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Israel Camp [Program, publicity, staff, miscellaneous], 1967-1989.

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American Jewish Archives website.

סילבר את שוטנפלס

משרד עורכי-דין

SILBER and SCHOTTENFELS

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דוד שוטנפלס, עורך-דין
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* בעל רשיון גם בניו יורק *

Jerusalem, March 3, 1989

Members of the Ottoman Society
Union of American Hebrew Congregations -
Youth Programs in Israel

Dear Member:

As you have undoubtedly been informed by Rabbi Forman, there are a number of technicalities which must be completed relating to the transformation of the Ottoman Society to a duly-registered Amutah.

In that context, you have been asked to sign a protocol relating to a meeting of the members of the Ottoman Society. In order to fulfill the requirements of the bye-laws of the Ottoman Society, it is necessary to send formal notice of such a meeting. Such notice is attached. This letter will probably arrive after you have signed the protocol and, in any case, may be ignored.

Yours sincerely,

David Schottenfels

*Signed protocol
while in
Israel*



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

TELECOPIER COVER LETTER

PLEASE DELIVER THE FOLLOWING PAGE(S) TO:

NAME:

David Forman

LOCATION:

Jerusalem

FAX NUMBER:

9

TOTAL NUMBER OF PAGES:

2

INCLUDING THIS COVER LETTER.

OUR FAX NUMBER IS (212) 570-0895

WE ARE SENDING FROM A FAX PHONE 20`

If you do not receive all of the pages, please call our office number and the noted extension immediately. Thank you.

UAHC - (212) 249-0100 Extension: 210 or 211

DATE:

11/9/88

TIME:

7:20 am



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

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If you do not receive all of the pages, please call our office number and the noted extension immediately. Thank you.

UAHC - (212) 249-0100 Extension: 210 or 211

DATE: 11/9/88

TIME: 7:20 AM

TO: ALEX SCHINDLER FROM: DAVID FORMAN
RE: DETROIT HIGH SCHOOL PROGRAM

I, too, am sorry we didn't get to see each other. I hope you found something positive in the government meetings.

I understand that Jane Sherman approached you about the high school program that is being developed in Detroit. They want very much to make it a community program, where support will come from both the Conservative and Reform movements. We had numbers of meetings with Aliyat Hanoar and Ramah. It became clear to us that the Reform movement will only be serving in the most symbolic of roles, in order to give the impression that the program was jointly conducted by Ramah and NFTY. The reality is that we were dissatisfied with the diminished role that we would play in developing the educational, religious and staffing aspects of the program. If it were a complete, full partnership, we would have been more than willing to join in the sponsorship of the program. They then asked for a reform rabbi to participate on an advisory board, which is of course the least satisfactory possibility. In short, we did not want to put our name on a program where our input would have been insignificant as related to the three areas abovementioned.

Another meeting was called to see whether some compromise could be reached. Please note the draft proposal that was put forward. You can see how unsatisfactory it is. While Aliyat Hanoar is the roof organization for the program, it is being run exclusively by Ramah. I thought this information would be helpful in case you get any more calls on the matter. Smitty has been informed every bit of the way.

Hank not JB - Benjamin
stop yal
older

Fuller involve
in JPR

Machor

✓ hdk. look at

u get - TC
Mr B r

pay less
year

Memo

Eli. Am

הסוכנות היהודית לארץ ישראל

הנחולקת לעלית ילדים ונוער

ירושלים כד' חשוון תשמ"ט
4.11.88

במשבחה נא לחזק

מספר



AGREEMENT FOR THE ESTABLISHMENT OF A MID-WEST PROJECT

The Mid-West Project is a joint project of Youth Aliyah and the sponsoring communities of the Mid-West in the United States, initiated by the Jewish Welfare Federation and the United Hebrew Schools of Detroit in cooperation with the Boards of Jewish Education of Chicago and Cleveland.

The location of the Project will be at the Chavat Hanoar Hatzioni in Jerusalem.

Since Ramah runs a joint program with Youth Aliyah the first half of the year, from September through January, Youth Aliyah proposes to Ramah to assume responsibility for the Mid-West Project to take place the balance of the year, from February to June.

The formal and informal aspects of the education program will serve the needs of the students and the sponsoring communities.

The General Curriculum will be based on the requirements received from the sponsoring agencies in the three cities in the Mid-West.

The Jewish Curriculum will include Hebrew, T'nach, Jewish History, Jewish values, Jewish Customs and Observances, and Israel Studies.

Youth Aliyah will appoint an Education Committee that will consist of two representatives from each of the following organizations: Youth Aliyah, Ramah, the Reform Movement, and Chavat Hanoar Hatzioni.

The Education Committee will be responsible for working out the formal and informal programs of the Mid-West Project in all their details, as well as in its follow-up.

The representative of Youth Aliyah will be the chairman of the Committee.

The Director of the Project will be appointed by Ramah. The Director will select the teachers and staff of the Project, in coordination with the Supervisors. He shall be responsible for the daily running of the program.

Ongoing supervision shall take place by the Youth Aliyah Supervisor, together with a representative of the Reform Movement.



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

*Israel
Youth*

November 9, 1988
29 Heshvan 5749

From: Edith J. Miller

To: Rabbi David Forman

VIA: FAX

By now you may have heard that Alex was hospitalized due to a high fever. He evidently has a kidney infection which is being treated medically and he is feeling very, very much better and should be home in a few days. Today we spoke by phone for the first time and he's feeling good.

In regard to the Detroit High School program, he asked me to tell you he had left a message for Hank. Jane Sherman did not approach him regarding this program, an older man from the Agency's Youth Aliyah office spoke to him - a Binyamin whose last name he can't recall. Alex told him that there would be no problem were we to have the fullest possible involvement.

Perhaps you will seek out Binyamin or Eli Amir and indicate the reason why we have not become involved in the Detroit program. Many thanks and fondest to all.

E

October 31, 1988
20 Heshyan 5748

Rabbi David Forman
UAHC Youth Program in Israel
16 Shmuel Hanaqid Street
94 592 Jerusalem, Israel

Dear David:

I don't want you to think I neglected you during my recent stay in Israel. As you know, the meetings were held in Tiberias -- where we were held captive, isolated, and involved in meetings from morning to midnight. It was really a busy period but I did try to reach you by telephone. As a matter of fact, I called you two or three times but to no avail. So, know that it was not a lack of trying and I do regret that we did not have a chance to at least chat by telephone.

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

Sincerely,

Alexander M. Schindler

MEMORANDUM

From Paul J. Reichenbach
To Allan L. Smith
Copies Rabbi Alexander M. Schindler
Subject Beit Shmuel Youth Center and NFTY Summer Israel Programs

Date August 5, 1988

There is no question that Beit Shmuel has, in two summers, proven to be an attractive, comfortable facility in an ideal location for NFTY Summer Israel Programs. As I am led to believe, our working relationship with Beit Shmuel has been generally very positive (as it certainly should be).

There is one concern that needs to be addressed. A significant number of summer group leaders (including congregational rabbis) have made issue of the way in which Beit Shmuel has been rented to private parties while our NFTY groups are in residence.

While we all are firmly committed to Beit Shmuel's success, it is reported to us that the renting of the courtyard and rooftop garden to wedding parties and the like has had an impact on the quality of the environment.

Some have felt that the presence of these private parties has compromised the educational and programmatic atmosphere essential to the success of our programs.

From a practical perspective, the private parties have run well past curfew (11:00 curfew) making it very difficult for group leaders to move participants to bed, especially when rock music is blaring. In addition, the presence of open bars has led a number of our NFTY kids to be tempted by what is in easy reach.

Beit Shmuel, as a charitable agency of Reform Judaism, designed specifically to facilitate educational programming, must address the challenge of need for income versus appropriate usage.

CC: ABG



Edith - file
Hordella
Merians Mission.

Youth
Int'l
Educating

MEMORANDUM

cc: Don Day
ABG
Mel Heians
Eric Y
Don Syre
u. Shelly

PR

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838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

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FROM: RABBI ERIC H. YOFFIE

TO: RABBI ALEXANDER M. SCHINDLER

DATE: August 10, 1988
27 Av 5748

1. Enclosed is the Bubis report on the status of the Israel Movement with special emphasis on the Outreach program.

2. Barbara Epstein is quite impressive, highly organized, and very professional. She appears to have the administrative skills which are not much in evidence in our movement in Israel.

3. I'm delighted that you are sending Mel Merians to Israel, and my initial instinct is that perhaps I should go along. In any case, Stanley Ringler's first reports indicate that our fears were well founded, and that the administrative end of our Agency programs is a mess. He also indicates that while some of our programs are quite impressive, some exist on paper only. I will get full details and report to you on my return.

EHY:dg

Enclosures

Memorandum

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

3077 UNIVERSITY AVENUE • LOS ANGELES, CALIFORNIA 90007-3796 • PHONE 749-3424

TO See Below

DATE 3/22/88

FROM Gerald Bubis

תקב"ל
RECEIVED
30-03-1988

TO: Meir Azari
Bruria Barish
Alfred Gottschalk
Uri Herscher
Richard Hirsch
Uri Regev

SUBJ: Sojourn to Israel, Winter 1987-88

This is to those with whom I have been functioning in an informal consultative capacity over these past few years. There are so many intersections I felt one memo would suffice. For issues truly of an institutional nature comments will be made or have been made privately.

I came away from my five weeks' trip to Jerusalem elevated. I was astounded at the frequency of positive discussion about the new campus. People are not clear as to who sponsors which part of the campus. This is secondary to the reality that many people made frequent and positive comments about the impact and the growing awareness and visibility of the Reform Movement in Jerusalem. What seemed particularly striking to many was that much of the publicity was in the Hebrew press and/or available through Hebrew posters.

This was seen as a very important statement, namely the World Center-HUC-JIR was establishing viability as an institution for native born Israelis.

This is perhaps the most overarching conclusion that I came to as a result of this last trip.

I spoke to many who are addressed in this memo, as well as others within the Movement, both on the Anhalah and those holding staff positions. A number of realities remain to be clarified, even as all concerned are moving forward with an elan and an optimism that properly reflects the positive reception to their work in Jerusalem, Haifa and Tel Aviv.

What follows is a summary of some of the issues and concerns which transcend the particular institutions or organizations. I will confine my reactions to the following:

- 1) the informal and formal aspects of the outreach programs;
- 2) the target groups outside and within the Movement in Israel that should be served;
- 3) the programmatic possibilities for all the institutions involved;
- 4) the cautions that I have, and
- 5) some administrative realities.

But first, a look at some institutional intersections.

INSTITUTIONAL INTERSECTIONS

The Reform institutions related to Israel have proliferated. Each in its unique way now has some presence in Israel.

In turn many of the Israel-based Reform institutions now raise funds in America (and in some instances elsewhere).

In neither case has the most rational approach to fund raising necessarily been initiated or followed.

Some processes in life are rational, some non-rational, yet others irrational. So it is with planning, which ranges from the partial to the complete, the rational to the political, the absolute to the possible.

Perhaps an examination (by no means comprehensive) of what goes on now will at least suggest where and when coordination, information sharing, priority setting, cooperation (all elements in planning) might be used partially, occasionally, or as otherwise decided.

Those now engaged in one or another aspect of outreach to communities on a neighborhood, city, regional, national or international basis include: HUC, UAHC, WUPJ, Israel Movement for Progressive Judaism, Reform Scouts, Netzah Olami, Israel, two kibbutzim, a mitzpeh, Congregations, Leo Baeck Community and Education Centers, nursery schools (at least one intending to add grades and become a school and perhaps a network of schools), ARZA (religious Action Center), Artzainu, Bet Shmuel (built as a hostel primarily for diaspora Jewry and now operating additionally as a

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community center and hostel for Israelis), Association of Reform rabbis in Israel.

Historically, one of Israel's hallmarks has been the tendency toward centralism for its problem solving responses. The Israelis among us have been remarkably creative in innovative approaches to getting money and taking action functional to their respective needs as they perceive them, while continuing to relate to appropriate central bodies as they need them.

One could take outreach in all its aspects--outreach meaning informal and formal means to serve constituencies not yet part of the Reform Movement--and map all the resulting inter-relationships, entanglements, overlaps, competition, and cooperation.

Considering how few Jews in Israel actually are presently part of the Reform Movement, it is awesome to think of how much remains to be done, to say nothing of how to take the measure of that which has been done.

This latter comment is not intended to question or minimize present accomplishments, rather, to affirm the complexity attendant to our collective mission.

Some kind of planning process and priority setting does seem called for, given the size of Israel and the very real consequences that has on delivery of services. The degree to which finiteness of resources even has meaning and what collective action could accomplish in America for example, on behalf of all the programs in Israel has yet to be asseyed in a comprehensive way.

At the least I would urge those who represent the organizations mentioned above and their Israeli representatives, employees, deputies, or colleagues, etc. convene for a two day retreat. At that time there could at the least be sharing of visions. Perhaps some salutary outcomes by way of an agreed set of goals, objectives, strategies, and programs (all very necessary, but each very different) could be identified. I'd be delighted to help in the process.

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THE OUTREACH PROGRAM

Barbara Epstein is doing a very fine job in quickly putting into place a very challenging set of programs. They are problematic at this stage because the whole idea of outreach is amorphous. It demands experimentation and flexibility by the sponsors and those in the field who are attempting these new forms of touching and teaching heretofore unrelated Jews in Israel.

That in such a short time eleven part-time and full-time people were put into place, and that each of them is working seriously and up to his or her capacity, is a tribute to Epstein's organizational abilities and the selection processes which she follows. I will not rehearse the specifics of these programs as I feel they could be more properly delineated and reported by Ms. Epstein.

