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Israel Movement for Progressive Judaism, 1988-1990.

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

August 7, 1990  
16 Av 5750

Ms Barbara Epstein  
Co-Acting Exec. Director  
Israel Movement for Progressive Judaism  
~~13 King David Street~~  
Jerusalem 94101  
ISRAEL

Dear Barbara:

Obviously, I will be very happy to support the proposal of the Israel Movement for Progressive Judaism for the funding of its projects in the Soviet Union.

It so happens that I was at an Executive Committee Meeting of JDC only yesterday. Nothing concerning this came up which was fortunate, I suppose, because I didn't have a chance to read your letter until I came back to my office from those meetings.

Be assured that I will defend these allocations. You are absolutely right, they were requested by the leadership, professional and lay, of the JDC (thanks to some prodding on my part, to be truthful). I have a sneaking suspicion that even if Orthodox voices are raised, they will not be heeded or receive any kind of substantial support from the JDC Executive Committee. Many of them are Reform Jews, many good personal friends of ours, and we, as a movement, have been able to render some good offices to them. So, on every count we ought to be receiving these kinds of grants. But, as I told you, so far nothing has come up.

With all good wishes, I am

Sincerely,

Alexander M. Schindler

XX V

התנועה  
ליהדות מתקדמת  
בישראל  
THE ISRAEL MOVEMENT  
FOR PROGRESSIVE JUDAISM



Jerusalem, 2 Av 5750  
July 24, 1990

Rabbi Alexander Schindler, President  
Union of American Hebrew Congregations  
838 5th Ave.  
New York, N.Y. 10021  
USA

Dear Rabbi Schindler,

Attached you will find a copy of one of several proposals which were submitted to the Joint Distribution Committee in Israel. After the preliminary rounds of discussions, both here and in New York, we have been informed that the attached proposal for developing Chavurot as a model for absorption of soviet immigrants is likely to be funded.

We thought it would be important for you to be informed of the pending proposal, so that should intervention be necessary at the JDC board meeting, you would be in a position to respond.

We have received mixed messages about the desire of the JDC to directly fund programs of the Israel Movement for Progressive Judaism. This proposal was solicited. The professionals at JDC Israel agreed that providing a liberal Jewish alternative to soviet olim is critical. On the other hand we are told that the executive director of the JDC in Israel is concerned about pressures from orthodox circles should we be funded directly.

I would be happy to speak with you further about this issue should it be convenient. I will be in New York from Aug. 1 through August 25, and can be reached at tel: 212-2425629.

Sincerely,

*Barbara Epstein*

Barbara Epstein  
Co-Acting Exec. Director IMPJ

CC: Amir Shacham, Co-Acting Director IMPJ  
David Kurtz JDC Israel

רחוב המלך דוד 13, ירושלים 94101 ■ טל' (02) 203 448 ■ פקסימיליה: 203 446  
13 KING DAVID ST. JERUSALEM 94101 ■ TEL. (02) 203 448 ■ FAX: 203 446

## The Chavurah As a Model for Social Integration of New Immigrants from the Soviet Union

### Aims

Three major aims must be addressed in planning for social integration of new immigrants:

1. The development of a personal social network in Israel to take the place of extended family and/or friends who have not immigrated.
2. The provision of opportunities to critically explore, choose, internalize and finally influence norms and values of Israeli society.
3. The motivation of Sabras and seasoned immigrants to take an active role in the process of social integration as partners while being enriched by the cultural interface.

Specifically both individuals and families need a close caring social group to support them in times of stress and sorrow, to celebrate and share with them in times of success and joy. Additionally, they need an opportunity to explore the options offered by Israeli society as different from the society from which they came; to experience Judaism bonded with free choice, equality and pluralism.

### Program Framework

A unique framework for meeting the challenge of social absorption is the Chavurah model as a traditionally Jewish model of fellowship. It is an approach which links the three facets - socially and Jewishly - in a mutually supportive manner. A Chavurah is a small group of like-minded individuals or families who form together as a group to offer one another social support and to pursue self-directed programs of Jewish study, celebration and community service.

The Chavurah is a small group ranging from ten adults (five couples) to twenty-four adults (12 couples). They meet regularly, at least once a month in members' homes, generally on a rotating basis.



Chavurah activities can include:

1. Adult activities

- a. Theme based study (Jewish Customs and Traditions; Judaism in Social Action; Contemporary Jewish Thought; Jewish Rites of Passage; Jewish Movements; Jewish Aesthetics).
- b. Experiential programs on the above mentioned themes.

2. Family Activities (Family meals, trips, shabbat celebrations, volunteer projects).

3. Jewish Holiday Celebrations and Life Cycle Events.

Holidays are natural opportunities for Chavurah families to come together in purposive group activity. (Sharing customs, approaches and learning how and why while providing an opportunity to experience new observances in a non-threatening, non-coercive manner).

While responsibility for the Chavura's activities rests with the members, the role of a professional facilitator is critical and serves three basic functions:

1. Recruitment of membership and facilitating establishment of the group and its process.
2. Guaranteeing the quality of programming by preparing program ideas. Providing resource materials, and people and referrals to outside experts.
3. Working with the developing Chavura leadership.

Program Models

Three different models will be initiated in as many different sites. At least 12 Chavurot will be initiated during the program year. The models are as follows:

- a. An all Russian immigrant Chavurah based on the sharing of common needs and language in a self help framework,

and based on groups that existed in the Soviet Union.

