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

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Box  
6

Folder  
3

Israel Camp [Program, publicity, staff, miscellaneous], 1965-1970.

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

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*Camping in Israel*

April 24, 1970

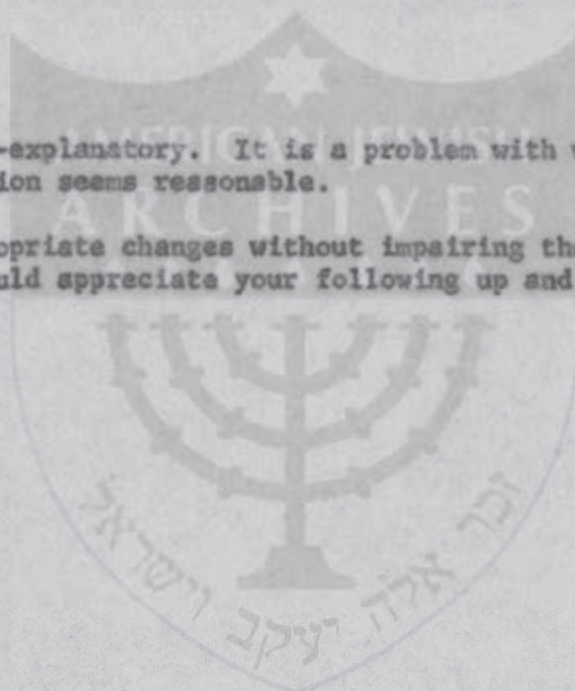
Rabbi Alexander M. Schindler

Ted Broido; Rabbi Henry F. Skirball

Earl Morse

The enclosed is self-explanatory. It is a problem with which you are familiar. Earl Morse's suggestion seems reasonable.

Can we make the appropriate changes without impairing the Union's protection on this score. I would appreciate your following up and keeping me informed.



# MEMORANDUM

Date April 13, 1970

From Earl Morse

To Rabbi Alexander M. Schindler

Copy for information of \_\_\_\_\_

Subject \_\_\_\_\_

Rabbi Harold Silver and another gentleman who serves on the board of Congregation Beth Israel in West Hartford were very distressed at receiving some communications from the department involved in summer camp in Israel in which it was emphasized that the Union accepted no liability or responsibility involved in the summer camp experience, transportation etc. Rabbi Silver discussed this with Emil Baar who indicated that the nature of the Union's responsibility under any circumstances was limited to gross negligence so that this simple legend seems to be an unnecessarily harsh and anxiety-producing statement which could have been more gracefully couched, particularly when parents are normally anxious about sending their children to Israel. Any blunt statement which increases their anxiety without adding to the protection of the Union seems to be an unhappy public relations approach.

I also understand that other organizations having similar program couch these statements somewhat differently and perhaps this ought to be discussed with Syd Gross and Judge Baar.

kr

june 11, 1968

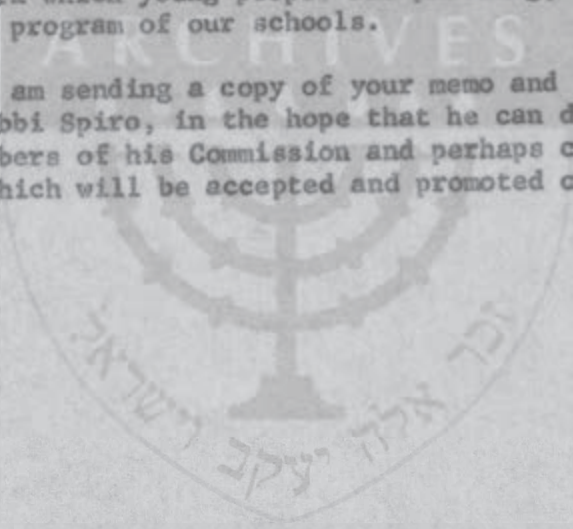
Rabbi Alexander M. Schindler

Rabbi Charles A. Kroloff

Rabbis Richard Hirsch; Henry Skirball; Robert Widom; Jack Spiro  
Mr. Irving Kaplan

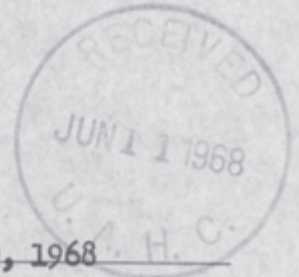
Your suggestions concerning the installment payment plan for trips to Israel is excellent. About the only suggestion I can make to deepen it is to insist that in one fashion or another it be tied to the program of the religious school and to the work which young people are pursuing, particularly in the Hebrew program of our schools.

This is why I am sending a copy of your memo and of my reply to you, to Rabbi Spiro, in the hope that he can discuss it with some members of his Commission and perhaps can come up with a plan which will be accepted and promoted on a national level.



# MEMORANDUM

Date June 10, 1968



From Rabbi Charles A. Kroloff

To Rabbi Alexander Schindler

Copy for information of Rabbi Hirsch, Rabbi Skirball, Rabbi Widom, Mr. Irving Kaplan

Subject \_\_\_\_\_

As I work in stimulating young people to participate in our Kfar Galim program, I am impressed by the tremendous reservoir of potential young people 14-16 to go to Israel. Our Camp Institute now numbers 33 despite a very late beginning and security problems which are of particular concern to parents of 14 and 15 year olds.

Seven of our participants are from my own Temple. In addition, with little effort on my part, another eight youngsters from Westfield will be attending other programs, making a total of 15 from one Temple in Israel this summer.

I am sure that we are not unique. Most parents are willing to give serious thought to their youngsters' participating in such a program. One of the big obstacles is the expenditure of approximately \$1000 in a lump sum. Most of these families have youngsters in college or about to enter with heavy attendant expenses.

What I would propose is a program sponsored by the National Israel Committee to be implemented by the individual congregation for "installment payments" for a trip to Israel. I would set a goal of approximately \$900. I would propose that parents begin in Grade 4 to deposit \$150 a year for 6 years in a special "Summer in Israel Fund". By the end of Grade 9, balance would be \$900. We could also encourage Congregations to subsidize. Interest compounded quarterly would accrue to more than \$160 providing us with a total of more than \$1060.

Since it would take 6 years to feel the benefit of such a program, I would also propose a 3-year program beginning in grade 7 at the rate of \$300 per year.

As you probably know, the National Bar Mitzvah Club has a similar program. They have been very successful with it.

The administration of the finances would of course have to be handled by the individual Congregations probably by setting up special savings accounts.

Memo

-2-

June 10, 1968

I would like very much to have your reaction to this idea.

Despite our apparent affluence, I believe that the financial factor will prevent us from sending 400 or 500 youngsters a year to Israel unless we arrange a payment plan such as I have described.

Best regards.