The greatest caution I have is the impatience I perceive on the part of many. When I was in Israel, the program had been in place less than four months. There were many in the Movement asking why more people had not affiliated with their respective congregations as a result of the outreach programs. Many who raised this question have been involved in the Israel Movement for twenty years. Questions about the degree to which affiliation rates grew within the synagogues might have been improperly asked at their beginnings. It is totally inappropriate to expect any serious numbers to affiliate with a movement in a significant way as a result of the outreach program before one to three years have elapsed. If the outreach program is successful, there might be a significant number of people who will want to affiliate through the outreach program, and not the synagogue. This will raise a policy issue, which must be addressed, as to whether the Movement will continue to use the American model requiring synagogue affiliation as a prerequisite for affiliating to the Movement itself. My own strong urging is that synagogue membership not be a requirement, but be held in hope as an outcome.

If the outreach program succeeds, there will be those for whom being part of informal groups, havurot, discussion groups, and the like, will be sufficient. Those opportunities will allow them to clarify and identify their relationships with liberal Judaism. They will not necessarily have the need to manifest that ultimate

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identification through formal affiliation with a synagogue per se.

I urge that those who pressure for "the miracle" successes satisfy themselves by being patient. I have recommended that a tracking process be set into motion for simultaneous programmatic review and evaluation. I feel nothing remarkable will be manifested before a few years have passed.

The Reform Movement in Israel in the last twenty years has not succeeded in penetrating Israel's society to any great extent. An experimental program can hardly be expected to be the maker of miracles in a society as complex as Israel with a program as amorphous as outreach.

Ms. Epstein is prepared to share, as I hope she has by now, proposals for tracking, evaluation, and the like.

TARGET GROUPS

There are those with whom I spoke who expected the average program to be very specifically Jewish and to depart from "social work oriented programs." This goes in the face of the natural target groups that an outreach program can serve: widows, single parents, parents to be, new parents, the elderly, and young couples. They are most often the targets for community services, which either community centers or other agencies engaged in human growth and development reach out to. It would be no different in the outreach program. The difference will be as the outreach staff is further trained and sensitized to the appropriateness of and the timing with which Jewish components in programming can be introduced, and these groups' focus will change over time. Thus, as has already been proved, even though in one instance a group of widows was assembled to deal with their grief and mourning, they began to celebrating Shabbat together, while in the process learning more about Shabbat, its teachings and ethical meanings.

Such a fusion of the Jewish and human needs will be the natural outgrowth of a well implemented outreach program. There will be problems because many of the staff are not equipped to make the bridge between the Jewish and the general. This will be one of Epstein's priorities in her

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training programs and recruitment efforts as staff is expanded and/or replaced. The processes being followed in the outreach program are markedly different than those being pursued in Bet Shmuel. Bet Shmuel in turn will have a number of target groups as it evolves into a community center. Its approaches should unfold more and more opportunities for citizens to be involved in the governance of and the shaping of the programs being offered there than is now the case.

In my discussions with Menachem Leibovich, it is clear he plans to move to involve people in the shaping of the direction of the center, but he too will have to find ways of bridging through the more structured methods available to a community worker, the Jewish and the general, with appropriate programmatic input by staff and lay people, as is generally the case in community centers.

Thus, lectures, concerts, major celebrations of holidays and the like will be programmatically easier to structure and present than will be the more subtle aspects of the outreach program.

Both methods are needed in order to provide the multiplicity of opportunities for people to relate themselves to the Movement.

Such is also the case as the school classes unfold. They are a marvelous tool for outreach to the young couples and through the children to engage those couples in activities and responsibilities which ultimately can relate them to the Movement.

This in turn can be seen as one link back to the College and its responsibilities for formal education for teachers and outreach workers, for curriculum development, for running a model school and all the possibilities that unfold as these various experiments unfold. Thus the target groups are limitless outside the Movement. Somewhere there will have to be a more structured and organized approach to coordinating, even if for information purposes only, the attempts being made to reach those not normally part of the Movement.

Within the Movement there are possibilities available, which again will call for coordination and clarification of roles. Certainly an extensive and intensive training program for layleaders is required as the institutions within the Movement unfold and mature. Board-staff relations, lay

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March 22, 1988
Page seven

functions, the tools needed for governance of voluntary institutions each need the College's input. The Movement itself must change. The Anhalah must involve more seriously some of the higher status and more materially affluent "power players" in Israel in order to help effectuate further growth opportunities than will be the case if the Anhalah remains as it is.

The College and the Movement can come together in providing training opportunities for present staff. Much must be done to supplement their education. The tools required to work with lay people to develop informal programs to relate to the "centerlike" aspects of synagogue life, and the like, could be incorporated into the formal curriculum.

PROGRAM POSSIBILITIES

Thus, many dimensions for training and education will flow out of the programs being pursued by the various institutions with Israel at present. Decisions must be made as to the priorities of the training and educational possibilities.

The development of a teacher training institution (which could be done with Oranim), teachers hishtalmut for inservice training, training for the existing rabbinate, modification of the curriculum for the Israeli rabbinate now being educated at the College, educational opportunities for lay people--all of these over and above the public functions of education will need to be attended to in some order of priority by the College.

CAUTIONS

Presently almost all the new activities are made possible by Jewish Agency grants. Bet Shmuel, Leo Baeck and the schools have the chance of coming close to being self-supporting, either by virtue of the nature of their programs or from outside funding sources.

Ultimately, the College and the World Union itself must derive their major funding from America and not from Israelis or Israeli-based institutions and the government itself.

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Page eight

The irony, is the relative absence of the American Reform Movement, and its undersupporting of the institutions which are now in the front line and ready to play significant roles in Jewish life in Israel. At some point, the seriousness of the support of all Israeli-based programs will have to be established.

Until that time the permanence of funding that is in place must be assured. The projections being put forward by all parties must be carefully reviewed so that their validity can be ascertained. This last sentence is not meant to suggest that I have any questions as to the projections I was made privy to. Rather, because there are so many untested grounds and unknowns, the unfolding of new programs should be done carefully. Serious deficits must not be created which would ultimately cripple the magnificent experiments now being carried forward.

Since my visit over a year ago, literally thousands of people have been touched in one way or another in the name of the Movement and its various arms in Israel. This bespeaks a flowering far beyond my expectations this early in the process.

CONCLUSION

I desire to continue to play a role in helping to shape these programs where I have the competency to do so. I am convinced that the only limits to what the Reform Movement can become in the next ten years in Israel will be related to the seriousness of resources available to move toward the fulfillment of that promise. New ways--centers, nurseries, kindergartens, schools, outreach programs--some attached to synagogues, some free standing are available. There is a receptivity to these approaches. People look to the College for some of its more formalistic and formalized outreach roles. There is a synergism and a partnership that must be maximized as the Movement develops its diverse components, while being viewed as one by those it seeks to serve. This presents image problems. Yet the competencies within each of the organizations and institutions are such that goodwill, open dialogue, and continuing shared commitment to the larger goals cannot help but solve whatever problematics continue to arise when various institutions and organizations rightfully delineate their own autonomy as they move towards working together in the fulfillment of shared goals.

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March 22, 1988
Page nine

This, therefore, is not a plea for mergers, but further intensification of communication and coordination. I saw a great many positive strides on this last trip and commend all concerned for that reality.

While there is much to be done, a great deal has already been accomplished. All involved should feel very proud for that which has happened to date.

ADMINISTRATIVE REALITIES

Watching what I consider to be the artificial division of maintenance, gardening, repair tasks, and the like between the educational center and HUC, I see a storm cloud. There will be varying levels of efficiency and varying levels of duplication, which are needless in their nature and must be clarified and unified as to their implementation. I am prepared to list many instances of inefficiencies which I observed which have to do with everything from air conditioning, heating, cleaning, gardening, setups, preparation for meetings, and the like. There could be much more attention paid to these areas than is presently the case, with a resultant savings and release of dollars for more important purposes, namely the provision of programmatic and educational settings.

I would not presume to suggest how this be done, but I do urge that it be done.

*Youth Israel
Program*

MMY 6, 1988
19 Iyar 5748

Ms. Amy S. Cohen
President
S.H. and Helen R. Scheuer
Family Foundation
1040 Avenue of the Americas
22nd Floor
New York, NY 10018

Dear Ms. Cohen:

Paul Reichenbach has told me that the Scheuer Family Foundation has renewed its most generous grant of \$50,000 for scholarship assistance for NFTY's Summer Programs in Israel for the fourth year. All of us of the Union and NFTY are deeply beholden to you and the Trustees of the Scheuer Family Foundation for the continuing and tangible evidence of support for these very special programs.

Most of all, I express heartfelt appreciation on behalf of the students who will have a very meaningful Israel experience because of the generosity of the S.H. and Helen R. Scheuer Family Foundation. Please convey heartfelt gratitude to all of the Trustees.

With warm regards and every good wish, I am

Sincerely,

Alexander M. Schindler

MEMORANDUM

From Paul J. Reichenbach
To Rabbi Alexander Schindler

Date May 4, 1988

Copies

Subject S.H. and Helen R. Scheuer Family Foundation grant

For the fourth year in a row, the Scheuer Family Foundation has provided us with \$50,000.00 of scholarship assistance for NFTY Summer Programs in Israel.

Enclosed is the letter informing us of the grant. As in the past, you might want to acknowledge the gift.



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

S.H. and Helen R. Scheuer Family Foundation

1040 Avenue of the Americas, 22nd Floor, New York, New York 10018

(212) 921-0303

Amy Scheuer Cohen, *President*

Wilbur Daniels, *Executive Director*



April 28, 1988

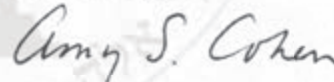
Mr. Paul J. Reichenbach, Director
Israel Programs-North America
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021-7046

My dear Mr. Reichenbach:

I am delighted to advise you that the S.H. and Helen R. Scheuer Family Foundation has approved a grant of \$50,000 to the Union of American Hebrew Congregations for scholarships for high school students to spend the 1988 summer in Israel. It is our understanding that these funds will be used to accomodate additional children over and above the number served last year. The Foundation would appreciate receiving a report of the application of these funds and the number of students involved.

We are pleased to have this opportunity to be of assistance.

Sincerely,



Amy S. Cohen

/bb

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

July 17, 1986
10 Tammuz 5746

*Israel
Youth Corp*

Mr. Dov Gillon
Rabbi David Forman
Rabbi Allan Levine
Rabbi Henry Skirball
Mr. Larry Tischkoff
UAHC Youth Programs in Israel
16 Shmuel Hanagid Street
94 592 Jerusalem, ISRAEL

Dear Dov, David, Allan, Hank & Larry:

Thank you for your collective letter of June 23.

To begin with, I am exceedingly grateful for the expressions of your concern and everything you tried to do and did while I was hospitalized at Soroka. I am doing quite well and feel confident concerning the future. In any event, I reciprocate your friendship with a full heart.

I, too, regretted that because of my hospitalization I was compelled to miss the staff get-together which we originally projected. But Al and Dan gave me an extensive report of what transpired, and, of course, your recommendations are reiterated in your letter.

I cannot make any firm decisions now. While I know and applaud the overall mission which you have assumed, I am not sufficiently familiar with the details which will allow me to set up an appropriate table of organization. Once our staff mission returns from Israel and supplements your suggestions with their own, I will make my final judgements.

You have my continuing admiration for everything you are doing and have accomplished and even more for what you are.

In friendship,

Alexander M. Schindler

cc: Charles J. Rothschild
Arthur Grant
Robert Koppel
Rabbi Allan Smith
Rabbi Daniel B. Syme
Albert Vorspan
Rabbi Eric Yoffie

Steve S

July 17, 1986
10 Tammuz 5746

Mr. Dov Gillon
Rabbi David Forman
Rabbi Allan Levine
Rabbi Henry Skirball
Mr. Larry Tischkoff
UAHC Youth Programs in Israel
16 Shmuel Hanagid Street
94 992 Jerusalem, ISRAEL

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cc: Charles J. Rothschild
Arthur Grant
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Rabbi Allan Smith
Rabbi Daniel B. Syme
Albert Vorspan
Rabbi Eric Yoffie

[Handwritten signature]

Youth Programs in Israel:

Dov Gil'on
Tel. at home 055-91 569

Rabbi A. Levine
Tel. at home 08-47 61 32

Rabbi H. Skirball
Tel. at home 02-81 34 98

Rabbi D. Forman
Tel. at home 02-81 37 08

Larry Tishkoff
Tel. at home 02-41 67 90

Rabbi S. Schafer
Tel. No. U.S.A. (212) 249-0100

תוכניות נוער בישראל

רב גילאון
טל. בבית 055-91 569

הרב א. לוי
טל. בבית 08-47 61 32

הרב ח. סקירבל
טל. בבית 02-81 34 98

הרב ד. פורמן
טל. בבית 02-81 37 08

לארי טישקוף
טל. בבית 02-41 67 90

הרב ס. שפר
טל. בארה"ב (212) 249-0100

June 23, 1986

Rabbi Alexander Schindler
UAHC
838 Fifth Avenue
New York NY 10021

Dear Alex,

We all hope you are feeling fine, improving each day, and following your doctor's orders. (Working with youth we often have to counsel deferred gratification.)

Beside the obvious major reasons we were upset by your bout with Masada, we were disappointed that it meant cancelling our get-together which you had initiated in order to discuss with us future plans for the International Education Department in the light of Steve's resignation.

As you have probably heard, we did have two meetings with Al Vorspan, Dan Syme and Chuck Rothschild. I know they will share with you their impressions of these meetings and other events of the trip which you were unable to witness.

We appreciate your willingness to include us, by giving us a hearing for input into your decision on the future administration of the IED. Had we had the meeting, we would have made the following points:

1. We would have liked Steve to remain on. He has been visionary, imaginative, supportive and fair to all of us. Besides that, he has been a true friend without compromising his responsibilities as a boss.
2. While Steve obviously has the privilege of terminating or attenuating his activities, we would hope that he could remain on in a consultative capacity and that the handing over of the reins would be done thoroughly with adequate orientation of his successor and those working with the new IED director. David's presence in America next year should facilitate this. Certainly, Steve should remain on in his present capacity until at least September 30th, the end of our fiscal year.

