerning my congratulatory note to the new Board members. Forgive me, but I think we are making mountains out of molehills or, to put the matter differently, retaining those mountains which should now be no more than molehills and in fact should not even exist.

Just to show you how innocent of any ill intent my letter was, I didn't even write it! After the Board meeting when we reviewed to whom letters of acknowledgement should go and I sent notes of congratulations to the many others who were elected by our Board - new Board members, new Commission members, etc. - I turned to Edie, my trusted assistant, and said "wouldn't it be nice to send a note to those who were named to the College-Institute Board, just to congratulate them. It will help solidify our relations with the College-Institute." And Edie did it. In a word, what was meant was a welcoming note of congratulations and encouragement and nothing more.

Implicit in Bob's letter and reflected in yours is the assumption that there is a disjoining of interest and purpose between the two institutions of an almost mutually exclusive nature, so that in working for the one you cannot work for the other too. This may have been true at one time but, happily, this is no longer true. For people who are devoted to the same end the question of responsibility never becomes either a conscious or subconscious issue in their thinking and decision making process, even as it did not in mine.

Please, please reassure Bob on this score. The experiences of the past do not always presage the future.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler
President-Elect

ME
January 17, 1973

Rabbi Alfred Gottschalk
HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Rabbi Gottschalk:

I am writing to acknowledge receipt of your letter of January 9th addressed to Rabbi Schindler. He is currently out of the city and I want to assure you this correspondence will be brought to his immediate attention on his return.

With warmest regards, I am

Sincerely,

Edith J. Miller
Administrative Assistant

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES
JERUSALEM

CLIFTON AVENUE - CINCINNATI, OHIO 45220

Office of the President

January 9, 1973

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

Dear Alex:

I am enclosing for you a zerox of a letter to me by Mr. Robert Goldman, dated January 3rd, relating particularly to your letter to him of December 18th, informing him that he will "continue to serve as a UAHC representative on the Hebrew Union College-Jewish Institute of Religion Board of Governors." You also indicate in paragraph two of the letter that Mr. Goldman will be "representing the Union in the deliberations and decision making process of the College-Institute."

In connection with this, I think as a matter of principle I would have to agree with Mr. Goldman at this date that his objection to the verbiage of your letter is in order and that while indeed the Union Board elects a stipulated number of members to the Board of Governors they thereafter do not represent the Union in the deliberations but act rather as members of the Board of the College without the accountability to the Board of the Union that your letter intimates.

Perhaps Mr. Goldman's letter stating the history of this problem is clear enough in its own right, and in all likelihood you had no knowledge of this previous chapter of College-Union relationships. Perhaps you will agree with me that in the future it is better to write a different kind of letter and that you might like to indicate to us the appropriate language you plan to use.

With all good wishes

Sincerely,



Alfred Gottschalk

AG:ec

cc. Coley

PAXTON & SEASONGOOD

1700 CENTRAL TRUST TOWER

CINCINNATI, OHIO 45202

(513) 381-4188

FREDRICK D. BERGER
HARRY STICKNEY
JAMES B. O'DONNELL, JR.
SIMON LAZARUS, JR.
ROBERT W. HILTON, JR.
MELVIN J. KESSEL
CHARLES WM. ANNESS
DAVID W. GOLDMAN
HENRY H. HERSCH
LEONARD S. MERANUS
MARTHA BETTY SEMMONS
JACOB K. STEIN
ROBERT W. CRAWFORD
ALBERT D. CASH, JR.

THOMAS B. BRUSH
MELVIN E. MARMER
J. MARC TRARERT
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WILLIAM L. MARTIN, JR.

2 IN MILITARY SERVICE

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WILLIAM F. MEYER
COUNSEL

PREDECESSOR FIRMS:
OLLE, O'DONNELL,
CASH, FEE & HAHN
PAXTON & SEASONGOOD

January 3, 1973

Dr. Alfred Gottschalk,
Hebrew Union College - Jewish Institute of Religion,
Clifton Avenue,
Cincinnati, Ohio 45220.

Dear Fred:

Enclosed please find copy of letter I am writing to
Jerome Stern. You will receive from the Business Office a copy
of my communication to the members of the Legal Committee.

I have spoken to Bob Hilton. He says you are going to
the Literary Club with him Monday night. He will arrange for you
to meet the Board of Directors of the University Club the night
of the 18th. I do not think that is for dinner but simply for
a drink about 6:00 P.M., but he can tell you about that more in
detail.

✓ I am enclosing the letter I received from Dr. Schindler
regarding my election to the Board of the HUC-JIR. The underscoring
is mine. As I told you Herb Bloch, Sr., who was then Chairman,
Fred Lazarus, Weil who succeeded Herb as Chairman, and I had a
meeting in New York with Dr. Eisendrath, Judge Baar and other repre-
sentatives of the Union, at which time it was made clear, particularly
in the statements of Fred Lazarus, that we were not elected to the
HUC-JIR Board as representatives of the UAHC but that once we were
elected by the UAHC we were bound to act for the best interests of
the College. That was then agreed to by the Union representatives
and I thought that the matter had been settled. In serving on the
College Board we are not bound in any way by any action of the
Trustees of the Union. This principle has been maintained since the
separate incorporation of the College.

With best wishes, I remain

Yours sincerely,

Bob G.

RPG/ns
Encl.

RECEIVED

JAN 4 - 1973

THE HEBREW UNION COLLEGE-
JEWISH INSTITUTE OF RELIGION

January 25, 1973

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

I've just returned to my desk and read your various memos, first the memo of January 15th relating to the Pilgrimage Program and then the second memo of January 17th concerning the College Program.

I also met with Steve Schafer and I am glad to say that on the basis of his report concerning the two conversations he had with you there is really nothing I need add. Part of the problem - isn't it always - is a failure in communications and now that he is able to communicate directly with you through Uri the way for will cooperation seems to be smoothed. At least in this manner you will be kept up-to-the-minute on what is transpiring on every level in which the College-Institute cooperates with our Division of Youth Activities.

Marginally noted, I cannot accept your January 15th statement that Sy Gitin's memo constitutes an institutional "agreement." It is, after all, only an internal memo from Gitin to his then boss with a copy to Sam. Institutional agreements, you will agree, involve a somewhat more direct line of communication between heads of institutions.

But all this is neither here nor there for I am in full agreement with the principle that if there is to be a joint program, costs should be borne equally and if they cannot be borne equally for budgetary reasons the program regretfully will have to be dropped.

I'm always glad when such irritants can be soothed as we have done in this instance.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler
President-Elect

Memorandum

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

CLIFTON AVENUE • CINCINNATI, OHIO 45220 • PHONE 221-1875

DATE January 15, 1973

TO Rabbi Alexander Schindler

FROM Dr. Alfred Gottschalk

PERSONAL - CONFIDENTIAL

cc - S. Schafer

I finally had the opportunity to probe the comments raised in Steve Schafer's memorandum to you of December 8, 1972. This memorandum deals with the relationship of the Union's College Department and HUC-JIR. After some investigation, I must frankly tell you that I am more than a bit astounded by Schafer's memo.

- (1) Enclosed is a xerox copy of a memo dated November 21, 1969, from Rabbi Seymour Gitin (then Director of Admissions) to Dr. Nelson Glueck with a noted copy to Rabbi Sam Cook indicating as clearly as possible that the budget costs for the Colloquia Weekends were to be equally divided by the College-Institute and the UAHC. This agreement was not changed, certainly not vis-a-vis the College-Institute's responsibility.
- (2) Schafer states that the Colloquia Weekends were structured primarily to promote recruitment for the College-Institute. The history in the development of these programs where recruitment is implied only in part, underscores the additional reasons for these weekends; to introduce the programs, ideas and institutions of Reform Judaism as well as to "open new vistas of identification with Judaism and the rabbinate." I would hope that many of the students who experience a colloquium at the Hebrew Union College will be influenced to become active and responsible lay leaders in their future congregations.
- (3) Schafer states that "the College has a budget for recruitment and basically these weekends are structured for recruitment of the College." He also indicates that his opinion is that "the College should bear the entire cost." I find it inappropriate that Schafer presumes to dictate to us how the College-Institute is to spend its Admissions budget.
- (4) Schafer states that "Lew (Bornstein) claims the Colloquium Weekend costs \$942.34." Am I to assume Schafer does not trust Rabbi Bornstein's quoted cost?