- b. An equally mixed Russian immigrant and Israeli Chavurah based on cross cultural learning, guidance and support by the Israeli and integration.
- c. A mixed group of immigrants sharing common needs and concerns yet allowing cross cultural learning.

Suggested program sites are Jerusalem, Ra'anana and Haifa as large numbers of immigrants are living and continuing to come to each area.

The program should run for a minimum of two years to allow for establishment and ongoing support of the groups, as well as evaluation of effectiveness.

BUDGET  
(Yearly)

Expenditures

Three Chavurah facilitators (1/2 time each)	\$36,000
Consultants (rabbis, Jewish educators) equivalent of one full time position	\$35,000
Editing and printing of program guides	\$ 2,000

Overhead

Secretary (1/3 time)	\$ 5,000
Staff supervision	\$ 5,000
Consumable supplies, telephone, postage	\$ 3,000

TOTAL EXPENDITURES	<u>\$86,000</u> =====
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Income

Community Development Program, IMPJ	\$10,000
Other Movement sources	\$35,000

TOTAL INCOME	<u>\$45,000</u> =====
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Requested grant \$41,000  
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**MEMORANDUM**

FROM; Rabbi Alexander M. Schindler

TO; Allan B. Goldman, Esq. and Melvin Merians

While Maggie Bar Tura was in the States on vacation, the IMPJ unceremoniously fired her. As best as I can understand, this was a coup run by Bruria Barish, who probably reacted to the strength which Maggie manifests. This is a bitter disappointment to me since I felt, for the first time, that the program was in the hands of someone who, a/ has vision, and, b/ has the guts to make the tough decisions.

Nothing is irreversible as far as I am concerned. Allan Smith is leaving for Israel tonight and he will see what he can do and, of course, he will get back to us with much more detailed information.

Mel, this does not mean that you cannot use Maggie as your interpreter once in Israel, whatever the denouement of this matter.

All the best.

FAX

From: MAGGIE BAR-TURA

To: RABBI ALEXANDER M. SCHINDLER

RABBI ERK YOFFIE

RABBI DEW MARMOR

**התנועה  
ליהדות התקדמת  
בישראל**  
THE ISRAEL MOVEMENT  
FOR PROGRESSIVE JUDAISM



תאריך: 26.3.90

- לעסירה ביד -

לכבוד:  
הגב' ברוריה הריש  
יו"ר התנועה ליהדות מתקדמת

...א

הנדון: פטורין שלא כדין

חנני פונה אליך בענין שבנדון כדלקמן:

1. א. כידוע לך, ביום השועדים 4.3.90 ועד ליום 20.3.90 שהייתי בארה"ב בסע גיוס כספים לסעון התנועה ליהדות מתקדמת וזאת בשליחות, אשר הוטלה עליי מתוקף תפקידי כמנכ"ל התנועה בישראל.
- ב. בעת העדתי מן הארץ התכנסה הנהלת התנועה והחליטה על פטורין מתפקידי.
- ג. עם שובי ארצה, הוזמנתי על ידי לשיווק, שבה הובהר ונססר כי דבר פטורין בעובדות שוגגות.
- ד. יתרה מזאת, הצעת לי להגיש את התפטרותי, וזאת על שנת לחסוך "אי נעימות" ועיסוקים גיוותרים כדברייך.
2. א. סיותר לציון, כי התנהגות זאת של הנהלת התנועה פסולה מחוקטין ופשוטת כל בסיס טוסרי וחוקי כאחד.
- ב. להווי ידוע לך, כי פטורין, שנעשו בהעדתי מן הארץ, ובלא שתנתן לי הזדמנות לטען את זכות הטענות שלי - לאו פטורין הם.
- ג. החלטת ההנהלה לפטורני, וזאת מבלי לאפשר לי לשמוע את הטענות והעובדות שהיו את הבסיס להחלטת זו, וסביר ליתן לי הזדמנות - לא אני זכאית - להגיש ולהשמיע את עמדותי והסברי לענינת הפטורין, מהווה פגועה בעיקרי הצדק הטבעי.
- ד. לסותר לציון, כי אין פגועה הנגועה בפגיעה בכללי הצדק הטבעי כדין חריגה מסטיות והיא בטלה ופסולת.
3. לאור כל האמור לעיל, ועל שנת לשקול את הסדר צעדי, הנני דורשת הסבר ספורט נכתב לעובדות ולסיבות, אשר הביאו להחלטת ההנהלה לפטורני מתפקידי, ואני עומדת על כך כי תנתן לי ההזדמנות להשמיע את תגובתי בהתאם.

לכבוד רב  
יו"ר תנועת  
מגגי בר-טורה

- הערות:
1. חברי ההנהלה.
  2. הרב אלכסנדר שינדלר.
  3. הרב אריק יוכה.
  4. הרב אלו סטית.
  5. הרב דב טרמור.

## קיבוץ יהל

התנועה הקיבוצית המאוחדת  
התנועה ליהדות מתקדמת

ד.ח.ב.ל אילוח. טל. 88850. 059-71079-74220  
טלפקס: ATTN: YAHTEL 059-72969  
מקס: 059-72969

Eric Yaffee?