Youth Programs in Israel:

Dov Gil'on
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 טל. בבית 02-41 67 90
 הרב ס. שפר
 טל. בארזה"ב 249-0100 (212)

3. As we wrote to you in response to your letter to us, we welcome your decision to unify all Israel activities of the UAHC under Eric Yoffie. We feel this is good from a philosophical and administrative point of view. We also feel that personally Eric is an excellent and wise choice.

4. We feel that IED decisions should be centralized and that the Israel staff should be responsible to one person only. That person can coordinate whatever need be coordinated in New York. Any other arrangement would lead to chaos at this end -- seven thousand miles away.

We look forward to hearing from you when you are up to it. Rfuah shlemah um'hirah!!

Love to Rhea.


 Hank Skirball


 David Forman


 Allan Levine


 Dov Gillon


 Larry Tishkoff

c.c. Al Vorspan
 Dan Syme ✓
 Steve Schafer
 Charles Rothschild

MEMORANDUM

From

Rabbi Allan L. Smith

Date

February 15, 1982

To

Rabbi Alexander Schindler and Mr. Albert Vorspan

Copies

Subject

Mr. Theodore Broido, Rabbi Leonard Schoolman and UAHC Regional Directors

THE REFORM MACHON

*Yth. Response
once from*

I have just returned from Israel where I met with the students of our new Machon program. I am writing this with copies to our UAHC Reform World, because of my great excitement. The program is an incredible success. I believe quite strongly that we have, with this first group of participants, created a program which returns to us a committed core group of leaders who can be exploited in every area of our work.

When I met with them, the first question they asked me was, "what does the Movement expect from us?" It wasn't because they were given scholarship aid that they asked that question. It was because they are now committed to an ideology which demands that they be of service to Reform Judaism. They were asking how we plan to use them. They are a group of Reform Jews committed to working within Reform Judaism in North America. They are literate Jews. They have studied quite hard. I have enclosed a copy of this year's bulletin to give you an idea of what they have done.

To anyone who receives this memo and who will be in Israel before June, please go and meet with these people. To everyone, please help support this program by listening to the graduates when they return and by picking individuals who you believe have leadership potential to be participants next year. The Machon participants are a group of literate Reform Jews who are prepared to work on our campuses to form Reform groups. They will work as counsellors and programmers in our camps. They can serve as TYG advisors and religious school teachers. I hope you will help us place them upon their return. I hope you will call upon them. I hope you will support the program in any and every way you can.

Thanks for your assistance.

Respectfully,

Smitty
Smitty

ALS

Encl.

No Answer



Union of American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

*Yonkers Dept.
Dance Rgn*

October 23, 1981

Mrs. Alan Nevas
4 Charcoal Lane
Westport, CT 06880

Dear Janet:

In plowing through the mail which awaited my return from Australia and New Zealand, I found your note and Debby's evaluation of her experience with NPTY in Israel this summer. I have discussed her comments with Raul Reichenbach and I have seen his response to you. I believe Paul was open and forthcoming in his letter and there is little I can add to what he has said.

It's not an easy task to find exactly the right staff to undertake the responsibility of leading a group of young people through a very special experience in Israel. Paul has indicated our priorities and I am certain you will agree that the health and safety of the young people must be our prime concern. Their educational needs must also take precedence and if we can find advisors with all of the necessary credentials in these areas plus charisma, we would consider ourselves most fortunate. Alas, such a "triple-winner" doesn't happen too often.

With fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler

October 22, 1981

Mrs. Alan Nevas
4 Charcoal Lane
Westport, Conn. 06880

Dear Mrs. Nevas,

I want to thank you for taking the time to evaluate your daughter's program in Israel this summer and to share with us your concerns. I was most pleased to hear that, by and large, Debbie had a positive experience on the Archaeological Seminar.

I have taken special care in reading Debbie's evaluation and the evaluations returned by other members of her group. Every individual responding had a most successful summer. The participants were most fond of one another and enjoyed the Jerusalem, Sinai, Kibbutz Yahel, archaeological dig and most of the other touring portions of the program. There was some disappointment expressed at having been in the artists community of Safed on Shabbat when most of the shops were closed.

In regard to the group leadership, we too were disappointed. A number of the program participants expressed warm personal feelings toward the madrichim but felt that there was a lack of organization and charisma.

I recall our conversation of last spring at which time we discussed the leadership of our programs and the hiring process. I feel very strongly that we have a very thorough interview and application process. I want to share with you some specifics in regard to this past summer and our general requirements for group leaders.

When arranging for leaders to accompany a group of teenagers six thousands miles away from home we are first, and foremost, concerned with health and safety. We must feel confident that these individuals can care for the needs of teenagers and handle medical and other emergency situations 24 hours a day for six weeks. Our second criteria focuses on the educational background of the prospective leader and his/her experience in Israel and knowledge of Hebrew. Ideally, of course, we strive to combine the first two criteria with personal charisma and an ability to relate to young people.

Each and every group leader for this past summer's Archaeological Seminar was interviewed by our rabbinic staff in Jerusalem or in New York. These individuals were ultimately chosen from a list of numerous applicants. Their references, previous experience with NFTY, and teenagers, and their educational background led us to believe that they would be capable leaders. In particular, as an example, Marci Herzlinger had served as a leader of a NFTY Israel Academy during the summer of 1980. She received glowing reports both from students on the program and our staff in Israel.

It is obvious to all of us that something was lacking in the leadership of the 1981 Archaeological Seminar program. We will continue to strive to provide our

groups with the best possible people available. We will continue to use the highest standards when considering applicants in whose care we place our young people. It is not always possible for us to predict the chemistry or whether or not that individual will have that special spark to inspire rather than to just lead. Again, we will continue to look for individuals who can properly care for our program participants and provide them with positive role models, efficient organization, and the ability to excite and relate.

Again, I want to thank you for your thoughtfulness and concern. I hope that I have expressed my feelings and evaluation adequately. Please send my best regards to Debbie.

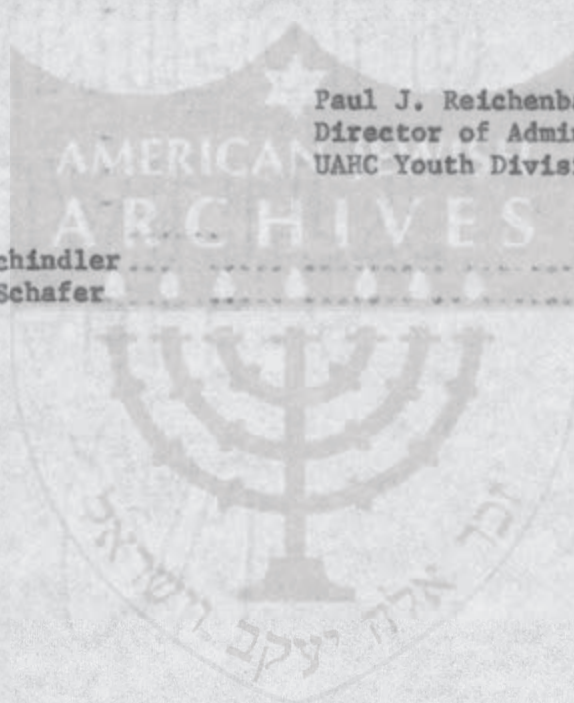
Best wishes for a happy and healthy New Year.

Sincerely,

Paul J. Reichenbach
Director of Administration
UARC Youth Division

PJR/ms

cc: Rabbi Alexander Schindler
Rabbi Stephen A. Schafer



Edith J. Miller

October 21, 1981

Paul Reichenbach

Mrs. Alan Nevas shared with Rabbi Schindler her note to you and Debbie's evaluation of her NFTY trip this summer. As you know they are friends.

It would be helpful if you would give us a draft response. We just have Debbie's reaction and you undoubtedly have other comments to share.

Heads & Safety
from Jon

gray
oil

Charmate

of the

David R.

October 16, 1981

Mrs. Alan Nevas
4 Charcoal Lane
Westport, CT 06880

Dear Mrs. Nevas:

Just a note to acknowledge your note and the copy of Debby's evaluation of her NFTY experience in Israel this summer. I know Rabbi Schindler will be grateful to you for having shared her report with him, it will be of interest and help.

He and Rhea have not yet returned from a visit to Australia and New Zealand during the High Holyday period. They are due back next week.

With kindest greetings, I am

Sincerely,

Edith J. Miller
Assistant to the President

4 charcoal lines
Wet pr 06880

Oct. 11, 1981

Dear Alex -

I would appreciate it,
when you have time, if you
could read the attached letter
to Paul Riechenbach and Shelby's
evaluation of her NF+Y trip
this summer.

Since the Union's youth
program in Israel is so important,
I hope that something can be
done to make improvements
where they are needed.

Best wishes for a happy &
healthy New Year to you &
Rhea and the children.

Sincerely,
Joel Weiss

Oct. 11, 1981

Dear Don Rickenbach -

I am attaching this note to Sebb's form because of the conversation I had with you at the beginning of the year, prior to Sebb's signing on with the Archeological Seminar.

At that time I voiced my concern over leadership because of the experience our older son had had on a NY + Y trip. According to our discussions with Sebb on her return, she was extremely enthusiastic about the other youngsters on the trip and about most of what the group did and saw. However, her evaluation of the leadership did not seem to be very different than our sons three years ago. The big difference was that the leadership was older this year and, we hoped, more experienced.

I think that after talking
to Leiby, I realized that it was
not only experience that mattered
but the ability to relate to teen-
agers as well. Perhaps that
is more important.

I would be interested in
hearing how other participants
evaluated their summer and
how you as director, evaluated
it and their leaders.

I hope to hear from you soon.

Sincerely,

Joel L. Nevo

cc: Rabbi Alexander Schindler

NFTY IN ISRAEL
Union of American Hebrew Congregations' Youth Division
838 Fifth Avenue
New York, New York 10021

Dear NFTY IN ISRAEL 1981 Participants:

Welcome home! We trust you had a fantastic experience in Israel this summer and that you are now experiencing the 'culture shock' of returning home. We hope that the memories and friendships you made in Israel will stay with you for many years to come.

Now that you have had some time to settle into your normal home routine we hope that you will find some time to sit down and really reflect upon your summer experience with NFTY IN ISRAEL. We hope that you will do some of that reflection by way of this evaluation form. Below are several major areas of interest to us. Please do your best to share your experience with us. We hope you will share the highest moments of your program as well as issue constructive criticism.

Please return this form to us no later than October 15, 1981. Again, welcome home and Happy New Year to you and your families.

Shalom U'vracha

PARTICIPANT'S NAME: Debra Nevas

please print clearly, we really want to know who you are

PROGRAM AND GROUP NUMBER: Archaeological Seminar #1

MADRICHIM: Marc Herzlinger, Arlene, Yoav, Mark

I. Group Make-up: please tell us what you can about your group, what made it special, etc.

My group was excellent. The kids were all really nice and none of them were the stereotypical "JAP". I liked all the kids and we all got along really well.

II. Sightseeing: Please tell us about the sightseeing portion of your program. What were the highlights?

The sightseeing was all right. Quite often, the timing left something to be desired. We were in Soper on Saturday, didn't see any galleries, synagogues, and never saw the Davidka or the Citadel from the '48 war. We saw the Wall once in Jerusalem and that was on Saturday which wasn't too good. We never went to the Dome of the Rock, why that was a planned tour, I don't know. I ~~also~~ ^{also} don't understand why, on Friday night we went to a NFTY song festival instead of going to the Wall and seeing ^(over)

III. Kibbutz-Archaeological Dig-Youth Village-Development Town Experience: Please tell us about your experience at whichever of the above apply to your program.

I loved the kibbutz part of our trip. I found the dig very exciting. One suggestion, though. Don't call the program an archaeological seminar; it's not. It is a dig, and the work is very difficult. I was led to believe that we would have some sort of classes or something on archaeology and we didn't.

Another problem that our group encountered was that we were awakened at 4:00 in the morning, and because of programs that began at 8:00, 8:30 or even 9:00 ^{at night}, we didn't get to bed until 11:00 or 11:30.

IV. Sinai and Kibbutz Yahel Experience:

The Sinai was awesome. I'm glad we camped on the beach.

The snorkeling was beautiful. That whole aspect of the trip was beautiful. I would have loved to see Mt. Sinai. It is too bad that future NFTY groups will not be able to experience Sinai. Yahel was nice, but I didn't get a lot out of it, although I did meet some great people.

V. Other Comments: Please share with us any other information you wish that is not covered in the other sections. Please use additional paper if necessary.

Again, we welcome you home and wish you all a very Happy New Year! Please stay in contact and PLEASE return this form to us.

The Yeshiva boys come dancing down from their school or wherever they come from.

There were too many highlights to mention them all. Masada, the Wall, our cookout on Mt. Tabor are just a few.

One other comment on sightseeing. Tel Aviv was a major let down. My entire trip was looking forward to a final weekend together running around Tel Aviv and Jaffa. We arrived on a Friday. Obviously there was nothing to do. But someone failed to tell us that Sat. night was Tish A' B'Av. We sat around our hotel on Sat. night. We couldn't go shopping in Old Jaffa or explore Tel Aviv at night. Needless to say, we were quite disappointed.

As I write this more and more pops into my mind. I might as well write all of it down. I hope NFTY can benefit from this.

Our hotel accommodations were always nice, but the locations were not. In order to get to the old or new city of Jerusalem, we had to take a cab or a bus. I found it really inconvenient and really unnecessary. I can't imagine that in all of Jerusalem there isn't a more convenient location. Even in Tel Aviv, our location wasn't too hot.

I notice that in your questionnaire you do not ask about your leaders. That is really too bad, because that is where NFTY could really improve. Our counselors were nice and I liked them, but I probably could have done better without them. They did not handle our problem at the dig well. I know the leader of the dig found them incompetent. They really did not know what they were doing. Finally, during the third week of our trip, Mark came along. At least we were organized for a while. Because of Mark, we got to go to an excellent jazz concert in Jerusalem.