(next page, please)

January 15, 1973

- (5) Schafer states that in his opinion the College should bear the entire cost of these weekends. Paul Steinberg, he suggests, agrees with him verbally, but has not put it into writing. This comment brings me to the enclosed xerox of a memo from Bornstein dated December 15, 1972, where Steinberg urges that the Union share one-half of the financial responsibility if it is to be considered a co-sponsor in colloquia events.
- (6) Schafer states that he met with Lew Barth and Steve Passamaneck and that after discussion regarding a forthcoming Colloquium in California, Barth indicated that he would not permit money to become a problem. I share with you Barth's memorandum to me dated January 4, 1973, where he states, "If his [Schafer's] department were ready to seriously co-sponsor with a splitting of the financial obligation and of the work, we would be delighted to co-sponsor and, under such circumstances, money would not be a problem."
- (7) In Lew Bornstein's memo he indicates that of the 117 names supplied by the Union's College Department for our last Colloquium, only 3 students participated who were on the Union's mailing list. The other 52 participants came from the College mailing list. Such repeated occurrences first caused "the differences between Uri Herscher and Sam Cook." When Uri took over the job of Director of Admissions, all mailings for the colloquia were sent from Sam's office. That first year, 1970-1971, Uri and his Assistant, Rabbi Peter J. Rubinstein, anticipated that 50 students would attend each colloquium. Twenty-three (23) showed up during the Fall Colloquium and 21 in the Spring. Uri was justifiably disturbed; he and Peter had prepared a program as well as a staff to greet 50 students rather than 21 -- less than half of the anticipated number. It was during the Spring Colloquium that Uri told Sam that from now on the mailings would be sent from Cincinnati. Since that time, every colloquium in Cincinnati has enjoyed an enrollment of 50-60 students per colloquium.

(next page, please)

January 15, 1973

- (8) I must tell you that Uri is not only my associate; he is also a dear friend. I cannot imagine him being uncooperative; I consider his decision to handle the mailings from Cincinnati to be warranted. As for his being "unimaginative," let me briefly tell you what this "unimaginative" person has done during the years I have known him. At Berkeley, he established a camp for underprivileged children encompassing the Bay Area. The camp is now considered one of the model camps for welfare children. In the course of his student years at HUC, he directed Young Judea camps in Western Canada with a packed enrollment during the four summers of his leadership. At the same time, he established a camp for diabetic children, in many ways a novel concept. During his administration as Director of Admissions, his office brimmed with new ideas as well as creative brochures and posters. Truly I need not defend Uri vis-a-vis his imaginative abilities. At the same time, I object to a memorandum which appears to be so distorted. I wish to make it very clear that Uri enjoys my full confidence.
- (9) Schafer terms the combined efforts of the College Department and HUC "a joint venture." Either it is or it isn't!
- (10) Let me restate for you our policy: If the College Department of the UAHC is to co-sponsor any activities with the Hebrew Union College, it will be asked to share financial obligations as well as work. We will be delighted to co-sponsor many events in the future but only on the condition that they truly be joint ventures. In this connection, the attached memos of November 21, 1969, December 15, 1972, and January 4, 1973, will be of interest to you.

*Bert
Juel.*

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

INTERDEPARTMENT COMMUNICATION

Cincinnati, Ohio

DATE November 21, 1969

TO Dr. Glueck cc: Rabbis S. Cook; K. Roseman; P. Rubinstein;
Mrs. Sally Brown

FROM Rabbi Gitin

SUBJECT: PROGRAMS FOR JEWISH COLLEGE YOUTH - 1970-71

1) The Colloquium which was held at our Cincinnati campus September 26th through the 28th, 1969, entitled "Thresholds of Jewish Thought", was most successful. Sixty college students from thirty three campuses were in attendance. Six faculty members and numerous Rabbinic students participated in the various discussion sessions. Both faculty and students agreed that this approach to relating Judaism in an intellectually relevant manner to Jewish college youth, had a most positive effect upon the college students present. They unanimously recommended additional programming in the future. The response from students, immediately following the weekend, via the mails, was most favorable. Even before the weekend began, there was more than a strong indication that Jewish youth of college age would be stimulated by such programming, as fifty students had to be turned away because of a lack of space. (All this was without any general publicity release).

2) The apparent positive results of the Colloquium were:

- a) It offered an unparalleled exposure to the primary educational institution of Reform Judaism.
- b) It opened new vistas of identification with Judaism and the Rabbinate.
- c) It undoubtedly stimulated some students to consider the Rabbinate and/or Jewish education as a career.

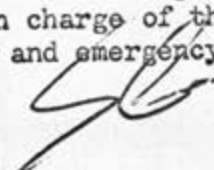
3) I, therefore, propose that:

- a) We consider establishing the College Colloquium as a regular part of our programming for college students; responsibilities of which are to be shared by the offices of the Department of Admissions and Office of Special Activities.
- b) That we enter into a joint-sponsorship of the program with the College Department of the U.A.H.C., which is under the supervision of Rabbi Sam Cook.
- c) That Rabbi Peter Rubinstein, Assistant to the Director of Admissions, be ultimately responsible for the College-Institute's share in planning and implementation.

- d) That two programs be considered for the academic year 1970-1971, one in the fall and one in the spring, at our Cincinnati campus.
- e) That the following budget be funded and divided equally by the College-Institute and the U.A.H.C.:

TWO COLLOQUIA - 1970-71

\$ 1,600.00	Room and board for forty students
200.00	Transportation, rental of station wagons
400.00	P.B. for student assistance
100.00	Program materials
50.00	Miscellaneous
<u>\$ 2,350.00</u>	Total (Cost to the College-Institute - \$1,175.00)

- f) That students who will attend the Colloquia be chosen through selection by Rabbis and Hillel Directors throughout the country to receive scholarships to attend these Colloquia (students would only be expected to pay their own transportation costs).
- g) That the maximum number of participants be twenty male and twenty female students. The male students to be housed on the third and fourth floors of the new dormitory, and the female students to be housed on the second floor of the new dormitory; A Rabbinic supervisor to be in charge of the third floor, and a female supervisor to be in charge of the second floor in case of student medical needs and emergency situations.
- 

Memorandum

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

CLIFTON AVENUE • CINCINNATI, OHIO 45220 • PHONE 221-1875

DATE December 15, 1972

TO _____

FROM Rabbi Lewis R. Bornstein

December 14, 1972

I spoke with Rabbi Stephen Schafer of the UAHC in regard to cosponsoring future College Colloquia. He stated that financially the Union was broke and that in the past the responsibility of the Union in the cosponsorship venture was to supply the College-Institute with names of the College participants, whereas the College-Institute bore the burden of the expense for the weekend. I stated to him that in the past, monies had been allocated from the Union's budget on a 50/50 financial basis. In regard to the names which the Union supplied in the past, I emphasized to him that for the past Fall College Colloquium held in October, 1972, of the 117 names supplied by the Union, only 3 students participated who were on the Union's mailing list. The other 52 College participants came from the College-Institute's mailing list. Therefore, a cosponsorship with the Union supplying names and the College-Institute bearing the expense is not feasible.

He stated that there is a desire by the Union to cosponsor the forthcoming New York College Colloquium to be held in the Spring, but will discuss the financial aspect with Dr. Paul Steinberg while in Israel.

I asked Rabbi Schafer for minimal commitment in the future of \$1,000 from the Union in order to cosponsor all three College Colloquia in the future. This financial responsibility will be investigated by Steve.

December 14, 1972

I spoke with Dr. Paul Steinberg and informed him of my conversation with Rabbi Schafer. He advised that the Union must financially share one-half of the responsibility if it is indeed to be a cosponsorship. He stated that he would discuss this topic with Steve Schafer while they are both in Israel. He is leaving today.

LLB

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

3077 UNIVERSITY AVENUE • LOS ANGELES, CALIFORNIA 90005 • PHONE 749-3424

TO Dr. Alfred Gottschalk

DATE January 4, 1973

FROM Dr. Lewis M. Barth

This memo follows up our discussion regarding my conversation with Rabbi Stephen Schaefer of the College Department of the UAHC. When Steve Schaefer was here, we discussed the possibility of cooperation between the California School and the College Department. He was most interested in co-sponsoring a week-end here in the spring. I informed him that we were planning to have a week-end in the spring and I was desirous of finding out what co-sponsorship meant to him.

Apparently his department does not have any money and basically can offer only a mailing list of prospective applicants for such a week-end. I told Steve Schaefer that, as far as we were concerned, co-sponsorship meant shared responsibilities as well as shared credits. If his department were ready to seriously co-sponsor with a splitting of the financial obligation and of the work, we would be delighted to co-sponsor and, under such circumstances, money would not be a problem. However, without a serious involvement in a co-sponsoring situation, we feel we are better off to run such week-ends by ourselves.

The California School is planning to run such a week-end in March and Steve Passamaneck, who is in charge, will be in touch with the College Department of the UAHC to see if they have anything to contribute in a serious way to the week-end.

With warmest regards.

LMB/sw

RECEIVED

JAN 8 - 1973

HEBREW UNION COLLEGE -
JEWISH INSTITUTE OF RELIGION

Confidential

Jan. 17. '72

Dear Alex:

The way this program is being publicized and handled is nothing short of outrageous.

It looks like a \$2.90 deal and not on the bold innovative step of a movement which throws its strength behind such a program.

From my point of view, we do not publicize HEC

programs in this way. My
prognosis is unless you
harness it in - it
may fail - or at best be
postponed - which might
not be such a bad idea.

Yours,
Fred

A fully-accredited term under the auspices of the Reform movement will provide a unique life-work experience in a kibbutz, classwork curriculum provided by the Hebrew Union College - Jewish Institute of Religion, Jerusalem...summer ulpan.

