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

February 3, 1995
3 Adar I 5755

Rabbi Robert Orkand
Temple Israel
14 Coleytown Road
Westport, CT 06880

Dear Bob:

Since we saw each other in Albuquerque, we have been to too many places: Santa Fe, New York, Westport, Toronto, back to New York, Augusta, Monterey, ~~X~~Los Angeles, Acapulco, and now back to New York again. I am not complaining. As Kivie Kaplan used to say to me, "nobody pushed you."

At any rate, on my return from these travelings, I saw a copy of your letter to Linda Greenseid, and I must tell you that it is superb in every way. I am most admiring of it.

I am proud to have you as my rabbi. Anyway, all our love to you.

Sincerely,

Alexander M. Schindler

#3
RABBI ROBERT J. ORKAND

January 26, 1995

Ms. Linda Greenseid
School Committee Chair
Cohen Hillel Academy
6 Community Road
Marblehead, MA 01945

Dear Ms. Greenseid:

I have received a copy of the letter you sent to Marlene Myerson concerning Bob Tornberg. While I usually do not respond to copies of letters, preferring to allow a response by the person to whom the letter was sent, I need to make an exception in this case since your letter was so angry.

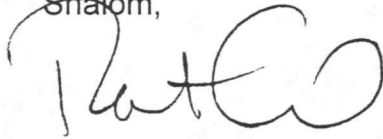
I have known Bob Tornberg since those days so long ago at Hebrew Union College in Los Angeles. He is a fine human being and an extraordinary educator. You are indeed lucky to have him. And, I have been lucky to have worked with him for many years on the Commission on Jewish Education. Therefore, if the decision NATE made concerning its choice for the next Chair of the Commission was about Bob's qualifications as an educator, I would be the first to agree with you. However, NATE's decision was based on a very different issue.

I think you will agree that every organization has the right and obligation to set criteria for choosing the people it puts in positions of leadership. In this case, NATE decided that the person who will Chair the educational policy-setting body of the entire Movement should be someone who serves a Reform educational institution. Unlike your school, the Commission is "exclusive" in the sense that its mission is to set policy for a particular movement.. Despite my enormous respect for Bob, I feel that NATE's decision was proper.

You should know that NATE very much wants Bob to remain on the Commission so that we may benefit from his experience and tremendous knowledge. Unfortunately, he has, for his own reasons, declined that offer. I hope he will reconsider.

I do hope that you, and Bob, will come to understand the decision NATE has made. Bob is indeed lucky to have you as a friend and supporter. With every best wish,

Shalom,

A handwritten signature in black ink, appearing to read 'R. Orkand', with a large, stylized 'O' at the end.

Rabbi Robert Orkand

c: Bob Tornberg, R.J.E.

Marlene Myerson, R.J.E.

Seymour Rossel, R.J.E.

Rabbi Alexander Schindler, R.J.E.

NATE

✓

December 27, 1994
24 Tevet 5755

Melanie Cole Goldberg, RJE
4822 Van Noord Avenue, #7
Sherman Oaks, CA 91423

Dear Melanie:

Albeit I was in Albuquerque with you and your colleagues of NATE for but a brief time, I was impressed by the program and the events in which I was able to share. I feel certain the balance of the program went well.

I write to commend you and the members of the Program Committee for a job well done.

Sincerely,

Alexander M. Schindler

10/08/93

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MEMORANDUM

One Page Fax

October 8, 1993
23 Tishri 5753

From: Rabbi Alexander M. Schindler

To: Roberta Goodman, RJE

RE: NATE Statement

On the whole I certainly agree with the statement, certainly because teachers are exemplars and their students internalize values primarily by identification with an ego ideal and only committed Jews can provide that.

I do have two minor reservations:

a) Just because a person is Jewish - and that is how you phrase it - does not mean he/she is committed to or respects the integrity of the Jewish school and its students. When I was a congregational rabbi and even as the regional director in New England, I often rejected Israelis who had a disdain for all matters of religion. While they may have been technically competent and also Jewish but they lacked the very commitment which we are seeking to implant in our young people.

b) Unfortunately, some of our congregations are exceedingly small, located in small communities, often with sparse Jewish populations, where the reservoir of available teachers is extremely shallow. In such cases they have no other choice but to turn to a non Jew, perhaps some one married to a Jew, who is familiar with what we are trying to teach, one religiously inclined, who could therefore do a very fine job.

These congregations really have no other choice and ought not be read out of your statement. Some understanding passage might be added.

See you in San Francisco, until then warm regards.



Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

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10/08/93

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

October 5, 1993

Dear Alex:

I want to share with you a statement that the NATE Board approved about religious school teachers as role models. You will find a copy of that recommendation along with this letter. Many congregations face a constant struggle in trying to find teachers who are role models for our movement's children. We passed the enclosed recommendation supporting congregations who make these difficult decisions about who to place in the classroom. As we plan on distributing this statement to the Biennial participants, I wanted to give you the opportunity to see it and share any reactions that you might have. I realize that the Biennial is soon, so if you have any strong reactions, I would appreciate hearing about them by October 12th.

I look forward to seeing you in San Francisco! I am delighted to be introducing the parshat hashavuah at Shabbat services.

Chag sameach!

B'Shalom,

Roberta Goodman, RJE

THE TEACHER IN REFORM JEWISH SUPPLEMENTAL SCHOOLS

(The following was passed by the NATE Board of Directors, March 1, 1993/8 Adar, 5753)

To know and understand, learn and teach, observe and uphold with love all the teachings of your Torah.

- from Ahavah Rabbah

It is the recommendation of the National Association of Temple Educators that members of the Faculties of supplementary Reform religious schools be Jewish so that they will be better able to accomplish the following goals:

- ✧ to know how to provide an awareness of Jewish living
- ✧ to help students understand their identity as Reform Jews
- ✧ to be models of Jewish learning through personal familiarization with worship and prayer, services and festival celebrations, history and heritage
- ✧ to teach with a love of Torah, and to instill that love in students: to teach with *menschlishkeit* and *yiddishkeit*
- ✧ to nurture a passion for Israel as the Jewish homeland
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- ✧ to uphold a sense of K'lal Yisrael through personal involvement in the life of the Jewish community
- ✧ to encourage support and participation in mitzvot at temple
- ✧ to explore ways to extend the educational process from the classroom to the home and to the family

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Union of American Hebrew Congregations
838 Fifth Avenue
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Roberta Goodman, RJE

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COPY

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

Note

January 28, 1993
6 Shevat 5753

Roberta Goodman, RJE
149 Nautilus Drive
Madison, WI 53705

Dear Roberta:

Thank you so much for writing me concerning Seymour Rossel. I am pleased that you are delighted. I believe the promise of these days will be fulfilled during the year and years ahead.

I certainly would appreciate everything that you can do to him advance his and our sacred work.

Cordially,

Alexander M. Schindler

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



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

January 13, 1993

Dear Alex:

I want to let you know of my enthusiasm for the selection of Seymour Rossel, RJE, as Director of the Department for Religious Education. There are many reasons that I find his selection appealing. Seymour has distinguished himself through his numerous textbooks, countless teacher workshops, and dedication to improving Jewish education throughout his career. He is first and foremost an educator. He is a long standing member of NATE. He is a familiar and respected figure to so many of us.

I applaud you for his appointment. I say with sincerity that I, as President of NATE, am looking forward to working with him over the next two years as we continually renew and strengthen the lives of Reform Jews through education and learning.

B'Shalom,

Roberta Goodman, RJE
CIJE
149 Nautilus Drive
Madison, WI 53705
phone: 608-231-3534
fax: 608-231-6844



COPY

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

Nate

December 3, 1991
26 Kislev 5752

Lisa Lieberman Barzilai, RJE
Central Synagogue of Nassau County
430 DeMott Avenue
Rockville Centre, NY 11570

Dear Lisa:

To begin with, let me apologize for not acknowledging the presence of NATE - but it is not my custom to acknowledge the presence of the many groupings who join our Biennial. I spoke only of two organizations, of NATA and of JCS, both of whom marked their 50th anniversary. Some years ago, when NATE marked its anniversary, I gave a lengthy exposition of the importance of the all-importance of the Jewish educator, even at a time when NATE was not officially present.

You also ought to know that NATE was not the only organization to join us for the first time at this Biennial. The Hebrew Union College, that is to say, its Board of Governors, also joined us for the very first time. I did not acknowledge their presence either. There is simply a limit to the many acknowledgements that I can make. I spoke long enough as it is and I have to limit myself.

I do regret that in talking about Jewish education, as I did so extensively in this Biennial address, I did not refer to NATE and to the importance of the Jewish educator. I have done so in the past. You are probably too young to know but for many years I was closely associated with NATE. I came to many of their conventions and I have spent a lifetime fighting for the status of the Jewish educator.

Ms Lieberman Barzilai

-2- December 3, 1991

It is for this reason, and having said all of the above, that I must tell you with the same frankness with which you address me, that your letter is more than "harsh". It borders on the impertinent. You accuse me of not keeping a promise. Exactly what did I promise and to whom did I promise it?

Cordially,

Alexander M. Schindler



THE RABBI GEORGE B. LIEBERMAN RELIGIOUS SCHOOL

CENTRAL SYNAGOGUE OF NASSAU COUNTY

430 DeMOTT AVENUE ~

• ROCKVILLE CENTRE, NEW YORK 11570-1815 •

[516] 766-6418

JEFFREY K. SALKIN
RABBI

LISA LIEBERMAN BARZILAI, RJE

November 20, 1991

Rabbi Alexander Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021-7064

Dear Rabbi Schindler,

I am terribly disappointed in your reluctance to acknowledge the presence of NATE at the Biennial during your address. I was told, as were many NATE members, that we were asked to hold our annual Conference to coincide with the Biennial so we could have our "coming out" party. My understanding of a coming out party is that you are introduced to the community at large. How discouraging it was to be sitting among the thousands of committed Reform Jews and hearing you speak about education and never once mention NATE. To be even more slighted, at the luncheon following your address you mentioned the presence of NATE as if it was an after thought.

Many of the NATE members were opposed to "joining" the Biennial but we felt that for the good of the UAHC and the chance to improve the status of NATE among the lay people, we would try the approach. We knew what we would gain and had an idea of what we would have to forfeit. I believe that what we had to relinquish in order to participate in the Biennial far outweighed what we ultimately achieved.

As a graduate of the Rhea Hirsch School of Jewish Education, I was trained to be a "team player," to work with Rabbis, Cantors, Social Workers and Administrators as a unit to create a positive environment for the lay people. If we want our lay leaders to treat educators on the same level as other professional staff in our congregations they need to be educated. If the leader of the Reform Movement did not see fit to acknowledge NATE as a participating group within the Biennial, why should the lay people find it necessary to give us the kavod that you did not choose to give us.

While this letter may seem harsh, please understand that I take my profession seriously as do all NATE members. When we agreed to have the NATE Conference coincide with the Biennial there was an implicit understanding that we would gain in status among the Union and the lay leaders. Unfortunately, we never received the promised recognition and our Conference suffered due to our participation in the Biennial. Personally, I am disappointed in the time and money I spent to attend the Conference.

Please, the next time you ask NATE to participate in an event, see through what you promise.

B'shalom,


Lisa Lieberman Barzilai, RJE

cc: Robin Eisenberg, RJE

NAT 6

COPY

November 19, 1991
12 Kislev 5752

Lenore Sones
Educational Director - Temple Sinai
30 Hagen Avenue
Cranston, RI 02920

Dear Lenore:

I heard your plaintive words, but I hope you will understand my problem too. The Union of American Hebrew Congregations has nearly a dozen affiliates and sister organizations and multitudinous activities. It is simply impossible for me to include them all and have a meaningful presentation.

There was a good reason why I singled out NFTS, JCS and NATA. The first, because it was a joint convention with Sisterhood and the second and third, because they marked their 50th anniversary. When NATE had its anniversary some years ago, I devoted a good portion of my commentary to the importance of this affiliate and the contributions which its members make toward the advancement of our work.

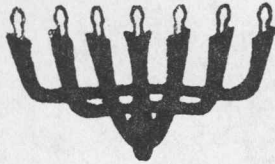
Yes, this is the first time when NATE held its meetings attendant upon ours, but so did the Hebrew Union College-Jewish Institute of Religion, and I did not mention the College-Institute at all or acknowledge their presence. There has to be an upper limit. After all, my message was hardly brief.

Moreover, I call your attention to the fact that a good section of my talk was devoted to Jewish education so that the substance of your work certainly received acclaim.

I hope you understand and in understanding, forgive.

Sincerely,

Alexander M. Schindler



Temple Sinai

SUBURBAN REFORM TEMPLE

AFFILIATED WITH THE UNION OF AMERICAN HEBREW CONGREGATIONS

30 HAGEN AVENUE • CRANSTON, R. I. 02920

(401) 942-8350

GEORGE J. ASTRACHAN
RABBI

LENORE SONES
SCHOOL DIRECTOR

November 12, 1991

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

Dear Rabbi Schindler:

How thrilled we Temple educators were at the prospect of combining NATE with the UAHC biennial. To share with the Rabbis and "balabatim" of our congregations' workshops and to hear the same words spoken to us by you and by Al Vorspan was to be a singular experience. We were to learn of the direction of the Reform movement and then to translate it into action when we returned home.

As I listened to your address, my sense of purpose and mission as a Jewish educator was heightened. Your emphasis on the need "to improve the literacy" of the congregations is at the core of what we as Reform Jewish educators do.

I waited to hear NATE welcomed as NFTS, JCS, and NATA were. More to the point, I wanted to hear the importance of the Temple educator in the life of the congregation. Who is the forefront of educating the entire congregation, if not the Temple educator?

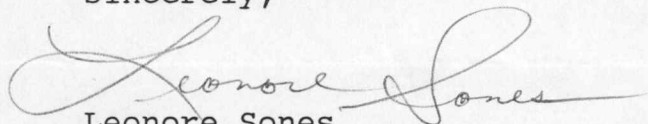
If it were only that we are the first introduction our children have to a Jewish education--dayeinu. If it were only that we direct and teach Adult Institute courses--dayeinu. If it were only that we organize family education workshops, advise youth groups, model lessons for teachers, act as resources for teachers, congregants, and yes, even for Rabbis--dayeinu. But it is much more. Where would the Temples be without the Reform Jewish educators?

Rabbi Alexander M. Schindler
Page 2
November 12, 1991

How much the consciousness of our congregational delegates would have been rared had there been a few remarks in support of the Temple educators as the linchpin in the education of the entire congregation.

Rabbi Schindler, we heard your words, and they pierced our souls. Please hear our words and let them enter your heart.

Sincerely,

A handwritten signature in cursive script, appearing to read "Leonore Sones". The signature is fluid and elegant, with a large initial "L" and a long, sweeping underline.

Leonore Sones
Educational Director

ac

NATE

MEMORANDUM

November 18, 1991

11 Kislev 5752

From: Rabbi Alexander M. Schindler

To: Rabbi Daniel B. Syme

CC: Mel Merians

SUBJECT: NATE - ROBIN EISENBERG'S MEETING REQUEST

There's really no need for all of us to meet with Robin, certainly Allan Goldman not essential. If Mel would like such a meeting fine, then please set it up and include him, if not please arrange to meet with Robin and you can then report back to Mel and me.

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



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(214) 368-3613
(214) 369-2752-FAX

Secretary

Constance R. Reiter, R.J.E.
Department for Religious Education
Union of American Hebrew Congregations
838 Fifth Avenue
New York City, NY 10021-7064
(212) 249-0100, Extension 511
(212) 734-2857-FAX

Treasurer

Joel F. Block, R.J.E.
Commission on Reform Jewish Education
Central Agency for Jewish Education
12 Millstone Campus Drive
Saint Louis, MO 63146-5776
(314) 432-0020, Extension 757
(314) 432-1277-FAX

Immediate Past President

Dr. Zena W. Sulkes, R.J.E.
Congregation Rodeph Shalom
615 North Broad Street
Philadelphia, PA 19123-2495
(215) 627-1461

Executive Vice-President

Richard M. Morin, R.J.E.
707 Summerly Drive
Nashville, TN 37209-4244
(615) 352-0322
(615) 356-9285

November 12, 1991

Rabbi Alexander Schindler
Rabbi Daniel Syme
Allan Goldman
Melvin Merians

UAHC

858 Fifth Avenue
New York, NY 10021

Dear Melvin:

On behalf of the members of the National Association of Temple Educators, I express my delight at the partnership established between the UAHC and NATE during the Biennial in Baltimore.

For NATE, it was our largest conference attendance ever. For both the UAHC and NATE, it accomplished a significant task. Portraits of Learning provided an opportunity for congregational leaders, Rabbis and educators to wrestle with and consider solutions facing Reform Jewish Education. The UAHC and NFTS delegates were able to see our movement's educators function as a professional organization. The members of NATE have a clearer appreciation for the workings and importance of the UAHC and a sense of excitement at being part of a Biennial Convention. For the majority of NATE members in attendance, it was their first exposure to the UAHC on a national level.

This was an important first step. A connection was made. Now we need to strengthen that partnership. The members of NATE are committed to being involved. We will be evaluating this model of joining our professional conference with the Biennial. A decision will be made in the near future.

In order to continue the process started in Baltimore, Richard Morin, NATE Executive Vice President and I would like a meeting with all of you in the near future.

At the next meeting of NATE Board of Directors, we will be developing strategies for strengthening the partnership between NATE and the UAHC. This is high on the NATE agenda and I trust important to the UAHC. We are the molders of the next generation of Reform Jews. We are proud of that responsibility and take it seriously. By working and meeting cooperatively with our movement's leadership, we can go far in achieving success.

I look forward to hearing from you with possible dates for our meeting.

B'Shalom,

Robin L. Eisenberg R.J.E.
NATE President

RLE:ms



COPY

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

October 8, 1991
30 Tishri 5752

NATG
Judith G. Lichtig, RJE
Northeast Lakes Council/UAHC
25550 Chagrin Blvd., Suite 3108
Beachwood, OH 44122

Dear Judy:

Dan gave me your letter concerning Libbie Braverman. Unfortunately, she was already retired when I assumed leadership of the Commission. Still, I remember her, and she deserves to be remembered. I hope the lines below will do.

Be sure to give Hilda my warm regards. She does well to chair this event, but that is typical of what Hilda has done the better part of her life.

Here goes:

Libbie Braverman deserves to be remembered as a pioneer of her profession, a Reform Jewish educator of note.

She built and led a religious school which pursued excellence in all of its doing. She brooked no mediocrity - - not in the selection of the teachers nor in her expectations of the students. She set the highest standards and expected them to be met.

Libbie was a proud Jewess, knowledgeable, committed, fully appreciative of our people's literary heritage and determined to transmit it to future generations. She succeeded in that endeavor. Many of our generation's leaders, professional and lay, were taught and inspired by her.

Her efforts were not limited by the bounds of Fairmount (then Euclid Avenue) Temple. The impact of her work was felt far beyond its sacred walls. She was one of the founders of the National Federation of Temple Educators and helped chart the course of that affiliate which has done so much to raise the level of Jewish literacy within our religious community.

Libby was a warm and caring human being. There was always a smile about her lips and a twinkle in her eyes. Of course she respected and loved her charges. This is precisely why she succeeded, for students internalize their values primarily by identification with the ego ideal; they follow the teacher who is rather than the teacher who persuades only with his lips. She was what she expected others to be: a proud daughter of our people.

Her memory is for blessing.

Sincerely,

Alexander M. Schindler

CC: Rabbi Daniel B. Syme

mb
Edie,

The following letters pertain to the correspondence attached.
Please type them or have them typed and dispatched appropriately.

1. To Judy Lichtig, (cc: DBS) *see attached*

Dan gave me your letter concerning Libbie Braverman. Unfortunately, she was already retired when I assumed leadership of the Commission. Still, I remember her, and she deserves to be remembered. I hope the lines ~~below~~ *below attached* will do.

Be sure to give Hilda my warm regards. She does well to chair this event, but that is typical of what Hilda has done the better part of her life.

Here goes: *space* ~~attached~~

Libbie Braverman deserves to be remembered as a pioneer of her profession, a Reform Jewish educator of note.

She built and led a religious school which pursued excellence in all of its doing. She brooked no mediocrity -- not in the selection of the teachers nor in her expectations of the students. She set the highest standards and expected them to be met.

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Her memory is for blessing. ~~Thank you for allowing me to invoke it.~~

AMS

~~XXXX~~
JUDITH G. LICHTIG, RJE

September 25, 1991

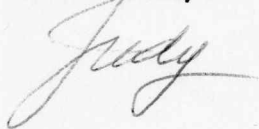
Dear Dan,

Eppie suggested that I drop you a note to see if Libbie Braverman (z'l) served on the Commission on Jewish Education during your staffing of that group. A memorial event will be held in Cleveland on November 14, led by Arthur Lelyveld. The woman who is chairing it, Hilda Faigin, would very much appreciate a letter which could be read that day by someone her remembers Libbie and appreciates her contributions to Jewish education.

If you do, please send the letter to me and I will make sure that it is placed in the proper hands. If not, do you think that Alex might remember her? Any help that you could render would be greatly appreciated.

I look forward to seeing you in Baltimore.

B'Shalom,



NAT 9

COPY

August 12, 1991
2 Elul 5751

Richard M. Morin, R.J.E.
707 Summerly Drive
Nashville, TN 37209

Dear Dick:

I don't know when you made me the Coordinator of the Union's Directory, but that is incorrect. I am forwarding your letter to the MUM office which is the correct address for any changes involving members of NATE. In the future, you might send these changes directly to the MUM office.

I hope all is well with you and I look forward to seeing you in Baltimore, if not sooner. Until then, best wishes for a happy and healthy New Year to you and all your loved ones. With fondest regards to you and Cynthia, I am

Sincerely,

Edith J. Miller
Assistant to the President

03/13/91

13:11

☎212 570 0895

U A H C

☑001

NATG

ACTIVITY REPORT

TRANSMISSION OK

TRANSACTION #	4486
CONNECTION TEL	14073958913
CONNECTION ID	G3
START TIME	03/13 13:11
USAGE TIME	00'42
PAGES	1

MEMORANDUM

FROM: Edie Miller
TO: Robin Eisenberg
RE: JOINT LETTER TO NATE

Robin, the draft is perfect. Just one change - Alex's signature line - delete rabbi, just use UAHC President.

We assume you will get the letter out.....Alex rarely signs his full name and especially since this goes to rabbis, just sign "Alexander."

Do you see Andy? Tell her hi, and regards to you too..

A handwritten signature, likely of Edie Miller, consisting of a stylized 'E' and 'M'.

03/12/91 14:56

4073958913

TEMPLE BETH EL OF BOCA RATON

PAGE 01

Robin L. Eisenberg, R.J.E.
President
National Association of Temple Educators
Temple Beth El
333 Southwest Fourth Avenue
Boca Raton, FL 33432-5709
407 391-9092/FAX 407 395-8913



Dear Rabbi Schindler,
Here is my draft
of a letter about
NATE Conference and
the UAMC Biennial.
Please feel free to
make any changes.

I want to thank
you for your support
and eagerness to
make this a success
for everyone.

Please feel free to
call me at any time.

B'Shalom,
Robin

Post-It™ brand fax transmittal memo 76/1		# of pages » 2
To: Rabbi Schindler	From: Robin Eisenberg	
Co. UAMC	Co. Temple Beth El	
Dept. President	Phone # 407-391-9092	
Fax # 212-734-2857	Fax # 407-395-8913	

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



President

Robin L. Eisenberg, R.J.E.
Temple Beth El
333 Southwest Fourth Avenue
Boca Raton, FL 33432-5709
(407) 391-9092
(407) 395-8913 - FAX

March 12, 1991

First Vice-President

Roberta L. Goodman, R.I.E.
25 Cornish Road
Toronto, Ontario M4T 2E3
Canada
(416) 484-1936

Dear Temple Presidents and Rabbis,

Vice-President for

Administrative Development
Dr. Jack L. Sparks, R.J.E.
Central Synagogue
123 East Fifty-Fifth Street
New York City, NY 10022-3566
(212) 838-5122
(212) 644-2168 - FAX

The 1991 UAHC Biennial in Baltimore will offer our movement a unique opportunity for interaction and learning. For the first time, the National Association of Temple Educators will be meeting in conjunction with our Biennial Convention. Educators will be conducting and participating in Biennial sessions and Biennial delegates will have the opportunity to participate in NATE Track of the Biennial.