The thing that stands out about our leaders the most is an incident that occurred in Jerusalem. The second day of the trip, we were asked if anyone would like to be Bat-Mitzvah at some point during the trip. One girl said yes and was told that everything would be taken care of. Well, it wasn't. Three days before the date of her Bat-Mitzvah, we had no rabbi, no set time and no place to have the

Bat-Mitzvah. The girl also didn't know her portion because none of the counselors would help her. In the end, we picked the time and the place of the service and because it was too late to get a rabbi, did the service ourselves. I thought that that was really irresponsible on the part of the counselors, or I should say, counselor who said she would take care of everything.

I am very glad I have been to Israel before because I didn't see many of the things on this trip, that I had seen on my previous trips. I am glad I went with a group of peers, because I saw Israel from a totally different light. I know from these answers I sound really disappointed, and in some ways I am, but I would also like to say thank-you for bringing together ~~the~~ and letting me meet the group of kids on my trip.

July 29, 1969

Rabbi Alexander M. Schindler

Rabbi Leonard Schoolman

Rabbis: Jack Spiro, Charles Mintz, Henry Skirball

Since Chuck Mintz has no objection to your supervising the K'far Galim program, let it be so. He will be responsible for working with Mr. Rainer to coordinate obtaining Israeli counselors for camp, but of course you can work hand in hand with him in this realm also.





MEMORANDUM

Date July 10, 1969

From Rabbi Charles D. Mintz

To Rabbi Alexander M. Schindler

Copy for information of Rabbi Jack D. Spiro, Rabbi Leonard Schoolman, and
Rabbi Henry F. Skirball

Subject _____

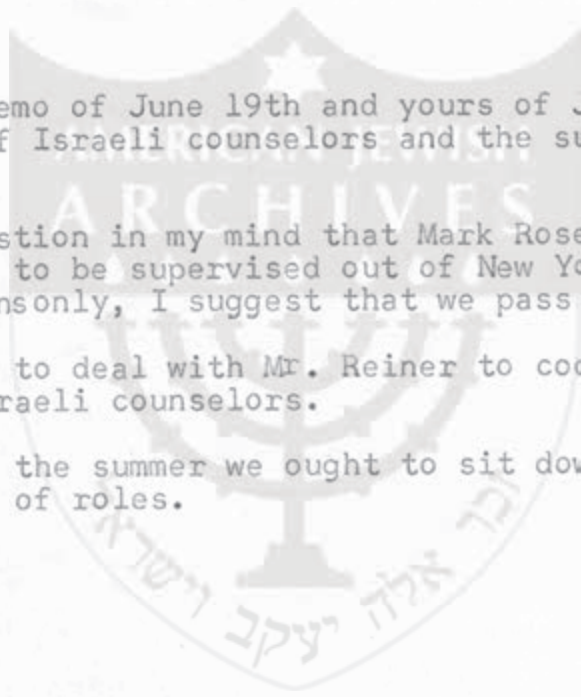
Alex:

I have Hank's memo of June 19th and yours of June 23rd, regarding the obtaining of Israeli counselors and the supervision of Mark Rosenstein.

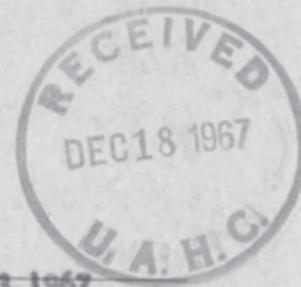
There is no question in my mind that Mark Rosenstein, or whoever takes over, has to be supervised out of New York and if for pragmatic reasons only, I suggest that we pass the ball to Lenny.

I will be happy to deal with Mr. Reiner to coordinate our work in obtaining Israeli counselors.

Sometime during the summer we ought to sit down and talk through the delineation of roles.



MEMORANDUM

Date December 13, 1967From RABBI RICHARD G. HIRSCH, DirectorTo ~~Rabbis Charles Kroloff, Robert Merx, Henry Skirball, Robert Samuels; Mr. Irving Kaplan~~Copy for information of ~~Rabbi Maurice H. Eisenrath, Rabbi Alexander Schindler, Mr. Albert Vorspan~~Subject KFAR GALIM SUMMER 1968

This is to clarify and confirm our understanding concerning the program to be held at Kfar Galim this summer.

There will be two programs. a) The Camp-Study program for 30-50 young people of religious school age 14-15, which will be under the supervision of Rabbi Charles Kroloff. b) The NFTY Summer Torah Corps in Israel for 20-40 high school juniors and seniors, organized primarily through the Union Institute in Oconomowoc, Wisconsin, under the leadership of Irv Kaplan. Mr. and Mrs. Jerry Lidsky will accompany the group from Chicago and will assume primary responsibility for their program in Israel, with the understanding that Rabbi Kroloff will assume ultimate responsibility on behalf of the UAHNC for both programs.

The published fee for both programs will be a minimum of \$975. Irv Kaplan has spoken to me about the possibility of some kind of a scholarship rebate being given to registrants from Chicago. It is our understanding that such an arrangement would be satisfactory so long as the published fee charged the Chicago contingent does not undercut the fee charged the younger age group.

The tentative plan calls for the Chicago group to have approximately one week at the Union Institute prior to departure and approximately one week upon return.

The exact travel dates are yet to be arranged, after discussion between those responsible concerning the desirability of travelling together or separately to and from Israel. Tentatively, we are thinking about a July 1st departure and 45 days in Israel.

Enclosed is a copy of my letter to Avraham Meron. I hope that this is self-explanatory and that the fee we recommend will be accepted by them. I will assume responsibility for all negotiations now and in the future concerning fees to be charged and once we have completed these arrangements Rabbi Kroloff will take over, coordinating with Irv Kaplan, and in consultation with Rabbi Skirball.

May I suggest that, in order to assure proper coordination, at least for

Religious Action Center

UNION OF AMERICAN HEBREW CONGREGATIONS

2027 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20036. TEL. (CODE 202) 387-2800

the early stages, we continue to send copies of all communications, ~~and~~ ~~and~~ concerning these programs to all persons who are receiving this memo.

May I say particularly to the Chicago group how delighted we are that you have taken initiative in an intensive educational program. We in the national movement have always benefitted from the pioneering vision of Chicago and I know that we shall continue to do so.

I hope that this summer will establish the foundations of new and significant youth programs.



cc Rabbi Schneider

U
A
H
C

Religious Action Center

UNION OF AMERICAN HEBREW CONGREGATIONS

2027 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20036. TEL. (CODE 202) 387-2800

RABBI RICHARD G. HIRSCH, *Director*
MARVIN BRATTERMAN, *Counsel*
and *Director of Education and Research*

December 13, 1967

Mr. Avraham Meron
Kfar Galim
Haifa, Israel

Shalom Avraham:

You have not heard from me until now, because we have been busily engaged in staff discussions concerning all aspects of the program to be conducted at Kfar Galim. Since my visit with you, Irv Kaplan of our Union Institute in Oconomowoc, Wisconsin, met with you. At the time he was not thoroughly briefed on what our plans were on the national level. However, following his return, we met together to discuss both programs and to assure proper coordination.

I am pleased to report to you that we have now decided to go ahead with both programs this summer at Kfar Galim. We have engaged Rabbi Charles Kroloff, who is one of our most effective rabbis, to serve as the overall administrator and coordinator of our programs at Kfar Galim. He will be accompanied by his wife and three children. Mr. and Mrs. Jerry Lidsky will have responsibility for the Chicago program. Another couple, yet to be determined, will work with Rabbi Kroloff on the younger age group program. The Chicago-based contingent for high school juniors and seniors will be designated as the NFTY Summer Torah Corps in Israel, and the 14-15 year old age group will be known as the UAHC Camp-Study program in Israel. The groups will plan to arrive either together or separately (this is yet to be determined and we would welcome your suggestions on this, if you have any special preferences) around the first of July, staying for 45 days thereafter.

We are now in the process of preparing a brochure, publicity releases, and other arrangements. Rabbi Kroloff will be in contact with you shortly to discuss some of the details.

There is one item which our staff has reviewed in considerable detail -- and that is the fee to be paid to Kfar Galim. You recall that I indicated that the program would have to be self-sustaining, that our administrative expenses as well as the fees

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UAHC HOUSE OF
LIVING JUDAISM



The Religious Action Center, housed in the Emily R. and Kivie Kaplan Building, is under the auspices of the Commission on Social Action of Reform Judaism, a joint instrumentality of the CENTRAL CONFERENCE OF AMERICAN RABBIS and the UNION OF AMERICAN HEBREW CONGREGATIONS with its affiliates—National Federation of Temple Sisterhoods, National Federation of Temple Brotherhoods, National Federation of Temple Youth.

Mr. Avraham Meron continued.

to Kfar Galim would have to be taken from the overall fee to be charged to our young people. We have made a survey of various programs sponsored by NFTY, as well as by other groups, and find that the fee of \$8.40 a day plus \$60.00 for trips which Hakfar Hayarok receives from the Histadrut is way out of line. Upon investigation we learned that a good deal of the extra charge for trips was to go toward a three-day visit to Europe which was part of Hakfar Hayarok's responsibility, and which trip we do not want. Enclosed is a memo to me from Rabbi Henry Skirball, Director of our NFTY programs indicating that at Ben Shermen we will have 30 youngsters with complete room, board and supervision for 8 1/2 Israeli pounds per youngster per day.

Bearing in mind that in my earlier conversation with you we discussed a higher fee, we consulted with representatives of the Jewish Agency and Chaim Zohar of the Israeli Embassy. We have arrived at what everyone here considers an equitable fee -- \$6.00 per day including trips, or at the present rate of exchange, 21 pounds per day for every youngster in the group. I do hope this will be satisfactory to you.

The two programs we plan to have at Kfar Galim will be the forerunner of much more extensive and intensive programming in Israel. At the end of the summer we can sit down, together with other staff, to make a realistic evaluation of the program, budget and future relations.

I would appreciate your sending me a letter confirming the arrangement. Hereafter, Rabbi Kroloff and Mr. Kaplan will be in contact with you and Rabbi Samuels directly. I am also suggesting in this letter that they send copies of relevant information to Hamerkaz Latefutsot.

We are most enthusiastic about the great potentialities in this initial cooperative endeavor. We hope this program will be an outstanding success from which all of us will gain "Sipuk Ruach".

Shalom L'hitraot,

rgh/hd

Rabbi Richard G. Hirsch

cc: Mr. Irving Kaplan
Rabbi Charles Kroloff
Rabbi Robert Marx
Rabbi Robert Samuels
Rabbi Henry Skirball
Mr. Joseph Wenkert
Mr. Chaim Zohar, Israel Embassy

MEMORANDUM

Date December 1, 1967

From Rabbi Henry F. Skirball

To Rabbi Richard G. Hirsch

Copy for information of Rabbi Alex Schindler

Subject Fees for K'far Galim

In working out the finances for our proposed project at K'far Galim for the summer of 1968, we reached an expense figure which includes New York - Tel Aviv - New York transportation, leader's salary, promotional stickers, travel and office expenses, contingencies, etc. of roughly \$800 per youngster. This means that we could not pay the K'far Galim the figure you discussed vis-a-vis K'far Yarak charges and still break even on the project.


As you know, we have no guarantee of any subsidy from the Union and ~~we have~~ have not received a mandate to plan a program which would yield a deficit. From this point of view it seems to me we have to re-think our finances vis-a-vis K'far Galim.

From another point of view, it seems to me that the K'far Yarak's figures are way out of line. I say this after having spoken to Israelis in both the consulate and the Sochnut. I think you should know some of the following:

- 1 - For room, board, and supervision at Ben Shemen this summer for a group of 30 NFTYites, we are paying 8 and 1/2 Israeli pounds per youngster per day.
- 2 - The Jewish Agency offers a 5-month Ulpan -- classes, room and board for a total of \$184 U. S. for the whole 5-month period.
This is, of course, subsidized.

Our people suggested a fee of 10 Israeli pounds per day per youngster which would not include tiyulim.

I would appreciate your discussing this with the Director at K'far Galim in hopes that through adjusting the fee, we can be enabled to hold the program this summer at this fine institution.



Paul Schneider

December 12, 1967

Mr. Shlomo Cohen, President
Knesset V'Anava
P.O. Box 2252
Ramat Gan, Israel

Dear Mr. Cohen:

I have not responded to your letter of November 15 until now, because I have been awaiting a meeting which was scheduled to take place today in New York. However, my plane was cancelled due to bad weather and since we may have to postpone the meeting until January and I see by your letter that you must make a decision by the end of December, I do not want to keep you waiting any longer.

We have made much progress since my return to the States. The UAMC Biennial passed a fine resolution establishing a national committee on Israel and authorizing the solicitation of \$1 from every man, woman, and child in the movement. We have begun to generate some real momentum and, hopefully, will collect some substantial sum of money. However, this potential will not be realized until the spring. We will then know how much money we have available and we will have made some decisions on its distribution. In addition, we are exploring various possibilities for capital fund needs. I am sanguine about this area too, but am sure we will not be able to have an answer in time for you to make your decision concerning the carpentry shop.

Enclosed is a copy of my report to the leadership of our movement, which recommends, as an early priority, the raising of funds to assist your congregation in its building program. However, since funds will not be available in time, I suggest that you proceed accordingly -- if possible, try to get some kind of option on the building, meanwhile renewing your lease on your present rental space, or try to find something more suitable.

I appreciated your letter and have sent it around to our key leadership as an illustration of the kind of enthusiasm and commitment which our congregations in Israel have developed.

It was a privilege to have met with you and the other members of

the congregation. I was moved by your initial presentation to me, and am grateful for your preparing it with such good judgment.

You will be hearing from me as soon as possible. I hope that by the time you receive this letter, Rabbi Ben Chorin is out of the service. I have sent him a letter, but have not yet heard from him.