Please forward to:

Rabbi Alexander Schindler

Rabbi Allan Smith

Rabbi Dick Hirsch

Rabbi Eric Yaffee

לכבוד  
הנהלת תל"ם  
האיגוד העולמי  
רח' המלך דוד 13  
ירושלים 101 94

דרך פקס: 203446 - 02

הנדון: מחאה על פיטורי מגי בר טורא - מזכ"ל תל"ם

בשם הסקטור והתישבותי, יהל, לוטן ורד חלוץ, אנו פונים להנהלת תל"ם במחאה על פיטורי המזכ"ל - מגי בר טורא.

אנו מוחים על הדרך הלא דמוקרטית והלא תקינה.

אנו מוחים על התהליך וחוסר ההסבר.

אנו מביעים את תמיכתנו במגי, לאור המגמות, היוזמות והיחס אותם זכינו לראות בזמן הקצר בתפקידה.

אנו תומכים במגי, בגין הערוד שזכינו לקבל בימים קשים אלו.

לכן, אנו יהל, לוטן ורד חלוץ מבקשים הסבר, תגובה והתייחסות.

בברכה,

לורי מלמן  
מזכירת פנים  
רד חלוץ

יוסי עמיאל  
מזכיר יהל

יהודית גינגר  
מזכירת לוטן

העתקים: הרב אלכסנדר שינדלר - נשיא U.A.H.C.  
הרב דיק הירש - מזכ"ל האיגוד העולמי  
מוקי צור - מזכ"ל התק"ם  
הרב אלן סמית - U.A.H.C.  
הרב אריק יופה - מזכ"ל ארצה

סימ': 79997710H [106, 17]

Protest  
motion

*Grace  
Movement for  
Ingress  
1 MB*



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

VIA FAX

TO: RABBI ALLAN SMITH  
ISRAEL YOUTH OFFICE

March 27, 1990  
1 Nisan 5750

Please do nothing to effect severance arrangement with Maggie however generous. For the good of the movement - and certainly to continue the good will and intentions which the UAHC has towards the future support of both the WUPJ and the IMPJ hinges on our assessment of effective professional leadership and all factors here were impressed with her. She is an adult, not a child. Might require some help and guidance in the realm of human relations. But she also needs backing from WUPJ because she has attempted to do precisely what the WUPJ insisted on doing (gaining financial support from congregations, insisting on accountability by rabbis, etc.). Maggie was not at all responsible for the financial mess at the Youth Hostel, as the independent audit by the JAFI professional team amply attests.

I will try to reach Maggie later today but in the meantime please make no final settlement allowance and arrangements. The matter should be kept open.

Regards.

*mm  
aag  
ey*



corrected + sent  
MB 3/27

MEMORANDUM

PERSONAL AND CONFIDENTIAL

DATE: March 27, 1990  
FROM: Rabbi Alexander M. Schindler  
TO: Allan B. Goldman  
COPY: Mel Merians

Allan:

Following your good advice. Spoke to Maggie today and told her not to make any kind of settlement agreement. That as far as I am concerned, the matter is still open, although I really do not know what we can do or are empowered to do.

In this connection, she told me that after her discussion with Mel concerning what the Israel Movement for Progressive Judaism receives from the World Union for Progressive Judaism as transfer agent for the Jewish Agency grants, she left with a feeling of uneasiness because as far as she was concerned, the numbers do not jive at all, and they received considerably less than they are presumed to receive. This is a matter which bears careful examination when Mel goes to Israel.



838 FIFTH AVENUE, NEW YORK, N.Y. 10021  
TEL: (212) 249-0100, FAX: (212) 517-7968

## ASSOCIATION OF REFORM ZIONISTS OF AMERICA

cc ABC  
cc M M  
Cc: *How Day*  
*sent MB*  
*3/27*

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### CONFIDENTIAL

FROM: RABBI ERIC H. YOFFIE  
TO: RABBI ALEXANDER M. SCHINDLER  
DATE: March 27, 1990  
1 Nisan 5750

You suggested that I send to you my thoughts on the situation with Maggie Bar-Tura. I have not, of course, been directly involved, but the following points represent my thinking on the matter:

1. Maggie is tough, smart, and forceful. She thinks big. I did not always agree with her, but I certainly was impressed with her, as was the entire ARZA leadership.

2. Maggie saw the weaknesses of the Israel Movement, and was not shy about expressing them. In my view, this was undoubtedly a major source of her problems.

Maggie was very outspoken in making demands on rabbis and on congregations. She felt strongly that rabbis should be evaluated, and that congregations should meet their financial obligations to the movement. (There is an agreement whereby congregations are obligated to pay a certain amount to the movement each year, but very few of them do it.) She stated that if congregations did not meet their obligations, the movement should suspend them, or stop paying the salaries of the rabbis. The problem, however, is that the people most affected by these policies were also the people with authority to hire and fire Maggie.

I believe that the World Union must take some responsibility here. The World Union should have

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played the "tough guy" role, stating clearly that since it was providing the funds, it demanded accountability from both rabbis and congregations. While there has been talk of this for years, little or nothing has been done. With Maggie, they finally had someone who was willing to implement such policies. If Maggie could have presented herself as carrying out the will of the World Union, albeit reluctantly, she might have been able to pull it off. As it was, she found herself alone, with no backing.

3. There have been charges made that Maggie improperly influenced the Jewish Agency evaluations of programs in Israel. I simply do not believe this, and in the absence of proof, I believe this to be an irresponsible charge.

4. There were many charges of problems in dealing with staff, and I am not in a position to comment on this. It should be said that Maggie has had difficulties with personal relations, and is not always tactful and politically astute. Indeed, when Maggie was appointed I expressed some strong reservations about her for precisely this reason. Therefore, we should not assume that Maggie is free of responsibility for what transpired.