CURRICULUM:

The courses are offered at the Hebrew Union College Jerusalem campus and Kibbutz Ma'aleh HaChamishah, and are supplemented by the archaeological dig and field trips. The Hebrew Ulpan (school) and Kibbutz work will be at Kibbutz Ma'aleh HaChamishah, the site of the dormitory:

Modern Hebrew - Language and Literature; Archaeology (including field work); Sociology in Urban Society and Sociology of the Kibbutz (including field work); Bible; Geography of Israel; Political Science, Israel and the Arabs, Problems of Absorption and Acculturation.

ACADEMIC CREDIT:

At least thirty credits with transcript issued from the HUC - JIR New York School. HUC - JIR is a member of the Middle States Association of Colleges and Secondary Schools, the North Central Association of Colleges and Secondary Schools, and the Western Association of Colleges and Secondary Schools.

ELIGIBILITY:

College students who have completed one year of college course work as a prerequisite. There are no language requirements. In addition, a personal interview, arranged throughout the country, and medical certificate of good health are required.

FACULTY:

HUC - JIR and guest lecturers from Hebrew University

FEE:

\$2500.00. This includes round-trip jet transportation between New York and Israel; tuition; room, board and maintenance at Kibbutz Ma'aleh HaChamishah (which is near Jerusalem); supervised touring; archaeological dig; field trips. Fee does NOT include pocket money, independent touring, and free time vacation expenses in Israel.

FOR BROCHURE WITH FULL INFORMATION AND APPLICATION, PLEASE DETACH THE "REQUEST FORM" AND SEND TO:

International Education Department
UAHC Youth Division
838 Fifth Avenue
New York, N.Y. 10021

Please send me application forms and brochure for the College Academic Year in Israel.

NAME _____

ADDRESS _____

CITY & STATE _____ ZIP CODE _____

TELEPHONE: Area Code: (-) _____

COLLEGE: _____

COLLEGE YEAR COMPLETED: _____

TEMPLE AFFILIATION: _____

A fully-accredited term under the auspices of the Reform movement will provide a unique life-work experience in a kibbutz, classwork curriculum provided by the Hebrew Union College - Jewish Institute of Religion, Jerusalem...summer ulpan.

CURRICULUM:

The courses are offered at the Hebrew Union College Jerusalem campus and Kibbutz Ma'aleh HaChamishah, and are supplemented by the archaeological dig and field trips. The Hebrew Ulpan (school) and Kibbutz work will be at Kibbutz Ma'aleh HaChamishah, the site of the dormitory:

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COLLEGE: _____

COLLEGE YEAR COMPLETED: _____

TEMPLE AFFILIATION: _____

INTERNATIONAL EDUCATION PROGRAM
of the
DIVISION OF YOUTH ACTIVITIES

Union of American Hebrew Congregations, 838 Fifth Ave., New York 10021 (212) 249-0100

Rabbi Stephen A. Schafer, Director
Division of Youth Activities

Shimon Chasdi, Director
International Education Program
89 Rawson Road
Brookline, Mass. 02146 (617-566-0235)

December, 1972

Because of a typographical error just brought to our attention, we are herewith sending you a duplication of our Advance Notification of our COLLEGE ACADEMIC YEAR IN ISRAEL.

Please use this flyer instead of the first one sent out earlier this week.

Thank you for your cooperation.

SMW



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

OFFICE OF THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

April 18, 1975

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

Dear Alex:

It was good seeing you at the Robert Adler Dinner in Chicago. Regrettably, it seems that we meet only at meetings and in great haste.

With regard to your letter of April 8th, there is only one item I wish to clarify and that is that the College-Institute received for scholarship purposes a grant from the Jewish Agency in the amount of \$50,000 which, under the Louis (Aryeh) Pincus administration, was paid over a period of three years. It was not an annual grant. I did receive an increment from the Agency as our classes and program in Jerusalem grew. The last sum that you mentioned we have received for only one year. That, too, is scholarship money and is paid directly to the students. I hope this puts the matter in better perspective. I wish that additional funds could be secured which would remain on the "ribs" of the College for some time. Hopefully, in the future, we can appeal to the Agency for that kind of support.

With best wishes,

Sincerely,

Alfred Gottschalk
President

AG:rw

cc RGH

April 8, 1975

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

Obviously you have our support in "staking a claim," if there are new funds which are to come to the Israel Movement.

I do believe that Dick is right when he says that the allocations of the WZO are budget-oriented, channeled through the various departments of The Agency. As a case in point, so far we have only been promised some small sum for the Kibbutz and related recruitment activities. But you know all that, for in this manner over the years you received for awhile at least \$75,900. per annum for HUC in Jerusalem.

I emphasize that what we received was only a "promise." Inasmuch as I sit on the Board of the UIA, I know that dollars are hard to come by this year and that most of the new programs will probably end up scratched.

Warmest regards.

Sincerely,

Alexander M. Schindler

bcc: Rabbi Richard G. Hirsch



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

OFFICE OF THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

April 4, 1975
(Dictated 4-1-75)

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

Dear Alex:

I am enclosing for your information a copy of a letter that I received today from Ezra Spicehandler. It speaks for itself. I know that the College-Institute has your support in "staking a claim," if there are new funds that are to come to the Israel Movement.

With warmest regards,

Have we dict. note an Gole
Sincerely,

Alfred
Alfred Gottschalk
President

AG:rw

Encl.

היברו יוניון קולג' - ירושלים

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
JERUSALEM

MEMORANDUM

TO Dr. Alfred Gottschalk

March 17, 1975

From Ezra Spicehandler

bc to Dick

Dear Fred:

Dick Hirsch submitted some sort of budgetary request to the World Zionist Organization during my absence, despite the fact that I had asked him to wait for my return. When I called him on it, he apologized and asked me to submit a request

According to Dick, the request has to be for specific projects. Because of the press of time, I will submit a preliminary request, which will include the MRE program, the Summer Seminar, and the archaeological program. I am also writing to Paul to get his input.

May I suggest that from your side of the ocean you make it clear to Alex that we are staking a claim for a part of whatever new money the Jewish Agency might allocate to the World Union for programs.

Sincerely,

Ezra

1/200-111

August 3, 1982

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

On my return from Europe several days ago I found your letter of July 9 awaiting me. This is my first opportunity to respond.

I do wish you had been at the Board meeting in May. A transcript really doesn't convey the spirit of the meeting. "Der Ton macht die Musik." All I can tell you is that Paul went out of his way to tell me how much he appreciated my supportiveness of the College-Institute in this and prior discussions.

Be that as it may, the substance of your letter should be the subject of a meeting which we should convene just as soon as possible at the end of the Summer. Four of us should get together.

With warmest regards, I am

Sincerely,

Alexander M. Schindler



*I want to answer
this Monday*

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

July 9, 1982

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

Dear Alex:

I very much appreciate Ted's sending me, together with the others listed in your memorandum of June 14, 1982, the transcript of discussion at the UAHC Board meeting on May 23 concerning HUC-JIR and its relationship to the Union. I deeply regret, for reasons I indicated to you and to Donald Day when he was in Cincinnati recently, that I could not be present at the Board meeting due in large measure to our very heavy year-end activities of Board meetings, graduations and ordinations. I had asked Dick Scheuer to represent the College on an official lay level, but he was caught in a last-minute bind and had to attend the wedding of a nephew. I think the course of discussion might have been somewhat different, notwithstanding Paul's excellent presentations, had Dick been present and if Donald Day had had the opportunity to report upon his recent visit to the Cincinnati campus and his discussion with the senior class about our information on the programs and purposes of the UAHC which unfold, as you know, on several levels. While I'll let Don speak for himself, I do believe, to put it as an understatement, that the seniors were not uninformed about the work and function and purposes of the Union, nor had the curriculum of the College prevented them coming to grips firsthand with the Union and its regional representatives, as well as with some of its national officers. It is also regrettable that no one mentioned the fact that at each of our campuses we have recently established, at the request of and in cooperation with the Union, an intensive program of indoctrination by regional UAHC directors for rabbinic students in connection with their biweekly pulpits. As a matter of fact, the College has been totally responsive to requests by the NFTS, NFTB, the UAHC, as well as the Religious Action Center in Washington, D.C., for participation, cooperation, etc.

I believe, after reading the transcript a second and third time, there is something much more profoundly at stake here. It is something that Mattie caught at the end when he included the CCAR in the creation of the proposed Task Force. Underlying all of this discussion, I sense a profound feeling

(next page, please)

Rabbi Alexander Schindler
Page two
July 9, 1982

of tension between the rabbinate and the laity -- a factor also recognized in the program of the recent CCAR Convention.

As you know, I was very much concerned about the statement in the record made by you to the Board of Trustees -- a statement with which I must take strong issue.