Vice-President for

Professional Development
Judith G. Lichtig, R.I.E.
Northeast Lakes Council
Union of American Hebrew Congregations
7550 C. Hagrin Boulevard
Suite 108
Beachwood, OH 44122-5655
(216) 831-6722
(216) 831-2737 - FAX

Of particular interest to everyone will be the PORTRAITS OF LEARNING: Challenges and Solutions on Friday morning, November 1st at 9:00 A.M.-Noon. This program will present an overview of Reform Jewish education emphasizing interaction of professional staff and congregational leaders. The content being presented will have been gathered through on-site observations and interviews at a number of our movement's congregations. The information shared in both large and small groups will be invaluable to congregations for future planning.

Vice-President for Program

Karen H. Trager, R.J.E.
Temple Emanu-El
8500 Hillcrest Avenue
Dallas, TX 75225-4204
(214) 368-3613
(214) 369-2752 - FAX

We want to urge you to send your educator to the NATE Conference October 31st through November 4th. We believe these four days of sharing and learning will become a model for our movement's future.

Secretary

Constance R. Reiter, R.J.E.
Department for Religious Education
Union of American Hebrew Congregations
838 Fifth Avenue
New York City, NY 10021-7064
(212) 249-0100, Extension 511
(212) 734-2857 - FAX

B'Shalom,

Treasurer

Joel F. Block, R.J.E.
Commission on Reform Jewish Education
Central Agency for Jewish Education
12 Millstone Campus Drive
Saint Louis, MO 63146-5116
(314) 412-0020 Extension 757
(314) 432-1277 - FAX

Robin L. Eisenberg

Robin L. Eisenberg, R.J.E.
NATE President

Alexander M. Schindler
~~Rabbi~~
UAHC President

Immediate Past President

Dr. Zena W. Sulkes, R.J.E.
Congregation Rodeph Shalom
615 North Broad Street
Philadelphia, PA 19123-2495
(215) 627-1461

Executive Vice-President

Richard M. Morn, R.J.E.



COPY

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

Nate

February 28, 1991
14 Adar 5751

Robin L. Eisenberg, R.J.E.
President NATE
Temple Beth El
333 Southwest Fourth Avenue
Boca Raton, FL 33432-5709

Dear Robin:

Thank you for your letter of February 19th. I will be happy to sign a letter such as you request. In fact, I will do it in whichever form you prefer, either as a solo signator or to add my signature to a letter which you, too, would be signing.

Why don't you draft a letter and fax it to me for approval.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



February 19, 1991

President

Robin L. Eisenberg, R.J.E.
Temple Beth El
333 Southwest Fourth Avenue
Boca Raton, FL 33432-5709
(407) 391-9092
(407) 395-8913 - FAX

First Vice-President

Roberta L. Goodman, R.J.E.
25 Cornish Road
Toronto, Ontario M4T 2E3
Canada
(416) 484-1936

*Vice-President for
Administrative Development*

Dr. Jack L. Sparks, R.J.E.
Central Synagogue
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New York City, NY 10022-3566
(212) 838-5122
(212) 644-2168 - FAX

Vice-President for

Professional Development
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Northeast Lakes Council
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(216) 831-2737 - FAX

Vice-President for Program

Karen H. Trager, R.J.E.
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Secretary

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Department for Religious Education
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Treasurer

Joel F. Block, R.J.E.
Commission on Reform Jewish Education
Central Agency for Jewish Education
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(314) 432-0020, Extension 757
(314) 432-1277 - FAX

Immediate Past President

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Congregation Rodeph Shalom
615 North Broad Street
Philadelphia, PA 19123-2495
(215) 627-1461

Executive Vice-President

Richard M. Morin, R.J.E.
707 Summerly Drive
Nashville, TN 37209-4244
(615) 352-0322
(615) 356-9285

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

Dear Rabbi Schindler,

I want to thank you for the special words you have offered me since becoming NATE President. Dan Syme's participation in my installation was indeed significant to me and to NATE. I look forward to our continuing the partnership between NATE and the UAHC for the furtherance of Reform Education.

The NATE membership and leadership is very excited about our participation with the UAHC Biennial in Baltimore. We are looking forward to this opportunity for learning and sharing together. Our Executive and Conference Committees have discussed ways to attract a maximum attendance at this historic conference. One suggestion was for me to ask you to write a letter to congregational leadership encouraging them to send their educators to this important meeting. This letter could be from both of us or just you. It could go in a mailing about the Biennial. I believe that it is an important message for the congregations.

I want to thank you in advance for your consideration of this idea.

I am,

Sincerely,

Robin L. Eisenberg

Robin L. Eisenberg, R.J.E.
NATE President

*Will be glad to
do so - will have
copy in prep.
Ask him to drop
letter +
send to me
for
approval*

COPY

NATG

January 23, 1991
8 Shevat 5751

Nachama Skolnik Moskowitz, RJE
Minneapolis Jewish Day School
4330 Cedar Lake Road
Office Suite 100
Minneapolis, MN 55416

Dear Nachama:

On my return from lengthy travels to the West Coast, I found your distressing letter of January 8. At the same time, however, I also learned that Danny had spoken with you and explained that you were the recipient of misinformation.

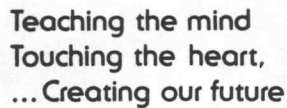
We certainly never nixed you to your colleagues. We would never do so for you are held in very high esteem by all of us involved in education at the UAHC. Alas, I guess your colleagues had to put the blame on someone, so why not the Union?

I am glad that you understood that we were not at all involved in this matter. You are the epitome of a good Reform Jewish educator.

With fondest regards and every good wish, I am

Sincerely,

Alexander M. Schindler

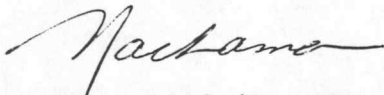


4330 cedar lake road • office suite 100 • minneapolis, minnesota 55416

Rabbi Alexander Schindler
Rabbi Daniel Syme
January 8, 1991
Page Two

My appointment to the NCECR is water under the bridge. What will happen with the water that is still upstream? I would like to continue working in partnership with UAHF, as a Reform Jewish educator.

B'shalom,



Nachama Skolnik Moskowitz, RJE

NSM/srp

cc: Robin Eisenberg, RJE
Zena Sulkes, RJE
Roberta Goodman, RJE



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

January 16, 1991
1 Shevat 5751

Dr. Zena Sulkes, RJE
Congregation Rodeph Shalom
615 North Broad Street
Philadelphia, PA 19103

Dear Zena:

You have served our Union with great dedication and devotion. I will sorely miss your presence on our Board and Executive Committee, which you served as President of NATE. You always had so much of value to contribute to our discussions and decision making processes and I shall miss your presence personally as well as institutionally.

Of course, your continuing service to Reform Judaism through your critical work in the field of Jewish education pleases me very much. I am well aware of your great devotion to our sacred cause and I know that we will always be able to count on you when special assistance is required, certainly in the area of religious Jewish education. You are a valuable asset and I hold you in high regard, esteem and admiration.

With heartfelt thanks for all of your efforts in our behalf and with fondest regards from house to house,
I am

Sincerely,

Alexander M. Schindler

UNION OF AMERICAN HEBREW CONGREGATIONS

January 7, 1991

Dr. Zena Sulkes, RJE
Congregation Rodeph Shalom
615 North Broad Street
Philadelphia, Pennsylvania 19103

Dear Zena:

It is with regret that I write this letter on the termination of your membership on the UAHC Board of Trustees and its Executive Committee, and the termination, as well, of your post as President of the National Federation of Temple Educators.

We shall certainly miss your participation, and we hope that this technical change will in no way diminish your interest in, and support of, our many varied programs.

Many thanks for all that you do in behalf of our movement.

Warm personal good wishes to you and yours.

Sincerely,

Allan B. Goldman

cc: ✓ Rabbi Alexander M. Schindler
Rabbi Daniel B. Syme



NATE

December 6, 1990
19 Kislev 5751

Dr. Zena W. Sulkes, R.J.E.
President, NATE
Congregation Rodeph Shalom
615 North Broad Street
Philadelphia, PA 19123-2495

Dear Zena:

This letter has a few messages to convey, personal as well as institutional.

First of all, I want to convey a word of appreciation for your years of service as president of the National Association of Temple Educators, as well as your having represented your NATE colleagues so well on the Board of the Union of American Hebrew Congregations. You presided over NATE with a full and giving heart. You shared of your considerable talents and abilities with NATE and the UAHC without missing a beat in your responsibilities to your religious school. And we could always count on you for sage counsel, superb iddas and stimulating reports. Many, many thanks for all your efforts in behalf of NATE and the Union.

As NATE convenes its 36th Annual Conference, I want to extend a very warm and hearty mazal tov to all of my friends and colleagues of a truly splendid professional organization. During its relatively brief history, many changes have been made in Reform Jewish education and the members of NATE have always led the way in providing innovative and exciting ideas and tools for the classroom. NATE is a strong support of the Commission on Jewish Religious Education of Reform Judaism. We call on your members for various undertakings and they always stand ready to serve. All of us of the movement are deeply grateful for the wonderful cooperation we receive from NATE members, individually and collectively.

With appreciation and every good wish for a marvelous 1990 Conference, I am

Sincerely,

Alexander M. Schindler

cc/AM

December 6, 1990
19 Kislev 5751

Robin L. Eisenberg, R.J.E.
President
National Association of Temple Educators
36th Annual Conference
Boston, MA

Dear Robin:

Mazal tov as you assume the presidency of the National Association of Temple Educators. Your election bespeaks the admiration, esteem and affection in which you are held by our colleagues of this superb organization. Much to my regret, I cannot be in attendance at this year's Double Chai Annual Conference, so I must turn to the written word to express my best wishes to you.

Robin, I am confident you will lead NATE with devotion and distinction. It will give me great pleasure to welcome you to an ex-officio place on the UAHC Board of Trustees and Executive Committee by virtue of your new position. You will, I know, add much to our discussions and decision-making processes and I look forward to your presence and participation.

It is my fond hope you will derive a full measure of professional and personal satisfaction and fulfillment as you undertake the leadership of NATE. You are blessed with a marvelous group of officers and I ask that you convey to them, as well as the NATE Board, my mazal tov and best wishes for continued growth and accomplishment. All the best, too, for a great Conference.

With warm personal regards, I am

Sincerely,

Alexander M. Schindler

*Mailed
to AM*

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



November 26, 1990

09 Kislev, 5751

President

Dr. Zena W. Sulkes, R.J.E.
Congregation Rodeph Shalom
615 North Broad Street
Philadelphia, PA 19123-2495
(215) 627-1461

First Vice-President

Robin L. Eisenberg, R.J.E.
Temple Beth El
333 Southwest Fourth Avenue
Boca Raton, FL 33432-5709
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(407) 395-8913 - FAX

Vice President for Administration

Judith G. Lichtig, R.J.E.
Northeast Lakes Council
Union of American Hebrew Congregations
25550 Chagrin Boulevard
Suite 108
Beachwood, OH 44122-5655
(216) 831-6722
(216) 831-2737 - FAX

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Karen Trager Rossel, R.J.E.
Temple Emanu-El
8500 Hillcrest Avenue
Dallas, TX 75225-4204
(214) 368-3613
(214) 369-2752 - FAX

Vice President for Program

Michael K. Fefferman, R.J.E.
Congregation Emanu-El B'ne Jeshurun
2419 East Kenwood Boulevard
Milwaukee, WI 53211-3391
(414) 964-4100

Secretary

Constance R. Reiter, R.J.E.
Department for Religious Education
Union of American Hebrew Congregations
838 Fifth Avenue
New York City, NY 10021-7064
(212) 249-0100
(212) 734-2857 - FAX

Treasurer

Dr. Jack L. Sparks, R.J.E.
Central Synagogue
123 East 55th Street
New York City, NY 10022-3566
(212) 838-5122
(212) 644-2168 - FAX

Immediate Past President

Robert E. Tornberg, R.J.E.
Holy Blossom Temple
1950 Bathurst Street
Toronto, Ontario M5P 3K9
CANADA
(416) 789-3297
(416) 789-9697 - FAX

• • •

Executive Vice-President

Richard M. Morin, R.J.E.
707 Summerly Drive
Nashville, TN 37209-4244
(615) 352-0322
(615) 356-9286 - FAX

Ms. Edith J. Miller,
Assistant to The President
Union of American Hebrew Congregations
838 Fifth Avenue
New York City, NY 10021-7064

Dear Edie:

The following requested from Alex:

- 1) Telegram/letter to Dr. Zena W. Sulkes, RJE, President, National Association of Temple Educators, c/o Copley Plaza Hotel, Copley Square, 138 Saint James Avenue, Boston, MA 02116, wishing NATE well, etc., on its 36th (double chai) Annual Conference. ✓
- 2) Another to Mrs. Robin L. Eisenberg, R.J.E., President, National Association of Temple Educators, as she assumes the presidency. Please send this one to my attention at the hotel and I will follow through from there.

Dates of Conference: Sunday, December 23 through Thursday night, December 27, 1990.

Other officers: Roberta Louis Goodman, RJE

First Vice-President

Supervisor, Holy Blossom Temple, Toronto

Dr. Jack L. Sparks, RJE

Vice-President for Administration

Educator, Central Synagogue, NYC, NY

Judith G. Lichtig, RJE

Vice-President for Communication

Assistant Regional Director, Northeast Lakes Region, UAHG, Beachwood, OH

Karen H. Trager, RJE

Vice-President for Program

Educator, Temple Emanu-El, Dallas

Constance R. Reiter, RJE

Secretary

Director for Continuing Education, Department for Religious Education, UAHG, NYC, NY

Joel F. Block, RJE

Treasurer

Director, Commission on Reform Jewish Education
Central Agency for Jewish Education
12 Millstone Campus Drive, St. Louis, MO 63146

Actually, the letter to Zena should wish her a mazel tov on having served with distinction as NATE president and as a member of the UAHC Board.

Edie, it's better to send a letter. The last telegram I sent cost over \$50.00. I am sure that doesn't surprise you but I was absolutely floored.

See you in a few days...probably before this arrives!

Mark each letter: HOLD FOR ARRIVAL.

Edie

Cynthia sends her
best - she's ready
to party in Nashville -
she's awaiting on ya!

MEMORANDUM

Note

DATE: August 2, 1990
FROM: Rabbi Alexander M. Schindler
TO: Rabbi James L. Simon
COPY: Rabbi Daniel B. Syme, Allan Goldman

I understand that you have expressed an interest in staffing the Educators Conciliation Commission.

Needless to say, I am delighted that this is so, and I know that under your stewardship, its work will be carried forward reflectively.

I know that Danny Syme will brief you appropriately.

DB

MEMORANDUM

#9

From Rabbi Daniel B. Syme

Date July 25, 1990

To Rabbi Alexander M. Schindler, Mr. Allan B. Goldman

Copies

Subject

Jimmy Simon has indicated a strong interest in staffing the Educators Conciliation Commission. I personally believe that he is the best person for the job, and strongly urge that he be appointed as soon as possible.

D

*By all means -
I am dictating letter.*



איחוד
ליהדות
מתקדמות
באמריקה

Union of American Hebrew Congregations

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

Nate

APRIL 18, 1990
23 Nisan 5750

MEMORANDUM

From: Rabbi Alexander M. Schindler

To: Fred Cohen

Please cut a check for \$50.00, payable to the R.J.E. Commission to cover the fee for me to receive an R.J.E. from NATE. The check can come from my discretionary Fund and is to be sent to me for transmittal.

Many thanks.

*20 Mours
5/1/90
made*

REFORM JEWISH EDUCATOR TITLE GRANTING COMMISSION

RICHARD M. MORIN, R.J.E., REGISTRAR
707 SUMMERLY DRIVE
NASHVILLE, TENNESSEE 37209-4218
(615) 352-0322

March 28, 1990
02 Nisan, 5750

Ms. Edith J. Miller,
Assistant to the President
Union of American Hebrew Congregations
838 Fifth Avenue
New York City, NY 10021-7064

Dear Edie:

I think that sufficient time has elapsed so that there will not appear to be any collusion between us concerning the RJE for Alex.

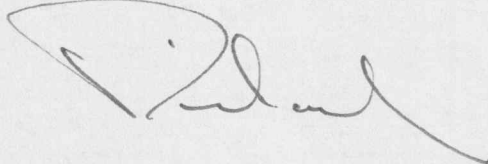
Obviously, his obtaining the RJE would not do one thing to enhance his position as President. It would simply be a very positive statement to those who hold the title, whether they be members of the ACC, CCAR, or NATE. In addition, it also makes a very affirmative statement to the entire Movement concerning the importance of Jewish Education.

Thank you for taking care of this. Please note that in case there is some concern, he probably will want to submit the application under Category E, Experience Equivalency.

Hopefully, I will see you next week sometime during the UAHC-CCAR-NATE Commission on Jewish Education meeting...though, come to think of it, the meetings are being held at Stephen S. Wise Free Synagogue.

In case I don't, then, please enjoy an extremely enriching Pesach... and, "ya'll come see us, ya're!"

Shalom,



Enclosure



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

DATE

July 17, 1989
14 Tammuz 5749

Dr. Zena W. Sulkes, R.J.E.
Director of Education
Temple B'nai Israel
1685 South Belcher Road
Clearwater, FL 34624

Dear Zena:

Thank you for your letter of July 3rd. I appreciate your calling Rosen's letter to my attention. Between him and Mordecai Levy of the JDO we could be busy just responding to their declarations. It simply isn't worth the effort.

It was good to see Al's letter in response to a recent letter on Religion and the separation of Church and State. It was a well stated response.

I hope you are finding your Summer to be a good one and that you are having an opportunity to relax a bit.

With fondest regards, I am

Sincerely,

Alexander M. Schindler

Date

Monday

July 3, 1989

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

Dear Alex,

I am enclosing a copy of the letters to the editor from the Religion section of the St. Petersburg Times of July 1, 1989. I am sorry I didn't save the original letter that caused this response, but I thought you might be particularly interested in the comments of Moishe Rosen in the last letter.

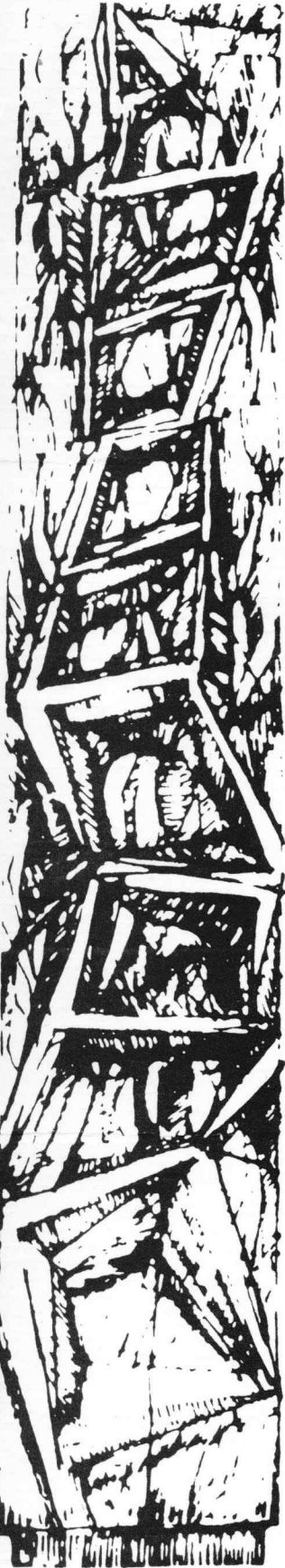
There are several very active missionary groups here in Pinellas County and I can only assume that one of them sent the original article to their "fearless leader".

With warmest regards,

L'Shalom,



Dr. Zena W. Sulkes, R.J.E.
Director of Education



**Temple
Bnai
Israel**

Dr. Zena W. Sulkes, R.J.E., Director of Education
1685 South Belcher Road, Clearwater, Florida 34624 (813) 531-5829

RELIGION LETTERS

'How unlike Christ we Christians really are'

Editor: A recent letter writer favors the strong Evangelical Christian Focus of the mayor's prayer breakfast.

What I hear the writer saying is, "If you love God, but do not accept Christ, you should not attend the mayor's breakfast for prayer, because Christians should not be expected to extend the courtesy of accommodation to non-Christians."

How unlike Christ we Christians really are. The universal love of Christ for all others, even his enemies, is lost on most of us. Are we to believe that the most despicable Christian, who accepts Christ, is saved, while a God-loving, truly God-serving, saint-like non-Christian can never see Heaven because our bibles quote Christ as saying, "Only through me." How incredible!

Doesn't it bother people as a bit ridiculous that every member of the Jewish faith, many of whom have sacrificed even their lives for humanity, are excluded from Heaven because they have not accepted Christ. The Moslems are out, as are most of the billion Chinese in China. There goes India and most of the rest of the world. How very fortunate that a few of us were born of Christian parentage and are thus saved.

Good or bad, the letter writer and I will go to Heaven because we have accepted Christ. Sorry, non-Christians, but you have not accepted Christ and therefore you are not acceptable to the God who loves us, grieves with us at our losses, and who sent us the Christ to show us the goodness of the Father. God's ways are mysterious indeed.

Stanley E. Butler, Largo

Religion neutrality

Editor: Teresa Cooper Ward's letter in today's (June 10) Religion Section was a thoughtful explanation of why the program at a Christian-sponsored event should be Christian in nature and content. Her statement "... what else would you expect to hear there?" says it all and I couldn't agree more.

However, the point she missed was that it was the Suncoast Mayors Prayer Breakfast that was being discussed. No public event that uses the word mayor can have Christian content or even be sponsored by a Christian organization. A mayor (or a governor) is a public official. As such, that official must be neutral in matters of religion and avoid any appearance of favoring one confession over another. It is singularly inappropriate for a public official to attend any public function, that is held outside the walls of a house of worship, that gives even the slightest hint

of denomination.

That is why we cannot have a minister pray "... In Jesus' name," at a high school graduation, as one did at the recent one I attended. My tax money supports that school and as a non-Christian I was deeply offended. It would have been far better for the minister to decline the invitation rather than compromise his principles and deliver a non-denominational invocation.

Christianity stops at the Church doors. We must be ever vigilant to prevent its encroachment upon our civic life. Else we will truly lose our freedom as Americans and our cherished way of life.

Al Sulkes, Clearwater

Zealots and the big 'lie'

Editor: Isn't it amazing (and amusing) that some writers of letters to the editor insist that God is a Christian? Never mind that there was a God centuries before Christianity evolved, these zealots have fixed in their minds that their big "lie" is now the truth. How can it be that these misguided souls worship at the feet of a man who was born a Jew of Jewish parents, lived and worshipped as a Jew, died and was buried as a Jew? There is nothing ever written that he or members of his family ever converted themselves to another faith; they lived by the Jewish Ten Commandments. Yet members of such hate groups as the KKK, Concerned Women of America, the American Family Association, the White Aryan Movements, and other such hate groups, idolize their hatred using the teachings of a Jew.

Now, honestly, if this "Christian" God wanted a son, would he pick a Jewish mother to bring him into the world? He had a choice of many women who were not of the Hebrew faith, why not choose from among these women?

And isn't it ironic that the Christians admit that if it weren't for the good graces and approval of this poor, simple teacher/carpenter of the Hebrew faith, they couldn't enter into Heaven and face God. What will they say when God asks why they have created a diety which breaks the First Commandment?