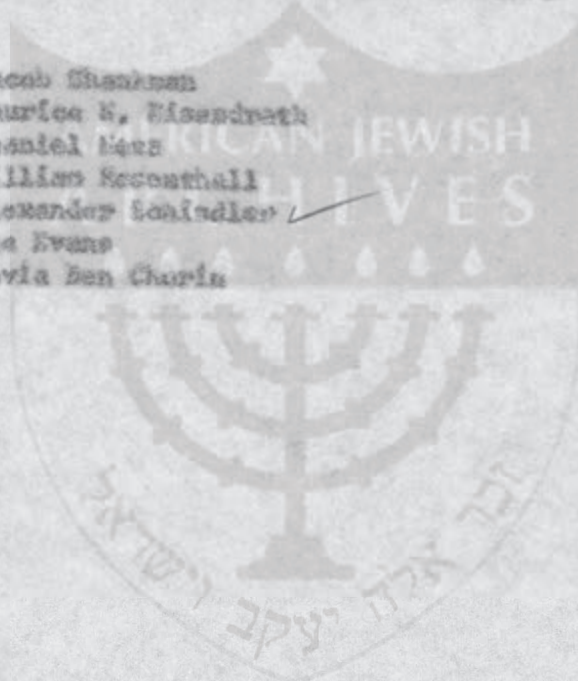
Shalom l'bitachon.

Sincerely,

rgb/as
enc.

Rabbi Richard G. Hirsch

cc: Rabbi Jacob Chasman
Rabbi Maurice N. Eisenrath
Mr. Nathaniel Mann
Rabbi William Secorhall
Rabbi Alexander Schneider ✓
Miss Jane Evans
Rabbi Tovia Ben Chorin



MEMORANDUM

Date December 18, 1967

From Rabbi Henry F. Skirball

To Rabbi Alex Schindler

Copy for information of

Subject Kaplan Program at K'far Galim

The wording of Dick Hirsch's Israel memo raises two questions with regard to Irv Kaplan's program that should be resolved before the meeting of the Israel Committee on December 19:

1 - Price

Whereas NFTY prices on both Bible Institute and Mitzvah Corps have been \$1,050 for two years running, the K'far Galim program for 16 to 18 year olds is advertised at \$975. We would feel it extremely important to raise it to \$1,050 so as not to go into competitive bidding with ourselves.

2 - Title

The stated title of the program "NFTY Summer Torah Corps in Israel" implies full NFTY sponsorship with concomitant responsibility for program planning, administration, recruiting, etc., for which we are not prepared and agreed we could not fulfill.

We recommend, therefore, that the name of the program be changed to "The Torah Corps Program at K'far Galim."

VAH

Both are acceptable
as indicated
Please communicate
this to Chard
Ann off to Florida
while not home time
Jen

Copy to Rabbi J. Krook

December 8, 1967

Mr. Seymour Krueger, President
Temple Esanu-El
846 Nancy Way
Westfield, New Jersey 07090

Dear Mr. Krueger,

As you may know, our family of congregations, of which you are a cherished member, has initiated a program of Israel activities of major consequence in the effort to strengthen the bond which binds us to the world Jewish community. At the Montreal Biennial a resolution was unanimously adopted calling for the extension and intensification of our efforts in this realm.

One of the projects which we hope to effect this coming year is a camp program for our pre-confirmeds at Kfar Galim in Israel. Some forty to fifty of our young people from religious schools all over the land will be brought to Israel to live and study and work with their peers. In many ways this is a unique experiment, for while there are many American Jewish camps in Israel, there are none which provide for the intermingling of Israeli and American youngsters.

Obviously we need someone of exceptional caliber to lead this pioneering effort. It may give you some pride to know that our first and only choice is your own Rabbi Charles Kroloff. Our regard for him is as high as yours must be, and if anyone is capable of bringing this program to its hoped-for fruition, it is he. In order to serve us, he would have to be in Israel for seven weeks, a time span greater than that which, so I assume, you customarily allocate. I may be wrong here, for a good many rabbis receive the two full months of the summer as respite from their congregational activities.

This, then, is the reason for my letter to you: Is it possible for you to grant him this release? I earnestly hope so, and if you do, not only he but we all will have occasion to be grateful to you.

Cordially,

Maurice H. Eisenrath

/s/

cc: Rabbi Charles Kroloff
424 Otisco Drive
Westfield, N.J. 07090

Israel Camp

CAMP PROJECT IN ISRAEL
UAHC - MaRaM

I. General Statement

The camp will offer a summer in Israel during which American and Israeli children will get to know each other, exchange ideas, and build friendships - a living bridge between the two groups, geared to their age level. The intention is to gather together a group of 60 boys and girls between the ages of 12 and 15, composed of approximately 30 Americans and 30 Israelis. The ideal ratio of boys to girls would be 2:1, i.e. 40 boys and 20 girls.

The camp will have a Jewish-cultural emphasis. We want to create a broad religious Jewish atmosphere in which the American child and the Israeli child will contribute alike. (Until now, American youth groups which were brought to Israel toured Israel in a passive way. Israel, its history and people were "impressed" upon the visiting groups. There was very little opportunity for an exchange on either a cultural or a religious basis.) We want to create situations in which the Israeli child will learn about American Jewry, its institutions (synagogues, various auxiliaries of the synagogue, youth groups, cultural organizations, philanthropic organizations, etc.) and its way of life, and will develop a positive attitude towards it and its positive, free religious atmosphere. On the other hand, the American child will learn about Israel through

social contact with members of his age group, study sessions tied with field trips, meetings with important personalities and first hand experience in an Israeli home. For the Israeli child, in addition to learning about other expressions of Judaism, the camp will provide an opportunity to learn English. The intention is that he will soon realize that one should learn the language not merely in order to establish contact with American tourists, or in order to keep in touch with the "big world", but also in order to maintain the ties with the Diaspora. As far as the American children are concerned, the summer experience in Israel should not be seen as a substitute for an Ulpan. However, it is assumed that, through the various activities and the day-to-day contact with the language, the children will return home with a much enriched Hebrew vocabulary, and a positive attitude towards to language. In addition, provision will be made for those who want to learn to read Hebrew, and to acquaint themselves with Hebrew phrases geared primarily to the Union Prayer Book.

Although the camp will include all other regular camp activities - sports, arts and crafts, and even photography and similar skills - the emphasis is on the cultural experience through study sessions, lectures, movies, visits to museums, and field trips.

The seven week period of the camp will be divided into two sessions, broken up by an extended stay in an Israeli home:

- a. first 4 weeks;
- b. last two weeks.

The first four weeks will be a period of orientation and studies. This period of time should suffice to create real friendships between the Israeli and American children. After this, the American children will spend five days at the homes of the Israelis, or at other Israeli homes, preferably those of the members of the liberal congregations in Israel. Finally, the last two weeks will be spent together at the camp.

II. Program

Each week will be dedicated to one main theme around which most of the camp life will be organized.

Week 1: Archaeology - Past and Present Meet in Israel

The geography of Israel. Archaeology helps to understand the background of the Bible. Lectures with slides. One day's work at an excavation. Glueing pottery together. Visit to archaeological museums. Archaeology in the service of modern Israel - water problems, routes of roads, settlements. Songs and dances based on Biblical themes.

Weeks 2 & 3: Study of Various Jewish Communities in the World and Their Ties and Contributions to Isreal

Week 2: European Jewry

American group: the contribution of European Jewry to the building up of Israel from 1889 - 1938.

Discussion topics: Pioneers, The Kibbutz.

Tnuat Ha'Avodah. A.D. Gordon.

Dat Ha'Avodah. Ahad Ha'Am. Peretz. Etc.

Israeli group: the development of American Jewry based on the mass European Jewish migrations from the 1880's to the Second WW.

Discussion topics: Emphasis on various religious expressions. Institutions.

Relationships between various groups -

German vs. Eastern European. Zionism.

Stephen Wise. Henrietta Szold. Abba

Hillel Silver. S. Schechter. Isaac M.

Wise. Etc.

Week 3: Kibbutz Galuyoth

Various Jewish communities that live in Israel today. This program should emphasize the fact that the Jew was able to absorb into his Judaism the culture which surrounded him.

At the end of the third week a study session on Shabbath should be devoted to a comparison between Judaism as it was manifested in Week 1, and Weeks 2 & 3. Songs from various Jewish communities will be taught, as well as dances, with an emphasis on their origin.

Week 4: Reading in Hebrew and English, Israeli and American Jewish Literature.

Emphasis will be placed on how the writers see their own communities and how their views compare with the pictures derived from the studies of Weeks 2 & 3.

During this week plays should be performed, as for example, Tevye the Dairyman in English and Hebrew.

Week 5: Preparation for visits and visits to Israel home.

Sunday and Monday will be devoted to an orientation program. This should include a review of various Berachot (i.e., Ha'Motzi, Kiddush, Bircat Ha'Mazon, Havdalah, etc.) and their meaning. Packing and clean-up of bunks and camp site.

Tuesday - travelling to the family.

Sunday - return to camp.

Weeks 6 & 7: You are a Jew! Why?

Week 6: The Problems Facing American Jewry and the Jews in Israel.

The approach in these sessions will be to mingle the two groups, which by that time will have developed a certain amount of mutual confidence. The aim of these sessions is to have the children exchange information about their daily lives, interests, and the problems which they face in their daily lives. These sessions should also include role-playing.

An exhibition should be prepared by each group, to which the other is invited. The theme of the exhibitions is How We Live (including all phases of daily life, not simply those Jewish or religious aspects).

Week 7: Various Ideologies of Judaism

Religion, nationalism, culturalism, Zionism. Emphasis on the positive and negative in each theory and the choices open to the Liberal Jew.

III. Comments

1. The camp will be bi-lingual, with the program conducted simultaneously in both Hebrew and English.
2. Touring will be included in the camp program only in so far as it relates to particular topics under discussion, and in the five day home visiting period.
3. Staff:

8 counsellors, 1 nurse, 1 secretary, 1 director,
1 assistant program director.

While the majority of the lectures and special discussions and evening programs could ~~be~~ utilize volunteers, such as visiting Rabbis, etc., all of the twelve staff members noted above should be paid.

Both Israeli and American counsellors will be employed.

4. Choices should be available within the general framework of the program to suit the needs and interests of each and every camper.

TEMPLE EMANUEL

MAY AND CHANDLER STREETS
WORCESTER, MASS. 01602

RABBI JOSEPH KLEIN



RABBI LEIVY SMOLAR

*File
Israel
Camp*

Dear Alex,

Here is the stuff. My typist, as you can see,
cockled out. Eopis went to Skiball, Buchner,
and Ben-Chorine. Yours is the only "corrected" copy.
Hope all is well. Love, forward to Wednesday morning.

By the way, Abe Segal made a powerful impression
on our Survey Committee besides which I found him
to be a charming, honest person.

Regards to Rheia & the kids. Best wishes for Pesach.

Leiv

I. History of the project as an idea:

On February 6, 1964, in a letter to Rabbi Alexander M. Schindler, I noted:

It occurred to me that one of the finest youth institutions the UAHC could sponsor would be a camp in Israel. This would differ from NFTY tours in that it would be a more sedentary experience, provide more of an organized creative arts and educational program as well as a normal athletic program and allow for a better and more sustained contact between a group of American Reform Jewish boys and girls and their Israeli environment. Of course, it would be a powerful bridge between the American Reform Jewish Community and the embryonic one in Israel, giving strength to both.

Rabbi Schindler graciously responded (2/11/64):

The camp in Israel idea is exceedingly fine. As a matter of fact, NFTY student exchange programs and the various summer tours are all tending in that direction. Our seven week Bible institute, for all intents and purposes, is just that....seven weeks of work and study and travel in Israel. That a fuller camp would be of perhaps somewhat greater benefit is of little question to me.

A week later, February 13, 1964, At Rabbi Schindler's suggestion I wrote to Rabbi Henry F. Skirball:

When we consider the good that all of our student exchange programs and the summer tours are doing, it seems to me even more beneficial to have a living situation in Israel for our youth. This could be not only the contact, the bridge between American and Israeli, connecting future generations together, but an educational opportunity hardly to be surpassed. I envision a daily program involving not only sports and swimming but powerfully motivated creative arts workshops on dance, drama, and song, Hebrew groups on all levels, kibbutz work, and such other evening and festival programs that would allow our kids to express themselves as creatively and Jewishly as possible.

Both responses from Rabbi Schindler and Rabbi Skirball were gratifying. Urged on by their response, I wrote again to Rabbi Skirball. He had raised some specific questions. These were some answers:

The aspect of the program which concerns me most is not the touring but the actual encampments, the opportunity to live on a day to day basis in the environment of Israel, to engage in workshops, discussions, Kibbutz work, and to meet, if possible, children of Israeli families who are already beginning to espouse some positive feelings toward Reform.

Yes, I can see the Israeli child certainly attending such a camp. I can see him working with our American child on projects, exchanging ideas and just living together, touching elbows and lives.

This certainly should not be just another American camp. In addition to the activities suggested above, we might even be able to throw in some classes in elementary Hebrew conversation, perhaps some reading. The motivation for a Hebrew speaking program in the United States can never match the built-in motivation of Israel. How we could lift the levels of this kind of education in the U. S. is amazing when you think of the possibility that every year a certain number of Hebrew speaking, Hebrew reading and writing "shock troops" of our own children will return from Israel to invigorate the educational atmosphere of America.

Rabbi Skirball in his letter of response raised some very practical problems, Here are some answers:

1. STAFF

As for staff: it is necessary to have both an American person and an Israeli person, the American to do recruiting of children and staff and the formulation with National of program, and the Israeli to maintain liaison with necessary agencies in that country and to do the all important job of making sure that the facilities are in order for the coming camp season. I think that it will certainly be possible to get staff from the U. S. to go to Israel without expecting salary compensations. I am not necessarily talking about rabbis but about people who are equipped in Hebrew and in English, most importantly in the creative arts, fields of drama, dance, and arts and crafts; people who are skilled teachers. Having previously thought about this matter of staff rather carefully, I can tell you right now that I know enough people beautifully skilled in camping, creative arts and Jewish education who would be overjoyed to help run such a program without worrying what they would get paid. Of course, we would have to handle their transportation.

2. THE QUESTION OF AGE GROUP WAS RAISED.

This camp would be for the 11 to 13 year old age group. I cannot see my way clear to envisioning allowing a younger child to travel to such a great length. On the other hand, I want very much to expose children who are still of active religious school age to this program. It might be, though, that an older group would be the best kind of pilot group to start such a program.

