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HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1075October 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

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Sincerely,



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



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

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As I told you,

Kol Tisha

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

Dear Alex:

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

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

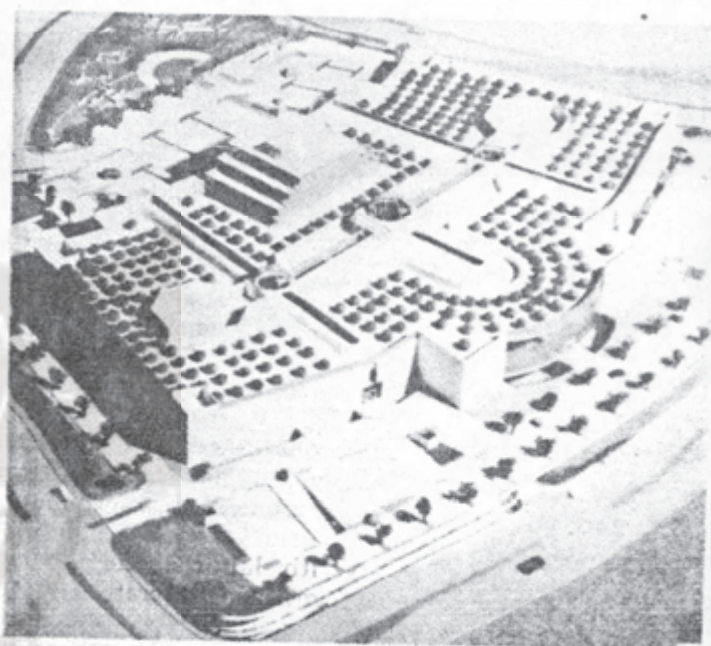
Yes, TWA flies direct, too, but it is low class, like the Orthodox. Yes, that's still the image. Still the poor immigrant image. That's the

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 A launched these year Kohn, ch invited in 41 s disadvan workers African A 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 Benneton 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



איחוד
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GREAT LAKES REGION

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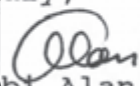
doing well. About two weeks before I took my vacation, I had a conversation with Gary Zola in which he assured me that Fred Gottschalk had publicly committed the College to attend to the needs of handicapped persons including the deaf.

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 spokê 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 \$\$\$\$\$.



*Heard - but what's
the story on "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



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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 under
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 this community.

Hope all is well.

Lee



RECEIVED

1981

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

OFFICE OF THE DEAN

3077 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,

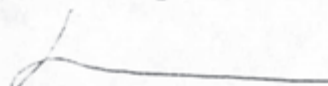
My apologies for this delay in responding to your letter. After graduation, things have been quite busy here preparing for our summer session.

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 Schreiber (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 Schreiber (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,



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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Florence Kessler
Corinne Leopold
Diane Spanjer
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 UAHC 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

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

NATIONAL FRATERNAL SOCIETY OF THE DEAF POSITION ANNOUNCEMENT

AGENCY DIRECTOR

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Cost per insertion:

	<u>regular</u>	<u>divisions</u>
Full page	\$225	\$100
Half page	185	60
Fourth page	125	45
One column inch	35	15

Copy should be sent to: NFSD, 1300 W. Northwest Highway, Mt. Prospect, IL 60056. For advertising copy that is not camera-ready, a 20% surcharge will be added. Deadlines: 1st of December, February, April, June, August, and October. Prior notification required.

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NFSD Home Office
1300 W. Northwest Highway
Mt. Prospect, IL 60056

Deadline for applications is July 1, 1991.

*Eddie: please return
original ltr to AMS for
discussion with DBS.*

CONFIDENTIAL

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



DBS

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

Chandler

4/18 4/18 5/18 5/18 5/18 5/18

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

ABG
MM
SB8



cc: ABle 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,



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

*see ABG
DGS*



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

Handwritten: HUC

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



*Handed 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 signature/initials

*Unstable -
Norman didn't
know
Should be
done
Hebrew ya
for Cohen
it is
my aff*

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 signature of Alfred Gottschalk
Alfred Gottschalk