"A task force can deal with the problem. But the problem is more serious than just having it dealt with in an orientation session. It has to permeate the total curriculum of the College. We have religious action concerns; ethical issues come up. When the involvement of our total movement in this effort is ignored, then something is lacking in the education process. We are embarking on a serious revolutionary effort to come to grips with the problem of intermarriage through the Outreach program. That whole program appears to be ignored in the total curriculum in the College and therefore a lack which orientation is not going to help; something much more profound and the task force I think might be the best instrumentality of effecting this . . . "

I am astounded that you could have made such a statement publicly, for there is involved on this issue a whole series of policy decisions -- some of them unilaterally arrived at by the President of the Union himself; some adopted by the Union at its Board meetings; some adopted at the Biennial Assemblies, and some appearing in newspaper stories. There was no approach made to the College officially, certainly not to its President, on a number of issues that crucially affect the life of our Movement prior to their initiation in the arena of public discussion, debate or resolution. Furthermore, and I think this is crucial to the integrity of the academic process, the curriculum of an academic institution of the caliber of HUC-JIR ought not to be subject to pressure on particular theological initiatives highly controversial in nature, divisive in several important aspects and with widespread ramifications extending far into the future.

The questions to which you alluded in your remarks, you will find, are being discussed within an academic context and with reference to Jewish sources and tradition at the College-Institute in courses in Talmud and Codes, in seminars, and in public debate within the College itself. What the College has not permitted, and cannot permit itself, is the politicization of these issues. The last CCAR convention's disposition of the Outreach Resolution has certainly taught us that.

The College Board of Governors will discuss at its October meeting the request of the Union's Board of Trustees to have a task force consisting of the CCAR, the UAHC, and the College-Institute. I am not certain what the mandate of this task force is to be. If it is to influence directly the curriculum of the College vis-a-vis given theological issues, the President and faculty

(next page, please)

Rabbi Alexander Schindler
Page three
July 9, 1982

of the College, who have the primary responsibility for this aspect of the College's program, delegated by the Board of Governors, would have to address this question in a rational, deliberate, and unintimidated way.

I cannot believe that it is the intent of the Board of Trustees of the Union, as reflected in this resolution, to investigate the College's curriculum. If that is its purpose, we are, as Mike Robinson so accurately and eloquently put it, at the conclusion of the discussion on the task force, "back where we were thirty years ago." And I don't have to rehearse that history of tension between the Union and the College for those to whom this letter is intended.

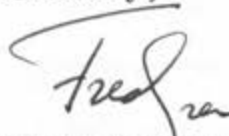
I think I speak accurately when I recollect that, at least during my tenure as President of the College, we have been open to reasonable requests on the part of the Movement -- the Conference and the Union -- always within the context of the College's purpose and central mission, which is to remain the premiere academic institution of higher Jewish learning, where nothing in the Jewish past, present or future is alien to us with reference to study. The College remains firmly committed to academic freedom for faculty and students alike.

Again, I thank you for sharing the transcript with me. While I would have welcomed the opportunity to participate in that discussion, I can now look forward to further discussion at the next Board meeting.

Since Abe Braude, chairman pro tem of the Board of Governors of the College-Institute, was not listed among those to whom a copy of the transcript was sent, I shall see that he gets a reading copy for his consideration as well.

With all good wishes,

Sincerely,



Alfred Gottschalk

AG:rws

cc: Mr. Donald Day
Mr. Matthew Ross
Rabbi Joseph B. Glaser
Rabbi Uri Herscher

(Signed in my absence)

See: TKB from AG
Braude
Minsky

H. L. F. W.

UNION OF AMERICAN HEBREW CONGREGATIONS

OFFICE OF THE CHAIRMAN OF THE BOARD

July 13, 1982

Mr. Theodore K. Broido
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Ted:

I have just completed reviewing the transcript of the portion of the White Plains Board Meeting which covers the discussion on the College-Institute. Now I am really sorry I missed the Meeting!

Certainly we ought to implement the resolution which was adopted by the Board calling on the Union, the College and the Central Conference to set up a Task Force "to consider the relationship of the Union and the College and the Conference". That language is somewhat broader than the concerns which were expressed during the open discussion but in general, Ted, I am very sympathetic to the views which were expressed and think, and perhaps naive enough to hope, that some good might come out of the work of such a group if properly constituted and structured and if the participants were prepared to look at the Movement as a whole irrespective of their own turf. This may be part of the problem which Fred Gottschalk really was articulating in some recent correspondence that I have shared with Alex and you, although I am not at all oblivious to Fred's own personal aspirations and hang-ups.

I do not want to wander. More to the point, let us get this Task Force organized



UNION OF AMERICAN HEBREW CONGREGATIONS

OFFICE OF THE CHAIRMAN OF THE BOARD

Mr. Theodore K. Broido

-2-

July 13, 1982

if the College and the Conference are prepared to do so with us. Certainly we cannot implement it without their cooperation. At the same time, it probably would not have any clout unless it were specifically authorized by the Boards of each of their institutions.

I would like to keep this on the front burner. Perhaps a discussion with Herman Schaalman, Joe Glaser and Fred might be in order.

I will await your's and Alex's suggestions and comments.

Cordially

/s/ Don

Donald S. Day

DSD/mdr

cc: Rabbi Alexander M. Schindler



October 6, 1982

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

I was wryly amused by the enclosed invitation. Following your injunction, I whipped my California staff into making certain that every time the Skirball Museum is mentioned it is named not the Hebrew Union College Skirball Museum but rather the Hebrew Union College-Jewish Institute of Religion Skirball Museum as you enjoined me to do.

Here comes an invitation from the Museum itself and the JIR is totally omitted. Obviously the Union's name doesn't appear anywhere either but that's only par for the course. It doesn't bother me one whit -- but is also amusing.

Sincerely,

Alexander M. Schindler

January 7, 1988
6 Tevet 5747

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220-2488

Dear Fred:

Thank you for sharing with me your letter to Ismar Schorsch. I am impressed with it and write to convey my appreciation.

I, too, was angered by Schorsch's statement but I didn't have the strength to take issue with him. I'm delighted that you did. I suppose Schorsch wants to stake out a middle-ground by spitting to the right and to the left. In any event, well done!

Fond regards to you and Dee, in which Rhea joins.

Sincerely,

Alexander M. Schindler



cc: Rabbi Schindler

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1876

December 30, 1986

Chancellor Ismar Schorsch
The Jewish Theological Seminary
3080 Broadway
New York, New York 10027

Dear Ismar:

I have read The Jerusalem Post's December 12th interview of you by David Landau. While one may agree or disagree with a number of items in it, particularly the reasons ascribed to decisions made by your predecessor, I take strong exception to what is attributed to you by the Post, as your observation about our Jerusalem School, "We take care of the substance before the form. With the Reform, I submit that it is the other way around: their magnificent structure is yet to be filled with substance." If this is, indeed, an accurate quote, it reflects a haughty and unbecoming position for the Chancellor of JTS. As an historian you should know that the Hebrew Union College was the first institution that required a mandatory year of study for rabbinic students in Israel and now has the same requirement for all of its full-time students including those in the Cantorial School, the School of Jewish Communal Studies, and the Schools of Education. The Hebrew Union College mounts a full undergraduate college year abroad program and sends over 1200 high school youngsters to Israel every year on various programs which more than fill its buildings. The College also conducts (for the last 30 years) archaeological campaigns which involve serious scholarship in the field of biblical and archaeological studies. It has developed resources for the study collections now magnificently housed in its new museum, where they can be studied and appreciated by scholars and the public alike. We also have an extensive program of consequence and size into the Israeli community, as well as a public forum. And, yes, we have worked together--and not merely out of pragmatic consideration--with the Conservative Movement in Israel.

It is not necessary to tear down what others have pioneered and built in order to seize attention for oneself and one's own institution. I deeply regret that you have done this and in such a way as to have it publicly circulated. It will not help you; it certainly does no harm to us.

Incidentally, I think you have also profoundly misunderstood the whole patrilineal issue and the underpinnings that lead to its emergence in our time. Your remark about Orthodoxy and Reform not needing to convert non-Jews each for their own reasons and that Conservative Judaism "will be the only group converting seriously, according to Halacha" is as wishful as it is self-serving. In fact, I venture to say now that within ten years the Conservative Movement will embrace patrilineality. As was the case with the ordination of the first woman rabbi, the mandatory year of study for American seminarians, and the creation of our Israeli rabbinic ordaining programs, it took JTS ten years to catch up with us.

Handwritten notes:
I agree with his letter. I too was anguished by Schorsch's statement but didn't have strength to follow through with it. I support his position to strike out a middle-ground by splitting to his right & left. In any case, well done.

Chancellor Ismar Schorsch

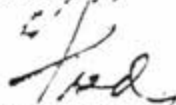
Page 2

December 30, 1986

I conceive of our mandate as one to lead and not to follow. I hope we can do so without acrimony. I am very disappointed that your first press conference put you on record this way. You, as an historian, have made your statement and it was inaccurate and appears to make you look petty.