Ms. L. Brotsky, Clearwater

The Catholic influence

Editor: With the rapidly growing Roman Catholic population in Florida, it will be interesting to see the affects on controversial issues here: capital punishment, abortion versus free choice, political parties, wages in the marketplace, education, etc. The Roman Catholic church is known for its stand against abortion and is anti-capital punishment, for the minimum wage increase to \$4.55, for tuition aid to Catholic schools, help and concern for the poor and needy, and generally speaking in the United States, Roman Catholics have

avored the Democratic Party. How this will affect Florida's future will be intriguing to watch.

Francis Joseph Bassett, Bradenton

Salvation and the Jews

Editor: I hope this letter is not too late to be published, but I needed to write when I saw your article of June 3 titled, *Document on converting Jews is termed damaging to Jewish-Christian cooperation*, telling about the recent document on the gospel and the Jewish people.

I felt a need to write because I know that many will be offended by the untimpered remarks of Rabbi A. James Rudin and Rabbi Alexander Schindler. Rudin's inflammatory use of propaganda terms to describe evangelical theology, such as "teaching of contempt for Jews and Judaism" and his comment that if the document's objective was successful, it would amount to "spiritual genocide," are blatantly false.

Likewise, Rabbi Schindler's understanding of the Christian doctrine of grace is faulty when he says "Jews have no interest in dialogue with those who feel that they alone are worthy of God's grace." The very meaning of the word "grace" is indicative of the fact that no one is worthy of salvation. No evangelical Christian would propose they were saved by his or her worthiness.

It must be understood that neither of the rabbis can be considered objective observers on these issues. Rabbi Rudin is the missionary from the American Jewish Committee who promotes what are considered "Jewish interests" among the Christian community. Also, his practice of counter-missionary or anti-missionary activity, when it comes to the preaching of the gospel, is a legitimate endeavor as perceived by Jewish community leaders.

Christians who really believe Jesus' own words, know that Jews ought to believe in him. It was encouraging to see Rev. Hiestand of World Evangelical Fellowship quoted as saying, "We had no alternative other than to affirm Jesus Christ as the promised messiah and acceptance of him as the only basis for salvation."

On the other hand, those who have a questionable faith in Christ, are less certain that Jews ought to hear the gospel. That is the simple truth. Those who believe less want to see things as being far more complex.

If you love Jesus, you try to see that everyone hears the gospel and believes in him because you love people, too. If you don't love Jesus very much, then you start asking who should and who shouldn't believe in him.

Moishe Rosen, executive director, Jews for Jesus, San Francisco, Calif.

DATE

MEMORANDUM

file

From Rabbi Daniel B. Syme

Date Jan. 30, 1989

To Rabbi Alexander M. Schindler, Mr. Allan Goldman,
Dr. Zena Sulkes

Copies

Subject

I enclose a copy of the NCRCR structure and guidelines, which should be of help in putting together the educator structure.

Paul Menitoff has graciously indicated his willingness to counsel the staff person for the "NCECR".



National Commission on Rabbinic-Congregational Relations

Chairmen:
David Sampliner
5 Oriole Place
Rye Brook, NY 10573
914-939-0349
Rabbi Arnold Sher
Congregation B'nai Israel
2710 Park Avenue
Bridgeport, CT 06604
203-336-1858
Director:
Rabbi Paul J. Menitoff
UAHC
1330 Beacon Street, Suite 355
Brookline, MA 02146
617-277-1655

THE SCOPE, FUNCTION(S) AND PROCEDURES OF THE NCRCR

Scope and Function

The NCRCR is a joint commission of the UAHC and the CCAR. Each institution appoints an equal number of members to the Commission. The function of the NCRCR is to help resolve disputes between rabbis and their congregations and to institute preventive measures that will help congregations and rabbis function harmoniously together.

How Does the NCRCR Become Involved in a Case?

When disputes arise, either the rabbi or the president of a given congregation calls one of the Chairpersons or the Director of the NCRCR. Sometimes issues are resolved at that level. Either a rabbi or a congregational president (on behalf of the congregation) can invite the NCRCR to send a team into a congregation. We always encourage the rabbi and president of the congregation to make it a joint request. If both parties are not willing partners in the process, it makes the work of an NCRCR team very difficult.

Role of the NCRCR's Chairpersons/Director

The Chairpersons and the Director confer on all cases. One of the three, however, assumes primary responsibility for a given case, assembles a team, schedules a mutually convenient date, and works with the team and the congregation until the work of the NCRCR has been completed.

Selection of a Team

After a team is requested, the Chairpersons and Director decide which rabbi and lay leader from the NCRCR will be asked to serve on the team. The Chairperson/Director (the one who has assumed responsibility for the case) then contacts the potential team member to ascertain whether or not they are available. The names of the potential team are shared with both the rabbi and president of the congregation, in order to make sure that neither party objects to the involvement of a specific team member. Usually, there are no objections. If either party does object, a replacement is found.

Date Selection for Team Visit

A mutually convenient date is set for the visit. Usually a day and a half to two days is sufficient. Sometimes it is necessary for a team to return for a second visit. We attempt to allow as little time as possible to elapse between the congregation's/rabbi's request for a team and the actual visit.

Function of the Team

We stress, to both parties, that the team's purpose in visiting is to listen objectively and to make recommendations that will be helpful in resolving the existing differences. We stress that the rabbi on the team does not represent the rabbi in the congregation and the lay person on the team does not represent the lay leadership of the congregation. We indicate that the members of the team will be objective listeners and will make objective recommendations.

Defining the Issue(s)

We ask the rabbi and president of the congregation to attempt to agree on the issue on which the team should focus. For example, in one case the team was asked to make a recommendation on whether or not the rabbi should continue serving the congregation. If so, what could both parties do, in order to make the relationship a more productive one? If not, what would be an equitable way for the separation to occur?

Meetings During the Visit(s)

The president and the rabbi are asked to indicate which groups should meet with the team. The team ultimately decides on the groups and the schedule for the visit. Usually, teams meet with the rabbi, officers, and board of the congregation. Sometimes they meet with "special interest" groups, temple staff, etc.

There are two basic approaches to meeting with these groups that have been followed by teams:

1. to meet separately with each group and then allow time during the visit for recalling groups or meeting with additional groups.
2. to have one meeting at which all parties are present. Time is set aside for each of the concerned parties to raise their concerns followed by adequate time for responses. The team then meets and processes the information. It then decides on whether separate caucuses with individual groups are necessary.

UAHC Regional Director

The UAHC Regional Director is kept informed and is consulted with during this process.

Team's Travel Arrangements

The team makes its travel arrangements. This should include renting a car at the airport to be used in traveling from the airport to the hotel, congregation etc. In order to preserve the appearance of objectivity, it is better that the rabbi or members of the congregational leadership do not provide transportation. It is also preferable for the team not to have meals with any of the parties involved.

Thus far, all of the above has been negotiated by the NCRCR Chairperson/Director who has assumed responsibility for the case. Before the visit a letter will be sent to the president and rabbi of the congregation by the Chairperson/Director outlining arrangements for the visit. During the visit, he will be available to the team for consultation.

-

INSTRUCTIONS FOR THE TEAM REGARDING REPORTS AND RECOMMENDATIONS

1. Reports should be written as if they were to be forwarded in their entirety to the parties involved (i.e., congregation's rabbi and president).
2. If there is information or insights the team members do not want shared with the rabbi and president, but want the NCRCR to note, include that information in a cover letter to the NCRCR Chairperson/Director.
3. In general, teams should attempt to include all relevant information in the Report that will (after some editing by the Chairperson/Director) be passed along to the president/rabbi. Holding back insights or elements of reasoning leading to the recommendations is not helpful. Be candid, but use language that will raise the rabbi's/president's receptivity level.
4. The Report should follow this format:
 - A. Logistics
 1. Date(s) of visit(s)
 2. List of groups (e.g. temple Board, staff, etc) and individuals with whom you met
 - B. Statement of Issue

State the issue(s) you were asked to consider and action(s) requested by the team (e.g. Issue: should the rabbi continue serving the congregation? If so, how should both the rabbi and the congregation's leadership conduct themselves, so the relationships will be a mutually beneficial one? If not, how should an equitable separation occur?
 - C. Recommendations

List the team's recommendations.
 - D. Rationale

The team should discuss the reasoning leading to the recommendations stated in Section C.

5. The Report should be sent to the NCRCR Chairperson/Director within a few days of the visit, so the final Report can be sent to the president/rabbi within the week. The NCRCR Chairperson/Director will edit the Report and send it to the president/rabbi.
6. A one page Executive Summary should be written (without names) that can be circulated to the general membership of the NCRCR. This will keep members updated regarding the kinds of cases teams are confronting.
7. After the NCRCR Chairperson/Director sends the NCRCR Report to the rabbi and congregational president, the team should set up a conference call with the rabbi, president, and first vice president, in order to give them an opportunity to ask questions regarding the recommendations.
8. Two months later, a second conference call should be initiated by the Team in order to determine how the parties are progressing.

From the desk of:



RABBI DANIEL B. SYME

*I thought the attached
might be of interest to you.*

NATE

file

GUIDELINES FOR

EDUCATOR

CONGREGATIONAL

RELATIONSHIPS



As adopted and recommended
by the
UAHC Board of Trustees, NATE and the CCAR
MAY, 1988

**GUIDELINES FOR
EDUCATOR CONGREGATIONAL
RELATIONSHIPS**

As adopted and recommended
by the
UAHC Board of Trustees, NATE and the CCAR
May 1988

GUIDELINES FOR

EDUCATOR
CONGREGATIONAL
RELATIONSHIPS

The National Association of Temple Educators
The Union of American Hebrew Congregations
The Central Conference of American Rabbis

BACKGROUND

In 1987, then UAHC Board Chairman, Charles J. Rothschild, Jr., appointed a committee to review Guidelines for Educator-Congregational Relationships within the Reform Movement. The initial draft of the *Guidelines*, prepared by the Reform Movement's Commission on Religious Education, was presented to the UAHC Board on June 14, 1987, by the President of the National Association of Temple Educators, Robert Tornberg. During that presentation, members of the Board offered a number of substantive suggestions, leading to the formation of a UAHC review committee, chaired by John F. Lippmann and directed by Rabbi Daniel B. Syme.

Over the ensuing months, the full committee met two times, consulted extensively by mail and phone, presented the *Guidelines* to the UAHC Executive Committee where they were endorsed and recommended on September 19, 1988, and subsequently by the full UAHC Board of Trustees on October 20, 1988.

The document before you has also been approved by the Commission on Religious Education, the Board of the National Association of Temple Educators, and the Board of the Central Conference of American Rabbis.

Thanks are due to all those who served on the committee and who contributed valuable suggestions at various stages of the process:

- **UAHC BOARD MEMBERS**
 - Mr. Warren Heilbronner
 - Ms. Fran Hyman
 - Mr. Mace Levin
 - Mr. Gary Metzel
 - Ms. Esther Saritzky
 - Mr. David Sampliner
- **CENTRAL CONFERENCE OF AMERICAN RABBIS**
 - Rabbi A. Stanley Dreyfus
 - Rabbi Joseph B. Glaser
 - Rabbi Charles A. Kroloff
- **NATIONAL ASSOCIATION OF TEMPLE EDUCATORS**
 - Ms. Dena Epstein
 - Mr. Richard Morin
 - Dr. Zena Sulkes
 - Mr. Robert Tornberg
- **COMMISSION ON RELIGIOUS EDUCATION**
 - Rabbi Howard I. Bogot, Director

PREAMBLE

Jewish Education is a major link in Jewish survival and for the transmission of our heritage and culture. To enhance the role of the Jewish Educator, the Board of Trustees of the Union of American Hebrew Congregations, the Executive Board of the Central Conference of American Rabbis and the National Association of Temple Educators have jointly developed these *Guidelines for Educator-Congregational Relationships*.

Nothing in this publication is intended to supersede existing applicable law or the constitution and by-laws of the Congregation. The adoption of these *Guidelines* by the UAHC Board of Trustees, NATE and the CCAR Executive Board does not automatically make them a part of the agreement between a Congregation and Temple Educator. *In order for them to apply*, they must be specifically adopted and incorporated into the agreement between Temple Educator and Congregation.

We present them as an optimum goal, recognizing that some congregations may determine to incorporate only a portion of them, as a result of their individual temple finances and personnel practices.

We believe that these *Guidelines* will prove beneficial to Congregations and Temple Educators alike in establishing practices and procedures which will result in their mutual benefit and which will create a spirit of true cooperation. The procedures will be subject to periodic review in the light of experience.

I. INTRODUCTORY STATEMENT

The transmission of Jewish knowledge and culture is vital to the survival of our people. It is critical, therefore, to train and to maintain qualified personnel of the highest standards for this significant area of Jewish life. It is crucial also to provide such professionals with the conditions which will attract them to our education programs and which will enable them to carry out their sacred trust with maximum effectiveness.

The Jewish Educator is a person literate in Judaism and trained to utilize appropriate educational methodology to transmit the traditions and values of Judaism to our present and future generations. The Educator's skills which are brought to this task enhance and complement the roles of other Jewish professionals within the synagogue community.

The term "Jewish Educator" as used in these *Guidelines* shall refer to an Educator who has attained the title of "Reform Jewish Educator" (R.J.E.) and/or the status of "Member" in the National Association of Temple Educators. Requirements for each of these designations are delineated in the attached Appendices.

II. DUTIES AND RESPONSIBILITIES OF THE TEMPLE EDUCATOR

The Rabbi is the supervisor of the professional staff. It is, therefore, vital to help engender strong professional relationships between the Educator, Rabbi, other congregational professionals, the governing body of the congregation and its membership. The Educator helps to provide vision, leadership, and direction for the congregation's educational programming. Responsibilities may include, but are not limited to the following:

- A. Formulate and develop programs for, supervise and administer the religious school, as well as educational programs for the entire Congregation.
- B. Serve as a Judaic/Educational resource for the Congregation.
- C. Participate in community-wide and national educational organizations and projects, with the approval of the appropriate Congregational body.

III. PLACEMENT PROCEDURES

In order to assure the highest standards locally and nationally, UAHC congregations and full time educators should utilize the NATE, CCAR or ACC placement services for full time positions. Congregations and educators seeking part-time positions are encouraged to do likewise.

IV. THE AGREEMENT BETWEEN CONGREGATION AND EDUCATOR

The relationship between the Educator and the Congregation is a professional one. Every effort shall be made to ensure a harmonious and lasting appointment. All relationships and agreements between Educator and Congregation should conform to the following guidelines:

A. Recommended Period of Engagement

1. The initial engagement of the Educator should be for a minimum period of two years, except for an Educator with no prior experience, who may be engaged for one year.
2. The first renewal should be for a minimum of two years.
3. Each additional renewal should be for a minimum of three years.
4. For all renewals: By January 31st of the last year of each contract, the Congregation and the Educator should agree in principle upon their future relationship, concluding their detailed negotiations as promptly as possible thereafter.

B. Terms of Agreement

Upon the appointment of the Educator, a contract, letter of agreement or similar document should be signed by the Educator and the authorized officer or officers of the Congregation.

Such document should include:

1. Job Description.
2. Compensation agreement, including the enrollment of the Educator in a suitable pension plan such as the Rabbinical Pension Plan of the UAHC-CCAR-NATE-

NATA. (The Rabbinical Pension Program currently recommends an annual pension contribution of 18% of the participant's salary, 15% to be contributed by the congregation and 3% by the participant.)

3. Health, major medical and disability insurance at a level equivalent to that offered to the other professional staff of the congregation.
4. Conference allowance and time to participate in professional growth programs. In furtherance of this, and because a skilled and trained Educator returns benefits to the total congregation program, the Congregation should, as its resources permit:
 - a. Assist the Educator with opportunities to enhance scholarly and professional competence, especially after the first contract renewal.
 - b. Encourage and underwrite the Educator's attendance at the annual NATE Conference, and, where financially possible, other conferences, summer institutes and courses.
5. Cost of moving the Educator's family and possessions at the time of original employment.
6. Annual vacation of at least one month.
7. Allowance for time spent on congregationally approved activities, such as serving on the staff of UAHC camps or conclaves, professional development, leading congregation related trips to Israel and NATE activities, which time should not be charged against annual vacation.

C. Additional Benefits

1. *Sabbatical Leave*—Upon completion of a minimum of seven years of continuous service in the same Congregation, the Educator may be granted a Sabbatical Leave of Absence for the purpose of further professional growth and personal renewal. Taking into account the individual circumstances, the Rabbi, Congregation and Educator should work out an arrangement for the length of leave, compensation, and an agreed upon term of post-sabbatical congregational service.
2. *Parental Leave*—Given Judaism's traditional commitment to the family, Congregations should gladly support the decision of Jewish parents to have children. An Educator who becomes pregnant or who adopts a child, should give ample notice of such to the Congregation and should receive two months leave, ideally with full pay and benefits. If additional leave is required, the terms should be determined by mutual agreement between the Educator, Rabbi, and the Congregation. Well in advance of the leave, the Educator should plan for continued functioning of the Temple's educational program.
3. *Sick Leave*—Reasonable time should be allowed for sick leave, which should not be charged against the Educator's vacation time.
 - a. During the first contract period of a Temple Educator's association with a Congregation, a maximum of fifteen (15), non-cumulative days per year sick leave at full pay is recommended.
 - b. During the second and subsequent contract periods, a Temple Educator who is unable to carry on his/her duties because of illness or temporary disability is entitled to non-cumulative sick leave. The duration and conditions of the sick leave should be jointly determined by the Educator and the Congregation after due consideration of the number of years of service to the Congregation, as well as the waiting period of the Educator's disability insurance.
4. *Disability*—For reasons of economy, most disability insurance coverage provides for a waiting period of up to six months before any disability insurance payments are made. During this waiting period, the Congregation should pay the Educator's salary and fringe benefits in full. Medical documentation must be provided as requested.
5. *Personal Leave*—Reasonable time should be allowed for personal leave due to unforeseen or emergency circumstances.

D. Evaluation

Evaluation of the Educator's performance should be an accepted procedure of the Congregation and the professional. This should assist in the assessment of attaining previously established educational priorities of the Congregation. Each Congregation should determine the most appropriate method of evaluation. The method chosen should be fully discussed with, and agreed upon, by the Educator, the Rabbi, and congregational representatives before the start of this process.

E. Continuing Contract

A continuing contract, when agreed to by both the Educator and the Congregation, affords the Educator the dignity and security of serving the Congregation without formal reelection. A review may be requested, either by the Educator or the Congregation. Under the terms of a continuing contract, salary and other benefits should be negotiated periodically.

F. Termination of Service

1. An educator who desires not to renew the agreement shall give notice to the Congregation, in writing, not later than January 1st of the last year of the agreement.
2. The Congregation may dissolve the relationship in the last year of the current commitment by giving the Educator notice, in writing, by January 1st of the year.
3. If the Congregation does not renew the agreement of an Educator who has served it for eight years or longer, the Educator should receive severance pay, provided that there has been no gross misconduct or willful neglect of duty. The amount of severance pay should be calculated using the general guideline of one month's salary for each year of service to the Congregation. This formula may be adjusted higher or lower, taking into account all of the circumstances, including provisions for a payment schedule, and reduction in the severance amount if the Educator secures another position at a comparable or increased salary during the severance pay period.

G. The Educator Serving Part-Time

A Congregation may choose to engage an Educator on a part-time basis. The Educator's duties and responsibilities should be precisely defined in writing, specifying how many hours each week and how many days each month are to be devoted to the part-time post. The Educator serving part-time should be engaged for a fixed term, and should receive prorated pension and other fringe benefits as described above.

V. RETIREMENT

A. Planning for Retirement

When the Educator nears retirement age, the Congregation and the Rabbi should begin to plan for the Educator's retirement. The Rabbinical Pension Board will provide information as to accrued and anticipated coverage for the Educator and options available for retirement. All agreements relating to the Educator's retirement, date of retirement, and financial provisions, should be clearly agreed to by the Educator and the Congregation, with copies provided to all parties concerned.

1. Age of Retirement

Retirement normally takes place at any time after age 65. It is expected that retirement will occur no later than age 70. Other times for retirement may be specified by contractual agreement.

2. Pension

Upon retirement, an Educator should receive a pension amounting to a minimum of 60% of his/her highest annual income.

The bulk of the pension should derive from the pension plan in which the educator has been enrolled over the course of his/her career. The Congregation may supplement the difference between that amount and the ideal 60% figure

as its resources permit. The Congregation should review every two years the amount of pension received by the Educator, or, in the event of death, by the surviving spouse, taking into account the then current United States and Canadian government cost of living indices.

3. Medical Insurance

After the Educator's retirement, the Congregation should continue to maintain access to any programs of medical insurance in which it has enrolled the educator.

4. The Educator's Dependents

In planning for the Educator's retirement, the Congregation should take steps to protect the Educator's spouse and dependents in the event of his/her death, such as continuation of access to health insurance, and supplemental pension benefits, provided in accordance with previous agreements.

B. The Educator Emeritus

1. Granting the Title

At the time of the Educator's retirement, the title Emeritus may be conferred by the Congregation. Other honorary titles may also be conferred by agreement between the retiring Educator and the Congregation.

2. The Role of the Educator Emeritus

Only the Educator can carry the responsibility for the administration of educational functions in the Congregation. When a new Educator is engaged, this responsibility is automatically transferred to him/her. The Educator Emeritus should help to establish the successor in the position, and should guide temple members to understand that the new Educator is the Educator of the Congregation. The new Educator has an obligation to accord the Educator Emeritus the proper honor and courtesy.

C. The Deceased Educator's Spouse

All of the privileges and courtesies accorded to the Educator's spouse during the Educator's tenure should be continued after the Educator's death.

VI. CONCILIATION AND ARBITRATION

A. The Function of the National Commission on Educator-Congregational Relationships

A National Commission on Educator-Congregational Relationships, composed of representatives of the Union of American Hebrew Congregations and National Association of Temple Educators, will interpret the procedures set forth in these *Guidelines*. When tensions occur in the relationship between Educator and Congregation, the Board of Trustees and/or the Educator should promptly call upon the Commission for assistance in resolving the differences at an early stage.

Should a more serious dispute arise, either the Educator or the Congregation should call upon the Commission to conciliate or to arbitrate.

Once the Commission has the matter before it, placement service will be suspended for both Educator and Congregation until authorization has been given by the Commission. During this process the Congregation should continue to pay the Educator's salary and all benefits, while the Educator should continue to fulfill all responsibilities and commitments.

B. Procedures of the Commission

1. The Commission may offer counsel and advice to the Educator and/or the Congregation.
2. The Commission may appoint a conciliation team to ascertain the facts and to recommend solutions. Some recommendations might be offered at the time of conciliation, but normally the team reports to the Commission, which will then officially transmit the report and the recommendations in writing to each of the participants. Once the recommendations are accepted by both parties, they shall become binding.

3. If conciliation fails to resolve the dispute, the Commission may recommend arbitration under rules which it will propose.
4. In both conciliation and arbitration the Commission will be guided by:
 - a. The facts
 - b. Any existing contractual relationships
 - c. These *Guidelines*
5. The parties to all conciliation and arbitration proceedings should agree to be bound by rules of procedure which the Commission may adopt from time to time.
6. In all cases involving arbitration, both Educator and Congregation shall have a choice of available Commission personnel; each shall choose one. The two thus selected shall choose a third.
7. The Commission may call upon Educators and lay people who are not members of the Commission to represent it, thus widening the possible panel of arbitrators in order to carry out the provisions of paragraph (6).

APPENDICES

I. STANDARDS FOR THE TITLE OF REFORM JEWISH EDUCATOR

(ratified by all constituent bodies of the Reform Movement).

Option A

1. Rabbinic ordination from HUC-JIR or other Commission-approved institution, and
2. Minimum of 36 credits or their equivalent in Education and Educational Administration granted by colleges and/or universities, including credits completed as part of the rabbinic program, and
3. Educational internship of one year supervised by a Commission-approved academic institution or designee thereof, and served either at the time of post-baccalaureate study or thereafter, and
4. Two years as an educational supervisor in a Reform or communal setting in a post-academic appointment, and the equivalent of two academic years as a teacher or group leader in such settings.