CONCLUSION:

At this point, April, 1965, I am wedded to the idea of an older group, from 13 to 15, still able to return and plunge their newly gained skill and enthusiasm into religious school and youth group, yet older and somewhat more more receptive and sensitive to the experience. Practically, as I will show, this group of 13 to 15 has its advantages.

Otherwise, ^{except for Helmut (see below),} I stand in agreement with the motivations, goals, and ideas I expressed a year ago.

II. RECENT EVENTS

Since the exchange of correspondence, three major steps have taken place in the development of this project. 1. The involvement of Norman Buckner, national director of camping. 2. The involvement of Toviah Ben Chorin. 3. The meetings in April, 1964, and February 1965, at UAHC, during which an active exchange of ideas took place, all of which led to this stage of preparing a proposals report for the Commission on Jewish Education of the UAHC/CCAR.

During this year, I made a study of some of the programs of the American camps in Israel already in session. In addition, Norman Buckner and I corresponded about methods of how to reach our larger congregations, inform them of our project, solicit their advice and support. To that end, I prepared a list of UAHC congregations numbering as of September 1964 over 800 member-families. I suggested that this list be divided among Rabbis Schindler, Skirball, Norman Buckner and myself, that the rabbis of these congregations receive personal notes requesting a reaction, and that a study of such a reaction be undertaken. Whether this should still be done remains questionable at this stage. Finally, I made inquiry into approximate costs of running such a camp. This matter now properly belongs in the hands of the national camp office. With negotiations now going between Rabbi Schindler and the Jewish Agency, the cost estimate may vary considerably from the original estimate.

In all of this activity, let me stress that my own concern has been chiefly with program. The camp in Israel will have to reflect a sensitive balance between Torah and touring, sport and sicha. The justification for this camp is that it provides a unique experience for American REform Jewish youth.

III. PROGRAMMING:

1. The Summer in General:

There are several options here

A. The summer is entirely to be spent in Israel for either seven or eight weeks (50 or 56 days). Between 20% and 25% of the time in Israel may be spent in touring the country, no more, however, than two weeks out of the eight or about twelve days out of the 50 day period. The remainder of the time is spent at the camp site in program.

B. The summer may begin with a flight from N. Y. to Rome, followed by a week long cruise from Rome to Haifa. The cruise time is to be used for orientation and learning experience. It has been demonstrated that this week long period can be profitably used for educational purposes. However, the age group must be taken into consideration. The lowest age group using cruise time educationally is 14/15 on the Histadrut program. This would be a 56 day program. (See above)

C. The summer may end with a flight to Paris or London with a few days in that area ~~for~~ meeting with European REform Jews and for touring. This would be a 56 day program. (see above)

I tentatively recommend option C: that the summer end with a three day excursion in Europe. The opportunity for contact with other liberal groups may be arranged through Simon Chasdi and would prove beneficial to our campers and an intrinsic part of their summer experience, which is, after all, a "bridge building" experience. It would similarly put them in contact with the NFTY groups involved in other programming. Even were such contact with either a European group or a NFTY program group not possible, the stay in Europe for

touring only, will be a major selling point to parents. Since this is for parents most probably a one-shot ~~cost~~ experience, the ~~exclusion~~ of Europe which to them is "so close" may raise objections.

The age group element in option B, namely, that our children may be too young for the limited physical area of a ship leads me to prefer option C. Secondly, programming on shipboard is a tricky business and an unnecessarily risky beginning for a fledgling program.

IV. PROGRAMMING AIMS AND CONTENT:

1. Hebrew: The most concrete benefit a camper will receive and be able to transmit to his home synagogue will be in the area of Hebrew. With the attitudinal change within the Reform movement toward Hebrew and its raising of Hebrew instruction in Religious school to a more vital status, (see e.g. Samuel Glasner, "What Shall We Do About Hebrew?" The Jewish Teacher, 10/63; the March 1962 recommendations of the UAHC - CCAR Commission on Jewish Education) the Hebrew benefits of this program cannot be overstressed. There are several ways to view a Hebrew program in an Israeli camp:

- A. It should tie in with the goals of Religious Education that the Commission seeks to promote. Hebrew as a language of the prayerbook and the chumash, that is, Hebrew as a language to be read, should concern us in camp.

One of the Commission's recommendations is for Religious Schools to include 120 hours of Hebrew instruction a year in their program. (It is, of course, unrealistic to assume that the level of Hebrew readers in our camping group will be uniform. Still, there will not be too great an extreme between the highest and lowest levels since we are dealing with a concentrated age group.) With a competent staff, a three or four track reading program can be attempted.) Our goal at camp

RABBI LEIVY SMOLAR

in a 56 day session with a maximum of 14 days of touring can be as high as 60 hours, or a little less than 1½ hours a day, divided into two teaching periods a day.

- B. Conversational Hebrew should be an ongoing process rather than the subject of formal training. Certainly there should be sufficient flexibility in the Hebrew program at camp to permit "reading" sessions to be used for ulpanim in conversation. There will be Israeli children at camp who will provide motivation for Hebrew to be spoken. The atmosphere of camp itself provides motivation. Gradualism, however, should prevail here. ~~Finally,~~ While we should hope for a Hebrew speaking camp, perhaps, by the end of the summer, our campers should achieve this goal as a natural part of their living experience rather than as a formal part of their training.
- C. Both Histadrut and the Kfar Silver ZOA program stress conversational Hebrew. Our unique contribution can be in a more formalized situation, taking advantage of our surroundings to accelerate our children's permanent Hebrew knowledge in the area of reading.

2. Other study areas:

- A. Existing Israeli-American camp programs list history ^{as their} ~~is~~ other main study area. In addition, some offer a study of contemporary Israel, its political and religious institutions, unique problems, and achievements in the arts, medicine, etc. Ongoing study sessions can well be devoted to three areas: Bible, Israel Today, and Contemporary Jewish History. In dealing with 13 to 15 year olds, we are dealing with children from the eighth to the tenth grade, almost all of whom have run through our three year UAHC history and Bible series.

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RABBI LEIVY SMOLAR

- a. The area of Contemporary Jewish History, corresponding to the influx of eastern European immigrants into the U.S., the rise of Zionism, the post WWI era, the onslaught of WWII, and the creation of the State of Israel, gains life and breadth when taught in a land of immigrants, Zionists, survivors of the holocaust, and builders of the state.
- b. The Bible, ~~archeologically~~ and historically ~~treated~~, should be another area of ongoing study.
- c. Israel Today can be the subject of seminars dealing with specific problems of the State, including the rise of liberal Judaism in Israel. This series of seminars can be tied to the various tiyulim, visits and tours the campers will make.

3. Creative Arts.

Creative Arts: song dance, arts and crafts, chalil, pageant and drama, is ^athe most powerful area of advancement this camp can offer educationally.

In terms of sheer joyful involvement in Judaism, the creative arts anywhere, but especially in Israel, where they are a natural part of the land and its people, can provide children with the pleasure and colorful dynamism of their civilization. The rise of the creative arts as an important area of religious expression in Reform Judaism attests to the new importance, and perhaps the need, in Reform Judaism for such creative expression.

UAH C

SMOIA R

The skills our children learn in this area will constitute a contribution to schools and youth groups at home, and an additional spur to those creative arts program already in formative existence in the local Temple.

The involvement and skills emerging from participation in creative arts make this a crucial aspect of our camp program.

4. Sports.

The normal camping athletic program.

5. Work Projects.

Depending on the camp site, provision should be made for participation in general Kibbutz work or the creation of a small scale but realistically fulfilling work project for campers. Their contribution to the land is a measure of their involvement.

V. Scheduling:

Provisional Daily Schedule:

A.M.

7:00 6:30 Wake up and clean up.
 7:45 7:15 Breakfast.
 8:30 7:45 Services.
 8:00 Work project.
 9:15 Midmorning snack.
 9:30 Study Groups.
 10:15 Creative Arts Workshops.
 11:15 Swimming

P.M.
 12:15 Lunch.
 1:00 Rest.
 2:30 Snack.
 2:45 Study Groups.
 3:30 Dress for Swim/ Sports/ Evening program preparation.
 5:00 Swimming.
 6:30 Dinner.
 7:30 Services.
 7:45 Evening program.

AMERICAN JEWISH
 ARCHIVES
Time Summary

Specific Jewish Content	Recreation	Meals, etc.
Study Groups Creative Arts Worship Evening Program	Swim Sports	
work project	270 minutes 75	180 minutes (3 hours)
	345 (almost 6 hours)	

VI. Age Group.

We recommend a high of fifteen years and a low of thirteen.

1. The oldest among our campers should be of an age where there is minimal conflict between this program and other UAHC Israel centered programs.

This age grouping is specifically selected since our program seeks to produce a camper who can still contribute to the upper grades of his religious school and to his youthgroup.

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A thirteen year old is in the eighth grade. A fifteen year old is a sophomore in High School.

2. The thirteen year old has at minimum some previous Jewish knowledge. He has been a Bar Mitzvah and has therefore, most probably, spent three years or more in Religious School. He has a fair knowledge of better of Bible and history and more than a nodding acquaintance with Hebrew.

It is questionable whether a younger child will be permitted to take this out of country trip.

3. Thirteen to fifteen year olds are still of normal summer camping age. Their parents are still accustomed to paying for a summer long camp season.

Our approach to such parents ought to be on the basis of indicating the additional money they are paying above what they would normally pay. It is that additional money that they will be paying to send their child to Israel. Parents of youngsters this age can be approached on this basis.

4. This age group falls between Bar Mitzvah and Confirmation. The apparent success of the National Bar Mitzvah Club shows how these milestones in a child's life can be geared not to lavish parties or irrelevant gifts, but to an enriching and permanently rewarding Jewish experience. As a Confirmation or postponed or immediate Bar Mitzvah or Bat Mitzvah gift, the Israeli camp experience is extraordinarily meaningful.

5. In two successful organizational camps operating with American youth in Israel, the age groupings are 14-17 and 13-16. Our

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maximum/minimum age projection results in a more homogeneous group than presently in existence in other camps. It stands to reason, *on the basis of other camps' experience,* our age group projection is programmatically realistic.

VII . Recruitment.

1. Recruitment at least for this initial period of camp existence ~~will~~ be best handled through the agency of the rabbi and the Temple educator. Their attestments to the validity of this camp as an enriching Jewish experience is critical with an undecided parents and equally so, in gaining entree into a home or a community. The value of this experience to rabbis and educators will be evident enough so that their endorsement will not prove difficult to secure.
2. Their involvement is necessary where a scholarship case emerges. The immediate value of a product of our camp to the Temple's educational and youth program will provide good cause for financial assistance to be forthcoming. It is ^{obvious?} evident that local endorsement will better help produce local funding.
3. The approach to parents should be based on various points:
 - a. There have been other camps operating in Israel successfully for the past five years.
 - b. This is not a kibbutz. It is not an all work, minimum facility and minimum supervision kind of operation-- which the term kibbutz ^{Israel camp} might cause a parent to think.
 - c. It is another of our UAH C camps and will maintain the same standards of health, safety, diet, and supervision as found in the other UAH C camps.

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d. Similar to other camps in Israel in matters of operation and even in programming structure, it differs from them in two major respects. It differs because it is geared programmatically and religiously along the lines of Reform Judaism. It differs because its program is intimately bound up with the Jewish educational program the child is bound up with at home.

e. There will be contact with children of our newly emerging liberal congregations in Israel ^{thus} ~~and an~~ ~~opportunity for close living contact with Israelis.~~

f. ~~We~~ anticipate a minimal language problem, certainly no language barrier. If we take your child, you should be assured that we know his ability in Hebrew and will pay closest attention to his needs. Our Hebrew speaking *program* in camp is informal, very gradual. A slow learner will not in any way lose out in any respect. Our staff is bi-lingual. Our top staff is American. Hebrew ~~growth~~ ~~in~~ speaking will be a normal and natural outgrowth of the camp experience. Hebrew reading, of course, will be directly geared to any child's individual level.

g. This is not a school, but a camp. All of our UAHC camps are in existence in order to fulfill the goals of Jewish camp programming. This kind of camp has been in existence for over thirty years in America. Our Israel camp, with its built in motivation will naturally result in a more intensive program.

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Smolar

- h. Regular camp activities such as athletics, swim, hiking, arts and crafts, drama, dance, song, are part of our total program.
- i. A good part of Israel will be seen. At least 20% of our camping season is devoted to touring.
- j. We differ in our aims and goals from ~~other~~ touring programs. We are concerned with a deep personal Jewish experience as opposed to the quick glance at the sites of Israel tours provide. The key words in our program are intensive and permanent. We want to add to ~~that~~ child's Jewish knowledge in a more permanent manner, to reinforce what he knows, to add to what he may not have already learned. Ours is a living-in experience, where there is a home to return to, a place to evaluate his experiences and make them part of his permanent residue of Jewish emotion and knowledge. Our touring is not continuous. There is no danger of "getting tired" of the same kind of ~~any~~ experience every day. Every tour thus leaves its own unique imprint.
- k. Our staff is child-trained, mature, Jewishly experienced and wise in the ways of camping. It consists of educators, camp people, and rabbis. Our specialists are highly experienced in their field. Our staff is trained to be at home in Israel

UAHC

Smolar

and is thereby able to communicate a sense of home and security to our campers.

- l. The cost of camp is more than ~~you~~ would pay for a full summer camping season in the United States. The experience in Israel will cost more. What should be considered is not the total tuition fee, but how much more Israel costs than a seven or eight week season at home. That additional margin above the normal cost is the real price of the Israel camp for a child.
- m. A fine way to finance the trip with perhaps little additional cost to the total financial burden parents bear for their child's upbringing is to consider it part of a Bar Mitzvah, Bat Mitzvah, Confirmation, ~~(or looking ahead, a Sweet Sixteen)~~ The meaning of the religious experience in the child's life becomes intensified by a follow up trip to Israel and is more Jewishly enduring than the most lavish party.
- n. There are many other American children in Israel enjoying the Israeli camp experience. Over a half dozen camps are in operation; almost 500 children are there. Your child would be sharing fully in this already existing successful and joyful camping life.