*Church*



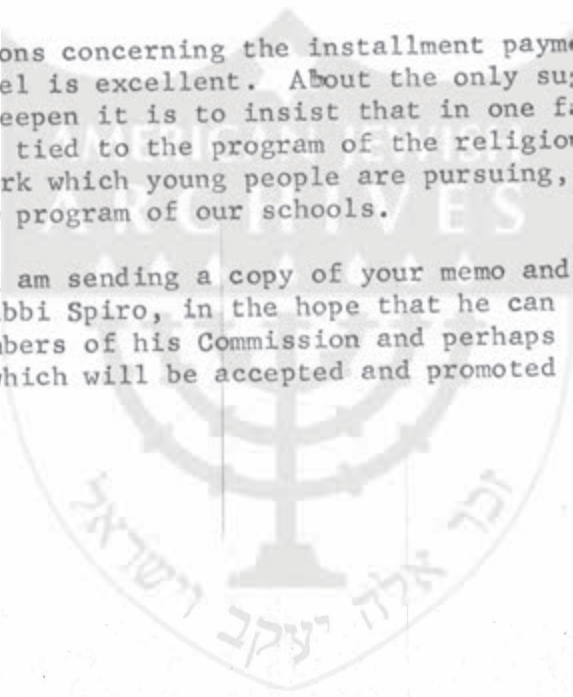
## MEMORANDUM

Date June 11, 1968From Rabbi Alexander M. SchindlerTo Rabbi Charles A. KroloffCopy for information of Rabbis Richard Hirsch; Henry Skirball; Robert Widom; Jack Spiro  
Mr. Irving Kaplan

Subject \_\_\_\_\_

Your suggestions concerning the installment payment plan for trips to Israel is excellent. About the only suggestion I can make to deepen it is to insist that in one fashion or another it be tied to the program of the religious school and to the work which young people are pursuing, particularly in the Hebrew program of our schools.

This is why I am sending a copy of your memo and of my reply to you, to Rabbi Spiro, in the hope that he can discuss it with some members of his Commission and perhaps can come up with a plan which will be accepted and promoted on a national level.



August 5, 1968

Mr. Nathaniel E. Hess  
Sloanes Court  
Sands Point, New York 11050

Dear Nat,

The enclosed may have escaped your attention. I think it is an excellent report.

I hope you returned to the States safely. Hopefully we will have a chance to see one another soon. I am anxious to hear what happened after I left and what your general impressions were.

I see via the several letters I have received from Dick Hirsch, that Ben Shemen's group determined on other projects besides Neot Kedumin.

I am sorry I woke you on Friday night, but I knew you were anxious to hear concerning my discussions with Rabbi Levine and my own plane left at 6:00 A.M. the following morning. Be that as it may, all is well that ends well.

Rhea and I were thrilled with our journey, although I must confess that you get something of a different view while traveling when accompanied by a wife: shops and museums must be given equal time.

Warm good wishes to you and Marge.

Cordially,

Alexander M. Schindler

cc: Rabbi Maurice N. Eisendrath

# 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.



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.

The Union of American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y. 10021

*Israel Comm.*

March 22, 1968

Mr. Nathaniel E. Hess  
Sloanes Court  
Sands Point, New York

Dear Nat,

I think I ought to authorize our going ahead with this project. If we go under-one of the students, we might need some small subsistence from the Israel Committee, but I think the project is sufficiently worthwhile to take that risk.

Don't you agree?

Warm good wishes.

Cordially

✓ cc: Rabbi Richard G. Hirsch

Alexander M. Schindler

*Re:  
Israel Camp enrollment, per Ch. L. Proff  
memo of 3/21*

## MEMORANDUM

Date March 18th, 1968From Theodore K. BroidoTo Fred CohenCopy for information of Rabbi Schindler, Rabbi Hirsch, N. Hess, Selma Meyerson

Subject \_\_\_\_\_

Will you please draw a check on the Israel Committee account, payable to KEAR CALLIM in the amount of \$3,000.00. The stub of the check should read, "Deposit for UAHC Summer Camp Program."

Rabbi Richard Hirsch and Mr. Nathaniel Hess have approved the taking of this amount from Israel Committee funds. Rabbi Hirsch will send you an official O.K. but I must have this check TO-DAY since, if it is not mailed to Israel to-night, we will lose the space. Please see that I get this.

B

February 16, 1968

Rabbi Lawrence N. Mahrer  
Congregation Anshai Emeth  
5614 North University Street  
Peoria, Illinois 61614

Dear Rabbi Mahrer,

Rabbi Schindler is out of town for a few days, but I do want to acknowledge receipt of your letter to him of February 12th with regard to the UAHG camp-institute in Israel.

I have contacted Rabbi Kroloff, who is in charge of this program, and he assures me that additional brochure should have been received by you by this time. In any case, he will send additional material to you for your consideration.

I am sorry for the delay in getting this information to you.

Sincerely,

(Mrs.) Rae Weiner  
Secretary to Rabbi Schindler

cc: Rabbi Kroloff

BC: Rabbi Widom

# Congregation Anshai Emeth

ESTABLISHED 1859

5014 North University Street

Peoria, Illinois 61614

691--3323 (309)

Lawrence N. Mahrer

RABBI

Norman Beng

PRESIDENT

February 12, 1968



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

Dear Alex,

A couple of weeks ago I received in the mail a copy of the enclosed brochure or flyer relative to the UAHC camp-Institute in Israel.

Upon receipt of that flyer, I wrote to the Union requesting as much information as possible relative to this trip so that I could evaluate it in terms of the trip that we were planning for our daughter as a Bat Mitzvah gift in the summer of 1969. In response, I received another copy of this very same flyer, without even the courtesy of a covering letter.

You will note that the flyer contains a small coupon which requests information relative to the UAHC Camp-Institute in Israel. I would appreciate it very much if you would see to it that this information is forwarded to me.

Thank you for giving this matter your personal attention.

Cordially,

A handwritten signature in dark ink, appearing to read "Lawrence N. Mahrer".

Lawrence N. Mahrer  
Rabbi

LNm/eb

"Israel Camp"  
Requests

T Bith El, St Nick

T Emanuel, Worcester

Alan Carwin, Van Nuys, Calif.

T Bith Ha Shalom, Williamsport Pa.

H. Edelson, Tarrytown, N.Y.

Richard Stein - Jericho, N.Y.

Loerraine Frank - Chicago, Ill.

T. Isaac Los Angeles Calif.

Rabbi Albert A. Gordon - Santa Ana, Ca.



13961 Oxnard Street  
Apartment # 2  
Van Nuys, California  
January 20, 1968

Rabbi Alexander M. Schindler  
UAHC, Dept. of Camp Education  
838 Fifth Avenue  
New York, New York

Dear Rabbi Schindler,

I received your letter with reference to the Camp-Institute in Israel in this morning's mail. Your program sounds excellent. As one of the students of the California School of the College who has a bi-weekly pulpit, I should like to hear more about the program. I would have applied for a position on the staff had I had an opportunity to do so. Perhaps I will be able to do so next year.

My congregation is very small. I doubt that any of the young people whose families are members will be able to participate in your program this year. Nevertheless, please send me a few more brochures and whatever additional information is available from your office.

Shalom u'vracha,

A handwritten signature in dark ink, appearing to read "Alan M. Corwin".

Alan M. Corwin

*Rabbi wisdom  
will send*

# 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

TEMPLE EMANUEL  
280 MAY ST.  
WORE. MASS.

NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

NATIONAL FEDERATION OF TEMPLE SISTERHOODS

NATIONAL FEDERATION OF TEMPLE YOUTH

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

NATIONAL ASSOCIATION OF TEMPLE ADMINISTRATORS

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February 12, 1968

Rabbi Jacob K. Shankman  
Temple Israel of New Rochelle  
456 Webster Avenue  
New Rochelle, New York 10801

Dear Jacob,

Immediately following the Executive Committee meeting of the World Union to which you invited me for a brief moment -- to track down one of those infernal rumors -- you mentioned Dick Hirsch's persistence in sending out the questionnaire to which you have made objection. Immediately after this meeting I checked with Richard and you ought to know that that which he has sent out is not the original confidential report but a precis of it, which completely eliminates mention of any and all of those passages which you found objectionable. It is this emended report and nothing else which Dick distributed.

Be assured of my concern in this matter and of our determination to do everything in our power to strengthen the support of the World Union for Progressive Judaism, and to bring closer the bond which binds us one to another. This is no self-praising statement, for after all this is what we ought to be doing.

Mistakes we still may make, but be assured that they will be "bishgogeh" and not intentional.

Warm good wishes.

Cordially,

Rabbi Alexander M. Schindler

/w

cc: Miss Jane Evans  
Rabbi Sidney Regner  
Rabbi David H. Wice

## MEMORANDUM

Date February 7, 1968From RABBI RICHARD G. HIRSCH, DirectorTo Rabbi Alexander Schindler

Copy for information of \_\_\_\_\_

Subject \_\_\_\_\_

Enclosed is the expurgated version that I sent out to a few select rabbis together with a letter appealing to them to do something. As you can see, there is no reference whatsoever to the Leo Baeck School and the parts of the report to which Rabbi Shankman objected have been modified.

I do not intend to use this any more.



*Religious Action Center*

UNION OF AMERICAN HEBREW CONGREGATIONS

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

# 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 BRAITERMAN, *Counsel*  
and *Director of Education and Research*

February 6, 1968

Mr. Abraham Miron  
Kfar Hanoar Galim  
Israel

Shalom Abraham:

We are in receipt of your letter of January 22. I am enclosing the response Rabbi Kroloff has written, which expresses our concern that the field trips meet the standards of safety established by the National Federation of Temple Youth. I assume there will be no difficulty in connection with this.

We accept all the financial recommendations in your letter. We believe it is in our mutual interest to have one package deal and not to separate responsibility for the trips and the rest of the program. These should be one integrated program, and we want you to assume ultimate responsibility for them.

We also agree to the fee of \$3 per day to cover the expenses of adult members of the staff brought from America, even though in our original discussions, we had not anticipated there would be any charge for these persons.

We are so convinced of the great potential of this program that, although we have no outside resources for this program and have been instructed to make the program self-sufficient, we do not want financial considerations to interfere with its success.

Once the summer is over, we will be able to sit down and plan future programs with the benefit of this year's experience under our belt.

We are all most enthusiastic about the prospects. I look forward to seeing you next summer. Shalom l'hitraot.

Sincerely,

rgh/es  
enc.

Rabbi Richard G. Hirsch

cc: Rabbis Chaim Kroloff, Robert Samuels, Alexander Schindler,  
Henry Skirball, Robert Widom

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## Religious Action Center

UNION OF AMERICAN HEBREW CONGREGATIONS

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

Director: RABBI RICHARD G. HIRSCH

CONFIDENTIAL

November 10, 1967

MEMO FROM: Rabbi Richard G. Hirsch

TO: Concerned persons

SUBJECT: Preliminary Notes on Mission to Israel,  
Oct. 22--Nov. 7, 1967

The purpose of the visit was two-fold: (1) to explore the problems and needs of Yahadut Mitkademet -- Progressive Judaism in Israel -- and to recommend means of lending greater support to our movement in cooperation with the World Union for Progressive Judaism; and (2) to enrich and expand the program of American Reform Judaism in Israel -- in cooperation with the Central Conference of American Rabbis and the Hebrew Union College-Jewish Institute of Religion.

Prior to my departure, in order to provide background information and to coordinate the trip with the current interests of all facets of our movement, a number of meetings were held, in which the following participated:

Rabbi Maurice N. Eisendrath, President, Union of American Hebrew Congregations, and Vice President, World Union for Progressive Judaism

Rabbi William A. Rosenthal, Executive Director, World Union for Progressive Judaism

Miss Jane Evans, member of Executive Board of World Union for Progressive Judaism, and Executive Director of the National Federation of Temple Sisterhoods

Rabbi Alexander Schindler, Vice President, UAHC

Albert Vorspan, Director of Program, UAHC

Rabbi Samuel Cook, Director, Department of College Youth, UAHC

Rabbi Henry Skirball, Director, National Federation of Temple Youth, UAHC

Rabbi Robert Widdom, Director of Camp Education, UAHC

Dean Paul Steinberg, of HUC-JIR, responsible for overall supervision of HUC-JIR School of Archaeology and Bible Studies in Jerusalem

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838 FIFTH AVENUE  
NEW YORK, N.Y. 10021

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.

Rabbi Leon Kronish, Chairman, Israel Committee of the Central  
Conference of American Rabbis  
Rabbi Ely Pilchik, CCAR Israel Committee  
Rabbi Wolfe Kelman, Executive Vice President, Rabbinical  
Assembly of America  
Rabbi Mordecai Waxman, Chairman of Israel Committee,  
Rabbinical Assembly of America  
Rabbi Jonathan Levine, Director of Youth Programs for  
United Synagogue of America  
Dr. Judd Teller, Executive Vice Chairman, American  
Histadrut Cultural Exchange Institute

The following represent preliminary findings and recommendations

(This is an insider's report, not intended to be a comprehensive survey of Progressive Judaism in Israel, but directed to persons who are already aware of the contributions made by the World Union for Progressive Judaism, the HUC-JIR, the UAHC, and other agencies of the Reform movement. As such, therefore, this report is short on commendation of institutions and individuals, but long on criticism of the movement as a whole.)

## Report on Yahadut Midkademmet -- The Status of Progressive Judaism in Israel

I made every effort to make as comprehensive a study as my limited time would permit. On my first day in Israel, October 24, I met with all of the rabbis and lay leaders of Yahadut Mitkademmet. To this meeting, I invited Prof. Ezra Spicehandler, of HUC-JIR in Jerusalem, and Rabbi Ely Pilchik, a member of the CCAR Committee on Israel, both of whom participated and made excellent contributions. The meeting was conducted generally in a spirit of enthusiasm, if for no other reason than that it was the first such meeting ever convened with the participation of representatives of the HUC-JIR, CCAR, and UAHC. Each of the congregations made a report on its own specific programs, problems, and needs, and then we discussed the problems of the movement as a whole.

During the course of the following two weeks, I met separately with the boards and spiritual leaders of our Jerusalem, Haifa, Ramat Gan, and Nahareya congregations. I attended Simchat Torah evening services at Har El congregation in Jerusalem, Simchat Torah morning services at the HUC-JIR chapel, one Friday evening service at Ramat Gan, and the other at Haifa. I spent many hours in private discussion with Prof. Ezra Spicehandler. On Thursday, November 2, I convened an all-day session with our three HUC-JIR graduates, Rabbi Tovia Ben-Chorim of Ramat Gan, Rabbi Robert Samuels of Haifa, and Rabbi Melvin Zager of Tel Aviv and Kfar Shmaryahu to summarize my findings and to draw some common conclusions. The only congregation I was not able to visit personally was Nazareth. The necessity of shortening my trip prevented the visit, but I received a full report of the rabbis who had from time to time served Nazareth.