5. There is no question that the procedures followed -- dismissing her when she was out of the country, and without giving her an opportunity to respond to the charges against her -- were faulty.

6. I believe that the situation has gotten quite nasty, so I could not be optimistic about bringing about a reconciliation between Maggie and the Movement.

7. I do believe that Maggie should be entitled to some severance, and to leave with dignity, and I think that we should be very forceful in demanding this.

EHY:dg

ARZE IM

## The Israel Movement: Data, Opinion and Comment

The Israel Movement currently operates on a budget reduced from \$1,400,000 to \$1,200,000.

The Income is acquired from three basic sources:

Jewish Agency:	\$800,000	(however, the monies are allocated in dollars and dispersed in shekels with a 10% exchange loss)
World Union:	\$260,000	(In addition the World Union funds the salaries of two congregational Rabbis, Tovia Ben Chorin and Moshe Zemer and also Bob Samuels)
Arza:	\$200,000	(These funds are earmarked: \$154,000 IRAC 40,000 Education, 2,000 Mis. Projects)

The Program of the Israel Movement is divided into four major areas of expenditures and a number of smaller projects. They are:

A. Congregational Support (Rabbinic services, facilities, etc.)	\$300,000
B. Tzofei Telem (Youth Movement)	\$370,000
C. Outreach	\$325,000
D. Administration (Maggie, office, etc.)	\$100,000
E. Arab Jewish Camp, Disadvantaged, Institute for Education, Irac, etc.	\$250,000

What are some of the facts of items A, B and C

Congregations: There are some 22 congregations. The membership is reported at 2,500. However, upon close examination one finds that the real membership is closer to 1,500 and the "alive" membership is well below 1,000. Most of the communities are involved in services only. There is some major activity in two locations: Ramat Aviv and Kol Hanishama in Jerusalem. The rundown is as follows:

1. Haifa - Or Hadash	Rabbi Motei Rotem
2. Haifa - Ohel Avraham	Rabbi Arnie Gluck (Leo Baeck)
3. Nahariya -	Student Rabbi twice per month
4. Tivon -	Student twice per month
5. HAR CHALUTZ	
6. Nazareth no services	
7. Netanya -	Rabbi Yehidai
8. Petach Tikvah:	Rabbi Karen Kedar part time
9. Kiryat Ono:	Lay Reader for services
10. Herzeliya:	Rabbi Yoram Mazor
11. Ramat HaSharon:	Rabbi Yoram Mazor (split)
12. Ranana:	Rabbi Miki Boyden (1/2 paid by Arzeinu)
13. Ramat Aviv:	Rabbi Kineret Shiryon
14. Tel Aviv- Kedem:	Rabbi Moshe Zemer
15. Rishon Litzyon:	Lay Reader
16. Jerusalem-Har El:	Rabbi Tovia Ben Chorin

- |                            |                   |
|----------------------------|-------------------|
| 17. Jerusalem-Kol Hanshema | Rabbi Levi Kelman |
| 18. Beer Sheva:            | Rabbi Lemlech     |
| 19. Cholon:                | Lay Reader        |
| 20. Ramat Gan:             | Lay Reader        |
| 21. YAHIEL                 |                   |
| 22. LOTAN                  |                   |

A. Note that in the list of 22 communities, three are Reform Communities under our support as total ideological communities. None have full Rabbinic services at this time. All three now pay full Israel Movement dues. The membership of these three exceeds 100 units and should be looked at as an essential core of the Israel Movement relative to services. Also note that the age of a large part of the membership in the other areas is quite advanced. The two outstanding communities of Levi Kelman and Kineret Shiryon are measured as such due to their broad based activities and lay involvement as opposed to the tefillah based communities.

B. Tzofei Telem: This is the area of major concern. By all counts there are no more than 250 active members in three communities: Haifa, Rishon and Jerusalem. All activities have a 90% subsidy. The madrichim are part time employees. There is a small staff of full timers. The cost of personnel approximates \$180,000. It is clear that we have a major failure here. The program is in big trouble. I believe it should be restructured and its budget reallocated to the Outreach Line.

C. Outreach: The program is active in 9 locations. It touched some 3,000 individuals last year. The greatest success appears in locations where there is a Reform Kindergarten. The parents of the youngsters are networked and Reform Havurot are then formed. This has happened in three locations. It would seem that utilizing funds for the kindergarten/day care program of the Movement allows for significant access to unaffiliated parents who are quite open to the Reform option. An ISRAEL STEPPING STONE. It really works.

Conclusion: The Israel Movement is taking hold of itself under Maggie's leadership. She is going to ruffle a lot of feathers. She has revealed some significant abuse of position, function and dollars. Very clearly in many instances we exist to sustain the staff present. There are significant needs to be met and there is potential in many areas. The key areas that need nurturing are the three Reform Settlements and the Outreach program through the Kindergardens.

It is clear that the budgetary needs of the Movement will approximate \$1,500,000. Jewish Agency monies will begin to dry up. It is clear that the funding sources are going to have to be some equal partnership between North America, the World Union and the Movement in Israel with the Help of Agency like grants. We must prepare very quickly for this economic crisis which I believe will hit in 1991/92 at the latest.