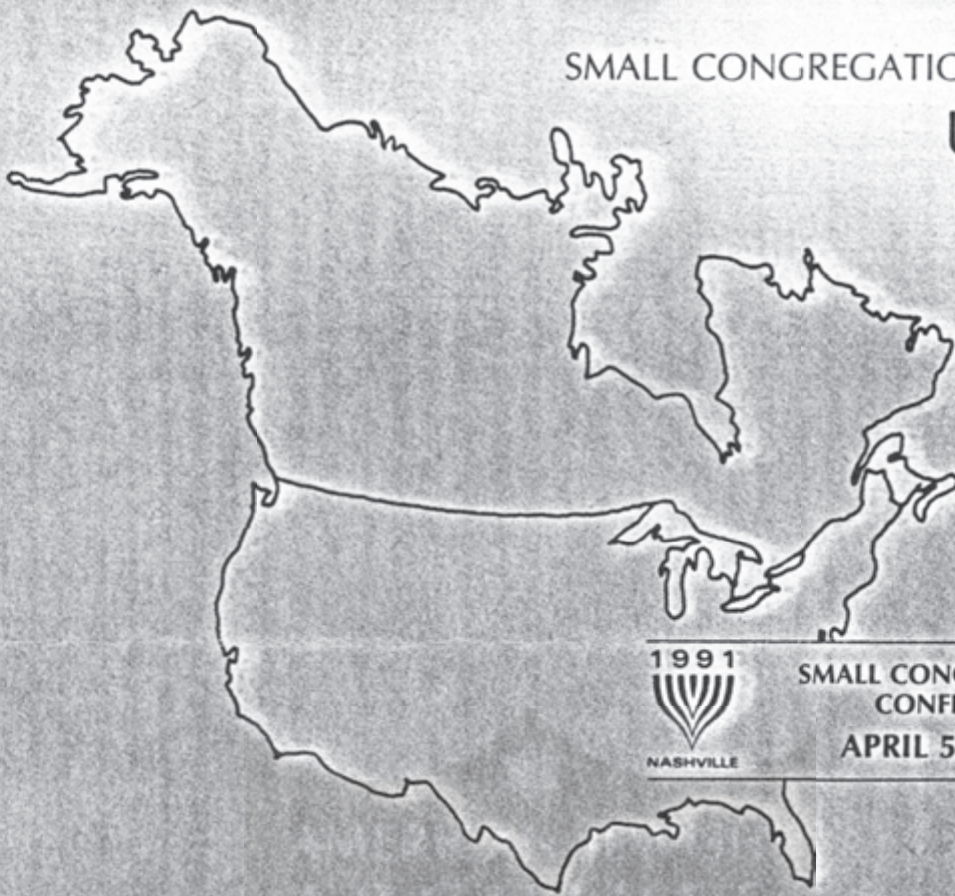
AG/ns
Enclosure

Stamp: RISING B... 25% RAG CONTENT USA

SMALL CONGREGATIONS DEPT.

UAHC

PRESENTS



MINI-UNIVERSITY OF JUDAICA

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) 758-6969

For 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
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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



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THE PRESIDENT

3101 CLIFTON AVE. • CINCINNATI, OHIO 45220-2488
(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
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THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
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
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THE PRESIDENT

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

February 17, 1987

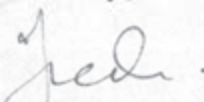
Rabbi Alexander M. Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021

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

(5378-0000)

Temple Emanu-El

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 Tapitio 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 Interfaith 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 facilities 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 to 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 Emanuel 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.

Ask Joan to
draft letter to
Fred in my
name.

Joan
Jan

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. Kopp

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

1/9886

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

3501 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:

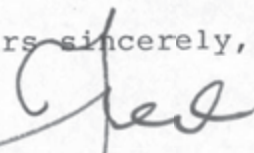
Thank you for your letter of the 18th of Tevet 5746. Your explanation of what has transpired with respect to MUM funds missed my point. We have received as many as three \$50,000 checks, all at the same time. Certainly, the Union MUM office did not receive \$150,000 at once and transmit it at once. Funds 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 splitting 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.

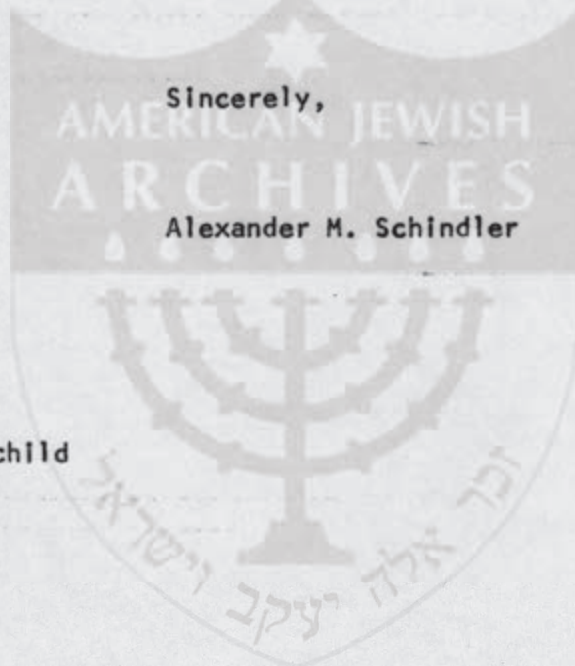
Warm good wishes.