In addition to these formal meetings with the leadership of our movement, I held private discussions with S.Z. Abramov, member of the Knesset and staunch advocate of our movement's struggle for full civil rights, with government officials, educational leaders, with Joshua Levy, Histadrut's treasurer, and Isaiah Avrech, Histadrut's director of higher education, with various professors at the Hebrew University, with local legal experts on the functioning of the Chief Rabbinate and the local religious councils, and I conducted my own unscientific survey of the "man in the street."

### A few pertinent details concerning the existing congregations

Jerusalem -- Presently no rabbi; services conducted by one of the founders of the congregation, Mr. Shalom Ben-Chorim. 70 family members. Dues 50 pounds a year. Sabbath attendance, 75 to 100. Congregation has its own building, adequate for present needs but allowing no room for significant growth. Bible study group meets once a week; occasional lectures, bulletin, and other activities.

Har El is the only Progressive congregation in Jerusalem, but two other services of a Progressive character are conducted:

(1) Regular Sabbath morning services and High Holiday services at the HUC-JIR Chapel, conducted by the professor of the College who is in residence. There is no regular congregation, but because of attractive nature of services and proximity to King David Hotel, they draw many visitors as well as Israelis. Har El Congregation experiences sense of competition with HUC-JIR chapel which requires no membership dues, and which makes no reference to services of Har El. (NOTE: I discussed the matter thoroughly with Prof. Spicehandler and communicated with the leadership of Har El to inform them that Prof. Spicehandler would be willing to meet with the leadership of Har El in an attempt to resolve the differences, some of which are the result of lack of communication.

(2) Also in Jerusalem is a group known as Mevakshei Derech (Seekers of the Way) led by Rabbi Jack Cohen, the director of the Hillel Foundation at the Hebrew University. This group, which has membership throughout Israel and seeks to find some new form of study and thought, conducts Shabbat and Holiday services in a liberal-Reconstructionist fashion. There is no real coordination between the three groups in Jerusalem.

Haifa -- Rabbi Robert L. Samuels. 160 member families. Dues are 6 pounds a month (72 pounds a year) plus 12 pounds for High Holidays. Meet in rented schoolroom. Average Sabbath attendance 150, plus standing room only in a room seating 120. This year for High Holidays rented a hall seating 1,050 persons and congregation overflowed. Rented hall for Simchat Torah -- 600 people in attendance. Cantor serves without compensation. Congregation publishes regular bulletin, conducts special youth programs, has volunteer choir, adult education classes, Sisterhood meets once a month.

Ramat Gan -- Rabbi Tovia Ben-Chorim. 60 member families. Dues 7 pounds a month (84 pounds a year). Meets in small L-shaped first-floor room in an apartment building -- rental 200 pounds a month. Average Sabbath attendance is 100, attendance on Holidays over 200; could have had many more but no room -- people stood outside waiting to get in. Publishes regular bulletin, youth program, Sisterhood, active network of committees, special children's services, forum series. Rabbi lectures in kibbutzim on regular basis.

Tel Aviv -- Rabbi Melvin Zager. 60 to 80 member families (represents increase of 25 families in 8 months). Dues from 1 to 15 pounds a month, depending on individual arrangement with congregant. Meets in rented basement hall with no lease. The arrangement with the congregation requires the payment of 75 pounds for each use. The management refuses to give a regular lease. The congregation is so limited in budget that it has decided not to have Saturday morning services. Publishes bulletin, has youth groups, adult education series, lectures.

Kfar Shmaryahu -- Rabbi Melvin Zager (once a month). 15 to 20 member families. Dues 10 to 20 pounds per month. Meets in rented hall. Kfar Shmaryahu is a suburb of Tel Aviv, affluent by Israeli standards, no real growth potential because of limited population, but membership highly intelligent and dedicated, potentially of great value to national movement.

Nahareya -- Rabbi Dr. B. Wechsler (graduate of Breslau Seminary; on 1/4 salary, conducts weekly and Holiday services). 54 member families, 36 individuals. Meets in rented hall, annual fee of 980 pounds. Average weekly attendance 50 to 70; hired special hall for High Holidays, with over 400 in attendance, and more than 150 standing outside. Nahareya is a retirement community and a high percentage of the membership are elderly people, but in recent years, there has been an influx of young people, some of whom have been attending services.

Nazareth -- Spiritual leader and founder of organization: Mr. Maagani, who also serves as cantor and administrator. Attendance: 20 to 50 per Sabbath. Meets in rented room. Nazareth is a booming community and has great potential. The city administration is enlightened, similar to that of Haifa.

### Some General Observations

Quality of Lay Leadership -- I was very impressed with the high caliber of lay leadership attracted to the congregations. The average rabbi in the United States is confronted increasingly with a problem of a laity highly educated in secular affairs, but the rabbi still remains the expert in Jewish studies. In the Israeli environment, even this unique feature has been taken away. In America, because the synagogue constitutes the central vehicle of Jewish identification, membership is motivated by many complex factors. In Israel, the religious factor is paramount. Even Jewish education of children is not a motivation, because Jewish education is an integral part of public school education. In some instances, members attend our synagogues despite personal abuse, villification, and threats. The movement has succeeded, nevertheless, in capturing the imagination of many persons, working class as well as professional. Even though, for the most part, there is a high percentage of persons of Anglo-Saxon and Western European origin, there has been a significant increase in recent years in native-born Israelis, and even in some instances, of Jews from the Oriental communities. I was extremely gratified at the tremendous strides which had been made since my last visit to Israel in 1964.

Services -- In every instance, the services I attended were filled to overflowing. The congregational participation was intense, and was most moving to experience. There were many young people and children present in every one of the services. The congregations use a variety of formats, each experimenting with new melodies and liturgical forms, some of which might well be adapted for use in America. One congregation has re-translated the Kaddish from Aramaic to Hebrew. The lay leaders spoke with pride about their creative services and I developed a folder of material containing new programs and dramatic presentations. The services were marked by an air of piety and "hitlahavut" which one rarely experiences in the States.

Cultural Programs -- The congregations have developed some fine adult education and cultural programs. The continued development of these programs is essential, if the synagogue as an institution is to become a force in community life. The traditional synagogue in Israel is no more than a place of worship. Our Progressive synagogues can restore to the Bet Hatefila the functions of Bet Hamidrash and Bet Haknesset, and thus become a moral and educational force in the community.

Bulletins -- Some of the congregations publish highly readable bulletins, which, in addition to the regular routine information, contain excellent articles and controversial discussions written by members of the congregation. The caliber of these bulletins is so high that I made the following recommendation which was readily accepted by the leadership of the movement: The movement should publish a readable, popular style journal, which should appear regularly. Some of the articles already contained in the bulletins would be suitable for the journal, which would serve the function of a cross between American Judaism and Dimensions. The publication I have in mind would be much broader in scope than Prozdor, which was supported by the CCAR and which became defunct.

Each congregation could contribute a portion of the budget allocated for its temple bulletin to the publication of this journal. In addition, the movement as a whole would have to provide some funds. It is essential that some such publication be launched as soon as possible, and be given the widest possible dissemination. The movement needs a vehicle through which to exert influence over the Israel community. It needs a vehicle of communication which is so far lacking. In discussing the matter with several persons, including Prof. Spicehandler, several potential editors have been suggested and it has also been suggested that

a publication of significance could be produced on a quarterly basis for less than \$5,000 a year, including all administrative costs. Such a publication is necessary in order to bring a sense of purpose and unity to the congregations, and in order to give wider dissemination to the message of the movement.