SUMMARY OF PROPOSALS FOR UAHF CAMP IN ISRAEL

RABBI LEIVY SMOLAR

1. Staff:
 - a. Top level voluntary including rabbis, educators, athletic, creative arts, waterfront, some administrative.
 - b. Other staff paid including kitchen chef, kitchen help, caretaking, general maintenance.
2. Age of camper: 13-15. Co-ed.
3. Duration of Season: 56 Days. Touring: 14 days. Post camp: 3 Days in Europe.
4. Program:
 - a. Hebrew reading tied to Commission goals.
 - b. Informal Conversational Hebrew.
 - c. Study group areas: Bible, Contemporary Jewish History, Hebrew reading.
 - d. Seminars: Current Trends in Israel, e.g., Liberal Judaism.
 - e. Tour Program including orientation and evaluation.
 - f. Daily and Sabbath worship.
 - g. Evening programs, pageants, etc.
 - h. Creative Arts.
 - i. Athletics, waterfront, etc.
 - j. Work ^Project.
5. Daily schedule commitment heavily oriented ~~defowards~~ ^{towards} Jewish programming, although all inclusive.
6. Recruitment using rabbinic contact and religious school contact.
7. Fourteen point parent contact ~~pprogram~~ program.
8. Cost: between \$700 and \$1000.
9. Site: to be determined. New Baeck campus land a possibility.

BC - Rabbi Schindler

NEW JERSEY FEDERATION OF TEMPLE SISTERHOODS

DISTRICT NO. 4

August 22, 1968

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52 SOUTH UNDERCLIFF TERRACE
WEST ORANGE, N. J. 07082

Rabbi Richard G. Hirsch
2027 Massachusetts Avenue
Washington, D.C. 20036

Dear Dick;

All the Hyman's are grateful to you for making the initial arrangements for the program at Kfar Galim and for finally persuading me to permit Ellen to go. Her summer was a great experience, she hasn't stopped talking for two days in spite of the lack of all her luggage which is somewhere between Tel Aviv and Kennedy Airport. Arrival here was the only discordant note of the entire seven weeks.

As president of the New Jersey Federation of Temple Sisterhoods it is my privilege to invite you to be our keynote speaker at the 37th Biennial Convention of our District # 4, we would like you to speak at the banquet which will be held at the Quality Inn in Paramus, New Jersey on Monday evening October 28th, 1968. You were the first choice of the Committee and I was overjoyed to hear from Edie that you were not remaining in Israel for the entire year and would be in Washington. We sincerely hope that you will be available that evening to be with us.

The theme of the Convention is "Whither Are We Going?" In our Workshops we will deal with the individual challenges to the various committees within Sisterhood and we would like to give you free reign to deal with all the challenges or any ones you particularly wish to stress not only for Sisterhood but for the future of Reform Judaism.

My love to Bella and the darling little Hirsches and of course to you. If Bella could possibly join you, assuming that you can come, we would be delighted to have her as our guest on the 28th of October.

Sincerely,

Chas

Mrs. Charles E. Hyman, President
New Jersey Federation of Temple
Sisterhoods, District # 4 NPTS

Reform's New Experiment At Kfar Gallim

PART II

By M. Z. FRANK

The place where sixty young people from the Reform congregations of the United States and Canada are spending their summer is called Kfar Gallim — Village of Waves. It is an agricultural school sponsored by the Haifa Municipality directed from its inception about 15 years ago by Avraham Miron. Both Avraham and his wife Zafira are Israeli-born. When I first met Avraham Miron in 1959 he had just returned from a course of study in the United States. His subjects were agriculture and agricultural education. He had farmed and studied farming in Israel before that.



Frank

A FEW WEEKS before the American group arrived, the school was still in session and there were no campers here. We had come in on a graduation celebration with an agricultural exhibition. In Haifa that day there was a flower parade in the streets celebrating the twentieth anniversary of the State in the revived tradition of Haifa, which is noted for its flowers and flower shows. The celebration ended with a huge mass rally in the large stadium downtown.

To go back to Kfar Gallim, which is somewhat south of Haifa proper, situated between the Carmel range and the sea (only at Haifa do the sea and the mountain touch). The regular school attendance is about 450, of which 300 are resident students. Some graduates are now teaching at the University, most are either teachers or farmers. A good many are gone and their names fill the honor roll — the Sinai campaign, the Six Day War and skirmishes in between.

UNTIL NOW, the school in the summer took in summer campers from Israel — from Haifa, from Givat Brenner, to mention the groups at Kfar Gallim during our stay, but this year there is a new experiment, worked out together by the Rabbi Reuben Samuels of Haifa's "Our Hadash" congregation, Avraham Miron and some people in New York, of which I met only Rabbi Kroloff, who came with the group. The youngsters study Hebrew, do agricultural work and do some traveling in the country.

At the luncheon on July 9 one of the par-

ticipants said they were anxious to come not as tourists who take pictures but as full participants in the life of Israel. The director, Avraham Miron, chose 25 native Israeli youngsters to join the sixty Americans, so that it is a mixed group. Besides, there are several other camping groups in Kfar-Gallim at the same time.

I UNDERSTAND FROM the literature in front of me and from the remarks I heard at the luncheon that while the program of this summer is an innovation, it has been preceded by the so called "Eisendrath Youth Exchange Program," when young people from both countries get together to exchange views and become acquainted.

Kfar Gallim is a large well-developed farm (about 700 acres, 80 milk cows, 300 sheep, 5000 poultry, beehives, etc.). It is one of the finest in Israel.

It is too soon to draw conclusions about the success of the project. But I can indicate several factors in its favor: the director, the farm, the cooperation of Rabbi Samuels and Rabbi Kroloff, the spirit of the youngsters and the attitude of the American leadership, as I witnessed it at the luncheon. There is already talk of doubling and trebling the number of participants within the coming couple of years.

THERE WAS a time within memory of people of my age when only a few Reform rabbis and just as few laymen were Zionists. (The late Barnett Brickner was one of the exceptions). Today the Reform movement, while not officially part of the Zionist movement, has been drawing closer and closer to Israel. In 1943 Maurice Eisendrath wrote an important chapter in that evolution when he brought the Union of American Hebrew Congregations into the American Jewish Conference and the delegation voted for the Jewish Commonwealth resolution. Today new chapters are to be written. This is one of them.

WE DID NOT come to Kfar Gallim to meet Eisendrath or Mrs. Eisendrath or Mrs. Brickner of Cleveland, but we were glad we did. Nor did we come here to meet Mendel Fisher or to listen to Richard Tucker. But we did and we are glad we did.

Further down, South of Haifa on the road to Tel Aviv, nestling to one of the Carmel hills is an artist village called Ein Hod, founded about fifteen years ago by the world-famous Israeli

artist Marcel Janco. It was his dream from the very beginning to build in Ein Hod a school with a dormitory for art students. Hanan Yarden, formerly of the Jewish National Fund in New York, Los Angeles and Jerusalem, managed to get the Bnai Zion in America interested and, with the blessing and the assistance of Mendel Fisher, they established that school and dormitory which is called the Mendel Fisher "achsania" (hostel).

THE OPENING ceremony took place on Saturday night July 6. Somebody drove us down to be there in time for the cutting of the ribbon and the dinner and somebody else drove us back after the concert. Richard Tucker was the singer. I understand this was the first time he sang in the open air. It was a magnificent performance within a magnificent natural setting. Tucker, as usual, was better in operatic and cantorial numbers than in folk songs.

I have already written about Ein Hod on several occasions within the past fifteen years or so. It was an Arab village abandoned by its inhabitants in 1948 and used by infiltrators from the Jordan to hide in and harass Jewish settlements. The Israeli army was getting ready to level it with the ground to destroy the convenient hiding places for the Arab infiltrators. Then Marcel Janco noticed its scenic and architectural beauty and undertook to fill it with people and make it safe if given a chance. He was given a chance. He was given that chance by the military.

HE HAS HAD quite a struggle to keep the village going. It was comparatively easy to get the artists. It was not so simple to get the water running and the electricity to work. The Mayor of Haifa then stepped in and took Ein Hod under the protection of the Haifa Municipality. It still is, but more sugar daddies were needed. Here is where the Bnai Zion and Mendel Fisher came in. The place is doing fairly well now.

ON TUESDAY, July 9, the Eisendrath group met with Mayor Abba Hushi twice: once during noon, for an interview and once in the evening at the laying of the cornerstone for the new Leo Baeck School. They were quite pleased with his attitude, his willingness to help and his "liberal spirit." If I am not mistaken, he is the first Mayor in Israel to come out openly in favor of encouraging non-Orthodox congregations in Israel.

Feb 1968



Kfar Galim, a youth village south of Haifa, will be the site of the first UAHC Camp-Institute in Israel.

First Reform Camp Established In Israel

A Camp-Institute in Israel for Reform Jewish youth has been established by the Union of American Hebrew Congregations as the first step in a comprehensive program for strengthening ties between Israel and American Reform Jewry.

Fifty American teenagers will spend seven weeks in Kfar Galim, a youth village on the shores of the Mediterranean Sea just south of Haifa. Their athletic, study and creative arts activities will be integrated into the program of the Israeli teenagers who live in the village year-round.

The Camp-Institute program

will also include 12 days of travelling throughout Israel.

It will be directed by a staff of four Americans prominent in Reform Jewish youth work, assisted by leaders of the burgeoning Reform Movement in Israel.

According to Rabbi Charles A. Kroloff, American youth between their Bar Mitzvah and Confirmation years, it will enrich their remaining years in religious schools as well as their commitment to high school and college Jewish youth activities.

The dates of the Camp-Institute are July 2 to Aug. 18.

The UAHC Israel Program was announced last December by President Maurice N. Eisendrath, and a national committee under the chairmanship of Nathaniel Hess was created. Hess reports that scores of congregations throughout the country have formed Israel committees.

Cost of the program, \$1,050, includes round-trip transportation as a group by jet from New York.

Additional information and application forms may be obtained by writing to Department of Camp Education, UAHC, 838 Fifth Ave. New York 10021.

*ny 2000000000
7/16/68*

UAHC TO SPONSOR CAMP-INSTITUTE IN ISRAEL

The first Camp-Institute in Israel for boys and girls, 14 to 15 years of age, will be conducted in Israel this summer under the auspices of the Union of American Hebrew Congregations and will provide a total Jewish camping experience for Reform teenagers combining the excitement of camping with the satisfactions of working, studying and creating in the land of Israel together with Israeli youth. The program will be under the direction of Rabbi Charles A. Kroloff of Temple Emanu-El, Westfield, New Jersey

(Continued on page 3)

AMERICAN JEWISH
- 2 -
ARCHIVES

(U.A.H.C. to sponsore - cont'd. from page 2)

who will be assisted by Miss Virginia Shucard, director of the Greater New York Federation of Temple Youth. The American staff will be joined in Israel by mature leaders including selected counsellors, some of whom are graduates of the Leo Baeck School in Haifa. The Camp-Institute will be held at Kfar Galim youth village, an established youth village, four miles south of Haifa directly on the shores of the Mediterranean and will be equipped in all aspects of recreational and camp facilities. Requests for information and applications for enrollment may be directed to the UAHC Camp-Institute in Israel, 838 Fifth Avenue, New York, N. Y. 10021.

8-77 2/196
Exemption From U.S. Travel Restrictions Urged for Tourists to Israel

JERUSALEM, Feb. 18 (JTA)--Proposed restrictions by the United States on travel abroad to stem the outflow of dollars was challenged here today by Israel's Minister of Tourism who argued that tourists coming to Israel should be exempted because their trips were in essence, religious pilgrimages. Moshe Kol, addressing the world conference of Jewish journalists here, said that the exemption should apply to Christian as well as Jewish visitors to Israel. He said he hoped the American authorities would not place restrictions on people traveling for religious purposes.

The 75 Jewish newsmen from 13 countries heard appeals for increased aliyah (immigration) from Labor Minister Yigal Alon, Leon Dulczin, of the Jewish Agency's immigration department and Moshe Rivlin, director general of the Agency. They were addressed last night by Israel's Chief of Staff, Maj. Gen. Chaim Bar Lev, who said that despite the heavy influx of Russian arms to the Arab countries, Israel still enjoys military superiority and has a much shorter frontier to defend.

On the question of increased immigration, the stress was put on the need for settlers from Western countries. The speakers said that at least one person from every Jewish family should settle here in order to insure Israel's security and to preserve Jewish continuity elsewhere. They proposed aliyah in stages, beginning with a short visit, then a year's stay in the country and finally permanent settlement.

Aryeh Pincus, chairman of the Jewish Agency executive, told the journalists that the World Zionist Organization may propose that the mobilization of world Jewish opinion be included in its tasks. He said the Zionist organization had proved it was able to rouse public opinion for Israel with the help of Zionist youth and other bodies.

He also accused the Israel press of exaggerating the negative aspect of Jewish life outside of Israel. On the other hand, he asserted, the Jewish press in other countries does not present the "true dynamics" of social trends in Israel which might pave the way to the brains and hearts of Jewish youth. He said the second task of the Jewish press was to permeate its content with demonstrations of Israel's need for aliyah, a question of life or death for Israel. He said that without such immigration, relations between Israel and other Jewries might be poisoned for a generation.

Indian Government Rejects Any Cooperation With Israel, Parliament Told

NEW DELHI, Feb. 18 (JTA)--The Government of India has rejected any cultural and technical cooperation agreements with Israel because India "has no diplomatic relations" with Israel, the Indian Minister of State for External Affairs said today in Parliament. He added that such agreements could not be divorced from diplomatic relations with a country. The Israeli delegation at the United Nations Conference on Trade and Development, now taking place here, has sought to induce Indian officials to consider such cooperation with Israel, apart from political differences.