Option B

1. Investiture from the School of Sacred Music, HUC-JIR or other Commission-approved institution and
2. A minimum of 36 credits or their equivalent in Education and Educational Administration granted by colleges and/or universities, including credits completed as part of the cantorial program, and
3. A minimum of 45 credits or their equivalent in Jewish studies including Classical and Modern Hebrew, granted by colleges and/or universities, including credits completed as part of the cantorial program, and
4. Educational internship of one year supervised by a Commission-approved academic institution or designee thereof, and served either at the time of post-baccalaureate study or thereafter, and
5. Two years as an educational supervisor in a Reform or communal setting in a post-academic appointment and the equivalent of two academic years as teacher or group leader in such settings.

Option C

1. Master's degree in Jewish Education from HUC-JIR or other Commission-approved institution, and
2. Educational internship of one year supervised by a Commission-approved academic institution or designee thereof, and served either at the time of post-baccalaureate study or thereafter, and
3. Two years as an educational supervisor in a Reform or communal setting in a post-academic appointment, and the equivalent of two academic years as teacher or group leader in such settings.

Option D

1. Bachelor's degree in Education from a recognized college or university, or a Bachelor's degree and a minimum of 26 credits in Education and Educational Administration granted by colleges and/or universities.
2. Master's degree in Jewish Studies, including courses in Classical and Modern Hebrew, granted by colleges and/or universities, of which at least 9 credits must be earned on a graduate level, and
3. Educational internship of one year supervised by a Commission-approved academic institution or designee thereof, and served either at the time of post-baccalaureate study or thereafter, and

4. Two years as an educational supervisor in a Reform or communal setting in a post-academic appointment, and the equivalent of two academic years as teacher or group leader in such settings.

Option E

1. Persons with fifteen (15) or more years of SUPERVISORY experience in a Reform or communal setting may apply to the Title Granting Commission for the title of Reform Jewish Educator without regard to academic experience.
The Commission will receive such applications until December 31, 1990 from persons who have been continuously in the field since not later than December 31, 1975.

II. REQUIREMENTS FOR "FULL" MEMBERSHIP IN THE NATIONAL ASSOCIATION

- A. A graduate of a recognized college/university, having taken courses in:
 1. education and educational administration, or the equivalent, and
- B. Must meet one of the following requisites:
 1. graduate of a recognized school of higher Jewish studies, or
 2. certified by a recognized school of higher Jewish studies, or
 3. certified by a Jewish licensing board, or
 4. the equivalent in Jewish studies.

and
- C.
 1. have three (3) years experience in Jewish Education in a supervisory capacity in a Reform Jewish setting, two (2) years of which are consecutive immediately prior to the date of application for membership in NATE, or
 2. the equivalent.
(Supervision in a community day school satisfies the Reform supervision requirement for membership.)
- D. Either "B" or "C" above must be in a Reform Jewish setting.

There are several lesser categories of membership in the National Association of Temple Educators. These *Guidelines* are intended solely for those who have attained "Full" Membership.



NATE 1988 5749

Chicago Hyatt Regency

December 22-26, 1988

Co-chairpersons:

Barbara Gross, Temple Shalom
(312) 525-4707

Sharon Morton, Am Shalom
840 Vernon Avenue
Glencoe, IL 60022
(312) 835-4800

Note

no further

January 10, 1989

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

Dear Rabbi Schindler:

On behalf of the NATE program committee and all those who were privileged to be with you at the conference in Chicago, I want to thank you for all you did to make NATE '88 the success it was. At a time when much lipservice is given to the enhancement of the status of Jewish learning and the Jewish education, your presence at the NATE conference, was a reassuring message to us.

Your keynote address was for a great many of us the high point of the entire week's events. Your comments were informative, insightful and moving. I for one have already referred to them in a talk I gave this week on the philosophy of the Reform movement.

It was an added blessing for us to see you looking relaxed and healthy. May God keep you so for many years to come.

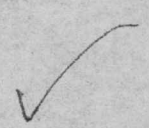
Sincerely,

Betsy Katz
Dr. Betsy Katz

Fran Cohen

Sara Shapiro

Nate



January 17, 1989
12 Shavat 5749

Rabbi Morley T. Feinstein
Temple Beth-El
305 West Madison Street
South Bend, IN 46601

Dear Morley:

I was delighted to learn that your educator, Babette Maza, had shared with you some ideas which she gained from my address to the recent NATE Convention. It always pleases me to know that I have made an impact on someone.

I am sharing your letter with our Associate Director of Education, Rabbi Gary Bretton-Granatoor. He is currently working on this implementation of a project which will help congregations undertake such a learning experience. I will ask Gary to be in touch with you to share any additional ideas or thoughts which will be of help to you.

Your best wishes for 1989 are fully reciprocated. All the best.

Sincerely,

Alexander M. Schindler

TEMPLE BETH-EL

305 WEST MADISON STREET
SOUTH BEND, INDIANA 46601
(219) 234-4402

January 6, 1989

Rabbi Alexander M. Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021-7046

Dear Alex:

Our congregation's educator, Babette Maza, was deeply impressed with your outstanding remarks at the recent NATE convention in Chicago.

I would like to initiate the learning of a pasuk or mishnah as you suggested to the NATE conferees, and would be happy to learn of any other ideas you have regarding this project.

Many, many thanks, and best wishes for a healthy and happy 1989.

Shalom,



Morley T. Feinstein
Rabbi

MTF:kb

MORLEY T. FEINSTEIN, M.A.H.L., M.A.H.E.
RABBI

ALBERT M. SHULMAN
RABBI EMERITUS

SHARON M. KALLING
PRESIDENT

Go up to Beth-El . . . and make there an altar to God . . .

NATIONAL ASSOCIATION of TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



President

Dr. Zena W. Sulkes, R.J.E.
Temple B'nai Israel
1685 South Belcher Road
Clearwater, FL 34624-6594
(813) 531-5829

December 30, 1988

First Vice-President

Robin L. Eisenberg, R.J.E.
Temple Beth El
333 Southwest Fourth Avenue
Boca Raton, FL 33432-5709
(407) 391-8900

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

Vice-President for Administration

Judith G. Lichtig, R.J.E.
Anshe Chesed-Fairmount Temple
23737 Fairmont Boulevard
Beachwood, OH 44122-2296
(216) 464-5890

Dear Alex,

There are milestone occasions in one's life that a person anticipates but I am sure I am unique in having my expectations surpassed. The installation service for the NATE Presidency was magnificent as was the Keynote Address earlier that day. It was a great privilege for NATE and for me personally to have you with us.

Vice-President for Communications

Rabbi Steven H. Garten, R.J.E.
Leo Baeck Day School
34 Kenton Drive
Willowdale, Ontario M2R 2H8
CANADA
(416) 222-9220

I want you also to know that the glimpse of the personal Alex that you shared with the Interns was a fabulous experience for them and for me as well.

Vice-President for Program

Michael K. Fefferman, R.J.E.
Congregation Emanu-El B'ne Jeshurun
Post Office Box 11889
Milwaukee, WI 53211-0889
(414) 964-4100

Many thanks to you and to Rhea and Lisa for being with me and my family at this milestone in my life. NATE's partnership with the UAHC can only be enhanced by such wonderful, positive experiences.

Secretary

Karen Trager Rossel, R.J.E.
Temple Emanu-El
8500 Hillcrest Avenue
Dallas, TX 75225-4204
(214) 368-3613

L'Shalom,

Treasurer

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Central Synagogue
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Immediate Past President

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President

Executive Secretary

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(615) 352-0322
(615) 356-9285 - FAX

Nate

no further

MEMORANDUM

From Rabbi Alexander M. Schindler *Note*
To Rabbi Daniel B. Syme
Copies Allan B. Goldman, Esq., Mr. John F. Lippman
Subject

Date July 26, 1988
12 Av 5748

I have your memorandum of July 21, regarding the Educator Document. Of course, I am happy to have you retype it and circulate it to the Executive Committee prior to the September meeting. I am glad that this document is in such good shape. Hopefully, we will have like success with the Cantorial Document.

Insofar as an "appropriate mechanism for conciliation" is concerned, having a special conciliation committee as you proposed is fine. There is only one trouble, it will not function unless it is staffed and who will staff it? There are innumerable telephone calls that have to be made in connection with each of these cases should they occur, to the rabbi, to the leaders of the congregation, to this and that grouping within the congregations, to the educators, families and on and on. This is a most difficult job, as Paul who handles the rabbinic conciliations will be able to tell you. Until that question is answered, therefore, we ought not to make a final decision on that score. Should it be an educator? Should it be a member of the Union Department of Education staff? What other alternatives are there?

Sometime ago, Paul Menitoff suggested that perhaps it wouldn't be a bad idea to have all these conciliations handled by one department headed by full-time staff member. I don't think that its such a bad idea. After all, none of these conciliations are isolated inasmuch as the various parts of the temple interact rabbinic-cantorial problems intersect and on and on. That approach, too, should be explored.

But all this should not delay the approval of the Educator Document itself. That can go forward, but the mechanism for conciliation has to be given a good deal more thought.

Thank you.



File

MEMORANDUM

From Rabbi Daniel B. Syme

Date July 21, 1988

To Mr. John Lippmann

Copies Rabbi Alexander M. Schindler, Mr. Allan B. Goldman

Subject

Dear John,

With most of the committee readers in with their comments, we have virtually no problem with the Educator Document. With your approval, I would like to have it retyped, circulated to the Executive Committee prior to the September meeting and sent on with a positive recommendation to the whole Board in November.

Please let me know if you are ready to proceed in this way.

In the meantime, I have met with Joe Glaser regarding an appropriate mechanism for conciliation. He would prefer not to have educator conciliation as part of the Rabbinic process. Instead, he would give his full support to a committee made up of four UAHC Board Members and four educators, one of whom would be a Rabbi. As with the NCRCR, a team of two or three members of the committee would go into a congregation at the request of either the educator or congregation. Where the Rabbi is directly involved, they would be more than happy to have joint conciliation and involve the NCRCR in those instances.

I believe that his approach is a reasonable one. Please let me have your reactions. If we can come in to the November meeting with all of the loose ends tied down, we can move this process along a bit more rapidly.

Love to Froma. I will speak to you soon.

Fondly.



NATZ

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

January 27, 1988
8 Shevat 5748

Mr. Robert E. Tornberg, R.J.E.
Congregation B'nai Jehudah
712 East 69th Street
Kansas City, MO 64131-1398

Dear Bob:

Thanks for your letter as well as the copy of the resolution passed at the N.A.T.E. Conference.

The spirit of the resolution is most encouraging, and bespeaks the feeling of family to which we are all dedicated. The implementation, in my opinion, can take many forms, for example:

- 1/ Similar panels at other conferences.
- 2/ A N.A.T.E. "presence" at Biennials, including membership on the Biennial Program Committee, slots on the program itself, and possibly a N.A.T.E. Board meeting or Convention around the Biennial itself.
- 3/ A similar N.A.T.E. presence at regional conventions, in cooperation with the regional director.

We will, of course, seek to implement these suggestions as best we can. Indeed, we have already made a start and I am very pleased to know that there are representatives of N.A.T.E. on the Biennial Program Committee. I see you may be at the meeting a week hence and I hope I will get to see you and Zena Sulkes, who, I am told, is going to be present at this meeting.

With warm personal regards, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Howard Bogot
Rabbi Daniel B. Syme

January 27, 1988
8 Shevat 5748

MR. Robert E. Tornberg, R.J.E.
Congregation B'nai Jehudah
712 East 69th Street
Kansas City, MO 64131-1398

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Sincerely,

Alexander M. Schindler

cc: Rabbi Howard Bogot
Rabbi Daniel B. Syme

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

January 12, 1988

*Ask Dan
how to
respond*



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707 Summerly Drive
Nashville, Tennessee 37209-4218
(615) 352-0322

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

Dear Alex:

It was wonderful seeing you last week when you were with us at B'nai Jehudah. As always, your remarks, both at lunch and Friday evening, were informative and inspiring. Thank you.

I am also writing this letter to you to let you know of something very exciting which took place at the N.A.T.E. Conference in December. In addition to Dan Syme's participation in the Conference as our "keynoter", he also joined representatives of N.A.T.E., the C.C.A.R., the A.C.C., and H.U.C.-J.I.R. in a very important panel discussion, "Strength Through Unity".

It was our goal in that discussion to look for ways in which the five organizations represented (all vitally interested and involved in the future of Jewish education) might find ways in which they could work together to shape Jewish education for the future. The results of the presentations were summarized by a special committee which developed a "Resolution of Strength Through Unity" a copy of which is attached.

I would appreciate it if you would consider the content of the resolution and suggest ways in which N.A.T.E. could facilitate further involvement of the U.A.H.C. in putting into action those suggestions in the document.

I do look forward to hearing from you soon as we are most anxious to continue the process which began in Houston.

Best regards,

Shalom,

RE

Robert E. Tornberg, President
President

RET:ks

Enc.

cc: Daniel B. Syme, R.J.E.

RESOLUTION OF STRENGTH THROUGH UNITY

WHEREAS, the National Association of Temple Educators (N.A.T.E.) convened a historic panel in Houston, Texas on Shabbat, December 25, 1987; and

WHEREAS, this panel consisted of representatives of the American Conference of Cantors, the Central Conference of American Rabbis, Hebrew Union College-Jewish Institute of Religion, the National Association of Temple Educators, and the Union of American Hebrew Congregations -- brought together for the first time in a public forum; and

WHEREAS, the National Association of Temple Educators celebrates this momentous occasion of goodwill among these Reform Jewish organizations; and

WHEREAS, together these organizations have taken the first step in establishing an essential dialogue on Jewish education within the Reform movement; and

WHEREAS, the National Association of Temple Educators is an organization of Professional Jewish Educators dedicated to preserving and strengthening the Reform Jewish way of life through education, and the theme of the 33rd Annual Conference of N.A.T.E. is a commitment to go FROM STRENGTH TO STRENGTH:

THEREFORE, BE IT RESOLVED THAT;

The historic meeting of the American Conference of Cantors, the Central Conference of American Rabbis, Hebrew Union College-Jewish Institute of Religion, the National Association of Temple Educators, and the Union of American Hebrew Congregations be considered a vital beginning in the growth of a mutual professional alliance between N.A.T.E. and the other organizations in the Reform movement; and

N.A.T.E. is committed to a building of the mutuality between the professional and lay leadership of all organizations within the Reform movement and the establishment of continuing cooperative ventures in Jewish education; and

N.A.T.E. is committed to promoting a reciprocal participation in and among all of the professional and lay organizations of the Reform movement for the sake of Jewish education; and

N.A.T.E. is committed to establishing a formal ongoing dialogue on both regional, national and international levels among all professional and lay organizations of the Reform movement; and

THEREFORE BE IT FURTHER RESOLVED THAT:

The National Association of Temple Educators seeks to establish this organizational alliance for the mutual pursuit of the reality of lifelong Jewish education for all Reform Jews; and

The President of the National Association of Temple Educators appoint a committee within N.A.T.E. to implement this resolution.

Nata

February 3, 1987

Harold Press, F.T.A.
Temple Emanuel
280 May Street
Worcester, MA 01602

Dear Harold:

I want to formally take issue with the thesis put forth by Solomon H. Friend in his letter to you of January 22 in regard to non-Jewish members of NATA. To start with, Mr. Friend cites neither federal or state laws and/or decisions of federal and/or state agencies as to whether NATA would be "discriminating" against non-Jews if they were barred ~~them~~ from serving on NATA's Board or as an officer.

If you go to NATA's constitution, Article III, PURPOSES, you'll find that number one is "To Foster Reform Judaism and its religious, cultural and social activities in our Reform Houses of Worship". Further, I believe that the UAHC, of which NATA is an affiliate, is a "religious" institution and so defines itself to the IRS in acquiring its 501 (c) (3) designation.

I do hope you will pursue this matter with Mr. Friend and will keep me informed as to what transpires.

Sincerely,

Myron E. Schoen, F.T.A.

MES/rte

cc: Mr. Albert Vorppan and Ms. Edith J. Miller

Harold weese
7/1/87
Good
Bee

LAW OFFICES
FRIEND & MARKS

575 MADISON AVENUE
NEW YORK, N.Y. 10022

212 688-6333

CABLE: FEDLEX

SOLOMON H. FRIEND*
BURTON M. MARKS

KAREN M. RIGGIO**

*N.Y., FLA. & MASS. BAR

**N.Y. & N.J. BAR

COUNSEL

GERALD D. BRODER
LORRAINE BACKAL
ROY R. KULCSAR
PAUL S. FLAXMAN

January 22, 1987

Mr. Harold Press
Temple Emanuel
280 May Street
Worcester, Massachusetts 06102

Dear Mr. Press:

We are in receipt of a letter from the Union of American Hebrew Congregations requesting our opinion regarding membership of non-Jewish administrators in NATA. Specifically, our opinion was requested as to whether it would be appropriate to provide all rights and privileges of membership to non-Jewish members with the exception of service on the Executive Board and election to an office.

As we see it, there seems to be no purpose in offering a restricted membership to non-Jewish members. NATA does not perform any religious functions of uniquely Jewish practice or rituals. NATA is purely a professional organization composed of Jewish administrative personnel, who happen to be employed by Temples.

To create a separate and inferior class of membership in NATA by excluding non-Jewish administrators from membership would "open a can of worms" and raise serious questions of discrimination which could prove embarrassing, even if not illegal.

Frankly, if Temple administrators are eligible for membership in NATA, a professional organization, membership should carry with it equal privileges, rights and obligations, irrespective of religious denomination. It is simply not appropriate for a professional organization such as NATA to create two classes of membership solely on the basis of religion, especially where the professional organization is an affiliate of UHAC, an organization which has never countenanced religious discrimination.

*do not
sure of this
as we have David
Davidson look at
it. some?
Davidson will talk to
Sol re present
NATA
Constitution*

Mr. Harold Press
Temple Emanuel
January 22, 1987
Page 2.

I am sure you recognize that restricting membership in a Synagogue to persons of the Jewish faith presents an entirely different situation because the Synagogue engages in religious practices which are unique to the Reform movement. However, to apply that practice to a purely professional organization is an entirely different matter, not so much one of law, as of practicality and good judgment.

If you have any further questions, please do not hesitate to call.

Sincerely,



Solomon H. Friend

SHF:md

cc: / Mr. Albert Vorspon
Ms. Edith J. Miller

±

January 21, 1987
20 Tevet 5747

Solomon H. Friend, Esq.
575 Madison Avenue
New York, NY 10022

Dear Sol:

Harold Press, president of NATA, called to ask that we submit a query to you in behalf of NATA, an affiliate of the UAHC.

Some years ago they had a problem in regard to rights and privileges of non-Jewish members of this professional organization. They want to change their Constitution and By-Laws but do not want to do anything which might be considered discriminatory. They would like to provide all rights and privileges of membership with the exception of service on the Executive Board and election to an Office.

Your response on this would be appreciated and in writing. Harold is the Administrator of Temple Emanuel, 280 May Street, Worcester, MA 01602 and in the interest of time he would appreciate your comments directed to his office. Please also copy our office as we will want to know your response.

Synagogue Constitutions and By-Laws do sometimes allow for such exceptions but since NATA is a professional organization there might be a differing opinion, even though they are a UAHC affiliate.

With many thanks and fond regards to you and Channa, I am

Sincerely,

Edith J. Miller
Assistant to the President

cc: Mr. Harold Press, F.T.A.
Mr. Albert Vorspan

NATE

January 8, 1987
7 Tevet 5747

Mr. Robert E. Tornberg, R.J.E.
The Temple-Congregation B'nai Jehudah
712 East 69th Street
Kansas City, Missouri 64131

Dear Bob:

I was delighted to learn that you have been elected president of the National Association of Temple Educators. Mazal tov and every good wish on this wonderful tribute on the part of your colleagues of NATE. It bespeaks the admiration, esteem and affection in which you are held by the Educators of our Movement.

I am also delighted that by virtue of this office you now become a member of the Board of Trustees of the UAHC. It will be exceedingly good to have you participate in our deliberations and decision making processes. I know that you bring many fine qualities of heart and mind to this important responsibility and I look forward to working in ever closer association with you in the years ahead.

By now I trust you have received information on our forthcoming Executive Committee meeting on February 2, 1987 and the Board of Trustees meeting here in New York on June 12-14, 1987. It is my hope you will be able to attend both of these sessions and I look forward to greeting you personally. Until then, fond regards and every good wish.

Sincerely,

Alexander M. Schindler

January 6, 1987

Mr. Robert E. Tornberg, R.J.E.
The Temple-Congregation B'nai Jehudah
712 East 69 Street
Kansas City, Missouri 64131

Dear Robert:

I want to personally and officially congratulate you on your election as president of the National Association of Temple Educators, and to welcome you, by virtue of that office, as a member of the UAHC Board of Trustees and its Executive Committee.

The date for the next meeting of the Executive Committee is February 2, 1987, and we are enclosing a meeting notice and response card. The next meeting of the Board of Trustees will take place the weekend of June 12-14, 1987, and details of that meeting will be sent to you shortly.

I look forward to seeing you at these meetings and to extending a personal welcome.

Cordially,

Charles J. Rothschild, Jr.

cc: Rabbi Michael R. Zedek

bcc: Rabbi Alexander M. Schindler
Mr. Nelson Cohen
Rabbi James L. Simon
Rabbi Howard I. Bogot
Rabbi Daniel B. Syme

NATE

January 8, 1987
7 Tevet 5747

Mr. Kenneth A. Midlo
Congregation Beth Israel
5600 N. Braeswood Blvd.
Houston, Texas 77096

Dear Ken:

It has been good having you serve on the Board of the UAHC and I am deeply grateful for all of your efforts in our behalf. Now that you are an "elder statesman" in NATE your successor will replace you on our Board. I shall regret not seeing you as often as has been the case in the past. But I am deeply grateful for that service that you give to our Movement. I know it will not be diminished in the years ahead.

With warm regards in which Rhea joins, I am

Sincerely,

Alexander M. Schindler

January 6, 1987

Mr. Kenneth A. Midlo
Congregation Beth Israel
5600 N. Braeswood Boulevard
Houston, Texas 77096

Dear Ken:

I am indeed sorry that your term as president of the National Association of Temple Educators has come to an end, and with it, your membership as an ex-officio member of the UAHC Board of Trustees.

On behalf of all of us at the UAHC, permit me to express my gratitude for the service you have given to the cause of Reform Judaism as a member of our Board of Trustees.

I hope that your interest in our many varied programs will continue undiminished and I look forward to continued close association in the work of the Union and the Reform movement.

With warm goodwishes.

Cordially,

Charles J. Rothschild, Jr.

CJR:tb

bcc: Rabbi Alexander M. Schindler
Mrs. Davna Brook
Rabbi Lawrence Jackofsky
Rabbi Howard Bogot
Rabbi Daniel B. Syme

MEMORANDUM

From Rabbi Howard I. Bogot
To Rabbi Alexander Schindler
Copies
Subject *NATE*

Date 8/29/85

Dear Alex-

Thank you for your comments regarding Eric Feldheim. A number of months ago he discussed his availability with me. The only project which could benefit from his management skills would have been a National Teacher Certification but I have already assigned this task to Paul Yedwab, our rabbinic intern, and to a special committee of NATE. I will stay alert, however, to his readiness for service.

Howard

cc Bob +



אחדות
ל'יהדות
מתקדמת
באמריקה

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

Rabbi Alexander M. Schindler

August 21, 1985

Rabbi Howard Bogot

bc: Gilbert Tilles

As you may know, Eric Feldheim is retiring from his post as educational director of Temple Beth El, Great Neck. Gil Tilles called to ask me whether there is not some way in which we could use Eric. As Gil notes, "he does not need much money," but he probably has something to contribute to our work. As I recall him from our association, he is rather conservative and a bit rigid but, on the other hand, he is a talented and knowledgeable educator. In any event, I bring his availability to your attention in the hope that you will at least explore this possibility with Eric. Please also keep me posted in this connection.