ABG  
MM  
10/4



*Maram*  
*Maram*

October 2, 1989  
3 Tishri 5749

Rabbi Mordecai Totem  
Chairman, MARAM  
Israel Council of  
Progressive Rabbis  
13 King David Street  
Jerusalem 94101, Israel

Dear Moti:

Mazal tov on your election as chairman of MARAM. Please also convey my mazal tov and good wishes to your fellow officers, Micky, Yehoram, Kinneret and the past chairman, Tovia. It is good to know that such an accomplished and devoted group of colleagues is at the Helm in Israel. It is a pleasure to work with you and all.

Be assured, all of us of the Union also look forward to a continuing fruitful and meaningful relationship with the members of MARAM. And please convey to all my best wishes for a creative, happy and healthy New Year, may it be a year which brings peace to our people, to all humankind.

Sincerely,

Alexander M. Schindler



מר"ם. מועצת הרבנים המתקדמים בישראל.  
MARAM Israel Council of Progressive Rabbis



*Congratulations*

MEMORANDUM

September 5, 1989

TO: Rabbi Alexander Schindler

FROM: MARAM, Israel Council of Progressive Rabbis

Re: New officers elected

On August 31, 1989, MARAM, the Israel Council of Progressive Rabbis, elected its new officers for a two-year term.

Rabbi Mordecai (Moti) Rotem has been elected chairman, Rabbi Uri Regev - vice chairman, Rabbi Michael Boyden - Treasurer and Yehoram Mazor - secretary, while Rabbi Kinneret Shiryon has been elected comptroller. Rabbi Tovia Ben-Chorin will serve ex-officio as a member of the MARAM secretariat as immediate past chairman.

The members and officers of MARAM hope to continue the fruitful relationship between us and wish you and yours SHANA TOVA.

טוביה בן חורין  
יושב ראש

אורי רגב  
סגן יושב ראש

יהורם מזור  
מזכיר

מיכאל בוידין  
גזבר

משה זמר  
אב בית הדין

ארני גלאק  
מבקר

משה חיים ויילר  
יושב ראש כבוד

TOVIA BEN-CHORIN  
Chairman

URI REGEV  
Vice - Chairman

YEHORAM MAZOR  
Secretary

MICHAEL BOYDEN  
Treasurer

MOSHE ZEMER  
Av Beit Din

ARNI GLUCK  
Comptroller

MOSES CYRUS  
WEILER  
Honorary Life  
Chairman

DRAFT LETTER/TRANSLATION

Members of MARAM  
January 6, 1989  
29 B'Tevat 5749

cc: Mel M 1/18/89  
ABG

Dear Colleagues,

We were utterly shocked to hear that after a meeting of the personnel committee of the Israel Movement for Progressive Judaism Richard Hirsch informed our colleague Moshe Zemer that it had been decided to transfer him from his position as rabbi of Kedem synagogue.

Greatly troubled by the unacceptable process and deceptive manner by which this decision was rendered without the inclusion of a colleague or his congregation in the decision making process, a number of MARAM members gathered together, unanimously deciding to vigorously protest this act. It is our intention to bring this matter to the attention of those institutions and persons, in Israel and abroad, and to state clearly to them that the procedural steps that were taken violate all moral and organizational standards. Because of this, the decision can in no way be binding.

MARAM has expressed its opinion through its professional committee (see protocols of previous meetings) on the subject of the transfer or release of a rabbi from his/her duties. It was unconditionally determined that any decision relating to a change in the status of a rabbi's employment would first be raised with those directly affected, particularly the rabbi him/herself. Those directly affected by any decision regarding rabbinic employment have the right to be heard and to state their case. Those who are empowered to make a decision regarding rabbinic employment have the obligation to objectively listen to the rabbi's reaction on the matter of his position and to the views of representatives of the congregation. Such a far-reaching decision as was presently made, regarding a rabbi's future, is unacceptable in light of the blatant disregard for the basic ethical principles that should characterize not only our movement but any enlightened movement or institution.

Even more disturbing is the fact that the current chairperson of MARAM, Tovia Ben Chorin, serving in a representative role, participated in the personnel committee. He did not see fit to protest the manner in which the matter was treated nor did he deem it necessary to require a prior discussion with the rabbi in question or bring the matter to his attention. Also present at the personnel meeting were Richard Hirsch, the executive director of the World Union for Progressive Judaism, and Mordecai Rotem who, though not a member of the personnel committee, was asked to participate in the meeting. It is not clear who initiated his invitation.

In light of the urgency of the subject, not all members in MARAM were able to be contacted in time to attend an emergency meeting to discuss the situation. Because of the seriousness of the matter it is our intention to raise the issue at the next MARAM meeting or in a special session of MARAM. It is our intention to discuss the moral, practical and personal implications of a process that strips bare the most elemental values of our movement's work. We would react similarly to any colleague so injuriously treated, but moreso as it pertains to a colleague who has served the movement and a congregation for 25 years.

We have decided to bring these matters in writing to the attention of MARAM members and to state unequivocally that we will not accept the decision.

We hope that in our discussion at the MARAM meeting all members will identify with our expressed position that the entire matter calls for some practical conclusions.

In friendship,

Mickey Boyden, Ze'ev Harari, Moshe Yehuday, Allan Levine, Bob Samuels, Hank Skirball, David Forman, Uri Regev, Kinneret Shiryon, Stanley Ringler, Levi Kelman, Paul Feinberg.