Rabbinical - Manpower Needs -- The three full-time HUC-JIR graduates are doing exceptionally fine work. They are highly respected by their congregants and recognized by others in the community as very dedicated persons. Above all, they have succeeded in attracting to their congregations men of high intellectual caliber and leadership capacity. However, the three men as well as their congregants are disappointed in the lack of interest manifested by the Reform movement outside of Israel and in the woefully inadequate support given to their programs.

If permitted to continue, the combination of lack of interest, recognition, and adequate compensation of the Reform rabbis in Israel will prevent the retention of the present rabbis and preclude the recruitment of new rabbis. Before my trip, I was informed that two of our three men now there were going to return to the States in June 1968. I spent long hours meeting separately with the three rabbis and their wives and listening to their complaints. I also made an independent effort to determine the cost of living and the salaries of other persons in similar capacities -- and I have come to the following conclusions:

The rabbis in Israel are "chalutzim" of the spirit, in the finest sense of that term, and their efforts have not been sufficiently recognized by us, either in terms of moral support or financial compensation. We are not going to build a movement without fine rabbinic leadership -- and we are not going to encourage fine rabbinic leadership to go to Israel and remain there, unless we provide the necessary financial security, to which they are entitled and which their colleagues in the States generally receive. No man should be expected to make a financial sacrifice to fight on the front lines. In every civilized society, special efforts are made to assure adequate protection and compensation for those who perform extra services in behalf of their group. However, in this instance, our men have the feeling (rightly or wrongly) that the movement does not care about their struggle.

When, some years ago, the lira was devalued and an exchange rate of three lira for every American dollar was established, even the low salaries offered for rabbinical work in Israel could be considered comparatively high income, in proportion to the Israeli standard of living. However, in recent years the Israeli standard of living has risen tremendously, along with the costs. There are some estimates that the cost of living has risen as much as one-third in the last four to five years. It is simply no longer true that a lira is equivalent to a dollar in purchasing power. An ordinary man's suit sells for 150 to 200 lira. An average dress sells for 75 to 150 pounds, a white shirt for 25 to 40 pounds. A pair of boy's corduroy pants sells for 35 pounds, shoes are from 30 to 40 pounds. (A domestic worker gets three lira an hour, or 25 pounds a day.)

Furthermore, we must recognize that we want our men to lead a type of life which requires higher expenses than the average person. They need automobiles. Rabbi Zager drives a car which should have been junked eight years ago. In Rabbi Samuel's case, he brought over his own car five years ago. That car will shortly have 90,000 kilometers on it and will need replacement. Under present circumstances, he is simply unable to purchase a new car, which, because of the Israeli custom regulations, would cost him three times the basic cost in the U.S. The movement must, therefore, make some arrangement to see to it that he is provided with a car.

All of the men use their homes as a combination meeting place, study, social hall for the congregation. This requires considerable expenditure of food, and even domestic help, only some of which is compensated by expense allowances.

We also have to give consideration to providing continuing financial security for the men and their growing families. They all report that they have been unable to put away any funds for their children's education and instead, have eaten into their personal savings. Furthermore, being American citizens and having families in America, they feel it essential to travel to the States every few years to unite with their families. However, their low income prevents their putting away any money for these purposes.

I met with Mr. Yohanon Levy, a lawyer and expert on tax matters, who is a member of the congregation in Haifa, and who is going to send me an official statement on the income tax regulations affecting our men in Israel. Meanwhile, however, pending receipt of same, we discussed the question that in the near future, if they are not already obligated to do so, the men in Israel who stay for some length of time will have to increase their taxes considerably. Unless consideration is given to this, the higher tax will result in an even lower income than they have at the present time.

Prof. Spicehandler informed me that the College recognizes the financial needs of its professors, whom it sends to Israel from periods of 2 to 3 years and continues to pay them the same salary (up to \$18,000 for a full professor) which they receive in the States. My judgment is that the salaries should be somewhat lower than the same men would receive in the States, but not so low that we demean our men and give them cause for insecurity.

I have some specific suggestions to make for compensation and financial security of our men in Israel, but because of the nature of this information, will convey these suggestions to the appropriate persons in a confidential manner. Suffice it to say that we will not hold our present men unless we take adequate recognition of their personal needs as well as the needs of the institutions they serve.

To Summarize -- Our movement should establish a plan for rabbis serving in Israel, which would incorporate the following essentials:

(1) regular trips to the U.S. for the men and their families, at least once every three years. These could be coordinated with lecture tours, fund raising campaigns, serving on staff of UAHC camps, etc. This should be similar to plans worked out by private companies and government agencies for employees serving overseas.

(2) regular system of salary increments, adjusted to the cost of living in Israel and to the length of service, quality of performance and number of years in Israel.

(3) The establishment of an educational fund for their children -- or financial assistance to establish educational funds individually.

(4) Provision for regular replacement of automobile, and sufficient expenses for maintenance of automobile.

(5) Assistance in purchasing of homes. In Israel, the vast majority of people buy their homes. There is little if any decent housing which can be rented at prices our men can afford. Therefore, a housing loan plan at low interest, long term rates, similar to that which UAHC has for its rabbinical staff,

should be initiated. The major difference will be that financing arrangements must take recognition of the Israel housing market, and the amounts of the loans may therefore have to be substantially higher than that given in the U.S., where low down payments are acceptable.

(6) The establishment of a plan for medical insurance for major medical coverage -- or the subsidization of rabbis enabling them to enter their own plan in Israel.

I recommend that a thoroughgoing evaluation of the Israel and American tax laws be made by competent legal consultants, to take full advantage of American and Israeli Tax legislation, and to take such legislation in consideration in establishing salary levels.

Some such plans as the above are essential, not only to retain the men we already have but -- what is just as vital -- to attract new men of high caliber. These arrangements will cost a considerable amount of money, but the cost will be considerably less than that of having a constant turnover of personnel. It may well be that unless we adopt some such measures, there will only be one man left in Israel by June of 1968. The congregations will be demoralized and it will be all the more difficult to attract men of high caliber to serve our movement in Israel. The movement, which prides itself on its sense of justice, can no longer continue to demean those whom it sends to struggle on the spiritual frontiers.

Manpower Needs of the Future -- It is clear that we cannot build a dynamic movement in Israel, unless we have significantly larger number of rabbis serving there. The Progressive movement in Israel will be built around rabbis no less than the Reform movement in America. Moreover, in addition to whatever characteristics are required on the American scene for "success" in the rabbinate, the rabbis on the Israeli scene must have an excellent Jewish background and fluency in modern Hebrew. We must begin now to plan, as a movement, for providing the manpower needs of Israel. The one way which is essential is that students attending the HUC-JIR should be required to spend at least one year in Israel under strict supervision. This would not only provide a pool from which rabbis can be drawn for service in Israel, but also would enrich the background of rabbis serving in America. It is also essential for the College-Institute to establish a full rabbinic training program at the Jerusalem School. Such a program would attract many more Israeli students and would be a real stimulus to the development of the movement.