Gil, I'll keep you posted.

NATE

✓

January 8, 1985

Mr. Kenneth A. Midlo
Congregation Beth Israel
5600 N. Braeswood Boulevard
Houston, TX 77096

Dear Ken:

Mazal tov and all good wishes on your election to the presidency of NATE. This is a wonderful development for you and the organization and I am delighted that you will be serving in this leadership role.

It is especially pleasing to be able to welcome you to service on the Board of Trustees of the UAHC as NATE's representative. I know that you will have much to contribute to our deliberations and decision making processes and I am delighted that you will now be a part of our Board and Executive Committee. It will be grand to have you in our midst.

With best wishes and warmest personal regards, I am

Sincerely,

Alexander M. Schindler

January 3, 1984

Mr. Kenneth A. Midlo
Congregation Beth Israel
5600 N. Braeswood Boulevard
Houston, Texas 77096

Dear Ken:

I want to personally and officially congratulate you on your election as president of the National Association of Temple Educators, and to welcome you, by virtue of that office, as a member of the UAHC Board of Trustees and its Executive Committee.

The date for the next meeting of the Executive Committee is February 4, 1984, and we are enclosing a meeting notice and response card. The next meeting of the Board of Trustees will take place May 17-19, 1985, and details of that meeting will be sent to you in due course.

I look forward to seeing you at these meetings and extending a personal welcome.

Cordially,

Charles J. Rothschild, Jr.

cc: Rabbi Samuel E. Karff

bcc: Rabbi Alexander M. Schindler
Mrs. Davna Brook
Rabbi Lawrence I. Jackofsky
Rabbi Daniel Syme

NATIONAL ASSOCIATION of TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



Male
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Rabbi Joel I. Wirstein
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West Bloomfield, Michigan 48033
313-661-5700

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5600 North Braeswood Boulevard
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Vice-President for Administration
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Temple Israel
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Westport Connecticut 06880
203-227-1656

Vice-President for Communications
Ms. Nachama Skolnick Moskowitz
Temple Israel
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Tulsa, Oklahoma 74114
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Vice-President for Program
Robert E. Tornberg, F.R.E.
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Treasurer
Ms. Judith V. Aronson
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Tarzana, California 91356
213-342-3177

Immediate Past President
Richard M. Morin, F.R.E.
707 Summerly Drive
Nashville, Tennessee 37209
615-352-0322

no further
TORAH ENRICHES LIFE מרבך תודה מרבך חיים

January 7, 1985

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

Dear Rabbi Schindler:

On behalf of the Officers, Board, Conference Committee and members of NATE, I want to take this opportunity to thank you for your participation with our recent Conference. It was so good having you with us and the feedback from your talk was more than positive.

I look forward to seeing you again soon.

With kind regards,

L'Shalom,

A handwritten signature in cursive script, reading 'Zena W. Sulkes'.

Zena W. Sulkes
84 Conference Chair

ZWS:dk

7/6/2

December 31, 1984

Rabbi Joel I. Wittstein
Temple Israel
5725 Walnut Lake Road
West Bloomfield, MI 48033

Dear Joel:

Just a note to thank you for all of your courtesies during my visit to the NATE Convention. You were kind in every way and your introduction was elegant.

I'm exceedingly pleased by what I see in NATE. You certainly have grown over the years, and I meant what I said: Your contributions toward the advancement of our cause is considerable and merits applause.

Much good luck as you progress in your work. Obviously, if there is anything I can do to help you, just let me know.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



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Immediate Past President

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615-352-0322

TORAH ENRICHES LIFE מְרַכֵּה תוֹרָה מְרַכֵּה חַיִּים

April 4, 1984

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

Gentlemen:

On behalf of the Officers and Members of the Board of N.A.T.E., I want to acknowledge receipt of your letter dated March 30 and to thank you for extending to us your approval and congratulations for our decision not to accredit a non-UAHC congregational school.

May I assure you, however, that the decision was a very difficult one to reach in this particular matter since the educator is an active member of N.A.T.E. serving on our Nominations Committee. I have heard (though I have not spoken with her) that she is quite upset with our decision and that her School Committee is considering forcing her to resign in protest from N.A.T.E. or withdrawing funds allowing her to attend the annual conference.

The decision, which seemed a logical and fair one, has thus placed one of our members in "the middle," and stirred up a considerable controversy. It may well lead to a happy ending, but, at the moment, things are not pleasant. Please do know that the decision will stand and has merely taught us to check carefully for what seemed to be a given: congregational membership in the UAHC.

Again, thank you for your letter. We needed that statement of support when it arrived.

Sincerely,

Joel
Rabbi Joel Wittstein, President

cc- Sandra Ross, Chairperson, Accreditation and Consultation

PS - Please address all mail to my home address in Union Lake, MI

NATE

March 30, 1984

Rabbi Joel I. Wittstein
President, NATE
c/o Temple Israel
5725 Walnut Lake Road
West Bloomfield, MI 48033

Dear Joel:

A movement is as strong as all of its parts. Our Reform movement is strengthened in so many ways by the National Association of Temple Educators; it is a very special part of our Union family.

It was heartening to learn of the decision made by the Officers and Board of NATE not to accredit non-UAHC congregations. We write to express our gratitude for this indication of the full hearted support of NATE. We applaud you for advising Am Shalom of Morton Grove, Illinois that they cannot be accredited until and unless they become a UAHC member congregation. Many thanks.

With warm regards and all good wishes for a sweet and meaningful Pesach, we are

Sincerely,

Alexander M. Schindler
President

Charles J. Rothschild, Jr.
Chairman of the Board

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



file

TORAH ENRICHES LIFE מרבנה תורה מרבנה חיים

November 02, 1982

16 Cheshvan, 5743

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The Temple
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5015 Harding Road
Nashville, Tennessee 37205
615-352-7620

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Eastern Vice-President

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Secretary

Robert E. Tornberg
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216-371-0446

Immediate Past President

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4505 South Yosemite Street
Suite 365
Denver, Colorado 80275
303-770-2020

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

Dear Alex:

On behalf of the members of NATE, Joel and Ken join me in thanking you for taking time from your extremely busy schedule to meet with us last Wednesday afternoon.

As I indicated at the outset of our meeting, NATE has gone on record with its membership informing them of the beauty and the practicality of presenting a copy of THE TORAH, A Modern Commentary, to each B'nai Mitzvah. At the same time, the utilization of the individual Sedras will prove invaluable to those involved in B'nai Mitzvah instruction. We are grateful for your insight in fostering this magnificent piece of scholarship.

I am sure, Alex, that many important meetings have been held in the Office of the President of the Union of American Hebrew Congregations during these past 28 years that NATE has been an affiliate. But, obviously, in our opinion, no meeting was as historic as last week's. As I mentioned, NATE now numbers approximately 550 members, a growth in just the past two years of 100 members! Obviously, the employment by NATE of a full-time executive becomes more than a wish. It must be a reality if NATE is to be responsive to its membership. The NATE Board has re-affirmed this necessity on two separate occasions.

Therefore, I would like to summarize the major points concerning our conversation so that we are aware of the course of action NATE will now pursue. In addition this will allow me to report to our Ad Hoc Committee on the Employment of a Full-Time NATE Executive an accurate picture of our conversation. The Ad Hoc committee will meet in Cleveland, Monday, November 29, 1982, to discuss two areas. First, a job-description, and second, the question of funding the position. At that time, I will inform the group that NATE can raise

Rabbi Alexander M. Schindler, F.R.E.
November 02, 1982/16 Cheshvan, 5743
page two

funds from foundations and/or individuals as it chooses. It is our understanding that the only avenue not available to us is the \$1.00 or \$5.00 "add-ons" to individual congregants through the payment of their temple and UAHC dues. If we are successful in our efforts, it is indeed possible that we will utilize the UAHC Endowment and Trust Department. While there would be a monthly service charge for this service, that which accrues to NATE will be for the sole use of NATE in this important project..

In addition, NATE will contact legal counsel to further investigate the IRS rulings (and implications) of having a NATE member who receives the title of Reform Jewish Educator "invested" for the purpose of tax and parsonage advantages. After very careful discussion with outside counsel, with Rabbi David Saperstein in Washington, and with the Hebrew Union College-Jewish Institute of Religion, and provided there are no obstacles, we are pleased that the UAHC would consider being the parent body to grant this investiture.

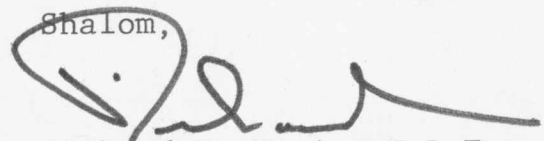
And, we will contact Dr. Alfred Gottschalk directly concerning the New York School of Education. It is a wise suggestion and we thank you for your guidance.

Finally, please know that NATE stands ready to assist you in any manner that we can...as resource people, as discussion leaders, as workshop participants... at the next UAHC General Assembly meeting in Houston. I will convey this also to Donald Day and to Dr. Paul Vanek, Chairperson of the Program Committee, of which I am a member.

Alex, again we thank you for your time. More important, though, we thank you for your support and your counsel as NATE takes this giant step with the cooperation of the Union of American Hebrew Congregations to build an even stronger, more meaningful and ever dedicated affiliate of Reform Judaism.

Cynthia joins me in our very best wishes to Rhea and to you.

Shalom,

A handwritten signature in dark ink, appearing to read 'Richard M. Morin', with a stylized flourish at the end.

Richard M. Morin, F.R.E.
President

note

October 5, 1981

Ms. Audrey Friedman Marcus, F.R.E.
4505 South Yosemite Street #365
Denver, Colorado 80237

Dear Audrey:

This letter will undoubtedly await your return from ~~abroad~~ and what I hope was a rewarding and exciting journey. Alex is still out-of-the-country and so I am responding in his behalf.

Per your request, I enclose herewith his bio and three glossy photos. As to special requirements, it would be helpful if you could arrange to have a lavalier mike available for Alex. Other than that I can't think of any special needs but will let you know if he has any requests.

It's a bit too early to share travel plans with you. We'll provide details at the earliest and I am certain he will try to work out his plans to provide time for some radio and television interviews.

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

Sincerely,

Edith J. Miller
Assistant to the President

Encl.

Possible
ski trip

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



TORAH ENRICHES LIFE מִטְבַּח תּוֹרָה מְרַבֵּה חַיִּים

President

Richard M. Morin, F.R.E.
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Immediate Past President

Fred W. Marcus, F.R.E.-F.T.A.
4505 South Yosemite Street
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303-770-2020

Mailing Address

N.A.T.E.
Fairmount Temple
23737 Fairmount Boulevard
Cleveland, Ohio 44122

4505 South Yosemite Street #365
Denver, Colorado 80237
October 1, 1981

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

Dear Alex:

Thank you for your response to my letter regarding the title of your banquet speech for N.A.T.E. in December. We will not be going to press with the program booklet until November 15, so if you should have a brilliant idea for a title, please send it on. I would prefer to have you dream it up than put in something general!

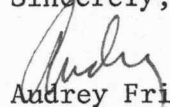
I would appreciate it if you would send a bio and 3 black and white glossy photographs at your earliest convenience. Additionally, I would ask that you fill in the enclosed equipment sheet, particularly the arrival time at the bottom.

We would very much like to set up an appearance or two with a television or radio station and would like your permission to arrange this. It is especially necessary to know when you are arriving in order to facilitate this.

There will be a speaker's folder awaiting you at the Registration Desk with last minute information and directions for picking up special materials, etc. While the Conference is far away to be thinking of all of these details, I am leaving next week for five weeks abroad and need to have everything at my fingertips on my return.

Again, we are looking forward very much to your visit and talk. It is always a pleasure to have you with us at N.A.T.E. Fred joins in warm regards,

Sincerely,


Audrey Friedman Marcus, F.R.E.
Program Coordinator

12/29
P.M.
Banquet

Address Title: _____

~~Workshop Title~~ _____

Your Name as you wish it to appear on the program: _____

Equipment Needed:

_____ 16mm film projector

_____ 35mm slide projector (state what kind and whether you need slide trays)

_____ screen

_____ blackboard

_____ flip board

_____ Magic Markers

_____ tape recorder

_____ blank cassette

_____ videotape equipment (be specific)

_____ ditto machine

_____ tables for display (state how many and what size)

_____ paper/pencils

Room Set-up:

_____ Chairs in a circle

_____ Theatre style

_____ Round tables and chairs

_____ U-shape

_____ Other (describe)

Handouts:

_____ I will send you my handouts for duplication by December 1, 1981.

_____ I will run off my own handouts and bring them to the Conference.

Information for speakers will be available at the Registration Desk. Please pick up your folder there.

ARRIVAL TIME: Flight # _____ Airline _____ Date _____ Time _____

October 26, 1981

Ms. Robin L. Eisenberg
Temple Beth El
333 S.W. 4th Avenue
Boca Raton, FL 33432

Dear Robin:

In response to your letter of October 19, I am pleased to enclose herewith some biographical data for your use in coordinating the gathering of proceedings for the 1981 NATE Conference.

It's a bit too early to provide any typed highlights from my address. I simply have not had an opportunity to begin working on this assignment and thus I have nothing to share with you at the moment. I will keep your requirements in mind and as we get closer to the Conference I will seek to send you some highlights from my address.

I look forward to seeing you in December, until then my warmest regards.

Sincerely,

Alexander M. Schindler

TEMPLE BETH EL

OF BOCA RATON

October 19th, 1981

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

Dear Rabbi Schindler:

As a member of the 1981 NATE Conference Committee, it is my pleasure to inform you that you are going to be part of a most exciting experience in Jewish Education. The Conference theme, "Spiritual and Professional Concerns For The 1980's," will attempt to involve our educators in these two critical areas.

My job on the Conference Committee will be to gather the proceedings of the Conference. The greater portion of my job will be done in early 1982. However, some groundwork now will make that job much easier then.

As a major speaker at the Conference, you will have the opportunity to address the Conference as a whole. I'm sure you realize the potential impact that your presentation could have. The proceedings will attempt to capture the highlights of the Convention, and certainly included in those highlights will be your address. I'd appreciate receiving from you - prior to the Convention - autobiographical information as well as typed highlights of your speech.

Speeches will be recorded, but the information you "feed" me will help make the proceedings as valuable as possible, since the highlights will be in your own words.

I look forward to the Conference as a real step in professionalizing the National Association of Temple Educators - and your contribution will certainly add to that goal.

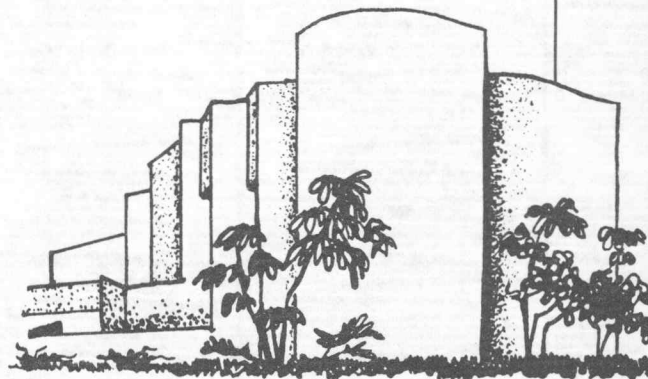
If you have any questions, please feel free to contact me.

Sincerely,

Robin L. Eisenberg

Robin L. Eisenberg
1981 NATE Conference Committee

RLE:fls



September 8, 1981

Ms. Audrey Friedman Marcus
4505 South Yosemite Street
Suite 365
Denver, CO 80237

Dear Audrey:

Many thanks for sending me the advanced publicity on the forthcoming N.A.T.E. Conference. I am grateful for your thoughtfulness.

At the moment my mind is in 99 other places and I really don't even have an idea for a title for my banquet address. If you must have one perhaps you can come up with something general which will allow me leeway in terms of what I am to say. If not, than you might just include in the program that I will give the banquet address and leave it untitled. I leave that decision up to you.

Rhea joins me in sending fondest regards to you and Fred and our best wishes for the New Year, may it be healthy, happy and fulfilling in every way.

Sincerely,

Alexander M. Schindler

NATIONAL ASSOCIATION of TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



TORAH ENRICHES LIFE מרבנה תורה מרבנה חיים

President

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Denver, Colorado 80275
303-770-2020

Mailing Address

N.A.T.E.
Fairmount Temple
23737 Fairmount Boulevard
Cleveland, Ohio 44122

September 4, 1981

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

Dear Alex:

We thought you would enjoy seeing the advance publicity on the December N.A.T.E. Conference! We are all delighted that you will once again be with us and all are looking forward to the occasion.

In order that we can have more complete information for the Registration packet which will go out shortly, I would appreciate it if you would send me the title of your banquet address. Please mail this to me at home, 4505 South Yosemite Street #365, Denver, Colorado 80237. Thank you in advance for this help.

Both Fred and I join in sending you and Rhea and the children our fond regards and warm wishes for a happy, healthy, fulfilling and sweet new year.

Sincerely,

Audrey Friedman Marcus
Program Coordinator

give
no closer
not now.

27TH ANNUAL CONFERENCE -- DENVER, COLORADO

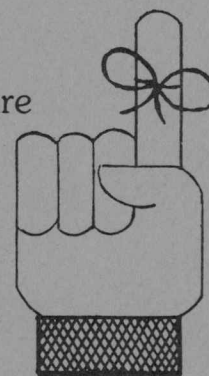
December 25 -- 29, 1981

Tie this string around your finger and remember these important dates:

December 23-25, 1981 - Pre-Conference Kallah on Jewish Literature

December 25-29, 1981 - The Great N.A.T.E. Conference

Downtown Hilton Hotel, Denver, Colorado



Conference Theme:

"Spiritual and Professional Concerns for the 80's"

Ten Reasons Why the Denver N.A.T.E. Conference is a Must:

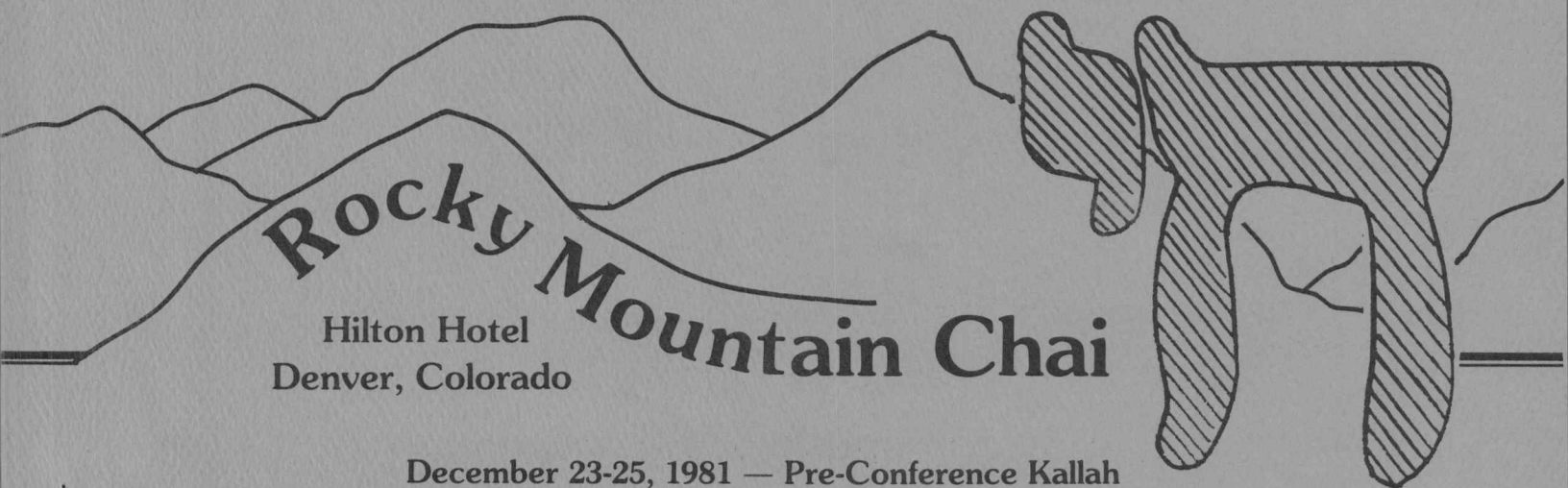
- 1. IN-DEPTH LEARNING EXPERIENCES WITH EXCITING SCHOLAR-IN-RESIDENCE RABBI LAWRENCE A. HOFFMAN.** Professor of Liturgy at Hebrew Union College-Jewish Institute of Religion, New York, Rabbi Hoffman is the Editor of *Gates of Understanding* and the Chairperson of the Liturgy Committee of the C.C.A.R. His seminars are fresh, fascinating and involving.
- 2. DEMONSTRATIONS BY EXCEPTIONAL MASTER TEACHERS.** Participants will watch Master Teachers translate content into instruction, then analyze the lesson in terms of such issues as learning styles, age appropriateness and the relationship between models and outcomes.
- 3. A CHANCE TO WRITE CURRICULUM BASED ON RABBI HOFFMAN'S MODULES.** In small groups, Naters will arrive at concepts, goals and objectives, then write a lesson based on a specific text. Lessons will be collected and published for use in our schools.
- 4. WORKSHOPS ON 15 AREAS OF CONCERN TO THE PROFESSIONAL EDUCATOR.** Sessions will be led by knowledgeable and talented Naters in such areas as Administration; Ethics and Personnel Practices; Contract Negotiations; Stress Management; Synagogue Staff and Board Relations; Parent Involvement; Interviewing, Hiring and Training Teachers; Placement; Getting and Keeping a New Job; Educational Resources.
- 5. OUTSTANDING SPEAKERS ON VITAL ISSUES.** The impressive list of speakers includes such dynamic personalities as Rabbi Alexander M. Schindler, Rabbi Daniel B. Syme, Dr. William Cutter, Rabbi Raymond A. Zwerin, Sara Lee and Rabbi Howard Bogot.
- 6. PRE-CONFERENCE KALLAH ON JEWISH LITERATURE.** Members will expand their horizons in a unique and stimulating two track *kallah* with outstanding scholars Sara Lee, Dr. Stuart Kelman, Dr. William Cutter and Dr. Michael Zeldin. Co-sponsored by H.U.C. with credit available!
- 7. SHABBAT SERVICES AT BEAUTIFUL TEMPLE EMANUEL.** Led by Senior Rabbi Steven E. Foster, services will include participation by all local Reform congregations and will be preceded by a delightful Shabbat dinner hosted by Temple Emanuel.
- 8. EXHIBITS, FILM SHOWINGS AND TEACHER CENTER.** Participants will have an opportunity to examine firsthand texts and materials from major Jewish publishers. They will preview exciting films, as well as make and take home materials for their schools in a Teacher Center organized by Anita Wenner of the Central Agency for Jewish Education in Denver.
- 9. FABULOUS ENTERTAINMENT.** Conference goers will enjoy Ossie Sladek and the fantastic Shir Ami Singers in concert and will watch and participate in a dance experience with Zahava Koll and her exceptional dance group.
- 10. SUPER PROGRAM FOR SPOUSES AND FAMILIES.** There'll be a trip to the U.S. Air Force Academy in Colorado Springs with its famed three chapels and a walking tour of Denver, the Capitol and the State Historical Society Museum. Arrangements can also be made for one day trips to exceptional nearby ski areas.

**THE DENVER N.A.T.E CONFERENCE HAS NEARLY
EVERYTHING — ALL IT NEEDS IS YOU!
BE THERE IN DENVER!**

**Watch for your Registration Packet in September
Call Your Travel Agent Today!**

"And you shall tread upon the high places . . ."