Sincerely,

AMERICAN JEWISH
ARCHIVES

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 Josephs 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



המטה הכללי

המטה הכללי

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.
ANIR Jacques, M.K.
ARAD Neavah, M.K.
BEN ELISSAR Eliahu, M.K. Past Israel Ambassador to Egypt
BEN MEIR Dov, M.K. Deputy Speaker of Knesset
DANINO David, M.K.
DARAWSHE Abed, M.K.
DLNITZ Shmua, M.K. past Israel Ambassador U.S.
EEAN Abba, M.K. Chairman the Knesset Committee on Foreign affaires and Security.
EDERI Raphael, M.K. Chairman Alignement State.
EITAN 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.





מנהל הכנסות

הכנסות

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



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



Jerusalem, 14 January 1985

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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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 PRICE 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 HELLMAN

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.

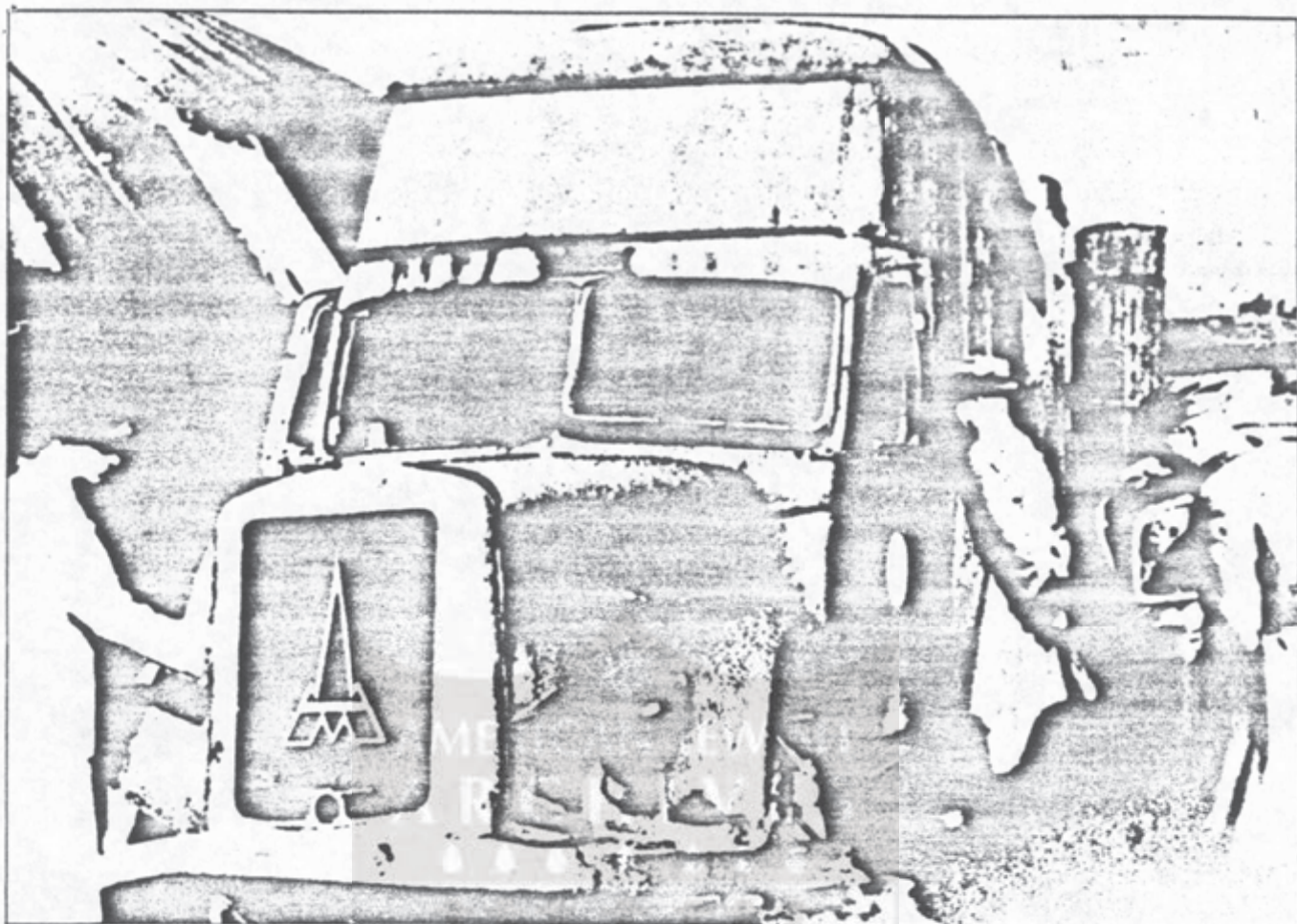
One by one, Rauff's office worked out the problems. One of his staff, a certain *SS-Untersturmführer* Becker, dispatched to the field, reported from Kiev on May 16, 1942, that things were looking up. Euphemisms were the rule in correspondence concerning the Final Solution. But Becker's letter to Rauff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

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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.Y.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

AMERICAN JEWISH
ARCHIVES

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 Gottschalk

AG:cs

Later Reflection:

Alex: let's call a moratorium on
diva. 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.