On the Israeli scene, the development of congregations will be significantly different from America. It will be extremely difficult to establish "metropolitan" congregations. In general, there is no public transportation on the Sabbath. With the exception of Haifa, which has only limited public transportation, there is no bus service on the Sabbath anywhere in Israel. Despite the significant increase in private automobiles, the vast majority of Israelis have no private transportation. The cost of taxis is prohibitive. Thus, for the foreseeable future, our congregations will be built around small neighborhood-type communities, rather than on the basis of the one metropolitan congregation pattern which was characteristic of an earlier generation of Reform Judaism in America.

Assuming that money were available, a full time rabbi could be engaged immediately or within the near future for the following positions:

Jerusalem: Rabbi at Har El  
Rabbi for new congregation in other section of town.

Haifa: Rabbi for Leo Baeck School (Rabbi Samuels to devote more time to congregation and to supervision of youth program)

Tel Aviv: Two new congregations in different sections

Nazareth: Full-time rabbi

Beersheva: Full-time rabbi

Hadera: Full-time rabbi

Nahareya: Half-time rabbi

National Youth Director

Recognizing that neither funds nor rabbis are available for these positions, we should, nevertheless, establish a development plan which would envisage the addition of at least one rabbi and congregation every two years. A program of personnel development should be immediately initiated. From my own contacts, I am aware of the fact that some of our finest men would be interested in serving in Israel if the conditions were appropriate, and if they felt they would have assurance of support from our movement in America.

Recommendation: That we should develop a special rabbinic placement plan in cooperation with the CCAR Placement Commission. I urge the CCAR to give particular attention to such a plan, and to the use of CCAR financial resources to help share in the responsibility for appropriate compensation for colleagues serving in Israel. Surely, the same fervor which, at the June CCAR Convention resulted in sizeable individual contributions as well as a joint contribution in behalf of the CCAR to the Israel Emergency Fund, and a purchase of \$50,000 of Israel bonds, should be evident in the development of our Progressive movement in Israel.

#### Synagogue Building Fund

The lack of suitable physical structures in which to house the religious and cultural activities of our movement has become critical. Our congregations meet in decrepit halls or overcrowded, unaesthetic school rooms which are filled to overflowing. The congregation cannot expand its membership, because the limited space prevents the entrance of those who would come to worship. There are few halls to rent in Israel -- and where halls are available, the rentals are exorbitant.

The problem is exacerbated by the system of government support of all synagogues and rabbis -- except for those of our movement. The salaries of rabbis and the erection and maintenance of synagogue buildings are underwritten by a combination of local and national government funds administered through a local religious council, (Hamoetza Hadatit). The religious council consists of representatives of political parties and existing synagogues. In almost every community, religious parties are part of the local government coalition. Thus, the local religious council is necessarily weighted heavily in favor of the Orthodox group. Under the best of circumstances, even an enlightened mayor and local government would not jeopardize the support of the religious parties necessary for their coalition by contributing to a Progressive congregation. Furthermore, the religious council generally has a long file of requests for new synagogue buildings, which are erected in accordance with congregational needs and available funds. There is such a backlog that there is no possibility even in an enlightened community of assistance to our synagogues.

I had a conversation with the most enlightened mayor in Israel, Abba Houshi of Haifa, who prodded me as a representative of the Reform movement, indicating that he wanted very much to have a Reform synagogue in Haifa, stipulating that he was willing to give us a fine piece of land, but asking, "Nu, where is the money from America for the building?"

Many American Jewish movements have erected centers in Israel. The buildings of the Zionist Organization of America and B'nai B'rith have become cultural centers of considerable influence. Everyone in Israel knows about "Nelson Glueck's chapel" in Jerusalem, because it is a magnificent physical structure. Our movement needs buildings as religious-cultural centers to provide the essential physical facilities necessary for services and educational cultural programs -- and to symbolize the importance of our movement.

It is obvious that no Israel congregation can afford to purchase its own building without outside assistance. Every institution erected in Israel -- whether the Hebrew University, the Weitzman Institute, or the Haifa Technion, or schools, museums, etc. -- has been erected almost exclusively with overseas funds. The average Israeli is taxed at least a third of his income, is constantly borrowing to maintain his standard of living, and very little is left for synagogue buildings. Nevertheless, I feel that it is essential, from their perspective as well as from ours, for them to contribute to the construction of synagogues. A synagogue is not a university or a museum, but a living instrument in which congregants must feel the sense of participation if the contribution is to fulfill its purposes. Therefore, it is essential that we do not build synagogue buildings for our Israel congregations, but cooperate with them in doing so.

I propose that we establish a synagogue building fund which would be predicated on a formula of one Israeli pound being raised by each congregation for each American dollar contributed. Such a formula would represent a considerable sacrifice on the part of our present congregations, but I firmly believe they would be prepared to make it if they knew money would be available from us. We should embark on an immediate synagogue building program for Haifa, Tel Aviv, and Ramat Gan, with subsequent building programs to be developed for the future. I met with the leadership of all three of these congregations who were desperate for some kind of assistance. They all recognized that they would have to participate in any building program, and indicated their willingness to make what for them would be considerable expenditure of funds. I have some specific proposals which can be discussed at the appropriate time.

I propose that we establish a synagogue building fund committee, which would assume prime responsibility for raising funds for buildings in Israel. We should explore intensively the possibility of acquiring funds by the contribution of Israel bonds. The HUC-JIR in Jerusalem was built primarily in this manner, and there is no reason why we should not engage in a similar campaign. The recent flurry of bonds purchases offers especially fertile ground.

A Brief Footnote: The Conservative movement announced last summer that it was entering into an agreement with the Histadrut to build a Synagogue-Histadrut Center in Haifa. The representatives of the Histadrut in America and Israel indicated a desire to embark on a similar cooperative program with Progressive Judaism. I investigated the matter thoroughly, engaging in two discussions with Yehoshua Levy, the treasurer of Histadrut, and consulting with representatives of our congregations. I recommend that we do not engage in such a cooperative program. The Histadrut, for its part, cannot afford to be put in a position of building synagogues, let alone synagogues of the Progressive movement. What they would be willing to do is to erect some kind of a center next to a synagogue, which facilities could be used by the synagogue, but with the clear understanding that

the building was a Histadrut building. From our perspective, I believe it is essential that our synagogues remain independent of any institution or political party in Israel. The Histadrut is a magnificent organization, but it nevertheless represents a particular segment and a specific political philosophy. Our movement should be above any socio-political ideology, because only then can we exert the necessary moral and spiritual force which can enable us to make our greatest contribution to Israel. Furthermore, such cooperative endeavors would be bound to lead to all kinds of administrative complications. It may be more difficult for us to raise funds, but the extra effort is worth the price of independence.

Reorientation of Perspective -- I am concerned that, both in Israel and in America, we have placed too much stress on the legal difficulties put in our path by the lack of religious rights and the opposition from the Orthodox, and proportionately insufficient stress on the necessity for building a viable movement. Even assuming that our rabbis could officiate at marriages, there is no assurance that our movement would be much stronger than it now is. In any case, until such time as we have a dynamic movement with many congregations and rabbis, the struggle to achieve full rights will not be successfully pursued. On the one hand, it is essential to fight for the issue of rights whenever it arises. It is undoubtedly true that many people have heard about our movement and been attracted to it as a result of the failure to obtain halls for services, and stupid acts of opposition by the rabbinate. But obstruction of our efforts by the Orthodox will not in and of itself build a movement. If we are indeed serious about our efforts, we must devote energy, resources, and personnel to the cause. Until such time as we begin to do that in a serious, concentrated manner, we ourselves and not the Orthodox will be the most serious obstacle to the development of our movement.