(Deuteronomy 33:29)



Rocky Mountain Chai
Hilton Hotel
Denver, Colorado

December 23-25, 1981 — Pre-Conference Kallah

December 25-29, 1981 — National Association of Temple Educators Conference

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



TORAH ENRICHES LIFE מרבך תורה מרבך חיים

October 26, 1981
28 Tishri, 5742

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Immediate Past President

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Mailing Address

N.A.T.E.
Fairmount Temple
23737 Fairmount Boulevard
Cleveland, Ohio 44122

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

Dear Alex:

I am delighted to learn from our N.A.T.E. Conference Committee that you will be joining us during our meeting in Denver this December.

I do not recall how many times you have addressed our gatherings since you became associated with the Union of American Hebrew Congregations, either as Director of Education, Vice-President, and now, President. It really is immaterial.

What is important, however, is your involvement with N.A.T.E. and your continuing concern and constant commitment to the field of Jewish Religious Education.

I am pleased that you are taking time from your hectic schedule to be with us.

Warmest wishes from home to home.

Shalom,

Richard M. Morin, F.R.E.
President

RMM/edw

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



Handwritten signature: Nat

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Beachwood, Ohio 44122

TORAH ENRICHES LIFE

מרבח תורה מרבח חיים

29 Tevet 5740
January 18, 1980

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

Dear Alex :

The members of the National Association of Temple Educators join me in expressing our sincerest thanks for your participation in our recent 25th annual conference. Your and Rhea's presence at the opening session, your as always thought provoking and deeply inspiring address at the closing banquet, the gracious reception Rhea and you tendered to our board and our past-presidents, and most of all your ongoing interest in our affairs are warmly appreciated. We were proud to have you in our midst.

Personally, I must add my gratitude for the warm and kind words with which your honored me in front of my colleagues. They touched my very soul.

Audrey joins me in sending our warmest personal regards to Rhea, you and the children.

Bivrachah,

Handwritten signature: Fred

Fred W. Marcus
President

FWM/ms

Education

January 17, 1980

Ms. Nachama Skolnik
Director of Religious Education
Temple Israel
2004 East 22nd Place
Tulsa, Oklahoma 74114

Dear Nachama:

I am loath to turn over the Camp Department to the directorship of the Department of Education. I consider the latter more of a thought and resources development department than a programmatic department. And, the supervision of the camps requires not only substance but a history of administrative responsibilities which would drown the Education Department and deflect it from its real task.

This is not to say that formal and informal education are not related. Quite the contrary, in the development of its new curriculum, the Education Department has been charged with the planning of a "map" in which the educational effort of our camps will be fully developed and integrated into the overall education effort.

I therefore feel that the best way of making this possible is to have an interlocking directorship. Steve, Smitty and Danny work very closely together. Camp people are on the Education Commission and Education people serve on the Camp Commission. This kind of cooperation has to provide the desired result.

With appreciation for your having shared your concerns with me and with warmest regards, I am

Sincerely,

Alexander M. Schindler

Temple Israel

2004 East Twenty-Second Place Tulsa, Oklahoma 74114 (918) 747-1309

Rabbi
Charles Philip Sherman
Rabbi Emeritus
Norbert L. Rosenthal
Cantor
Harry Sebran

January 9, 1980

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

Dear Rabbi Schindler:

I am writing to you in my capacity as chairperson of NATE's Camping and Youth committee. In a recent meeting, members discussed the importance of UAHC camping in relation to a child's informal educational experiences. Though our camps do fulfill social needs for Jewish children (and adults) they even more so serve an educational role. This being the case, committee members have asked why the UAHC Camps do not fall under the Department of Education, but are rather affiliated with NFTY?

From my own work with Steve Makoff at UAHC Camp Swig and my educational responsibilities in the regional office, I can see the benefit of Steve's involvement with both NFTY and Swig. Yet, my own direct contact with the Educational Department was extremely helpful in developing the camp program.

With the implementation of the new curriculum, the link between UAHC camps and affiliate religious schools could and should be strengthened to provide our youth with an integrated summer and winter Jewish education. It has been difficult enough establishing the informal link between my NATE committee and the UAHC's Camping and Youth Department. Paul Reichenbach's participation at the NATE Conference, addressing the plenum and leading a workshop with me on "Schools and Camps" was an important step in creating the bond, and much appreciated by NATE'rs. He did an excellent job representing the UAHC camps to them.

NATE's Camping and Youth Committee members realize that while our discussions were internal to our committee, we do represent a cross-section of Jewish educators who feel strongly about the di-



rection our camps are taking. The question, then, is brought informally to you. "Can the bonds between the Department of Education and Camping and Youth be strengthened, with the hope that a greater educational link be created between regional UAHC camps and the congregations they serve?" We, of course, realize the "political" ramifications of such a question are many.

I am sending a copy of this letter to Fred Marcus and Leonard Kramish since the committee is responsible to them.

Sincerely yours,

A handwritten signature in cursive script that reads "Nachama".

Nachama Skolnik,
Director of Religious Education

Edith J. Miller

Dec. 18, 1979

Joshua Dwork

As per the enclosed please issue a check in the sum of \$2500 to Rabbi Howard Bogart for his assistance as Consultant to the Department of Education. This amount is due on January 15, 1980.

When it is ready send it to Danny for transmittal. We will be getting a grant which will cover this allocation - so for the time being, charge the amount as you see fit and then we can make the necessary bookkeeping correction.

Thank you.

cc: Rabbi Daniel Syme

Enc.

from the desk of:

BS

Rabbi Daniel B. Syme
UAHC Department of Education

Alex —

\$2500 of the \$5000
we promised to
Bogot as his
Consultantship is
due January 15th.
Would you please
order the check and
charge it to wherever
it's to come from.
I'll get it to Bogot.

THANKS,

Dan

OK
Only

C O N S T I T U T I O N

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

(revised 1958, 1960, 1962, 1964, 1967, 1968, 1970, 1972)

ARTICLE I

Name

The name of this association shall be NATIONAL ASSOCIATION OF TEMPLE EDUCATORS, a duly constituted affiliate of the Union of American Hebrew Congregations, and shall hereinafter be referred to as NATE.

ARTICLE II

Aims and Purposes

The need for professional leadership, capable of guiding the educational growth and development of the Jewish community within the ranks of Reform Judaism, determines the aims and purposes of NATE, as follows:

1. To promote and to assist in the growth and development of Jewish religious education consistent with the aims of Reform Judaism, as promulgated by the Commission on Jewish Education of the CCAR-UAHC.
2. To stimulate communal interest in and responsibility for Jewish religious education.
3. To represent the Temple Educator within the general body of Reform Judaism and to foster and encourage the full-time profession of Temple Educator.

ARTICLE III

Functions

Therefore, the functions of NATE shall be:

1. To advance the understanding and development of Reform Judaism and its educational system by
 - (a) co-operating in the programming of workshops in education at regional and national conferences of UAHC and its affiliates;
 - (b) maintaining a Placement Service for the placement of educators in full-time positions;
 - (c) assisting the Commission on Jewish Education of the UAHC in the formulation of curricula and in the evaluation of textbooks and other materials;

- (d) collaborating with existing organizations for an interchange of experiences and for the advancement of greater understanding of our common field.
- 2. To attract and retain individuals of competence and integrity for the ranks of Reform Jewish education by
 - (a) establishing and maintaining professional standards and a code of professional practices;
 - (b) aiding and supplementing existing agencies in the recruitment and placing of personnel;
 - (c) aiding in the establishment and maintenance of teacher-training programs;
 - (d) securing professional status and security for the Temple Educator;
 - (e) encouraging the support of Jewish educational periodicals;
 - (f) encouraging members to participate in the various insurance plans offered by NATE, e.g. pension, disability, health, etc.

ARTICLE IV

Membership

- 1. Membership in NATE shall be open to the following persons engaged in supervisory capacity in the field of Reform religious education:

Directors of Education, Principals of Reform Religious Schools, Department Supervisors, Bureau Consultants, Authors and persons engaged in research.
- 2. Membership shall comprise these categories:
 - (a) MEMBER -- the term MEMBER shall be used for persons who meet the requirements under Section 3 of this Article.
 - (b) ASSOCIATE MEMBER -- the term ASSOCIATE MEMBER shall be used for persons whose principal activity in Jewish education is set forth in Section 1 of this Article and who do not meet the requirements under Section 3 of this Article. However, ASSOCIATION MEMBERS must meet the requirements in Section 3 (a) i of this article and must express their intent to fulfill the requirements in Section 4 of this Article.
 - (c) AFFILIATE MEMBER -- the term AFFILIATE MEMBER shall be used for persons who are working in the field of Jewish education, but do not qualify for membership under (a) or (b) of this section.
 - (d) SUSTAINING MEMBER -- the term SUSTAINING MEMBER shall be used for members of NATE who have left the field of Reform religious education but continue their interest in the work of NATE and wish to maintain their affiliation with it.

- (e) HONORARY MEMBER -- the term HONORARY MEMBER shall be used for persons who because of their position in Reform Jewish Education or in Reform Judaism are elected to such status by the membership at large upon the recommendation of the Executive Committee. Such positions are limited to:

Heads of national departments of Reform Jewish Education;
Professors of education at HUC-JIR;
Deans of HUC-JIR;
Presidents of HUC-JIR;
President and Vice-President of UAHC.

- (f) LIFE MEMBERS -- the term LIFE MEMBER shall be used for persons who have retired from active participation in Reform Jewish Education and who have been a member of NATE in good standing for not less than 10 years.
- (g) Election to all categories of membership shall be by the Executive Board on recommendation of the Membership Committee.

3. Requirements for full membership:

(a) Educational Qualifications:

- i. Graduate of a recognized secular college, having taken courses in education and educational administration, or the equivalent;
- ii. Graduate of or certified by a recognized school of higher Jewish studies or a Jewish licensing board, or equivalent in Jewish studies.

(b) Professional Qualifications:

- i. Three years' experience in Reform Jewish Education in a supervisory capacity, two of which were consecutive immediately prior to the date of application for membership in NATE, or the equivalent.

4. Applicants who do not meet all the qualifications set forth in Section 3, may be admitted to Associate membership for a period of three years. ASSOCIATE MEMBERS will be required to fulfill the remainder of qualifications within that period and apply for full membership. An additional period of time will be granted upon special consideration by the EXECUTIVE BOARD where ASSOCIATE MEMBERS can prove the need for such extension of time. If an ASSOCIATE MEMBER does not fulfill the qualifications, and further extension of time is not granted, he will automatically become an AFFILIATE MEMBER.

ARTICLE V

Dues

1. The dues for all categories of membership shall be established at a plenary of the annual conference on recommendation of the Executive Board; except that HONORARY and LIFE members shall be exempt from any payment of dues.

2. For all purposes of the association the fiscal year shall run from January 1 to December 31, inclusive. Members admitted prior to July 1 shall pay dues in full for the year in which admitted; members admitted after July 1 shall pay 1/2 the annual dues for the year in which admitted.
3. Members whose dues are not paid by September 30 of the year for which they apply shall be considered delinquent. The names of members whose dues are delinquent for two years shall be submitted by the Treasurer to the Retention Committee, whose report will be submitted to the Executive Board for appropriate action.

ARTICLE VI

Officers

1. The officers of this Association shall be a President, a First Vice-President, three vice-presidents representing a wide geographical area of the United States and Canada, Corresponding Secretary, Treasurer, and Executive Secretary.
2. All officers except the Executive Secretary shall be elected to serve for one year, and may be re-elected for a second term, but may not serve more than two terms in succession in the same office. The Executive Secretary shall be elected by the Executive Board at its first meeting following the Annual Conference to serve for one year, and may be re-elected an indefinite number of times.
3. Duties of the officers:
 - (a) The President shall preside at all membership and Executive Board meetings. He shall also make Committee appointments.
 - (b) The First Vice-President shall perform the duties of the President in his absence.
 - (c) The Regional Vice-Presidents shall, at the request of the President convene members for regional meetings, assist in regional teacher training and recognition programs, and represent NATE at regional activities and functions.
 - (d) The Recording Secretary shall record the business of each meeting and keep such records in order.
 - (e) The Corresponding Secretary shall attend to all correspondence of NATE.
 - (f) The Treasurer shall collaborate with the Conference Chairman, as directed in Article IX 5 (C) (d) in establishing a conference bank account which will enable the conference chairman to make necessary expenditures from this account.
 - (g) The Executive Secretary, at the direction of the President, shall serve as liaison officer to such organizations which may require representation of NATE, and shall perform such other services as the President shall, at his discretion, designate.
4. The Executive Board shall consist of 30 elected members in addition to the nine elected officers named above. The Board shall consist of members elected as prescribed hereinafter, provided that every region as established by the UAHC shall be represented by at least one member, if possible.

The Chairman of the UAHC Executive Board, the President of the UAHC, the Director and Associate Director of the Commission on Jewish Education, and representatives of each of the three branches of HUC-JIR shall be ex-officio (non-voting) members of the Board; and the Board may invite any other educators to participate in an advisory and consultative capacity at its meetings.

The outgoing President of NATE shall serve on the Board for two years, with full voting powers, after which time he shall remain an Honorary Member of the Board with no voting powers.

ARTICLE VII

Election of Officers and Executive Board Members

1. The Nominations Committee shall be created annually and shall consist of 7 members:

a chairman, appointed by the President;
a member of the Executive Board not up for re-election;
four members appointed by the Executive Board from the membership at large;
the Executive Secretary.

All designations by the Executive Board shall be made by majority vote of the entire Board.

2. The Chairman of the Nominating Committee, after meeting or consulting with the Committee, shall submit to the President the names of the persons a majority of his Committee recommends for officers (except the Executive Secretary), and members of the Executive Board at the first Executive Board meeting of the Annual Convention.
3. At the first business meeting of the Conference, these names and the offices for which they are candidates shall be read to the assembled members.
4. Any member of NATE may suggest other names for the officers in writing to the chairman of the Nominations Committee within 24 hours thereafter. If a name is suggested and has ten signatures of members of NATE, the Nominations Committee must submit this name as a candidate for the office named.
5. The Chairman of the Nominations Committee shall determine whether those persons who are suggested or recommended will accept the nomination and will serve, if elected.
6. Members of the Executive Board are elected for a three-year term, and may be re-elected to the Executive Board at the expiration of their term of office. No member may serve for more than two consecutive terms, except the Executive Secretary as provided in Article VI, 2.
7. At the final business meeting of the Conference, the slate of all candidates shall be submitted. Where only one name is submitted for an office, the President may authorize any officer to cast one ballot for the candidate. Where there are two or more candidates

for any office, a majority vote by secret ballot shall be necessary to elect a candidate. Where no candidate has a majority, the two names of those candidates receiving the least votes shall be dropped unless this leaves only one candidate, in which case the candidate receiving the least votes shall be dropped and balloting shall continue until a candidate has a majority.

8. In voting for members of the Executive Board, each member of NATE shall vote for as many names as there are vacancies. The regulations of (7) as to election shall then be applicable.
9. Only members (Article IV 2 (a) may be nominated for election as officers of NATE. Members and Associate Members (Article IV 2 (a) (b)) are eligible to the Executive Board.
10. One-third of the Executive Board shall be elected each year.
11. In the event that a member of the Executive Board or an officer retires for any reason from these positions, and it becomes necessary to fill said vacancies prior to the next regular election, the Executive Board shall, by a two-third majority of those present and voting, elect such person, or persons, to fill said vacancies until the next regular elections.
12. In the event that a member of the Executive Board or an officer retires for any reason from these positions within two months of the next regular election, the Nominating Committee will submit, at the next Annual Conference, a candidate or candidates to serve such unexpired terms of office.

ARTICLE VIII

Meetings

1. There shall be one annual meeting of NATE, which shall be held as part of the annual conference.
2. Special meetings may be called by the President with the approval of the Executive Board.
3. The Executive Board shall meet no less than once a year.
4. A quorum for a meeting of NATE shall be those present after due notice of such a meeting.
5. A quorum for a meeting of the Executive Board shall be seven members, of which at least three shall be officers of NATE.

ARTICLE IX

Committees

1. The President shall, with the consent of the Executive Board, appoint all committee chairmen as soon as possible after the

conclusion of each Annual Meeting. Such appointments must be made from the Executive Board.

2. Members of committees shall be appointed by the respective chairmen with the advice and consent of the President.
3. Chairmen of all committees shall render annual reports in writing; such reports shall become part of the recorded minutes of the Annual Meeting.
4. The Executive Board may, at its discretion, create such special committees as are necessary. Chairmen and members of such special committees shall be appointed as heretofore provided (Sections 1 and 2). Reports shall be rendered as provided in Section 3, except that the Executive Board may request additional reports.
5. The following standing committees shall exist:
 - (A) The Camping Committee shall,
 - (a) foster and promote in every way possible a well rounded camping program for Reform Jewish Youth, in cooperation with the UAHC Commission on Camping and Youth;
 - (b) be liaison between NATE and the UAHC Commission on Camping and Youth;
 - (c) develop camp leadership Training Programs in cooperation with the UAHC Commission on Camping and Youth.
 - (B) The Constitution Committee shall,
 - (a) study this Constitution to suggest ways to strengthen and improve it;
 - (b) propose suggested amendments and changes at the Annual Meeting, as provided for in this Constitution.
 - (C) The Conference Committee shall,
 - (a) make all arrangements for holding conferences, including such items as housing, program, and speakers;
 - (b) notify the NATE NEWS Committee of its work;
 - (c) receive reservations with deposits and make plans accordingly.
 - (d) establish a limited conference account sufficient to enable the conference chairman to make necessary expenditures for the conference; all other funds to be handled by the Treasurer.
 - (e) collect in advance of the annual conference such papers, reports, etc. as may be presented at said conference; record all discussions, resolutions, programs, etc. as may comprise the content of said conference; and transmit all such documents, information, etc. to a proceedings editor named by the Executive Board prior to the conference. Said proceedings editor shall publish and distribute the collected proceedings of the annual conference.

(D) The Curriculum Awards Committee shall,

- (a) encourage and stimulate the Religious School personnel in congregations affiliated with the UAHC to create and develop those educational programs and curricular material which are required to achieve the aims and objections of Reform Jewish education;
- (b) serve as a catalytic agent in urging and motivating NATE members to make original contributions in educational endeavors which require advanced thinking and experimentation, and which have applicability to the field of Jewish education;
- (c) bring the prestige of professional recognition to the Reform Jewish educators and to those schools whose curricular projects and materials have been judged most worthy by a panel of suitable judges.

(E) The Ethics and Personnel Practices Committee shall,

- (a) recommend professional standards for adoption by NATE;
- (b) work to secure professional status for Temple Educators;
- (c) collect and record changes in policy determined by other professional organizations of Jewish education;
- (d) act on all questions concerning standards, salaries, grievances, etc., referred to it by the Executive Board;
- (e) consider and report on all matters of ethical conduct and practices pertaining to members of NATE, and referred to it by the Executive Board.

(F) The Goals Committee shall,

- (a) develop a philosophy of Jewish Education for children and adults;
- (b) prepare a series of minimum standards for materials, methods, and goals.

(G) The Israel Committee shall,

publicize and stimulate interest in NATE -- support Israel projects, including but not limited to Leo Baeck School, Neot Kedumim, and Keren Bet Hanasi Sifriot.

(H) The Liaison Committee shall,

- (a) establish closer personal and professional ties between all NATE members and especially between members within the same area;
- (b) assist NATE in public relations by personal communications with members;
- (c) officially represent NATE at all regional and national functions, as requested by the President.

(I) The Membership Committee shall be headed by the First Vice-President and shall,

- (a) receive all applications for membership, review these applications and recommend for membership those applicants who fulfill the requirements;
- (b) draw up rules and regulations governing suspension and reinstatement with reference to non-payments of dues for recommendation to the Executive Board.

(J) The NATE NEWS Committee shall,

- (a) gather and distribute such information as would be of interest to the membership.
- (b) be published at least twice a year.

(K) The Pension Committee shall,

- (a) administer the provisions of the Pension Plan;
- (b) endeavor to secure the participation in this Plan of all NATE members and their employing agencies.

(L) The Placement Committee shall,

- (a) review vacancies and make recommendations for placement of members;
- (b) review requests by members for placement and make recommendations.
- (c) be the sole agency through which contact shall be made between members and those seeking and educator.

(M) The Professional Growth and In-Service Training Committee shall,

- (a) promote a program which will raise the level of professionalism in Jewish Education through continued study;
- (b) offer every possible assistance for professional growth to leaders in Reform Jewish Education who do not meet the scholastic requirements for membership in NATE;
- (c) give special attention to educators who live far from accredited schools and who are unable to enroll in graduate programs of study.
- (d) encourage and assist members to qualify for the F.R.E. program.

(N) The Recruitment Committee shall,

- (a) work closely with the Liaison Committee, utilizing the services of Regional Representatives to promote recruitment of NATE members;
- (b) contact NATE members, Religious School teachers, Jewish student groups, and others interested in Jewish education for possible recruitment;
- (c) prepare brochures and other materials for distribution to those interested in a career in Jewish Education.

(O) The Resolutions Committee shall,

- (a) present formal expressions of the opinion or will of members of the Association at its Annual Conference;
- (b) receive, in writing, no later than the first plenary session of the Conference, all suggested resolutions bearing the signatures of no less than ten (10) NATE members;
- (c) see to the implementation of all resolutions adopted by the membership.

(P) The Educational Research Committee shall,

- (a) conduct research concerning current educational practices, and concerning the professional status and stature of the Temple Educator;
- (b) make the results of such research known to the membership and to the Jewish Educational community through the publication of these surveys.

- (Q) The Time and Place Committee shall,
 - (a) make recommendations to the membership on the dates and location of the Annual Conference.
 - (b) prepare 5-year recommendations for the scheduled locales of the annual conferences.
- (R) The School Consultation Committee shall,
 - (a) provide consultation to Reform Congregations with respect to school curriculum and administration.
 - (b) determine and implement procedures for such consultative services.
- (S) The Retention Committee shall,
 - (a) consider the status of members whose names have been submitted by the Treasurer as delinquent in payment of their dues, and make recommendations to the Executive Committee for final decision.
 - (b) consist of members of the Liaison Committee, with the NATE Treasurer as chairman.

ARTICLE X

Duties of the Executive Board

1. At the request of 5 members of the Executive Board, the President shall call a special meeting.
2. It shall authorize the payment of bills and direct the Treasurer in the disbursement of funds.
3. It shall advise the members of election results.
4. It shall make recommendations for the agenda of meetings.
5. It shall consider application for membership referred to it by the Membership Committee.
6. It shall make referrals and recommendations to the various committees as necessary to uphold the aims of this Association.
7. It shall recommend the appointment of such Committees that shall be necessary for this Association to function in the best interest of its members and of Jewish education.
8. It shall elect an Executive Secretary in accordance with Article XVI, Section 3 of the Constitution and By-Laws of the UAHC, and as provided in this constitution, Article VI, 2.

ARTICLE XI

Annual Meetings

1. Regular business meeting at which
 - (a) necessary business is conducted,
 - (b) accept candidates for membership,
 - (c) announce results of elections,
 - (d) display and report on new materials, etc.,
 - (e) announce the appointments to permanent Committees.
2. Business meeting to be followed by a dinner at which
 - (a) newly elected officers are installed,
 - (b) program of interest and significance is presented.

ARTICLE XII

Amending the Constitution

1. Amendments to this Constitution may be prepared:
 - (a) By the Executive Board,
 - (b) By 25 members of NATE, in writing and submitted to the President of NATE.
2. Amendments must be approved by:
 - (a) 2/3 of the members at a regular business meeting, or
 - (b) A 2/3 vote by mail of the members of NATE.
3. Method 2 (b) may be used at the discretion of the Executive Board unless a regular business meeting is to be held within two months.

ARTICLE XIII

Miscellaneous

1. The members of NATE at a regular business meeting may vote to sit as a Committee of the whole, in which case Roberts Rules of Procedures shall be followed, except that no changes may be made in this Constitution while sitting as such Committee.
2. Any amendments presented in writing by 5 members of NATE to the Chairman of the Constitution Committee must be submitted to the President of NATE and placed on the agenda of the next Executive Board meeting, whether special or regular.