I had high hopes that we could continue the period of nonpolemic confrontation in the press, which your predecessor and I had worked out, and that we could confront in a creative and mutually cooperative way issues that affect our people. Now, I don't know. I certainly do not want to be in a coalition with a "partner of convenience" who identifies Reform Judaism with Agudat Israel in a specious analogy.

Sincerely,

A handwritten signature in dark ink, appearing to be 'A. Gottschalk', written in a cursive style.

Alfred Gottschalk

AG:sms

Seminary chancellor outlines 'ultimate goal' in Israel

'I don't have an identity crisis'

David Landau

ISMAR SCHORCH SPEAKS quietly, but is concerned to project an aura of confidence. Confidence in himself, and in the school and movement which he was elected to head at a difficult moment in their history.

"But we are coming out of that period now," asserted the Chancellor of the Jewish Theological Seminary this week, during a conversation with staff members of *The Jerusalem Post*. "There is a strong desire now to consolidate. What characterizes the movement now is centripetal forces, not centrifugal."

One Conservative issue in particular that made headlines in recent years was the decision, first by the Seminary then by the Rabbinical Assembly, to admit women into the rabbinate. At one time it seemed that a ginger group of more conservative Conservatives might split away from the mother movement.

But now, the chancellor says, in the festive atmosphere surrounding the JTS centenary celebrations this year, the trend is towards reconciliation and unity.

The previous chancellor, Prof. Gerson Cohen, founded a "commission on ideology," comprising scholars, rabbis and laymen, and Schorch says everyone has been "pleasantly surprised" to find how much consensus and goodwill is emerging from its deliberations.

Schorch mentions his predecessor's ill-health as another factor that inevitably weakened the movement in recent years.

He himself, less than a year in office, has had to steer deftly yet unhesitatingly around the awkward challenge suddenly posed by the Ivan Boesky affair. The Wall Street mogul who has had to pay \$100 million in fines for improper conduct on the stock exchange was a high-profile supporter of JTS.

Schorch said he decided on full and frank airing of the matter - first with the board, then with faculty, and then with the student body who had "never heard such a detailed review of the Seminary's finances."

Boesky himself helped out by suggesting that his name be discreetly removed from the huge library which he had endowed to the Seminary, a suggestion that was promptly accepted.

But besides any transient difficulties, the Conservative movement,



Chancellor of the Jewish Theological Seminary Ismar Schorch, right, with Religious Affairs Minister Zevulun Hammer

(Ippa)

and its illustrious seat of scholarship in New York, have found themselves of late, perhaps more than at any other period, struggling to mark out a tenable middle ground between vigorously resurgent Orthodoxy and strongly consolidated Reform.

Schorch, a historian and the son of a Conservative rabbi who graduated from the original Conservative seminary in Breslau, brings to this fray a life of total involvement and commitment to Conservatism, and a historian's perspective.

"I have no identity crisis. I know where we differ [from the other two streams.]

"Reform" he explains, "is post-halachic Judaism. They say so unabashedly. It is eclectic... aggadic.

"Conservatism is committed to the continuing validity of Halacha, as a way for the Jew to express his religious sentiments, as a means of discipline and of cohesion...."

SCHORCH IS MORE cautious in labelling Orthodoxy; he prefers to express the difference by harking back to the founding principles of the parent institution in Breslau - principles that were transplanted to JTS. "We are a Jewish university," he says. "That is much more than a rabbinic school. Volozhyn [the leading Lithuanian yeshiva of the last century] was intensive; Breslau was extensive.

"What distinguishes us from the Orthodox is the way we study....the breadth of the curriculum, the systematic study of Bible, Hebrew literature and language... The application of modern critical scholarship.... an undogmatic scholarship."

This academic approach, he explains, makes for a non-Orthodox approach to the practice of the religion - but within an overall defer-

ence to a binding (though not rigid) framework of Halacha.

Thus, for instance, if a Conservative rabbi were to officiate at a mixed marriage with a gentile clergyman, said Schorch in answer to a question, he would be drummed out of the Rabbinical Assembly.

The admission of women into the rabbinate is an example of evolving Halacha. "That is how Judaism ultimately works," says the chancellor. "The change in the status of woman began with the Emancipation, and it is still going ahead."

The JTS and RA decisions on this controversial matter were based, he recalls, on a long and reasoned response by Prof. Joel Roth to the effect that a woman, though not required in Halacha to fulfil all the mitzvot incumbent on men, may solemnly - and bindingly - take upon herself the onus of the "male mitzvot" thereby obliterating this discrepancy between the sexes (and qualifying herself for the rabbinate).

The Masorati (Conservative) movement in Israel has not, as yet, followed the American lead. But Schorch says this will inevitably occur.

"Israel is not going to escape that fundamental force in Western society." (He has no ready answer as to why the Catholic and Anglican churches have decided to withstand this fundamental force. "The Catholics have a more authoritarian tradition," he ventures tentatively. The Episcopal Church in the U.S. has ordained women.)

Apparently peeved by the extensive publicity that the Reform movement in Israel - smaller in size than the Masorati - has recently enjoyed, Schorch permitted himself a tart side-swipe. "We take care of the substance before the form. With the Reform, I submit that it is the other way around: their magnificent structure (the new Hebrew Union College campus in Jerusalem) is yet to be filled with substance."

The JTS branch in Jerusalem, the Camp Ramah summer programmes, the active Masorati communities around the country have all achieved an encouraging degree of success, he claims, "but they lack visibility." The ultimate goal is to produce "a Conservative laity" as a viable option for Israelis who "are Jewish because they are Israeli" but whose lives are bereft of Jewish spiritual content.

He belabours Reform, too, over their acceptance of patrilineage. "That will eventually obviate the need to convert. The Reform won't convert because they don't need it, and the Orthodox won't convert because they don't want it. We will be the only group converting seriously, according to Halacha."

Nevertheless, he defends the Conservatives' political alliance with Reform in Israel in the battle for "equal rights." "Why should the Conservative movement not look for allies? After all, the key to political success here is coalitions! Why should we be pristine? I'm a pragmatist."

A coalition of convenience need not blur differences. "Conservative Judaism is as distinct from Reform as the Labour Alignment is from Agudat Yisrael."

Jerusalem Post

12-12-86

LA

February 6, 1975

Dr. Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

I've just returned to my desk and the bill for legal services tendered by Hofheimer Cantor Gottlieb and Gross in behalf of the World Center awaited me. While I have approved payment, I want you to know that I did so with a heavy heart. As I have told you in the past, members of our UAHG Law Committee undertake a great deal of work for the Union and we have yet to receive a bill from any member of the committee. Perhaps future legal work should be sent to our Law Committee so that we can avoid the payment of such bills, heaven knows the budget could stand a bit of relief!

Also awaiting me was your correspondence on the Israel Land Lease and Herb's expenses. We'll talk about these in Los Angeles.

With warmest regards, I am

Sincerely,

Alexander M. Schindler



2/18-19

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

OFFICE OF THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

January 22, 1975

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

Dear Alex:

Thank you for your letter of January 6th. I am enclosing for your information a reply to my cable from Ezra on the Land Lease. Ezra will be at our Board of Governors' meeting in Los Angeles in February, and perhaps this would be an opportune time for us to have a summary session with him on the subject of the lease.

With warmest regards,

Sincerely,

Alfred Gottschalk
President

AG:rw

cc: Mr. Matthew H. Ross
Mr. Gilbert Tilles
Judge Theodore Tannenwald, Jr.

P. S. - Rabbi Schindler - For your information only:

I am also including a copy of the breakdown of Herb Friedman's expenses for the fiscal year 1973-74 as well as expenses incurred from July 1 through November 30, 1974.

It is a shame that you were not able to talk with Friedman while you were in Israel, raising those questions with him that you raise in your letter to me. I certainly do not think that we need to supply Herb with an automobile if he is not using it specifically for our project. You seem to indicate that you have some doubts that we need to continue to support and maintain his office in the manner to which he has made us become accustomed.

cc Rabbi Schneider

היברו יוניון קולג' - ירושלים

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
JERUSALEM

MEMORANDUM

TO Dr. Alfred Gottschalk

December 26, 1974

From Ezra Spicehandler

Re: Land Lease

Immediately upon receipt of your cable of December 20th I contacted our attorney, Arnold Spaer. As you know, he has been constantly in touch with the Minhal people to complete the final draft of the lease. He again assured me that the delay is strictly a result of typical Israeli administrative inefficiency and hopes that the lease will be ready in the near future.

In the meantime, please keep in mind that we have a letter of intention from the Land Authority, as well as a parliamentary statement which affirms the Government's decision. Let me assure you that both Mr. Spaer and I are doing everything possible to complete the procedures. The Israel Land Authority works at a notoriously slow pace.

cc: Mr. Theodore Tannenwald, Jr.

RECEIVED

DEC 9 1975

cc Rabbi Schneider

היברו יוניון קולג' - ירושלים

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
JERUSALEM

MEMORANDUM

TO Dr. Alfred Gottschalk

December 26, 1974

From Ezra Spicehandler

Confidential

As per your instructions, I am enclosing a breakdown of Herb Friedman's expenses for the fiscal year 1973-74, as well as expenses incurred from July 1 through November 30, 1974.