The Need for National Coordination and a National Coordinator in Israel --

As I went from place to place, it became obvious that there was little sense of a national movement. Each of the congregations works independently of the others. For a minor example, they all advertise separately for the High Holy Days in the same national papers, whereas for the same amount of money, they could have a large ad of considerable prominence which would publicize the movement as a whole in addition to providing the specific information required for each congregation. Our congregations need to collaborate on joint undertakings. They need to begin to take public positions on crucial religious and moral issues confronting Israel. They need to begin to have the equivalent of a UAHC structure and a person who will fulfill the function at least of a regional director. They need to publish a journal for the movement which will reflect the thrust of the movement and give national identity to it. This sense of movement must be built by means of a central coordinator, who with a modest budget will convene conferences, assume responsibility for publication of a journal, and meet officially as the representative of the entire movement with government and non-government officials. Furthermore, there should be a clear line relationship of the coordinator to New York, in order that decisions may be made quickly, effectively, and responsibly.

World Union for Progressive Judaism Conference July 3-6, 1968

The World Union conference offers a magnificent opportunity to demonstrate the attachment of Reform Judaism to Israel, and also to capture the interest of our leaders in America and throughout the world in helping to give support to the movement in Israel. For the latter purpose, it is essential that there be real planning now, both by the World Union and by the congregations in Israel. For example, a packet of materials should be prepared, presenting information concerning all of the congregations, and the activities of the movement as a whole. Arrangements should be made for delegations to visit every one of the congregations and participate in services. There should be meetings with representatives of the Boards of Trustees. It would be desirable to use the occasion of the World Union conference to announce the launching of some building programs. It is essential to convene a public relations committee, both in Israel (there are some contacts which our rabbis there already have) and here to achieve the best possible coverage for the conference. The program should project the thrust of the world-wide movement, and of the contribution which the movement in Israel can make to the enrichment of Israeli life.

Summer Program at a Kfar Noar (Youth Village) for Reform Jewish Youth  
Ages 14 and 15

At meetings held prior to my departure, I met with the educational staff of the UAHC, including Rabbis Alexander Schindler, Henry Skirball, and Robert Widdom, and Albert Vorspan to discuss the possibilities of initiating a program for youths 14 to 15, which is under the age limit of the present NFTY program in Israel that begins at age 16. We developed the broad outlines of a program, and then met with Dr. Judd Teller of the Histadrut and Itai Zak, the director of Hakfar Hayarok, a youth village under the auspices of the Histadrut near Tel Aviv. For six years now, Hakfar Hayarok has been conducting programs for 150-200 American youth during the summer. They informed us that they would be happy to make space available for us and cooperate in any way possible with a program of our choosing. It was determined that I should make a visit to Hakfar Hayarok and explore other possibilities, and then make a recommendation as to the feasibility of holding such a program for the summer of 1968, and also recommend a location for such a program.

I visited Hakfar Hayarok, met with Itai Zak and his father, Gershon, the founder of the institution. Hakfar Hayarok is one of the most well developed and well known youth villages, of which there are a considerable number in Israel. These are democratically run institutions where youth live, complete their secondary education, and work the fields and operate the entire village themselves. I visited three such villages during the course of my stay and was impressed with all of them, particularly with the high caliber of the personnel administering them. They are educational institutions in the finest sense of the word, providing a 24-hour environment which is capable of having a very real influence on children of various backgrounds. The youth villages have become an important element in the objective of nation building.

(Parenthetically, I could not but wish that somehow or other, the concept could be transplanted to the U.S. We could resolve many of the problems plaguing the educational systems of our inner cities.)

I determined that even though Hakfar Hayarok is a magnificent physical facility, there would be some problems in connection with our conducting a youth program there. In the first place, since we were talking about an experimental program of only 40 to 50 youth, Hakfar Hayarok would continue to have

a group of at least 150 other American youths who would come as individuals and not be identified with any particular youth movement. This would present a number of complications and would not be desirable from the educational point of view. Also, since Hakfar Hayarok is so well established, they have their own routine and would not be as flexible as desired in adjusting to the routine which our program would require.

I, therefore, simultaneously with my discussions with the officials of Hakfar Hayarok, initiated exploration elsewhere -- and with the cooperation of Rabbi Robert Samuels, established contact with Kfar Galim, a similar though less well developed institution on the shores of the Mediterranean, a few kilometers south of Haifa. Kfar Galim is administered by Abraham Meron who is a member of the Haifa congregation, an excellent educator, and most anxious to have his students come under the influence of our particular religious approach. I held several discussions with the staff of the Merkaz Latfuzot, and before making a final decision, Mr. Joseph Wenkert of the Merkaz Latfuzot accompanied me at meetings with the officials of Hakfar Hayarok and Kfar Galim. Kfar Galim has many advantages. Rabbi Robert Samuels is close by. The Kfar is an instrumentality of the Haifa Ministry of Education and the full facilities of that Ministry will be available to us.

### AMERICAN JEWISH

Recommendation: That we initiate immediately a summer program in cooperation with Kfar Galim, this coming summer of 1968, for approximately 40 to 50 youths, ages 14-15. On the assumption that we will go ahead with such a program, I arranged for the following committee to be appointed to assume responsibility in Israel: Rabbi Robert Samuels, Abraham Meron, Director of Kfar Galim; Joseph Wenkert representing the Merkaz Latfuzot, and Yonatan Gali, Deputy Superintendent of Schools, City of Haifa. The City of Haifa is most anxious to cooperate with us in this project, and I believe that the undertaking offers tremendous potential for our movement.

We agreed that we would make a definite commitment no later than the end of December. I have brought with me some suggested outlines of program and other details which I will present to the committee. I recommend that a committee of the UAHC staff be appointed with one person designated as responsible to pursue the program from our end immediately. I indicated to them that the cost charged to the parents would have to be no more than \$975 for a 45 day program. The financial details will have to be worked out, as will the details of the program. The project would have to be self-sustaining financially.

Footnote: I was so impressed with the possibilities of establishing relations with Youth Villages and the obvious advantages to be derived therefrom, that I recommend that for the time being we do not pursue any programs for establishing our own summer camp in Israel. Under the best circumstances, such a camp would be an artificial transplant, isolated from the mainstream of Israeli life, whereas the established Youth Villages offer an opportunity for a real Israeli experience, living, studying, and working with Israeli youth. It would be my hope that in due course, we could also send Eisendrath International Exchange students there for periods of a half year, along the lines of the Leo Baeck program.

Study Mission in Israel, June 30-July 3, 1968 -- I recommend that the Israel Committee of the UAHC, which includes representatives of all UAHC affiliates, the World Union for Progressive Judaism, the Central Conference of American Rabbis, and the Hebrew Union College-Jewish Institute of Religion, together with the membership of the Israel Committee of the CCAR and individually invited board members of our national institutions, convene a special study session in Israel for three days prior to the World Union conference.