NATE - *outline
appended*

December, 1979

Dear Fred:

It is always a joy to celebrate a special simcha. Thus, I am truly delighted to express to the members of the National Association of Temple Educators a warm and hearty mazal tov on the Twenty-Fifth Anniversary of NATE. This is indeed a time for rejoicing, and I, as well as the families of the Union of American Hebrew Congregations, share with all of you a sense of pride and happiness.

NATE is a precious and respected member of the Reform Jewish family. The work it is doing in seeking to enrich and enhance the quality of Jewish education is of the highest priority in our community. Great strides have been made during the past twenty-five years and it is my fond hope that NATE will continue to grow and flourish in the days and years ahead as the beautiful promise of this anniversary continues to be fulfilled.

With every good wish for a successful anniversary convention and with warmest regards to you and my many friends in NATE, I am

Sincerely,

Alexander M. Schindler

Mr. Fred W. Marcus
President,
National Association of
Temple Educators



TEACHER'S
GUIDE TO

MOSES MONTEFIORE

A CENTURY OF SERVICE

Research and script by
RABBI DAVID A. JESSURUN CARDOZO

Illustrations by
WILLIAM STEINEL

Produced by
DR. SAMUEL GRAND



DEPARTMENT OF AUDIO-VISUAL AIDS

ADVISORY COMMITTEE

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Chairman

RABBI BERNARD J. BAMBERGER

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ABRAHAM SEGAL

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Technical Data

1. To project the filmstrip, use a single frame 35mm *filmstrip* projector.
2. Become thoroughly familiar with the script or narration before showing the filmstrip. Make your own notes to guide your presentation.
3. Signal the operator of the projector with a clicking sound or hand signal when you want the next picture to appear on the screen.
4. Rehearse at least once before a showing, to be sure that the operator and the speaker work as a team.
5. For clearest image, see that the room in which you are showing the filmstrip is as dark as possible. Check ventilation carefully to insure comfort.
6. Be sure that everything is in order before the class arrives. Focus the first frame in advance of the showing.
7. Have an extra bulb on hand in case the projector lamp burns out.
8. Keep this Teacher's Guide in a looseleaf binder, together with other filmstrip manuals, to prevent loss and mishandling.
9. When hand-winding the film, *do not* start with a large loop and later pull film tight into a small roll. This scratches the film beyond repair.
10. Remember—to insure the life of film, handle it with care. Always place fingers on outside edges so as not to scratch or smear the surface.
11. Keep glass and optical parts of the projector clean at all times, for dust, hair, and grit will not only be seen on the screen but will also damage the film surface.

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SUGGESTIONS FOR PRESENTATION IN THE RELIGIOUS SCHOOL

This filmstrip is intended for students in the middle and upper grades of the religious school. It may be used in courses which stress "famous Jewish personalities" and with classes which study modern Jewish history.

In order to help the students focus their attention on specific aspects of the career of Moses Montefiore, the teacher may pose one or more of the following questions before the filmstrip is shown:

1. What, in your opinion, were the most important missions in the "century of service" of Sir Moses Montefiore?
2. Why was Sir Moses Montefiore called "The Champion of the Rights of the Jews?"
3. To this day there are hospitals, synagogues, and other Jewish institutions bearing the name Montefiore. Why did the founders of these institutions select this name?

FOLLOW-UP ACTIVITIES

After the showing of the filmstrip, the teacher may refer to the questions listed above. Here are several additional subjects for discussion.

1. Were there any Jewish leaders in modern times other than Moses Montefiore who were received by royal rulers in Europe and Asia? (Theodor Herzl)
2. Are there any Jewish organizations today that may be called upon for the kind of help and service that Sir Moses Montefiore provided in his day? (World Jewish Congress, American Jewish Committee, Anti-Defamation League of B'nai Brith, et al)
3. Two recent books, "The Fixer" by Bernard Malamud and "Blood Accusation: The Strange History of the Beiliss Case" by Maurice Samuel, deal with a "ritual murder" case in Czarist Russia similar to the Damascus affair. One of them achieved the status of "best seller" and became the subject for a movie. Why is there so much interest in such cases in these times?
4. Sir Moses Montefiore made seven trips to Palestine during his lifetime. Why is this considered so remarkable?

Bibliography

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Sir Moses Montefiore, by S. U. Nahon, Bureau for Jewish Communities and Organizations of the Jewish Agency, Jerusalem, 1965.

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Sir Moses Montefiore—A Centennial Biography, by Lucien Wolf, Harper and Brothers, New York, 1884.
Great Jewish Personalities in Modern Times, edited by Simon Noveck, Chapter on Moses Montefiore, pp. 37-58, Farrar, Straus and Cudahy, New York, 1959.

Narration

NOTE: If you use this narration, read aloud only the section below the frame number and description. The latter, in capital letters, is only for convenient identification of the picture on the screen.

A. The UAHC Presents

B. Moses Montefiore: A Century of Service

C. Research and script by Rabbi David A. Jessurun Cardozo
Illustrations by William Steinel
Produced by Dr. Samuel Grand

D. Advisory Committee

1. MOSES MONTEFIORE (1784-1885)

For a man to live for more than one hundred years is indeed unusual. But if we also judge a man by his achievements, we are amazed that Moses Montefiore accomplished so much in only a century. This distinguished English Jew was sheriff of London and knighted by Queen Victoria. An outstanding philanthropist and humanitarian, Montefiore's greatest service was in behalf of the Jewish people, earning for him the title, "Champion of the Rights of the Jews."

2. INSET OF LIVORNO OVER MAP OF EUROPE

Strangely enough, Moses Montefiore was not born in England, but in Livorno (Leghorn), Italy, in a house opposite the great synagogue of that city. The Montefiores were a prominent Sephardic family which had lived in Livorno for centuries. Part of the family moved to England and Moses' parents were British citizens. They were on a business trip to Italy when Moses was born.

3. INSET OF MOSES' MOTHER IN LIVORNO SYNAGOGUE

According to Jewish custom, on the Sabbath after the child's birth, Moses' father, Joseph, was called to the Torah in the beautiful Livorno Synagogue. Moses' mother was also a member of an old Sephardic family, the Mocattas.

4. YOUNG MOSES STUDYING WITH HIS UNCLE

Moses came from an Orthodox family. His mother's brother, Moses Mocatta, was a learned Hebrew scholar, author, and translator of books on Judaism. He tutored his nephew in Hebrew and religion. Moses was very fond of his uncle, whose love and devotion to Judaism exerted a lasting influence on him. Among his treasured papers Moses Montefiore kept the notes of biblical phrases and their English translation which he used in study sessions with his uncle.

5. MOSES WORKING OVER HIS LEDGERS AT NIGHT

Moses' formal schooling ended at an early age. Since he had a number of relatives who were brokers on the London Stock Exchange, he decided on a financial career. Montefiore was a conscientious young man, spending many evenings in the office studying account books and becoming thoroughly familiar with the details of the business.

6. MOSES AND HIS BROTHER IN THE FINANCIAL DISTRICT OF LONDON

Several years later Moses and his brother, Abraham, who subsequently married a member of the Rothschild family, established themselves near the Bank of England as brokers under the name "Montefiore Brothers." They were quite successful and enjoyed an excellent reputation.

7. WEDDING OF MOSES MONTEFIORE AND JUDITH COHEN

In 1812, Moses married Judith Cohen, daughter of Levi Barent Cohen, an influential Dutch-born Londoner. The bride's sister, Hannah Cohen, was the wife of Nathan Mayer Rothschild, founder of the English branch of the House of Rothschild. The wedding, a glittering social event, took place in the Sephardic synagogue at Bevis Marks, London. Moses and Judith stood under the tallit as Raphael Meldola, the hacham or chief rabbi, officiated at the wedding service.

8. MONTEFIORE TRAINING MILITIA RECRUITS

Moses was deeply devoted to England. He volunteered his services in the Surrey militia, where he rose to the rank of captain. One of his responsibilities in the militia was training new recruits.

9. MOSES MONTEFIORE AT DINNER PARTY

Deeply devoted to Judaism, Moses Montefiore never hesitated to perform his religious duties in public. At a dinner party attended by the famous British naval hero, Lord Nelson, Montefiore recited the grace after meals in Hebrew, as he always did whether at home or away. All the guests, Christians and Jews alike, listened respectfully as he recited the prayers.

10. SPLIT FRAME — NAPOLEON WITH TROOPS — MONTEFIORE BEING AWAKENED BY BROTHER-IN-LAW

Moses became closely associated with the famous banking family, the Rothschilds, and played a prominent role in their business activities. He was especially close to his brother-in-law, Nathan Mayer Rothschild, who awakened Moses early one morning in 1815 to inform him of Napoleon's escape from Elba. Rothschild was the first person in England to learn of this momentous event. He received the news from the French branch of the House of Rothschild. This advance information enabled the Montefiores and the Rothschilds to engage in profitable financial transactions.

11. LIGHTING STREET LAMP IN LONDON

Montefiore pioneered in promoting the use of gas for lighting. He was the founder and president of the Imperial Continental Gas Association. In recognition of his valuable contributions, Montefiore was elected a Fellow of the Royal Society, the first Jew ever to receive this honor.

12. MONTEFIORE GIVING GIFTS TO JEWISH CHILDREN

Although he had no children of his own, Montefiore took a great interest in the education and welfare of young people. When he was only forty, he retired from the Stock Exchange in order to devote himself to philanthropic causes. He was particularly interested in the Villareal School, the religious school of the Sephardic Congregation, which he visited regularly, encouraging the students and distributing gifts. He was also most generous in his contributions to Christian charities.

13. MONTEFIORE PRESIDES AT MEETING OF BOARD OF DEPUTIES

The sincerity and devotion of Moses Montefiore won him the confidence of the leaders of the Jewish community. He was active in the Bevis Marks Synagogue, named after the street in East London where the historic Sephardic synagogue still stands. It was not unusual for him to attend meetings at the congregation, arriving at ten in the morning and remaining until midnight. Montefiore was elected president of the Board of Deputies, the official representative body of English Jewry. This was the highest office a layman could achieve in the Jewish community.

14. THE MONTEFIORES AND PRINCESS VICTORIA AT EAST CLIFF LODGE

Moses Montefiore and his wife enjoyed their large estate, East Cliff Lodge on the British south coast, near the then fashionable seaside resort of Ramsgate. When Princess (later Queen) Victoria spent a summer in Ramsgate, Montefiore had a special gate installed and presented the Princess with a key, so that she could enjoy the lovely grounds in privacy.

15. FRIDAY EVENING AT THE MONTEFIORE HOME

The Montefiores gave many lavish parties for prominent guests at East Cliff Lodge, but some of their most treasured moments were spent during their quiet Sabbath eves together. Mrs. Montefiore was charming, cultured and highly intelligent. Moses always consulted her on important matters and she accompanied him on most of his trips. Their devotion to Judaism and to each other brought them strength and joy throughout their lives. Montefiore wrote in his diary, "God, in His great goodness, blessed me with my dear Judith. A better and kinder wife never existed."

16. MAP WITH INSET OF JERUSALEM

A long cherished hope of Moses and Judith Montefiore to visit Palestine was realized in 1827. In those days the trip was difficult and dangerous, especially because of the outbreak of the war for Greek independence. After a long, weary journey, the Montefiores were able to spend only nine days in the Holy Land. In spite of the brevity of their visit, they were profoundly impressed. They poured out their devout praises to God for bringing them safely to Jerusalem, the city of their fathers.

17. THE MONTEFIORES AT THE WAILING WALL

Following their visit to the Wailing Wall in Jerusalem, Mrs. Montefiore wrote in her diary, "The huge stones seem to cling together, to be cemented by a power mightier than decay, that they may be a memorial to Israel's past glory: may they be regarded as a sign of future greatness, when Israel shall be redeemed." The Montefiore's visit to Jerusalem gave them a feeling of indescribable joy. They resolved to initiate a number of projects to improve the economic condition of Jews in the Holy Land.

18. SPLIT FRAME — DEDICATING THE SYNAGOGUE AT RAMSGATE

After their safe return, the Montefiores built a beautiful little synagogue near East Cliff Lodge to commemorate their visit to the Holy City of Jerusalem. At the dedication of the synagogue, Moses carried the first scroll in the procession. After the dedication service, the Montefiores entertained a distinguished company on the grounds of their estate.

19. RIDING IN CARRIAGE AFTER ELECTION AS SHERIFF OF LONDON

Another milestone in the career of Moses Montefiore was his election to the post of Sheriff of London, the second highest office in the city. He did not wish to ride in the procession on the day originally set for the inauguration which coincided with Rosh Hashanah. In deference to Montefiore's religious convictions, the date was changed and so he was able to join in the procession.

20. MONTEFIORE CONGRATULATES QUEEN VICTORIA

In 1838, Moses Montefiore headed a delegation of the Board of Deputies of British Jews to convey their congratulations to Queen Victoria on her accession to the throne. The young Queen received Moses and his colleagues graciously and thanked them for their good wishes.

21. QUEEN VICTORIA KNIGHTS MOSES MONTEFIORE

At the end of his year as Sheriff of London, Moses Montefiore was knighted by Queen Victoria. The Queen touched him with a sword on his left shoulder, saying, "Rise—Sir Moses." He proudly recorded the event in his diary: "This was a day that can never be forgotten by me, it is a proud one; with the exception of the day I had the happiness of dedicating our synagogue at Ramsgate and the day of my wedding, the proudest day of my life."

22. COAT OF ARMS OF SIR MOSES MONTEFIORE

The coat of arms of Sir Moses Montefiore was decorated with a mountain of flowers corresponding to the meaning of his name in Italian.* There were also two pennants on either side with the word "Jerusalem" inscribed in Hebrew letters, and his motto "Think and Thank." At a later occasion, Queen Victoria granted Montefiore special recognition by permitting him to add a lion and a stag as supporters to his coat of arms.

23. MONTEFIORE AND HIS COLLEAGUES WAIT TO PRESENT PETITION IN PARLIAMENT

Although Sir Moses Montefiore personally enjoyed many honors and distinctions, he was always aware of the discrimination endured by the Jews in England. In 1844, Sir Moses headed a delegation to Parliament requesting the abolition of restrictions against the Jews. For example, the delegation objected to the fact that no Jew could become a member of Parliament unless he took the oath as "a true Christian." However, it was not until 1851 that the first Jew was seated in Parliament. He was Lionel de Rothschild, a nephew of Judith Montefiore.

* (monte — mountain, fiore — flower)

24. MAP WITH INSET OF CAIRO

In 1840, Sir Moses set out on one of the most important missions of his career. In Damascus, a Capuchin monk and his servant mysteriously disappeared; thereupon the Jews of Damascus were accused of murdering them and using their blood to make matzot for Passover. In the reign of terror that followed, four Jews lost their lives and many more were tortured and imprisoned. Strong public opinion was aroused all over the world as a result of this baseless charge of ritual murder. The Lord Mayor of London called a protest meeting and Sir Moses was requested to head a mission to the East. Queen Victoria lent her active support to this venture.

25. SIR MOSES BEING RECEIVED BY THE PASHA OF EGYPT

In Egypt, Sir Moses was cordially received in Alexandria in a room of oriental splendor by Pasha Mehemet Ali, who ruled over Damascus at that time. After lengthy discussion, the Pasha agreed to release the nine Jews still imprisoned as a result of the "Damascus Affair." At first he agreed to grant a "pardon" to the Jews, but on Montefiore's insistence, the term was changed to "honorable release."

26. MAP WITH INSET OF WALLS SURROUNDING DAMASCUS

The document proclaiming the honorable release of the prisoners was sent to Damascus and the Jews who had been falsely accused were set free. Sir Moses and his party wanted to go to Damascus, but hostilities between Egypt and Turkey made such a trip impossible. As a result of the conflict, control of Syria and its chief city, Damascus, passed into the hands of the Sultan of Turkey.

27. INSET OF SULTAN'S DECREE PROCLAIMING THE INNOCENCE OF THE JEWS

This turn of events made it advisable for Sir Moses and his party to proceed to Constantinople, where he presented a petition to Sultan Abdul Medjid, who had become the new ruler of Syria. The Sultan issued a firman (decree) stating that the charges of ritual murder were completely false. He also guaranteed freedom of religious worship to all Jews of the Turkish Empire. Adolphe Crémieux, a prominent leader of French Jewry was a member of this mission. Crémieux was later the founder of the Alliance Israelite Universelle, which was organized to protect the rights and interests of the Jews.

28. SERVICE AT BEVIS MARKS SYNAGOGUE CELEBRATING SIR MOSES' SUCCESSFUL MISSION

When the Montefiores returned to England, a thanksgiving service was held at Bevis Marks Synagogue to celebrate the successful completion of the mission. Sir Moses was enthusiastically welcomed and received many letters of gratitude from all over the world. Queen Victoria sent a special message commending Sir Moses for "his unceasing exertions in behalf of his injured and persecuted brethren in the East and of the Jewish nation at large."

29. MAP WITH INSET OF ST. PETERSBURG

Shortly after these festivities, disturbing news came from Russia. A decree had been issued ordering all Jews in the frontier regions (about 100,000 in number) to leave their homes and businesses. Jewish delegations from Russia appealed to Sir Moses to come to their country and intercede in their behalf. With Lady Montefiore he made the long journey to Russia, traveling in bitter weather, crossing the thin ice on the rivers at considerable risk.

30. SIR MOSES SHAKING HANDS WITH CZAR NICHOLAS I

After a month's journey, the Montefiores arrived in St. Petersburg. After meeting Russian officials, Sir Moses had an audience with Czar Nicholas. He stressed the loyalty of the Jews as industrious subjects of the Czar, whose protection they deserved. Montefiore was most courteously received as "the representative of the Jewish people" and the cruel and unjust decree was temporarily withdrawn as a result of his intervention.

31. SIR MOSES RIDING IN CARRIAGE IN RUSSIA

During his return trip to England, Sir Moses visited Vilna and several other Jewish communities. As he rode through the streets of the Jewish quarters, crowds lined the route, greeting him with an overwhelming show of affection. This contact with the masses of Jews in Russia made an unforgettable impression on him. There was hardly a Jewish home in Russia or Poland in which Montefiore's picture was not displayed.

32. MAP WITH INSET OF BOLOGNA

In 1858, another urgent plea for help came to Montefiore, this time from Bologna, Italy. Edgar Mortara, a six-year-old Jewish boy, had been forcibly taken from his home by the papal police and brought to Rome. The Mortara child had been secretly baptized, at the age of one year, by a young Christian servant girl when he was critically ill. Edgar's horrified parents tried unsuccessfully to obtain the release of their son. The Jews of Europe were deeply disturbed by the entire affair. All hope was placed in Sir Moses, the defender of his people. He yielded to the many requests and in 1859, already 75 years old, made a special trip to Rome with his wife.

33. SIR MOSES WITH PAPAL SECRETARY OF STATE

Sir Moses was refused an audience by Pope Pius IX, but was received by the papal secretary of state. In spite of Sir Moses' intervention, which was supported by Emperor Napoleon III of France and Emperor Franz Joseph of Austria, the Church refused to reverse its stand and release the boy, who later became a Catholic priest. This was one of the few unsuccessful missions in the long career of the courageous "Champion of the Rights of the Jews."

34. SIR MOSES VIEWING NEW SETTLEMENT OUTSIDE THE WALLS OF JERUSALEM

Of all Sir Moses' journeys, his seven trips to the Holy Land were the most significant. They were more than visits; they were pilgrimages. Montefiore was among the builders of the new Palestine. He was the first Jew permitted to buy land outside the walls of the old city of Jerusalem. There he built houses for Jewish settlers. This was the beginning of the modern city of Jerusalem and the area is still called "Yemin Moshe" (the Right Hand of Moses).

35. MAP WITH INSET OF MARRAKECH

Sir Moses never used advancing age as an excuse to reject a call for help. He learned that in Morocco, where Jews were subjected to many humiliating restrictions, the situation had become critical. Two Jews had been falsely accused of murder and were executed; nine others were kept in prison, threatened with the same fate. Approaching his 80th year, Montefiore set out on the arduous trip to Morocco. He went from Madrid to Tangier, and from there to Gibraltar where the British Navy assigned a ship to take Sir Moses and his party to Mogador. This was followed by another eight days of desert travel to Marrakech.

36. SIR MOSES IN COURTYARD OF SULTAN OF MOROCCO

Sir Moses was carried in a sedan chair at the head of the caravan. The delegation led by Montefiore was given a magnificent reception by the Sultan of Morocco in the courtyard of his palace. Sir Moses requested the protection of all Jews and Christians living in the Sultan's domain. The Sultan finally issued a decree proclaiming that the Jews should be treated justly and should "occupy a position of perfect equality with other people."

37. SIR MOSES COMPLETING TORAH IN THE GOTHIC ROOM OF EAST CLIFF LODGE

In 1862, Sir Moses and Lady Montefiore celebrated their golden wedding anniversary, marking fifty years of love and devotion. Sir Moses took note of the memorable occasion by inscribing the last words in a Sefer Torah prepared for him. Later he presented the scroll to a needy congregation, a practice which he followed every year. Unfortunately, Lady Montefiore was ill and could only watch the ceremonies from an adjoining room.

38. TOMB OF LADY MONTEFIORE MODELED AFTER RACHEL'S TOMB

It was a cruel blow to Sir Moses when his beloved wife passed away not long afterward. She was buried near the synagogue in Ramsgate that she loved so dearly in a replica of the Tomb of Rachel near Bethlehem. When Lady Montefiore saw Rachel's Tomb "fast crumbling into ruins" on one of their trips to the Holy Land, she asked her husband to provide for its repair. Though Lady Montefiore had no children, Sir Moses called her a "mother to all Jews," for she was always ready to go anywhere to help them.

39. MAP WITH INSET OF BUCHAREST

Though deeply grieved by the death of his wife, Sir Moses, mindful of her wishes, continued to serve his people. The Jews of Rumania, already suffering severe persecution, were threatened with expulsion from the country. At the age of 83, Sir Moses traveled to Bucharest where he received a friendly reception from Prince Charles, who promised to help the Jews.

40. SIR MOSES AT WINDOW FACING ANGRY CROWD

However, the attitude of the Rumanian people remained hostile. Riots broke out in the streets and there were threats against Sir Moses' life. Sir Moses, nevertheless, stood at the open window of his hotel and shouted, "Fire away, if you like. I came here in the name of justice and humanity to plead the cause of innocent sufferers. . . . I trust in God. He will protect me." The mob slowly dispersed without incident, perhaps shamed by the courage of the old man.

41. SIR MOSES IN SEDAN CHAIR IN PALESTINE

At the age of 90, Sir Moses made his seventh and last trip to Palestine. He was often carried through the streets in a sedan chair. Montefiore's interests extended beyond the city of Jerusalem. With an eye to the future, he established a number of agricultural settlements, making a great contribution to the colonization of Palestine. He encouraged Jews to lead productive lives and to learn handicrafts. On this, his last trip to the Holy Land, Sir Moses was gratified that the seeds he had sown were bearing fruit.

42. SIR MOSES EXAMINING SCROLL ON HIS 100TH BIRTHDAY

The 100th birthday of Sir Moses was an occasion of great rejoicing in England and was celebrated by Jews the world over. Services were held in his honor in many synagogues. A new scroll, recently completed for his birthday, was brought to Sir Moses. He opened it and found the priestly blessing. In reverent tones he read, *יברכך ה' וישמרך* "May the Lord bless thee and keep thee." It was as though his century of service was crowned with a blessing. On July 28, 1885, Sir Moses passed away. On the last day of his life, he asked his secretary, Dr. Loewe, if there were any checks to be signed for charity. To the very end, this great and good man maintained the Jewish tradition of service and responsibility.