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

TELECOPIER COVER LETTER

Resending  
10/17/88  
9:00AM

PLEASE DELIVER THE FOLLOWING PAGE(S) TO:

NAME: Mr. Meir Azari  
LOCATION: The Israel Movement for Progressive Judaism  
FAX NUMBER: 011-972-2-203-446

TOTAL NUMBER OF PAGES: 2 INCLUDING THIS COVER LETTER.

OUR FAX NUMBER IS (212) 570-0895

WE ARE SENDING FROM A FAX PHONE 20\*

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

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

DATE: 10/14/88

TIME: 11:45AM



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

October 14, 1988  
3 Heshvan 5749

Mr. Meir Azari  
The Israel Movement for  
Progressive Judaism  
13 King David Street  
Jerusalem, Israel 91401

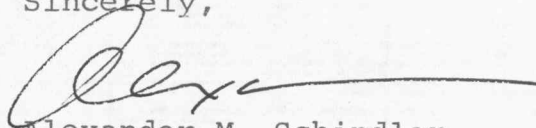
Dear Meir:

Much to my regret, I do not believe I will have any time to be at the meeting of the Israel Movement for Progressive Judaism. I am in Jerusalem for but one night and on Friday morning, October 21, I have a few meetings scheduled attendant upon the Agency meetings. Following the morning sessions, we go directly to Tiberias where I will remain until the day of my return to the United States.

Meir, should a moment open up where I can run over to your office I will certainly seek to do so. Unfortunately, it is a frenetic schedule and I am not certain it will be possible.

Fond regards to you and all of the conference participants.

Sincerely,



Alexander M. Schindler



התנועה  
ליהדות מתקדמת  
בישראל  
THE ISRAEL MOVEMENT  
FOR PROGRESSIVE JUDAISM



October 14, 1988

Rabbi Alexander M. Schindler  
UAHC - via FAX

Dear Rabbi Schindler,

I am sorry that you will be arriving too late on Thursday night to be with us for the opening of our conference. The conference will be in session until Saturday evening and it is our hope that sometime during that time you will be able to bring us your greetings. Would it be possible for you to join us either for Friday evening dinner or Shabbat lunch? Please check your schedule and let us know when we might include you in our program.

I look forward to hearing from you, and to having you here with us. You should know that the registration for our conference has been overwhelming and we expect the greatest number of participants ever. It will mean a great deal to us to have you here with us.

Sincerely yours,

  
Meir Azari



*ASPM*

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

*012*

TELECOPIER COVER LETTER

PLEASE DELIVER THE FOLLOWING PAGE(S) TO:

NAME: *Meir Azari*

LOCATION: *Jerusalem*

FAX NUMBER: *011-972-2-203-446*

TOTAL NUMBER OF PAGES: *2* INCLUDING THIS COVER LETTER.

OUR FAX NUMBER IS (212) 570-0895

WE ARE SENDING FROM A FAX PHONE 20

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

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

DATE: *10/10/88*

TIME: *10 45 AM*



# MEMORANDUM

From Rabbi Alexander M. Schindler  
To Meir Azari

Date October 10, 1988  
29 Tishri 5749

Copies

Subject October 20 National Conference Israel Movement for Progressive Judaism

Thank you for your cordial invitation to join many friends and colleagues at the opening meeting of the Conference. Unfortunately, my travel plans preclude my being with you as I am not going to arrive in Israel until late evening on October 20, indeed by the time I get to Jerusalem it will probably be midnight. Please convey my warm good wishes to everyone, as well as my regrets. Have a wonderful meeting.  
Regards.



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

התנועה  
ליהדות מתקדמת  
בישראל

THE ISRAEL MOVEMENT  
FOR PROGRESSIVE JUDAISM



VIA FAX

October 7, 1988

Dear Rabbi Schindler,

It would be our great pleasure to have you join us for the opening of the Israel Movement for Progressive Judaism National Conference which will take place on Thursday, October 20 at 8 p.m. at Beit Shmuel. We would be honored to have you deliver your personal greetings to us at this opening session. Simcha Dinitz will be our special guest that evening.

Please advise me as soon as possible as to whether you will be able to be with us. I am interested in knowing what your itinerary is while you will be in Jerusalem. Our conference will take place from Thursday evening ending Motzei Shabbat. You are of course welcome to join us for any and all sessions. If there are any meetings you would like us to set up for you while you are here we will be happy to do so.

Best wishes for a safe and pleasant trip. We look forward to seeing you.

Yours,

Meir Azari

*Edie -  
trouble with  
June but I  
don't think  
I can be there  
10:30 p.m.  
If I am right  
please  
notify him  
accordingly*

*You arrive  
Jerusalem 10/20  
Please on Fri. 10/21  
for  
Simcha*



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

TELECOPIER COVER LETTER

PLEASE DELIVER THE FOLLOWING PAGE(S) TO:

NAME: RABBI DAVID FORMAN --- PLEASE DELIVER LETTER TO KOLLEK

LOCATION: JERUSALEM YOUTH OFFICE

FAX NUMBER: D

TOTAL NUMBER OF PAGES: 2 INCLUDING THIS COVER LETTER.