As far as the substance of your question is concerned, am I to understand that you would like Dick Hirsch and me to discuss the matter with Herb? At this juncture we have no idea what arrangements he has made with the Yamit project or with the Encyclopaedia people. Obviously, if they are covering all or part of his expenses, we ought to come to a different arrangement with him.

I await your instructions as to whether you wish us to investigate the matter.

E.S.

RECEIVED

JAN 9 1975

26/12/74

Expenses for Rabbi Herbert Friedman

	<u>Fiscal Year 1973-74</u>	<u>July 1 through Nov. 30, 1974</u>	<u>Total</u>
Secretary's salary	IL 13,943.80	IL 9,501.30	IL 23,445.10
Telephone	5,084.18	1,567.91	6,652.09
Postage & telegrams	2,689.51	956.65	3,646.16
Copying & translations	2,434.85	243.20	2,678.05
Car maintenance	5,420.75	4,447.74	9,868.49
Office supplies	731.77	933.02	1,664.79
Misc. (entertainment, etc.)	<u>3,942.25</u> 34,247.11	<u>388.19</u> 18,038.01	<u>4,330.44</u> 52,285.12
Office furniture	8,949.85	3,211.35	12,161.20
Rental	11,151.-	5,130.-	16,281.-
Brochure	<u>27,688.-</u>	<u>2,090.-</u>	<u>29,778.-</u>
	IL 82,035.96	IL 28,469.36	IL 110,505.32
	\$ 19,532.38	+ \$ 6,778.42	= \$ 26,310.80

DR. ALFRED GOTTSCHALK

21st January 1975

Ezra Spicehandler

re Expenses - World Education Centre

Attached hereto is a summary of expenses in connection with
the above, up to and including November 30th, 1974.

Best regards.

*Includes
Car*

cc. Rabbi Alexander M. Schindler
Rabbi Richard Hirsch

היברו יוניון קולג' - ירושלים
 HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
 JERUSALEM

EXPENSES: WORLD EDUCATION CENTRE (RABBI FRIEDMAN)

	<u>To June 30th 1974</u>	<u>From July 1st to November 30th 1974</u>	<u>TOTAL</u>
	IL.	IL.	IL.
Salary - Secretary	13,943.80	9,501.30	23,445.10
Telephones	5,084.18	1,567.91	6,652.09
Postage and telegrams	2,689.51	956.65	3,646.16
Copying and translations	2,434.85	243.20	2,678.05
Car maintenance	5,420.75	4,447.74	9,868.49
Office supplies	731.77	933.02	1,664.79
Miscellaneous (entertainment of guests etc.)	<u>3,942.25</u>	<u>388.19</u>	<u>4,330.44</u>
	IL. 34,247.11	IL. 18,038.01	IL. 52,285.12
	=	=	=
	<u>\$ 8,154.07</u>	<u>\$ 4,294.76</u>	<u>\$ 12,448.83</u>
<hr style="border-top: 1px dashed black;"/>			
Office furniture	8,949.85	3,211.35	12,161.20
Office rental	11,151.-	5,130.-	16,281.-
Brochure	27,688.-	2,090.-	29,778.-
Car Purchase	<u>41,090.-</u>		<u>41,090.-</u>
	IL. 88,878.85	IL. 10,431.35	IL. 99,310.20
	123=125.91	28=469.36	=
	<u>\$ 21,161.63</u>	<u>\$ 2,483.65</u>	<u>\$ 23,645.28</u>
		6778.41	

January 6, 1975

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

I spent three days in Israel last week and managed to squeeze in an hour or two with Dick Hirsch. There are a number of matters which he called to my attention which require our judgment:

- a) We have heard nothing concerning the land contract. What are your reports concerning it? You will recall our discussion indicating we would like to see a copy of the contract before it is signed. The last time out you were very hopeful that this matter would be settled with dispatch but I guess "dispatch" in Israel means "with all due speed."
- b) Dick tells us that Herb has not been at the office for nearly a month now. He travels to and fro - in our car - on other projects, presumably. Some time ago I asked you to let me know just what his expenses in Israel are. Are we justified in continuing to maintain him in this style?

Dick is as eager as are all of us to keep this project alive, but there is our fiduciary responsibility.

Looking forward to hearing from you and with warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Matthew H. Ross
Gilbert Tilles

Rabbi Alexander M. Schindler

Matthew H. Ross

January 21, 1975

As yet, I have not had a response from Fred or Ted in regard to the Israel land or Herb Friedman's expenses. I am not pressing at this time.

UNION OF AMERICAN HEBREW CONGREGATIONS
PATRON OF HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE • NEW YORK, NEW YORK 10021 • (DIAL CODE 212) 349-0100
CABLE ADDRESS: UNIONUAHC

M E S S A G E

TO AMS

DATE 1/29/75

Please approve the earlier
 bill from HUC. I'll be
 Hoffman's brother's brother
 & sister.

When not Kent mentioned
 in his letter that he
 disagreed with me - he
 told me he was sending
 the bill & mentioned no more
 than is in the bill itself.

BY [Signature]

R E P L Y

DATE

OK — about
 Am. angry over
 it. Well, we
 can't see
 how we can
 handle it for
 nothing — but
 mid-air — I
 want and I agreed
 with him and I agreed
 to pay him
 plus

SIGNED



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

January 27, 1975

Mr. Joshua Dwork
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Josh:

Enclosed please find a copy of the invoice for legal services in connection with the World Center which I had discussed with you. We will look forward to receiving reimbursement for the Union's share of the cost.

With all good wishes,

Cordially,

Nathaniel H. Karol
Vice President
Management, Finance
and Planning

NHK/ms

Encl:

2561
HOFHEIMER GARTLIR GOTTLIB & GROSS

100 PARK AVENUE
NEW YORK, N. Y. 10017

TELEPHONE
(212) 728-0400

CABLE
HOGARHOF NEW YORK

December 23, 1974

Hebrew Union College - Jewish Institute
of Religion
40 West 68th Street
New York, New York

FOR PROFESSIONAL SERVICES RENDERED in connection with the proposed joint venture agreement between the Hebrew Union College and the Union of American Hebrew Congregations relative to the World Educational Centre for Progressive Judaism in Jerusalem including fund raising procedures, banking procedures, etc. and in connection with all negotiations and preparation of agreement with Moshe Safdie & Associates.....	\$5,000.00
Disbursements including Xerox, long distance telephone, secretarial overtime and special messenger disbursements.....	477.25
Total	<u>\$5,477.25</u>

COPIES OF
NO. 2
CT. 11/12
132(951-952)

September 4, 1974

Rabbi Alfred Gottschalk
Hebrew Union College -
Jewish Institute of Religion
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

Thank you for your letter of August 26th. I am pleased that Ted and Matt will be handling the matter regarding the title to the land in Cincinnati. I can think of no one more capable to undertake this serious discussion. They will, I am certain, be most judicious in reaching a fair decision.

With warmest regards, I am

Sincerely,

Alexander H. Schneider

cc: Theodore K. Broido
Matthew H. Ross
Theodore Tammensald, Jr.

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES
JERUSALEM

CLIFTON AVENUE - CINCINNATI, OHIO 45220

Office of the President

August 26, 1974

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

Dear Alex:

I, too, in all the years of my study at the College-Institute was not able to receive, despite my Talmudical background, any training in law with reference to imminent and practical matters. For this reason, I have referred the entire question of title to the land to Ted Tannenwald, who has all of the appropriate documents that Matt or others might need. I think it is perhaps best to let the matter rest between Ted and Matt, and they will decide whom else and what else will be required in order to reach a decision. I am particularly grateful for the spirit of your letter and for what I know is an attempt to achieve a fair decision in the most gracious and friendly manner.

With warmest regards,

Sincerely,



Alfred Gottschalk
President

AG:mb

cc: Theodore K. Broido

Matthew H. Ross, Chairman of the Board of Trustees of UAHC
Judge Theodore Tannenwald, Jr.

*Tell him I
fully agree.
Thanks.*

August 15, 1974

Rabbi Alexander M. Schindler

Theodore K. Broido

Matthew H. Ross; Rabbi Alfred Gottschalk

Fred Gottschalk and I had lunch and we discussed a great many things of common interest. One of the matters which he raised is the Union's ownership of the title to the land of the Cincinnati campus. Apparently, one of the College-Institute's Board members, indeed its past chairman as well as a past chairman of the Union, Robert Goldman, is very sensitive on this issue and presses Fred to prevail upon us to give up the title and our trusteeship.

Fred assures me that our fundamental relationship with the HUC-JIR will in no wise be affected by such an act. My response, of course, had to be that since I am far from a legal expert -- and he above all as president of the HUC-JIR ought to know that since no courses on English Common Law are included in the College-Institute curriculum -- I do not have the vaguest idea as to what the implications of his request are. If indeed our relationship with the College-Institute will not be in any way affected, there is no reason why we should not be generous. If on the other hand it might be affected, the present agreement will have to continue and Fred will readily understand, so he assures me.