January 26, 1968

Rabbi Charles A. Kroloff
Temple Emanu-El
756 E. Broad Street
Westfield, New Jersey 07090

Dear Chuck,

Thanks for handling the Summer Camp project in such an efficient manner. I have turned over your article to Howard Stone who will coordinate it with the other articles to appear soon in The Voice.

Warm good wishes.

Cordially,

Alexander M. Schindler

/w

MEMORANDUM

Date January 25, 1968From Irving B. KaplanTo Rabbi Alex Schindler and Rabbi Henry SkirballCopy for information of Rabbis: R.J.Marx; R. Hirsch; R.Widom; E.H.Herman; C.Kroloff.Subject U.A.H.C. CAMP & N.F.T.Y. ISRAEL PROGRAMS

Within the past two weeks I have received information from the respective National offices on various programs in Israel. Nowhere in any of the notices was the 'Oconomowoc' Israel program listed.

As you know, we are certainly planning such a project and already have close to our twenty places filled. It would seem to me - and please correct me if I'm wrong - that previous notices should have at least noted that there was another program out of our camp in Wisconsin. We are part of the U.A.H.C. Camp/Institute Department and have also indicated that the program would go under the 'umbrella' of NFTY (which is why our tuition is listed at \$1050.00)

In spite of the fact that we are limiting this program to twenty and that only a few places remain open, we are still going to publish a brochure for general distribution. In addition to this being good P.R. for the U.A.H.C., it will certainly go a long way toward creating interest in the program we hope to expand in 1969.

I do hope that future mailings will include the Oconomowoc Project. I will forward copies of ~~the~~ ^{our} brochure upon completion of same.



January 12, 1968

Rabbi Charles A. Kroloff
Temple Emanu-El
756 E. Broad Street
Westfield, New Jersey 07090

Dear Chuck,

The next issue of The Voice will go to press on February 1st or 2nd. It will reach our people some time in the middle of February, I trust.

It would be most appropriate therefore if there would be a full story concerning our camp program, perhaps with some pictures (of the proposed site and you).

Would you be good enough therefore to get in touch with Howard Stone, the Voice editor, when next you are in the office to work out the details of these announcements?

Warm good wishes to Terry, too.

Cordially,

Rabbi Alexander M. Schindler

/w

cc: Howard Stone

January 11, 1968

Rabbi Charles A. Kroloff
Temple Emanu-El
756 East Broad Street
Westfield, New Jersey 07090

Dear Rabbi Kroloff,

I brought the draft of your contemplated letter to Rabbi Schindler's attention and he has instructed me to process it in accordance with your instructions, and have it go out over his signature.

A copy will be sent to you as soon as it is prepared.

Sincerely,

(Mrs.) Rae Weiner
Secretary to Rabbi Schindler

RABBI CHARLES A. KROLOFF
TEMPLE EMANU-EL
756 EAST BROAD STREET
WESTFIELD, NEW JERSEY 07090



January 8, 1968

Memo to: Rabbi Alex Schindler

From: Rabbi Charles A. Kroloff

cc: Rabbis Skirball, Hirsch, Mr. Ralph Davis,
Mr. Ted Broido

Dear Alex:

Within a few days, Ralph Davis hopes to have our brochure ready for distribution to Rabbis, Presidents, N.A.T.E., N.A.T.A. and Regional Directors. Dick Hirsch and I both believe the brochure should be accompanied by a letter from a very high-level UAHC official. Enclosed is a draft letter along the lines we would like. Please make any corrections. We leave it to you to determine who should sign it.

Please let Ralph Davis have the letter as rapidly as possible so that the mailing may proceed.

Union of American Hebrew Congregations

Patron of HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION

January 12, 1968

Dear Friend,

Enclosed is an announcement of one of the newest programs launched by the UAHC -- our first Camp-Institute in Israel for boys and girls 14-15 years of age. I am personally so enthusiastic about this project that I am writing to call it directly to your attention.

The Camp-Institute is a very significant program which will strengthen the ties between American Reform Jews and our brothers in Israel. It will provide an intensive experience for boys and girls who will return to us with at least three years of high school still ahead of them, enabling Israel to have a far-reaching effect on them and our congregations.

I hope you will personally encourage your students to consider this meaningful way of spending the summer of 1968. If your congregation can provide some scholarship aid, this will assist the project. I would ask that those responsible for Temple Bulletins please reproduce in the next issue the text of the enclosed brochure (which runs less than 250 words). Additional brochures are available by writing the Camp-Institute in Israel, UAHC, Dept. of Camp Education 838 Fifth Ave., New York, N.Y.

I hope your congregation can be represented.

Cordially,

Alexander M. Schindler
Rabbi Alexander M. Schindler
Vice President

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NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

NATIONAL ASSOCIATION OF TEMPLE ADMINISTRATORS

**Union of American Hebrew Congregations
Camp-Institute in Israel**

- Purpose:** To provide a total Jewish camping experience for Reform teen-agers. To combine the excitement of camping with the satisfaction of working, studying, and creating in the Land of Israel together with Israeli youth.
- Program:** Study (Hebrew, History, Archaeology, and Culture of Israel).
Work (Agricultural projects and other phases of village life).
Sports and Recreation.
Workshops in Creative Arts.
Evening Programs.
Trips throughout Israel to the Galilee, the Negev and other areas. Day trips to nearby cities and to special events during the 20th Anniversary year.
- Staff:** Rabbi Charles A. Kroloff of Temple Emanu-El, Westfield, New Jersey—Director;
Miss Virginia Shucard, Director of Greater New York Federation of Temple Youth;
Mrs. Terry Kroloff, Public and Hebrew School Teacher, Mother of three;
Mr. Roy Walter, Student-Rabbi, Hebrew Union College-Jewish Institute of Religion.
The American staff will be joined in Israel by mature leaders including:
Mr. Abraham Meron, Director of Kfar Galim;
Year-round staff members of the Youth Village;
Selected Counselors, some of whom are graduates of the Leo Baeck School in Haifa.
- Place:** Kfar Galim Youth Village—an established Youth Village, 4 miles south of Haifa, directly on the shores of the Mediterranean. Well-equipped in all aspects of recreational and camp-institute facilities.
- Dates:** July 2 - August 18 (tentative).
- Eligibility:** Boys and girls, 14-15 years old.
- Cost:** \$1050 — includes transportation from New York.



UAHC CAMP- INSTITUTE IN ISRAEL



UAHC CAMP-INSTITUTE IN ISRAEL

To: UAHC, Dept. of Camp Education
838 Fifth Avenue, New York, N.Y. 10021

Please send information and application for UAHC Camp-Institute in Israel

Name _____ Age _____
Address _____ City _____ State _____ Zip _____



LIVE
STUDY
WORK
PLAY
IN ISRAEL

Ralph D. Min

UNION OF AMERICAN HEBREW CONGREGATIONS

CAMP-INSTITUTE IN ISRAEL

PURPOSE: To provide a total Jewish camping experience for Reform teen-agers. To combine the excitement of camping with the satisfaction of working, studying and creating in the Land of Israel together with Israeli youth.

PROGRAM: Study (Hebrew, History, Archaeology and Culture of Israel)
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ELIGIBILITY: Boys and girls, 14 - 15 years old

COST: \$1050 - ~~some limited, partial scholarships are available~~
includes transportation from New York

(more)

UAHC CAMP-INSTITUTE IN ISRAEL
Dept. of Camp Education
To: UAHC, 838 Fifth Avenue, New York, N. Y.
10021

Please send information and application for
UAHC Camp-Institute in Israel

Name _____ Age _____

Address _____ City _____

State _____ Zip _____



U A H C

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Union of American Hebrew Congregations

Patron of HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION

FOR INFORMATION
January 12, 1968
OF EXECUTIVE STAFF

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I hope your congregation can be represented.

Cordially,

Alexander M. Schindler

Rabbi Alexander M. Schindler
Vice President

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NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

NATIONAL FEDERATION OF TEMPLE SISTERHOODS

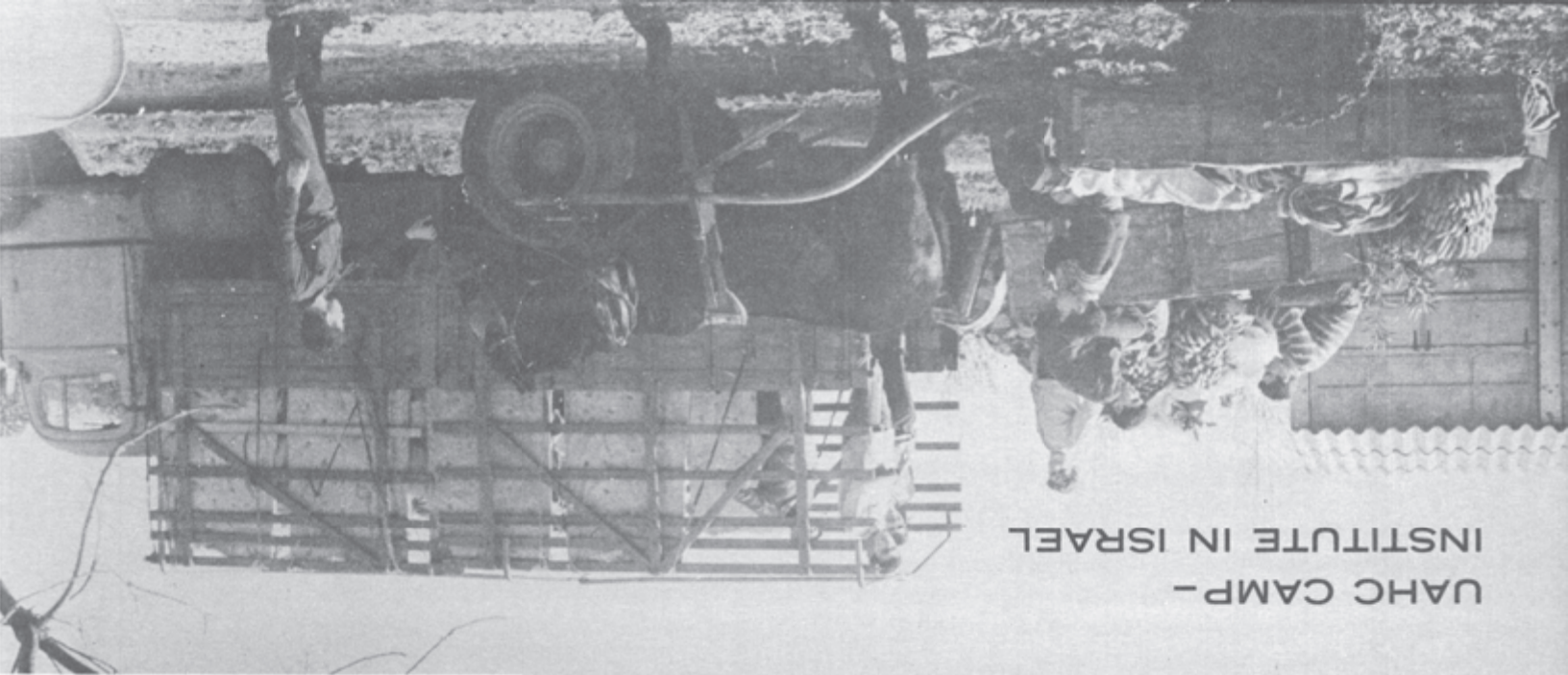
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Evening Programs.
Trips throughout Israel to the Galilee, the Negev and other areas. Day trips to nearby cities and to special events during the 20th Anniversary year.
- Staff:** Rabbi Charles A. Kroloff of Temple Emanu-El, Westfield, New Jersey—Director;
Miss Virginia Shucard, Director of Greater New York Federation of Temple Youth;
Mrs. Terry Kroloff, Public and Hebrew School Teacher, Mother of three;
Mr. Roy Walter, Student-Rabbi, Hebrew Union College-Jewish Institute of Religion.
The American staff will be joined in Israel by mature leaders including:
Mr. Abraham Meron, Director of Kfar Galim;
Year-round staff members of the Youth Village;
Selected Counselors, some of whom are graduates of the Leo Baeck School in Haifa.
- Place:** Kfar Galim Youth Village—an established Youth Village, 4 miles south of Haifa, directly on the shores of the Mediterranean. Well-equipped in all aspects of recreational and camp-institute facilities.
- Dates:** July 2 - August 18 (tentative).
- Eligibility:** Boys and girls, 14-15 years old.
- Cost:** \$1050 — includes transportation from New York.



UAHC CAMP- INSTITUTE IN ISRAEL

AMERICAN JEWISH ARCHIVES UAHC CAMP-INSTITUTE IN ISRAEL

To: UAHC, Dept. of Camp Education
838 Fifth Avenue, New York, N.Y. 10021

Please send information and application for UAHC Camp-Institute in Israel

Name _____ Age _____
Address _____ City _____ State _____ Zip _____

IN ISRAEL

PLAY

WORK

STUDY

LIVE



~~DRAFT LETTER~~

January 11, 1968

Dear Friend,

Enclosed is an announcement of one of the newest programs launched by the UAHC -- our first Camp-Institute in Israel for boys and girls 14-15 years of age. I am personally so enthusiastic about this project that I am writing to call it directly to your attention.

The Camp-Institute is a very significant program which will strengthen the ties between American Reform Jews and our brothers in Israel. It will provide an intensive experience for boys and girls who will return to us with at least three years of high school still ahead of them, enabling Israel to have a far-reaching effect on them and our congregations.

I hope you will personally encourage your students to consider this meaningful way of spending the summer of 1968. If your congregation can provide some scholarship aid, this will assist the project. I would ask that those responsible for Temple Bulletins please reproduce in the next issue the text of the enclosed brochure (which runs less than 250 words). Additional brochures are available by writing the Camp-Institute in Israel, UAHC, 838 Fifth Ave., New York, N. Y.

I hope your congregation can be represented.

Sincerely-yours,
Cordially,

Rabbi Alexander M. Schindler
Vice President

/w

Memo
800
1/12
1/17 - Bung run

12/22/67

To: Rabbi Skirball

Hank,

Be sure to make an announcement re.

the Israel Summer Camp at the

NATE Convention.