OUR FAX NUMBER IS (212) 570-0895

WE ARE SENDING FROM A FAX PHONE 20\*

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

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

DATE: 10/6/88

TIME: 1PM



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

October 6, 1988  
25 Tishri 5749

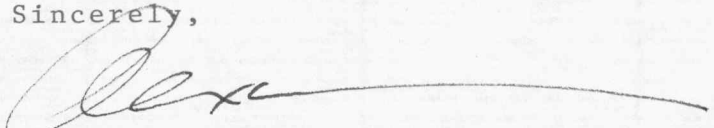
The Honorable Teddy Kollek  
Mayor of Jerusalem  
Jerusalem, ISRAEL

Dear Mayor Kollek:

Dick Hirsch has informed me of your conversation. I was pleased to hear your assurance that an acceptable solution will be found on the matter of the Reform school. This is an issue of great importance to the Reform movement, and your support is appreciated.

Warm regards.

Sincerely,



Alexander M- Schindler

DRAFT OF TELEGRAM

*OK  
Process*

Dear Mayor Kollek,

Dick Hirsch has informed me of your conversation. I was pleased to hear your assurance that an acceptable solution will be found on the matter of the Reform school. This is an issue of great importance to the Reform movement, and your support is appreciated.

Alexander M. Schindler

*Telegram or Fax to Israel  
I have then deleted?*

*OK — This  
was with  
Eve's  
memo*

# MEMORANDUM

From Rabbi Alexander M. Schindler

Date September 29, 198  
18 Tishri 574

To Rabbi Eric H. Yoffie

Please note the enclosed. Guide me on how I am to respond.  
If necessary, consult with the Israelis.

Do you think that I should meet with Navon while I am in Israel?

Unfortunately, all of the meetings will take place in Tiberias  
which will be something of an obstacle. But, if necessary, I  
can come to Jerusalem.

Many thanks.



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



# MCI WORLD MESSAGE SERVICE<sup>sm</sup>

Telegram • Cablegram • Postal Dispatch<sup>sm</sup>

RABBI ALEXANDER SCHINDLER PRESIDENT UAHC  
838 FIFTH AVENUE  
NEW YORK NY 10021

MESG ID : WCB293 UWNX  
FROM : ISRAEL  
JERUSALEM 101/94 22 1337  
RABBI ALEXANDER SCHINDLER PRESIDENT UAHC  
838 FIFTH AVENUE  
NEWYORK NY 10021

THIS YEAR WE HAVE PREVENTED THE OPENING OF A NUMBER OF SCHOOLS IN  
JERUSALEM OF VARIOUS TRENDS AND ORIENTATIONS WHICH WERE NOT LEGALLY  
APPROVED AND HINDER OUR ATTEMPTS OF FALNNING THE EDUCATIONAL SYSTEM  
IN JERUSALEM I REQUESTED ALL EDUCATIONAL INSTITUTIONS TO ACT  
ACCORDING TO THE DECISIONS OF THE LOCAL MUNICIPALITY AND THE  
ADMINISTRATION OF THE DISTRICT IN THE MINISTRY OF EDUCATION AND  
CULTURE WE HAVE TO DISCUSS THE MATTER IN DEPTH WHEN WE MEET  
SHANATOVA

YITZHAK NAVON DEPUTY PRIME MINISTER AND MINISTER OF EDUCATION  
AND CULTURE

COL 838 10021

WCB293 JNY048 JTA1033 1356019  
Time: 15:17 VIA CMS 9/22/88 DEZ BCC727  
NNNN





Rabbi Alexander M. Schindler

September 29, 1988  
18 Tishri 5749

Rabbi Eric H. Yoffie

I received Joel Oseran's FAX from Israel. I imagine you will let me know if there is anything that you have to do.

Thanks much.

KINDLY TRANSMIT TO ALL THOSE LISTED BELOW

FAX

To Eric

TO: Rabbi Richard Hirsch, Professor Alfred Gottschalk, Rabbi  
✓ Alex Schindler, Rabbi Eric Yoffie  
FR: Rabbi Joel Oseran  
RE: Jerusalem Progressive School Update

September 23, 1988

You all have been extremely supportive of our efforts regarding the School - we extend our sincere appreciation to each of you. We wanted you to have a brief update as to where matters stand:

- 1) On September 1 we opened the class with 14 children - that same day the Ministry of Education issued an order to close the school within 30 days.
- 2) We are working on two distinct levels now: one is to pursue the request for a license in the independent tract: we have never received a formal reply from the Ministry of Education to our application - the second level is to find a solution within the Governmental School System, the option which both the Ministry of Education and the City of Jerusalem prefer.
- 3) We have met several times with City Education officials trying to find one city school willing to take in our class as a separate class with special program. So far no school is willing to do this.
- 4) Yesterday, 22/9/88 we met with Mayor Kollek and all City Education officials. The meeting was pleasant, and the City is clearly trying to help resolve the problem. The City has assured us that the Ministry of Education will not enforce the closing order as long as we are involved in active discussions to solve the problem - it was stipulated however that this "extension" would not be indefinite.
- 5) We continue to be open to both options: if we find a school willing to accept us as a separate entity with special program - we will take that solution. If we do not find a receptive "home" school, we will continue to press for our own recognition and license.

Your help up to now including telegrams have been clearly effective. We will keep you informed.

Chag Sameach. Shana Tova.



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

## ASSOCIATION OF REFORM ZIONISTS OF AMERICA

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**Deborah Siegel Schultz**

FROM: RABBI ERIC H. YOFFIE <sup>EHY</sup>  
TO: RABBI ALEXANDER M. SCHINDLER  
DATE: September 16, 1988  
5 Tishri 5749

Regarding a possible response to Kollek:

I spoke to Israel yesterday. In the next few days, meetings are scheduled with Kollek and the Education Ministry. Also, they are trying to get the Courts to let the school stay open for an additional thirty days so that an agreement can be worked out. (The current court order says it must close at the end of September.)