I would much appreciate it, therefore, Ted, if you would research this matter. Fred spoke of a great many briefs which have been exchanged on this issue, involving Emil Bear and Bob Goldman and many others. Please consult with Emil, not just our files, and let me have the information as soon as possible so Matt and I together with our officers can form an appropriate judgment.

P.S. to Fred:

Fred, you spoke of having extensive files in your hands on this subject. Would you be good enough to send them to us just in case our files are incomplete or not readily accessible.

July 1, 1974

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

It was nice talking to you from Los Angeles. You must have talked to Lester Ziffren because he called me almost immediately thereafter.

Matt Ross told me of your subsequent conversation concerning his summary of our Standard Club meeting. It is quite clear that we must re-meet on these issues. Moreover, the matter of Herb Friedman must be brought to some sort of final resolution.

May I suggest, therefore, that you schedule a meeting with the two of us, plus Alan Iselin, Phil Barack and Chuck Mintz, almost immediately after your return from Israel. Since Kopie sat in for Ted Tannenwald at the Chicago meeting, maybe he should be present too. But that is entirely up to you. In any event, I leave the convening of this meeting in your hands and we should have complete understanding before we proceed in our common and separate directions. I also leave the time schedule to you, both Matt and I will be in the States during August and September. There is a possibility that I will be in Belgium for a few days on or about August 29th and through the Labor Day week-end.

I'm feeling really great and find I get much accomplished working from my study at home. The doctor is very pleased with my progress and has loosened the leash even more. Shea and I plan to take a vacation at the Vineyard towards the end of July and then I'll be back at 838 on a full-time basis.

I am deeply distressed about the more personal matter we discussed, although I can't conceive of what I can do to be of help. If you can think of anything please let me know and I'll do what I can.

With warmest regards and best wishes for a wonderful summer, I am

Sincerely,

Alexander M. Schindler

cc: Matthew H. Ross, Esq.
Hon. Theodore Tannenwald, Jr.

cc To Israel

January 28, 1974

Rabbi Alfred Gottschalk
President
HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

Sam Adler has given me permission to share the enclosed letter with you. After all, it does fall within your domain and since Sam is crystal clear in describing his suggestion I felt it best for me to send you his letter rather than try to interpret.

Sam is looking forward to hearing from you and I, too, will be eager to have your reaction to his suggestion.

With warmest regards mee bayit l'bayit, I am

Sincerely,

Alexander M. Schindler
President

cc: Prof. Samuel H. Adler

THE UNIVERSITY OF ROCHESTER
EASTMAN SCHOOL OF MUSIC

ROCHESTER, NEW YORK 14604

Composition Department

January 25, 1974

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

Dear Alex:

Thanks so very much for your letter. I hope that something can be done in this matter and of course will want to be in touch with you and if I can do anything, let me know. I'm glad that things are changing because I think the old rivalry must end soon since there isn't much room for it.

At any rate, I look forward to hearing from you and hope for the best. All good wishes from us all to you all.

Always,



Samuel H. Adler
Professor of Composition
Chairman

SHA:ml

January 18, 1974

Professor Samuel H. Adler
The University of Rochester
Eastman School of Music
Rochester, New York

Dear Sam:

Thank you for your thoughtful and thought provoking letter of January 11th. I agree with you in regard to our School of Sacred Music and if you do not mind, I would like to relay your letter directly to Fred Gottschalk. There's no sense in my trying to interpret for you since your letter is crystal clear. If you object, then I will do it the other way.

You ought to know that when the School of Sacred Music was first established Nelson Glueck went to Louis Finkelstein and suggested a joint endeavor. This joint endeavor was flatly turned down by the Conservative movement, as were our efforts to have joint activities in Israel.

But this is a new age and perhaps the spirit is different. Although I must tell you, and this is confidential between you and me, that from comments that Fred Gottschalk has made to me I am not entirely certain that he will lend a listening ear to your suggestion. However, know that you can count on me to support it!

With fondest regards to you and Carol, in which Rhea joins me, I am

Sincerely,

Alexander M. Schindler
President

THE UNIVERSITY OF ROCHESTER
EASTMAN SCHOOL OF MUSIC
ROCHESTER, NEW YORK 14604

January 11, 1974

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

Dear Alex:

I know there are so many things on your mind and so many things brewing now that another will just be an added burden. However, I wanted to write to you concerning something that has worried me for a very long time and that is the low standard and the mediocre kind of education that our cantors are receiving both in our Reformed Sacred School of Music as well as in the Conservative Seminary.

I think this could possibly be the first step of closer relations between the two denominations since there is not enough good faculty in the field available to staff two good schools. I think it would be propitious at this time to begin a dialogue between the Hebrew Union College and the Seminary to merge the two Schools of cantorial preparation and make one School with a much better and higher standards of both musical and liturgical excellence.

I think that there is another reason why this part of the Schools could be merged more easily than any other and that is that there is all kind of evidence of cross-fertilization as far as cantors from our School going into Conservative congregations and cantors from the Seminary going into Reformed congregations. There are numerous cases and both School are trying to prepare cantors for both denominations. I think this is a waste of time and neither one is doing a good job.

If I may suggest also that if a new School be founded which would incorporate the two, an outstanding cantor or musician be found to head them. I think it would even be better if a cantor could be identified in either the Reform or the Conservative movement that had the status, the ability, and the administrative know-how and I feel definitely that such a man could be found.

Finally I would like to suggest that you speak to Dr. Gottschalk if you feel this is a proposal of merit and suggest that possibly three or four musicians that have have worked or are still working in the field of Synagogue music be identified and put on a panel with possibly the Directors of the two Schools plus the President of the ACC and the President of the Cantors Assembly, and form a Committee to study such a proposal.

Rabbi Alexander Schindler
January 11, 1974
Page 2

I think it would be very healthy and could lead to a first rate school of sacred music. I was moved to write to you also by the fact that I was on a panel to set up the new school at the Church of St. John the Divine in New York, which will be an ecumenical school of sacred music and encompassing both Protestant and Catholic ministers of music and I feel will be a tremendous success for the Christian world.

I would be happy to discuss this further with you and look forward to hearing from you soon. Carol joins me in sending our very best to Rhea and yourself.

Always



Samuel H. Adler
Professor of Composition
Chairman

SHA:ml

April 24, 1973

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

Your letter of the 18th coincidentally relates to a letter from Harry Gutmann that you will be receiving in the mail and it is a subject which bears discussion. It is, however, too complex to discuss in writing but you should know that the bald facts that Malcolm presented to you do not give the full story. To begin with, the number of congregations has grown; second of all, the number of rabbinical placements within congregations has grown; third of all, the congregational specialist picture is as under-supplied as it has ever been, noting especially rabbis who are willing and competent to devote their time to religious education; fourthly, the number of posts available in the larger Union family has grown - regional directorships, assistant directorships, camp directorships and the like - and many more can be developed; fifthly, the number of non-congregational posts available to rabbis has also grown.

All in all, I still contend that for the good of our Movement we ought to train as many rabbis as humanly possible, providing, of course, that they are qualified and the better qualified the better for all of us. I suggest in that context the fact that in ten mergers of Conservative and Reform congregations which have taken place during the past 3 or 4 years, nine out of the ten became Reform and that decision more often than not is made on the basis of the rabbi and his abilities. Be that as it may, the matter ought to be discussed and perhaps we should also pursue the suggestion made by Harry Gutmann for a special committee to be appointed,

With warmest regards, I am

Sincerely,

Alexander M. Schindler
President-Elect

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES
JERUSALEM

CLIFTON AVENUE - CINCINNATI, OHIO 45220

Office of the President

April 18, 1973

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

Dear Alex:

I have received the following statistics from Mac Stern when we were discussing the accreditation of the Leo Baeck School in London. Mac stated that there are approximately 635 congregational placement opportunities and that this number has not grown for three years. He also indicated that there are 1,082 members of the CCAR. It would occur to me that unless new congregational development takes place we shall indeed be in a sorry strait in the next three years.

I would like you to confirm this statistic for me since it is an item which, if true, I must discuss with you.

Sincerely,



Alfred Gottschalk
President

AG:ec

2-1
mng
December 22, 1972

Rabbi Alexander M. Schindler

Rabbi Maurice N. Eisendrath

Discussed
JE

Please note the enclosed from Fred Gottschalk --- what do we do about it?

December 22, 1972

Rabbi Alfred Gottschalk
HUE-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

Thanks for your letter of the 14th and the item in regard to Bob Goldman. I appreciate your sharing this with me and I am checking into it with Maurice.

In the first instance, Fred, permit to note that while technically it is true that Bob was President, in reality if you identify title and function it is not true. The role and function of the President during Bob's term was that of Chairman of the Board and we do - thank God - have a number of living past Chairmen of the Board.