The purpose of this study mission would be to make a study of the character, problems, and needs of the Progressive movement in Israel, and to issue a report containing recommendations for action. The study mission would serve as a training ground for committee members, familiarizing them with their task and developing an esprit de corps and sense of purpose among them. It would also stimulate more informed participation in the World Union conference.

I have asked Shulamit Levine of the Merkaz Latfuzot, Rabbi Ezra Spicehandler, HUC-JIR in Jerusalem, and Rabbi Melvin Zager of our Tel Aviv congregation to constitute an Israeli committee to propose an agenda and to be responsible for securing speakers, etc. for the study mission. I propose that we organize a similar committee here.

CCAR Seminar in Israel -- Under the leadership of the chairman of the CCAR Israel Committee, Rabbi Leon Kronish, we have held several discussions concerning the establishment of an annual CCAR seminar in Israel. Rabbi Kronish has in turn been in contact with the CCAR Executive Committee and Dr. Nelson Glueck. At meetings in Israel, Rabbi Ely Pilchik and I discussed the seminar with the staff of the Merkaz Latfuzot. Consequently, I arranged that a committee consisting of Rabbi Ezra Spicehandler, Chairman, Shulamit Levine, and Rabbi Melvin Zager be constituted to discuss the program of the seminar. I am now suggesting to Rabbi Kronish that all details concerning the administration and conducting of the seminar be handled directly by him with this committee.

Programs for Rabbis of CCAR in Israel -- I discussed possible programs for rabbis with a number of persons in Israel, including the staff of the Merkaz Latfuzot, Mr. Isaiah Avrech, Director of the Department of Higher Education of the Histadrut, and various representatives of the kibbutz movement. There are a number of very exciting possibilities which could well be explored. Mr. Avrech is convening in the near future a special meeting of representatives of his department and of the kibbutz movement, to enlist suggestions from them as to ways in which rabbis might serve during their sabbatical stays. He is also going to explore the possibilities of developing a special Ulpan for rabbis, the major financial burden of which the Histadrut would bear. I will report on these discussions directly to Rabbi Kronish and his committee.

THE NATIONAL FEDERATION OF TEMPLE YOUTH

RABBI HENRY F. SKIRBALL

Memo from

*For your information*

*File*

*Israel*



PROPOSALS FOR A UAHC CAMP IN ISRAEL

Hank Skirball I.  
Rabbi Leivy Smolar

copies to: Rabbi Wirsch }  
Rabbi Smolar } Mailed  
Rabbi Schindler } 10/31/67

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 all 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.

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II.  
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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.

## UAHC ISRAEL CAMP

III.  
RABBI LEIVY SNOLAR

Otherwise, 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 camp 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 Rabbi 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.

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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 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 UJHC - 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

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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 its 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 UMHC history and Bible series.

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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.

The Bible, archaeologically and historically treated, should be another area of ongoing study.

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 the 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 important and perhaps the need, in Reform Judaism for such creative expression.

The skills our children learn in this area will constitute a contribution to schools and youth groups at home, and an additional suppr 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 moral camping athletic program.

5. Work Projects.

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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:

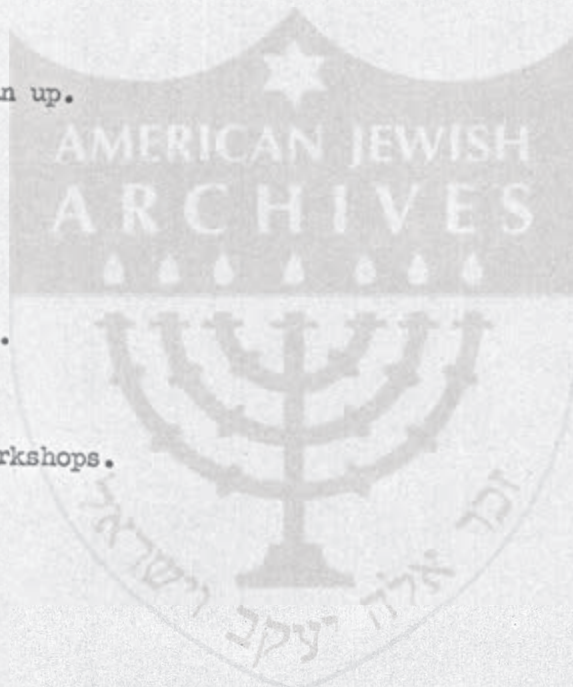
Provisional Daily Schedule:

A.M.

- 6:30 Wake up and clean up.
- 7:15 Breakfast.
- 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.



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 hourst)

## 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 program.

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 youth group.

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

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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 shown 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 maximum/minimum age projection results in a more homogeneous group than presently in existence in other camps. It stands to reason 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 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 wrk, minimum facility and mini-

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mum supervision kind of operation-- which the term kibbutz might cause a parent to think.

- c. It is another of our UAHC camps and will maintain the same standards of health, safety, diet, and supervision as found in the other UAHC camps.
- 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 and thus 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 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 speaking will be anormal 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 camp 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.
- h. Regular camp activities such as athletics, swim, hiking, arts and crafts, drama, dance, song, are part of our total program.

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- 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 your 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 experience 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 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 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

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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 campers 13-15. Co-ed.
3. Duration of Seasons: 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 towards Jewish programming, although all inclusive.
6. Recruitment using rabbinic contact and religious school contact.
7. Fourteen point parent contact program.
8. Cost: between \$700 and \$1,000.
9. Site: to be determined. New Baeck campus land a possibility.

*Summer in Israel  
Tours*

December 13, 1965

Mr. Mary L. Schwartz,  
Director of Education  
Congregation B'nai Jehudah  
712 East 69th Street  
Kansas City, Missouri 64131

Dear Mary,

I really have no information concerning a summer program in Israel apart from any of our NFTY tours.

The Jewish Agency at 515 Park Avenue would be a better source for information for that and it might be well if you were to write them.

I am also taking the liberty of sending a copy of your letter to our NFTY office, Simone Chasdi, who handles NFTY's tours, knows a great deal about Israel, and might be able to help you also.

Obviously, I look forward to seeing you in Philadelphia. With warm good wishes, I am

Cordially,

Rabbi Alexander M. Schindler  
Director of Education

AMS/rw

cc: Simone Chasdi

THE TEMPLE



Congregation B'nai Jehudah

712 East Sixty-Ninth Street • Kansas City, Missouri 64131  
Telephone: EMerson 3-1050

December 6, 1965

DR. WILLIAM B. SILVERMAN  
Rabbi  
HIRSHEL L. JAFFE  
Assistant Rabbi  
PETER TAORMINA  
Cantor  
FRANK J. ADLER  
Administrative Director  
MAURY L. SCHWARTZ  
Director of Education

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

Dear Rabbi Schindler:

One of our post-confirmands has approached me about the possibility of spending a summer working on a kibbutz in Israel. She is not a member of our Youth Group which might eliminate her joining any NFTY group.

Her father recently returned from Israel as the Midwest Regional Director of the Israeli Maccabiah.

I told her that I would inquire for her and see if some arrangements could be made for her to spend the summer in Israel.

My own situation is somewhat sensitive at this time. I have some conflict about pursuing other positions. I hope I have an opportunity to meet with you confidentially in Philadelphia.

Sincerely yours,

*Maury*  
Maury L. Schwartz  
Director of Education

MS:el

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