By next week the situation should be much clearer. I recommend holding off on any response until we see what develops, and the Israelis concur.

EHY:dg

*hold for for.*



Rabbi Alexander M. Schindler

September 12, 1988

Rabbi Eric H. Yoffie

2 Tishri 5749

Do you and Chuck have any suggestions as to a response to Teddy Kollect, you received a copy of Deputy Mayor Lotte Salzberger's response to our cable. Let me know what you think we should do in terms of follow up.

Thank you.

W.U.  
308 W RTE 38  
MOORESTOWN NJ 08057 07AM

Western  
Union Mailgram



1-011238A251 09/07/88 ICS IPMRYNH RNO NYAA  
01371 RENO NV 09-07 1147A PDT RYNG

RABBI ALEXANDER SCHINDLER  
RABBI CHARLES KROLOFF  
RABBI ERIC YOFFIE  
838 FIFTH AVE  
NEW YORK NY 10021

*9/9/88*  
*cc: Rabbi Eric Yoffie*  
*Kroloff*  
*Ask them how*  
*we should*  
*respond*

*Ass*

1-126798G251 09/07/88  
ICS IPMIIHA IISS  
IISS F M RCA 07 1206  
PMS NEWYORK NY  
WUB2692 BIU218 JTA1039 10198348  
URYX CO ILJM 175  
JERUSALEMISR 175/169 7 1421  
RABBI ALEXANDER SCHINDLER , RABBI CHARLES KROLOFF RABBI ERIC YOFFIE  
838 5TH AVENUE  
NEWYORKNY10021

YOUR CABLE WAS RECEIVED DURING THE MAYOR'S ABSENCE STOP AS THE  
MINISTRY OF EDUCATION HAS NOT ISSUED A LICENSE THE SCHOOL  
OPERATES ILLEGALLY BEING SUBJECT TO PROSECUTION STOP WE HAVE  
THE HIGHEST REGARD FOR YOUR PARENT GROUP AND THEIR  
CHILDREN STOP YET JERUSALEM IS FULL OF PARENT GROUPS ON BOTH SIDES  
OF THE SOCIO RELIGIOUS SPECTRUM WHO DEMAND A SEPARATE EDUCATIONAL  
FRAMEWORK OUTSIDE OF THE PUBLIC SYSTEM STOP THIS TREND SEVERELY  
IMPEDES OUR ABILITY TO SAFEGUARD SOCIAL COHESION IN THE CITY  
AND LEADS TO INCREASING FRAGMENTATION OF OUR SOCIAL FABRIC  
STOP IN ORDER TO ALLOW FOR EXPRESSION OF YOUR UNIQUE BELIEFS,  
VALUES AND EDUCATIONAL STANDARDS, A WAY HAS TO BE FOUND IN  
COLLABORATION WITH THE MUNICIPALITY WITHIN THE FRAMEWORK OF OUR  
PUBLIC SCHOOL SYSTEM STOP WE WILL DO OUR UTMOST TO HELP TO ACV  
ACHEVE THIS STOP WITH PATIENCE AND FLEXIBILITY ON EVERYBODY'S  
BEHALF WE HOPEFULLY WILL SUCCEED STOP SHANA TOVA

LOTTE SALZBERGER DEPUTY MAYOR  
COL 838 10021  
NNN  
1334 EST

13:50 EST

MGMCOMP



September 23, 1988  
12 Tishri 5749

Mr. Meir Azari  
The Israel Movement  
For Progressive Judaism  
13 King David Street  
Jerusalem 94101

Dear Meir:

Thank you so very much for sharing with me the new machzor of the Israel Movement for Progressive Judaism. I am truly delighted to add this volume to my private library.

While I have not had an opportunity to study its pages with care, a quick perusal indicates to me that it is an admirable work and one of which you and the movement can justly feel proud. My warm and hearty congratulations to every one concerned with the publication of this machzor.

With best wishes to one and all for a sweet and fulfilling New Year, I am

Sincerely,

Alexander M. Schindler



התנועה  
ליהדות מתקדמת  
בישראל  
THE ISRAEL MOVEMENT  
FOR PROGRESSIVE JUDAISM



September 8, 1988  
אלול כ"ו תשמ"ח

*with  
Acknowledged  
Honorable  
Admin. office work  
which you  
have kindly  
filed personal.*

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

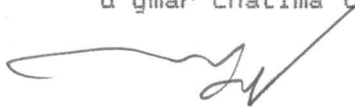
Dear Rabbi Schindler,

I am happy to be able to send you the enclosed machzor which represents a lengthy and concentrated effort by our Israeli rabbis and members of the Israel Movement for Progressive Judaism. This is a unique machzor for our movement, as it encompasses both the prayers found in the traditional machzor as well as those found in various Reform machzorim. It includes selections from Jewish sources throughout the generations along with original creative work by members of our movement.

This machzor will be added to our siddur tefilla and they together will reflect our ability and desire to create new Jewish thought meaningful to the times and lives of those living in the modern State of Israel.

This machzor comes to you with our sincerest greeting for a Happy and Healthy New Year to you, your family and our people from your many friends and colleagues here in Israel.

B'birakat Shana Tova  
u'gmar chatima tova,

  
Meir Azari