But we will look into the matter and any history of the UAHG would of course include Bob's role and activity.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler
President-Elect

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES
JERUSALEM

CLIFTON AVENUE - CINCINNATI, OHIO 45220

Office of the President

December 14, 1972

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

Dear Alex:

I know you will be thrilled to have this news, since I hadn't known it and I am sure you might not have, that the only living President of the Union of American Hebrew Congregations other than Maurice Eisendrath is Robert Goldman. He is a former Chairman of the Board of the Union and the College as well.

I know you will want to alert the Centennial people who are writing the history of the Union to this fact.

This means a great deal to him, and he told me about it at length at lunch today.

With all good wishes

Sincerely,



Alfred Gottschalk

AG:ec

Hebrew Union College Jewish Institute of Religion

3077 UNIVERSITY AVENUE
LOS ANGELES, CALIFORNIA 90007
TELEPHONE (213) 749-3424

OFFICE OF THE PRESIDENT

May 2, 1972

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

Dear Alex:

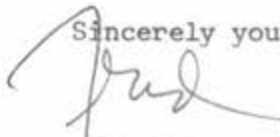
Thank you for your letter of April 25th. I find myself in complete agreement with your sentiment on the expenditures of RJA as approved by the Joint Committee. I think you have to remember the extreme sensitivity on the part of our laymen on this particular issue. The previously prohibitive costs of RJA operation still rankle within their systems, and within, I am sure, yours and mine as well.

There was a particular sensitivity on the part of our Committee to the allocated costs the Union charges RJA for its operation, such as rent, etc., which seem to indicate that you did have some leverage with which to make some innovations without increasing costs.

On the main issue of your letter, I wish to state my concurrence with you, but would counsel that we handle extraordinary costs as they come up on an ad hoc basis. If you feel this is acceptable to you, then we can proceed as time and circumstance demand.

I look forward to seeing you, and as always, remain

Sincerely yours,



Alfred Gottschalk
President

AG:rh

*mmg
cc. Mentz
Dwork*



April 25, 1972

Rabbi Alfred Gottschalk, President
Hebrew Union College -
Jewish Institute of Religion
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

I have Chuck Mintz's memo summarizing the agreement reached by the special committee which in effect freezes the expenditures of the RJA at \$108,000. Frankly, I think it is to the College-Institute's disadvantage to insist upon this stricture for it will make me reluctant to authorize overages which otherwise might be considered a reasonable venture risk.

As a case in point, during the year just passed, budget overages were authorized for a number of items -- I allowed the installation of a computer program to lend greater operational efficiency; I allowed an investment of some \$5,000. for a mail campaign -- all on the reasonable assumption that the yield, on the basis of a 12% formula, will give us a half-way decent chance of recovering our costs. Now the chance no longer exists and we will in effect be constrained. Suppose, as a case in point, that we should decide in the middle of the year that we want to add a full-time man on the west coast or that we want to employ some part-time help to run a dinner, say in Chicago or in Miami -- such risks and costs would now be completely consumed by the UAHC, without any chance of recovery -- and that, I submit, isn't fair to either of us.

Please don't misunderstand me. I don't want to reopen the entire matter, since our delegates agreed at the meeting with Mr. Petschek's proposal and your people were most cooperative. What I do want to hold open is the right to discuss extraordinary extra-budgetary allocations for RJA should occasions along the lines adumbrated above arise.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler

AMS/eim
cc. Mr. Sidney I. Cole
Rabbi Maurice N. Eisendrath

MEMORANDUM

Date April 19, 1972

From Rabbi Charles D. Mintz

To Dr. Alfred Gottschalk and Rabbi Alexander M. Schindler ✓

Copy for information of S.L. Kopald, Jr., Sidney I. Cole

Subject RJA and MIM Expenditures for 1972-73.

At a meeting held in New York on April 19, Mr. Charles I. Petschek, Mr. William Barnet, II, and Dr. Fritz Bamberger representing the Hebrew Union College and Mr. Maurice J. Klein and Mr. Matthew H. Ross representing UAHC, the expenditures for MUM and RJA were examined.

It is the recommendation of this group, that the expense formula of 12% of gross revenue from RJA and MUM currently in effect, be continued in 1972-73 with the following amendment:

That RJA income in excess of \$900,000 be totally exempt from any expense formula and that all such monies be distributed equally between the College and the Union.

In short, we are freezing RJA expenses at a maximum of \$108,000 for 1972-73.

Hebrew Union College Jewish Institute of Religion

3077 UNIVERSITY AVENUE
LOS ANGELES, CALIFORNIA 90007
TELEPHONE (213) 749-3424

OFFICE OF THE PRESIDENT

March 24, 1972

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

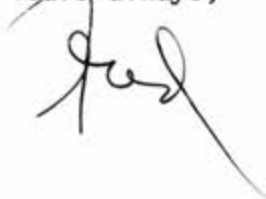
Dear Alex,

Upon my return from Israel, I was happy to find your gracious letter of March 6, together with the editorial for "Dimensions."

Coming as it does under your byline, I would be loathe to may any emendation or corrections of the exaggerations. I very much appreciate your sentiments.

With all good wishes for Pesach.

Yours always,



S.k



Hebrew Union College Jewish Institute of Religion

3077 UNIVERSITY AVENUE
LOS ANGELES, CALIFORNIA 90007
TELEPHONE (213) 749-3424

OFFICE OF THE PRESIDENT

March 9, 1972

No answer

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

Dear Rabbi Schindler:

Thank you for your letter and enclosure of March 6th which arrived during Dr. Gottschalk's absence from the country.

Dr. Gottschalk was expected to return to the office in mid-March, but he is now due to arrive later, on or near March 20. At that time, your correspondence will be brought to his attention.

Sincerely,

Ruth Hindman

(Miss) R. Hindman
Secretary



January 31, 1972

Rabbi Alfred Gottschalk
HUC-JIR
8745 Appian Way
Los Angeles, California 90046

Dear Fred:

Thanks for sharing with me Alex Guttmann's comments concerning the seal of the College. I take it that this is an official request to have the quotation changed in our common seals. We will process it at the next Board meeting and I think the easiest way this can be handled is by requesting it in your report to the Board.

Warmest regards.

Sincerely,

Alexander M. Schindler

AMS:tf
cc: T. K. Broido
Sylvia Kay

From the desk of. . .

DR. ALFRED GOTTSCHALK

January 28, 1972

Dear Alex:

You don't have enough to think about, so I am putting this in the pot as well.

I particularly like the last part of the posuk. I know a number of people whom I should like to saddle on those asses.

With all good wishes,

A handwritten signature in cursive script, appearing to read "Fred". The signature is written in dark ink and is positioned at the bottom right of the letter.

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES
JERUSALEM

January 23, 1972

CLIFTON AVENUE - CINCINNATI, OHIO 45220

ALEXANDER GUTTMANN, Ph.D.
Professor of Talmud and Rabbinics

Dr. Alfred Gottschalk, President, HUC-JIR

Dear Fred:

Some time ago Rabbi Uriel Smith called my attention to the fact that the quotation הבקר אור from Genesis 44:3, when used on the College-Union seal attached to the Semichah of our ordinees, is somewhat ridiculous, a view in which I concur. The full verse reads: הבקר אור והאנשים שלחו חמה "As soon as the morning was light, the men were sent away, they and their asses." (JPS translation).

In my opinion, a more suitable quotation would be 1.Sam. 2:3 אל דעות ה' "The Lord is a God of knowledge." This passage from Hannah's prayer is particularly appropriate since it is cited in B. Berachot 33a in the following context: גדולה דעה שנחנה בין שתי אותיות שנאמר כי אל דעות ה' "Great is knowledge since it was placed between two names /of God/, as it says, ...The Lord is a God of knowledge."

I believe this is the time to make the change, since our seal may be scrutinized together with the Semichah we are going to give to Sally. If you agree with me, I suggest that you contact the Union and propose a change in our joint seal.

Cordially,



By _____

1/26/72
AG

Memorandum

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488 • PHONE (513) 221-1875

November 26, 1991

DATE _____

TO _____
Dr. Jacob R. Marcus and the Archives

FROM _____
Dr. Alfred Gottschalk *AS*

PERSONAL AND CONFIDENTIAL

This letter details sensitive issues relating to support of ARZA, Alexander Schindler and Alfred Gottschalk on the question of whether we support a continuation of Simcha Dinitz's regime as Chairman of the World Zionist Organization and as Executive of the Jewish Agency. I would like to seal this letter for five years. To make it clear, this memo is from Alexander Schindler.

AG/ns
Enclosure

1/2

From A Schiller

Tied -

My bottom line is the same as yours.
For ideological reasons we can
ill afford to be tied up with Likud.

Still what have Shimon or Smocha
done for us? They have used us
+ given but lip service in return.
And they take us for granted

I know of Achis' aspirations... He's an opinion

person. We've known him. Our people
(and I) spent hours with him in
an effort to reach some agreements.
As it turns out, Itzhak was
obdurate not we - and Smocha
needs us + Itzhak both to save
his post.

We have no choice but to play hardball.
Our support is in JAFI not the US
Alex S.

* Dick Kender