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,



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.

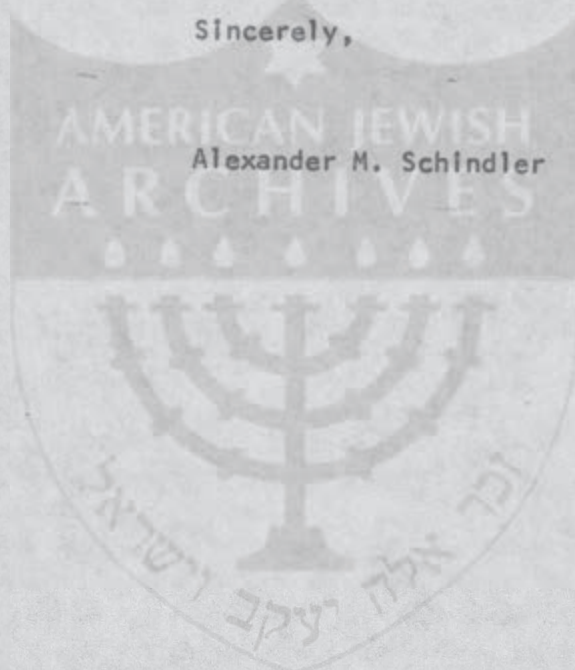
Obviously, you can include any brochure you desire in our kits but no fund-raising please. How can I allow you to do what we ourselves eschew? And this applies to the Jerusalem Center, too. You can describe the project, you or Dick Hirsch, as you see fit, but please do not seek to solicit funds. I am 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 *Mar* 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 020

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

Sincerely,



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.

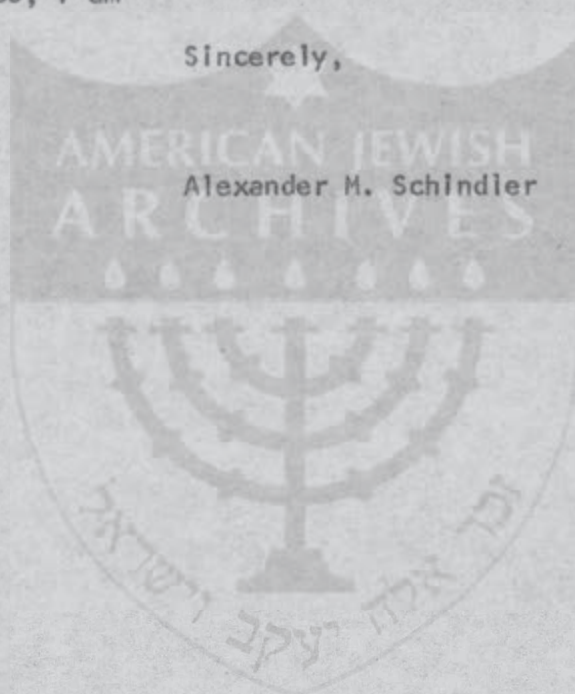
Rabbi Alfred Gottschalk
May 16, 1983
Page - 2 -

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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3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(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)

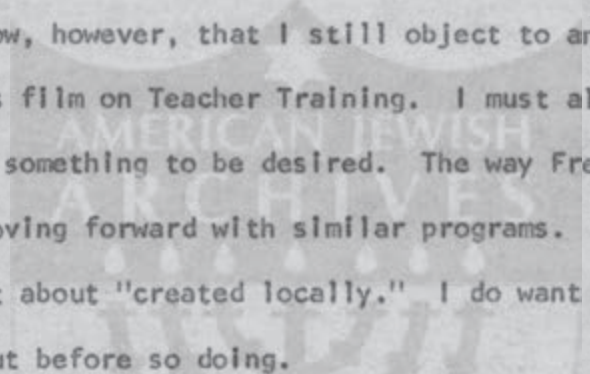
Handwritten initials: TB/Dg

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,

AMERICAN JEWISH
ARCHIVES
Uri D. Herscher



UDH:pal

cc: Dr. Alfred Gottschalk
Mr. Theodore Broido