Acknowledgments

We wish to express our appreciation to the members of the Audio-Visual Aids Committee for their assistance in the preparation of this filmstrip. They are: Rabbi Bernard Kligfeld, chairman; Rabbi Bernard J. Bamberger; Mrs. Rae Bragman; Ralph Davis; Rabbi Chaim I. Etrog; Rabbi Ely E. Pilchik; Rabbi Alexander M. Schindler, and Abraham Segal. Miss Kathryn Friedman participated in all phases of production. The illustrations in the book *Sir Moses Montefiore, A Life in the Service of Jewry*, written by Dr. S. U. Nahon and published by the Bureau for Jewish Communities and Organizations of the Jewish Agency in Jerusalem, proved extremely helpful to the artist in the preparation of this filmstrip.

This filmstrip, like the others listed on the back cover of this manual, was made possible by a special fund for the production of audio-visual materials created by the will of Dr. David Philipson for the Commission on Jewish Education.

RABBI DAVID A. JESSURUN CARDOZO
DR. SAMUEL GRAND

UNION OF AMERICAN HEBREW CONGREGATIONS
838 Fifth Avenue, New York, N. Y. 10021

1. **THE JEWS SETTLE IN NEW AMSTERDAM — 1654.** (Received the award of the National Council on Jewish Audio-Visual Materials.) Recorded narration to accompany filmstrip (10-inch, long-playing record, \$1.25)
2. **AROUND THE WORLD WITH HEBREW,** an introduction to the study of the Hebrew language
3. **THE BOOK OF BOOKS,** an introduction to the Bible
4. **ISAAC MAYER WISE: MASTER BUILDER OF AMERICAN JUDAISM.** Recorded narration to accompany filmstrip (12-inch, long-playing record, \$2.00)
5. **WITHIN THE FAMILY OF LIBERAL JUDAISM**
6. **JUDAH TOURO: FRIEND OF MAN**
7. **300 YEARS: MEMORABLE EVENTS IN AMERICAN JEWISH HISTORY**
8. **DR. LEO BAECK: MAN OF FAITH**
9. **A SONGSTRIP FOR CHANUKO** (\$3.50, black and white)
10. **RABBI STEPHEN S. WISE: A TWENTIETH CENTURY PROPHET**
11. **SHOVUOS: FESTIVAL OF TORAH AND CONFIRMATION**
12. **CALL FOR THE QUESTION: THE SYNAGOGUE IN THE COMMUNITY.** Recorded narration to accompany filmstrip (12-inch, long-playing record, \$2.50), 1959 American Film Festival Gold Medal
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AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS



Nate

September 21, 1989
21 Elul, 5749

*By all means
to do -
Good work.*

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Rabbi Alexander M. Schindler, F.R.E.,
President
Union of American Hebrew Congregations
838 Fifth Avenue
New York City, NY 10021-7064

Dear Alex:

Knowing that your schedule must be hectic just prior to the Biennial, a brief note requesting your permission to re-print the enclosed article in a forthcoming issue of NATE NEWS.

As you will note, it appeared in the Miami Jewish Tribune, the first week in September. I do have the newspaper's permission.

Warmest regards to Rhea and you from Cynthia and me for the New Year. I look forward to seeing you in New Orleans shortly.

Shalom,

Enclosure

*Called
10/2/89
By all means*

Opinion

Reform Judaism: The Wisdom to Change

BY ALEXANDER M. SCHINDLER

Reform Judaism has been the well-spring of leadership of Jewish experience on every front for over a century. Scions of Reform Jews such as Louis Marshall were in the forefront of establishing the world's most prosperous, secure and politically influential Jewish community in America. The institutionalization of Reform Judaism by Rabbi Isaac Mayer Wise set the pattern for rabbinic training, congregational cooperation and rabbinical networking for all Jewish movements. The transformation of Zionism from a historical footnote into a stirring chronicle of statehood was presided over by Rabbis Stephen S. Wise and Abba Hillel Silver.

The great strength of Reform Judaism, which now numbers more than a million members in nearly 850 congregations, has been its ability to respond to the ever-evolving needs of each generation in creating a cadre of new leaders. In the last decade alone, Reform membership has swelled by 25 percent. And, according to Jewish sociologists, its growth rate will accelerate even more in the future, for their studies show that the fifth generation of American Jews inclines to identify almost exclusively with Reform.

Conservative Judaism, on the other hand, is steadily contracting. Orthodoxy has made some headway in urban centers, but it has toppled from its former status as America's most populous synagogue body to where only about 10 to 12 percent of America's Jews affiliated with synagogues now identify themselves with Orthodox Judaism. Only Reform Judaism is

The great strength of Reform Judaism, which now numbers more than a million members in nearly 850 congregations, has been its ability to respond to the ever-evolving needs of each generation in creating a cadre of new leaders.

burgeoning. It has emerged as the predominant synagogue movement in North America.

Why Reform Judaism Has Flourished

Reform has flourished because it has understood Judaism as a dynamic rather than a static faith. We mustered the wisdom to change when changing circumstances required alterations, prepared to move forward whenever necessary — or even backward for a step when an honest self-searching summoned us to do so. And despite the changes it has introduced, Reform has remained part of the mainstream of Judaism because it has insisted that Jewish life be adjusted to the needs of modernity only within the framework of Judaism's historic tradition.

A second source of Reform's continuing strength is its insistence on the full participation of women in religious life. By empowering women within Judaism, Reform has brought new creative energy to the Jewish people and redoubled its future leadership sources.

Social activism — loyalty to the prophetic spirit of Judaism — is still another pillar of Reform's communal strength. It has assured us of relevance and wholeness in our changing

and fractured world.

"Outreach" represents probably the most important source of Reform Judaism's current burgeoning. Rather than cloaking itself in an exclusive chosenness, Reform has warmly embraced those who would choose it. In this realm, Reform's accomplishments have been illuminating. It has transformed American Jewry's mindscape. The subject of intermarriage is no longer taboo, and the concept of outreach, even conversionary outreach, is no longer a heresy within the American Jewish community.

A World of Change

We live in a world of incessant change that quickly supplants the deeds of yesterday with the needs of tomorrow. Thus, while Reform's statistical growth can well excite our hopes and ambitions, we know that too many of our congregants do not perceive Judaism as a serious religious enterprise — as an approach to the world that makes demands on its adherents. So we must find newer ways to add meaning to labels and substances to form.

If our dynamic social action agenda has kept the movement relevant and dynamic, we must

refuel that dynamism so that we will be able to respond to those many great moral issues that will continue to press upon us. And we must extend that dynamism to Israel and help catalyze the process of peace.

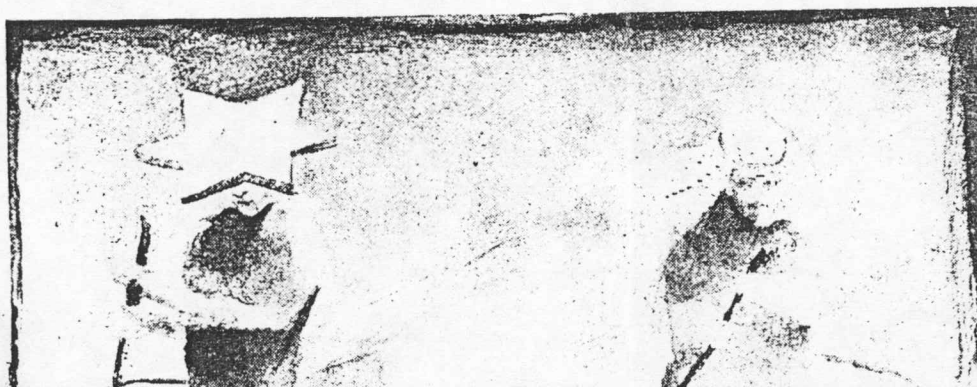
On Patrilineality: 'No Retreat'

Above all, if we proudly proclaim that our Judaism is an ever-evolving faith, that the concept of change embodies our self-definition, let us not be frightened by those who counsel us to retreat from some of our recent innovations lest we break our Jewish unity. This alarm was sounded at every stage of our evolution as a movement within Judaism, and always proved false.

Let us not be snared by the delusion that a retreat on such issues as patrilineality will gain us acceptance by the more traditionally inclined in Israel or anywhere else. Only total surrender will have such an effect.

Let us not become sycophants, truckling for favor by becoming what we are not. It will not avail us. We will only demean ourselves and lose our distinctive character. Our forbears did not forge Reform Judaism to have us trade it in for a tinsel imitation of Orthodoxy. We owe *halachah* a vote but not a veto. And we owe ourselves the self-respect and integrity that holds fast to our finest values and our most cherished beliefs.

Rabbi Alexander M. Schindler is president of the Union of American Hebrew Congregations.



The State Department is Given the Third Degree on Capitol Hill

[At a recent hearing of the Subcommittee on Europe and the Middle East of the House Foreign Affairs Committee, the new Assistant Secretary of State for Near East and South Asian Affairs, John H. Kelly, made his first appearance before the Subcommittee to discuss current developments in the Middle East. During the hearing, Congressman Tom Lantos of California questioned Kelly regarding the State Department's position on the terrorist who forced the Tel Aviv-

declaration to distance itself from terrorism in all its forms is not a mere political declaration, but that it expresses the de facto Palestinian policy. From a humanitarian standpoint, this is a horrendous crime, but also from an operative, political standpoint, this is a crime perhaps no less horrendous. The bloody attack on the bus has delivered a severe blow to the peace process in the Middle East."

NATE

September 10, 1984

Alan D. Bennett
Executive Vice-President
Bureau of Jewish Education
2030 South Taylor Road
Cleveland, OH 44118

Dear Alan:

Enclosed is the requested photo and my greeting to NATE. I took you at your word, the greeting is brief. I assume that you have many such greetings and that you merely wanted a paragraph or two beneath the picture. If I'm wrong, scream and I'll get more wordy. You know that I am capable of that.] After all, you have suffered through my State of the Union messages!

I, too, look forward to our meeting again in Los Angeles. God willing. Warm good wishes and love from house to house,

Sincerely,

Alexander M. Schindler

Encl.

30TH ANNIVERSARY -- NATIONAL ASSOCIATION OF TEMPLE EDUCATORS --
GREETINGS FROM RABBI ALEXANDER M. SCHINDLER, PRESIDENT,
UNION OF AMERICAN HEBREW CONGREGATIONS

No years of my professional life were more satisfying to me than the years I spent as the Union's director of education, and no aspect of my work in this realm gave me greater joy than my association with the men and women of NATE. Their enthusiasm encouraged me. Their friendship sustained me. Their knowledge and experience always freely shared helped me to succeed in a calling in which they were expert and I but a novice.

NATE has achieved much in the three decades of its being. It helped to create a new profession and to give it statute in our religious community. It gave shape and content to Reform Judaism's educative process. It fostered the development of cadres of teachers capable of bringing this process to life. And this above all: NATE helped rear a new generation of Jews who are committed Jews, in whose heart Judaism has come to life, for whom our people's spiritual legacy is something more than mere preachment or vague recollection but rather a true possession.

This is why NATE's 30th Anniversary is an occasion of joy for the entire Reform Jewish community whose sons and daughters join in the prayerful hope that NATE's future will be as glorious as was its past.

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August 30, 1984
2 Elul 5744

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THE SOLOMON SCHECHTER DAY
SCHOOL OF CLEVELAND
THE TEMPLE
WORKMEN'S CIRCLE SCHOOL
YESHIVATH ADATH B'NAI ISRAEL

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

Dear Alex:

I trust that this finds you, Rhea and the children well
and a little bit rested as the summer fades into oblivion.

NATE's 1984 Conference will celebrate thirty(30) years
of NATE's existence. I am asked to prepare an Anniversary
Volume in honor of that auspicious event. May I impose upon
your crowded schedule to pen a brief message of greetings
for the Volume? I hope that stressing the word "brief" will
make your life easier.

Would you be kind enough to send your message to me, along
with a 5x7 photo, within the next few weeks so that we can
move ahead quickly with our production?

In the meantime, I do look forward to seeing you in October.
Our encounter at the King David Hotel was all too brief.

Warmest regards from us to you and to Rhea.

Cordially,

Alan D. Bennett
Executive Vice-President

cc: Michael Oppenheimer
Judy Lichtig
Sylvia Abrams
Amy Budish
Joel Wittstein
Ken Midlo

NA 76

August 2, 1976

Mr. Heinz Warschauer
Holy Blossom Temple
1950 Bathurst Street
Toronto, Ontario M5P 3K9
Canada

Dear Heinz:

Forgive me for being so slow in responding to your letter of July 12th. It reached our office while I was in Israel and Europe and awaited me in a mountain of mail which I am just beginning to plow through, for I've been back in the office for but a few brief days.

You raise a vexing albeit familiar problem for which I must confess I do not have an answer, simply because the resolution is not within my control. I agree with you in principle that the united way of giving is better than all of these splintered efforts. I am willing to unite -- not on MUM but on RJA -- but insofar as RJA is concerned, I am bound by agreement with the HUC-JIR whose leadership so far has been reluctant to alter the 50/50 split so that a portion of it can be turned over to the WUPJ and all of our Israel programs combined.

Barring that possibility, I suppose we could have a "United Israel Appeal" under the aegis of the Israel Commission, yet there is always the fear that the combined effort would yield less in total than the splintered effort such as it is and such as it will undoubtedly continue to be. Maurice Eisendrath, olaf-hr-sholom, used to insist, and I'm sure he was right, that the pie simply is not cut that way, that giving is not a pie in fact, that giving a slice to one does not mean that the next slice becomes smaller it may even become larger and that the net result is a larger total pie or even two pies.

All this is not helping you very much, I know, but if someone can come up with a meaningful, cohesive, coordinated plan it will have my full support.

The Schindler family is well and we hope that all is well with you. I can see that you are quite active in getting things up-to-snuff for your successor and I have a feeling that you'll be keeping busier than ever in the months ahead. We all join in sending fondest regards to you.

Sincerely,

Alexander M. Schindler

Mr. Heinz Warschauer
August 2, 1976
Page -2-

cc: Rabbi Richard G. Hirsch
Rabbi Ira Youdovin
Rabbi Allan Levine
Rabbi Daniel E. Syme
Rabbi Stephen A. Schafer
Rabbi Robert Samuels
Mr. Rolf Schickler
Mr. Alan Bennett

Holy Blossom Temple
1950 Bathurst Street
Toronto, Ontario M5P 3K9

How we dictate

July 12th, 1976

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

Dear Alexander:

I received the attached letter from Rabbi Samuels some weeks ago.

The problem is rather obvious: the continued support of the Leo Baeck School is essential; the support of the first, second and third garin is also essential.

In some way, rather than channeling funds from one worthwhile cause within our movement to another, we should try to work out an understanding both on the part of Rabbis, educators, youth leaders on the one hand and the people involved in the Leo Baeck School and the Reform Kibbutz on the other, that each of these projects is vital to the future of Liberal Judaism and that also each of these projects makes a particular, different and essential contribution to the lives and future of Israel.

I'm also concerned about who is going to approach the Religious Schools. I do not think that very much is gained by NATE sending out an appeal for the Leo Baeck School and then a different appeal asking for contributions to the garin. Quite apart from the duplication of effort and the cost involved, the result would only be a splitting of efforts rather than a raising of concern.

My successor shouldn't have to wrestle with these problems if it can be avoided. Before we can do anything, we really should know in all honesty whether we will again be entering a period of competition within our own movement for various causes and the need for the Leo Baeck School "to go it alone" or whether we can finally find a way to include, in some constructive fashion, not only the childrens' support of the Leo Baeck School but also the movement's support in our overall budgeting.


I'm also looking forward and anticipate the Reform Kibbutz. While Rabbi Levine assured us when he spoke in Toronto that only the garin would require funds, whereas the kibbutz would struggle like any other, this will of course not be the case. Just as many kibbutzim have special friends who make it possible to build libraries, theatres and such, so will undoubtedly the Reform kibbutz appeal for special funds to build a synagogue, a library, special quarters for the aged, special quarters for Temple youth, and what have you. All these worthwhile projects have appeal to raise funds

within Religious School and youth groups. We also know that fashions change and that something new is always better for fund raising than something old but we must keep in mind that starving one to feed the other serves no good purpose. There must be a careful appraisal of our values and of our situation and I feel quite confident if all factors are taken into account the continued existence of not only the Leo Baeck School but also the creation of similar schools in other urban centers, perhaps even in such places as Arad or Beer Sheva, will have to be considered.

In any case, for the time being my main concern is the continued support of the Leo Baeck School and I would appreciate your considered opinion as well as the ideas and suggestions of all those who receive copies of this letter and also the original note from Rabbi Samuels.

With kind regards and thanks for your interest in our mutual concern,
Israel,

Sincerely,



HW:rl

Heinz Warschauer.

cc: Rabbi Richard Hirsch
Rabbi Ira Youdovin
Rabbi Allan Levine
Rabbi Daniel Syme
Rabbi Stephen Schafer
Rabbi Robert Samuels
Mr. Rolf Schickler
Mr. Alan Bennett



Haifa, May 14, 1976

Mr. Heinz Warschauer
Holy Blossom Temple
1950 Bathurst Street
Toronto, Ontario

Dear Heinz,

Amongst the material I received from NFTY were the minutes of the meeting of Garin Arava, the kibbutz nucleus that will found a reform kibbutz next year. The meeting took place February 14-15 in the States. The minutes contain the following passage:

" With the KEREN AMI project, efforts will be made to contact kids in UAHC summer camps about the needs of the garin and follow up this campaign with a letter to the same in the fall urging their religious schools to contribute to the garin.

We should note that a commendable effort is already being done by the religious school of Temple Emanuel of East Meadow, New York."

I should be grateful if you would check the matter to see that this project will not be at the expense of the Leo Baeck School - NATE fund contributions.

Fond greetings,

Rabbi Robert L. Samuels,
Headmaster

June 19, 1972

Rabbi Alexander M. Schindler

M.L. Blanket

Henry W

This is to authorize the mailing of two sets of address labels to the Leo Baeck School, Edmond Fleg Street, French Carmel, Haifa, Israel.

- 1/ Congregational rabbis - by individual name
- 2/ Religious School Principals - by title to all congregations.

Please see that these are sent at the earliest.

June 19, 1972

Dear Heinz:

You will note from the enclosed that the two sets of mailing labels have already been authorized. I trust they will reach the Leo Baeck School in good time and order.

As regards the NATE Conference, there is no problem as far as my travel and expenses are concerned. I have a travel budget and it will cover my participation at the NATE sessions. Ruth Buchbinder's travel and expenses would have to be picked up by NATE. Her departmental budget does not provide for attendance at such meetings. Our Education Department staff has a budgetary allowance for NATE Conferences so that's no problem but should you decide to invite Ruth, know it will have to be at NATE's expense.

Thanks for the "late" flowers -- they didn't serve to remind me of Rhea's birthday, as per usual, this time they came too late. But know that they were beautiful and deeply appreciated by Rhea. If she hasn't written to you herself yet, she will be doing so soon. It's been a very hectic few weeks for both of us.

We expect to enjoy Switzerland -- after all the conferences -- and hope you enjoy Lake Placid. Have a restful and refreshing vacation and hopefully we'll see each other when we get back to the States.

Fondly,

Alexander M. Schindler

Mr. Heinz Warschauer
Holy Blossom Temple
Bathurst Street at Ava Road
Toronto, Ontario, Canada

Holy Blossom Temple
Bathurst Street at Avea Road
Toronto

June 14th
1972

Rabbi Alexander Schindler,
President-Elect, UAHC,
838 Fifth Avenue,
New York, N.Y. 10021.

Dear Alexander:

On behalf of the Leo Baeck School I would like you to authorize once more the mailing of two sets of address labels to the Leo Baeck School. They will send the customary Rosh Hashanah card and support request.

The first and most important set of labels is the one for the Rabbis of our congregations and the second set would be that of the Religious School Principals. The former list is by name, the latter list, I understand, is by title only.

I hope that Rhea and you will enjoy some restful days in Switzerland and environs and I do hope to see you soon, even before Toronto in December. I pray that nothing will stand in the way of you and Rhea coming to town then to enjoy our city and the NATE Conference.

I will be in touch regarding details of arrangements later in the season.

I also would like to know at this time what the policy of the Union is re participation of yourself and perhaps Ruth Buchbinder (I have not even approached her). But what is the policy: (1) who pays the air fare (2) who picks up the hotel bill? Inasmuch as NATE has a limited Conference budget (and an even more limited general budget), I would like to know what we are expected to contribute if anything, and what the Union budget allows for such "appearances."

I would like to draw up my Conference budget in a realistic manner so that we know where we stand in this and all the other related matters. . .

I had planned to visit you during July but I'll have to take a raincheck again. Perhaps I'll see you in town when the kids go to camp. However, I'm leaving on June 29th for Lake Placid. . .

Kind regards and thanks,

Fondly,

herz

HW:rg

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111A

January 4, 1968

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Station Road and Hicks Lane
Great Neck, New York 11024

Rabbi Alexander M. Schindler,
U.A.H.C.
838 Fifth Avenue,
New York, N.Y. - 10021

Dear Alex:

Need I tell you what a joy it was to have you at the convention, and to have you as our banquet speaker? We couldn't have done better.

Altogether, I think it was a good convention, and I was very much impressed with Jack Spiro. It will be good to work with him.

Just keep on being interested in us, and I will be satisfied.

Be sure to give my love to your darlings.

Affectionately,

Mrs. M. M. Singer
President of NATE

P.S. I've written to Kathryn, asking her to have your plaque framed. There wasn't enough time to have it done before the convention. You see, we want you to hang it up as a constant reminder that we love you.

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MAX FRANKEL

January 29, 1968

Mrs. M. M. Singer
The Isaac M. Wise Temple
Reading Road & N. Crescent Avenue
Cincinnati, Ohio 45229

Dear Cel,

While the idea of an honorary D.R.E. to NATEr's is good, you ought to know that the College itself has discontinued the practice of giving twenty-five year degrees to rabbis; only a few of each graduating class are chosen for this honor -- at least this is what Fritz Bamberger tells me. In a word: While the idea is good, I don't think it likely of fulfillment, considering the present constellation of attitudes.

On the other hand, I do think that there is a need for pressure to allow the earning of a Doctorate in absentia by educators. This path is more hopeful of fulfillment.

As far as the Program Committee on the Biennial is concerned, almost anyone on the east coast would do. Most of our NATE members are capable enough for this particular task. We have an ample group to draw from here, and there is no need to add to the financial burden of NATE.

With fond good wishes, I am

Cordially,

Alexander M. Schindler

/w



THE ISAAC M. WISE TEMPLE (K. K. B'NAI YESHURUN)

OFFICE: READING ROAD & N. CRESCENT AVE., CINCINNATI, OHIO 45229 • 281-0334

OFFICE OF THE RELIGIOUS SCHOOL • MRS. M. M. SINGER, *Principal*

ROBERT L. OESTREICHER, *Chairman*

January 23, 1968



Rabbi Alexander M. Schindler,
c/o U.A.H.C.,
838 Fifth Avenue,
New York, N.Y. - 10021

Dear Alex:

It is always a pleasure to hear from you and I deeply appreciated your very gracious letter of thanks. Our tribute didn't tell the half of it.

I want to ask your advice about something. I have a letter from Carl Erdberg, in which he says that he and a few other people discussed the idea of having the College present a D.R.E. to NATE'rs, who have completed twenty-five years of service in this field. I am enclosing a copy of his letter together with my answer. I would like very much to know what you think.

Now, as to your request for a NATE'r on the Program Committee of the Biennial. I want to think about this a little longer. Possibly you have some suggestion. It would be very practical for us to name someone on the east coast but, if there is no one ^{there} ~~else~~ who could be helpful, I don't think we should let distance stand in the way. You will hear from me soon, but you know our group well enough to have some idea yourself as to whom you would like.

Give my love to ^LRea. It was delightful to have her and the children and you at the convention.

Affectionately,

Mrs. M. M. Singer
President of NATE

CSS:PD

COPY

RUDOLPH GROSSMAN SOCIETY
CONGREGATION RODEPH SHOLOM
Seven West Eighty-Third Street
New York City

1/16/68

Mrs. M. M. Singer, Principal, Religious School
Isaac M. Wise Temple,
Reading Road & N. Crescent Avenue
Cincinnati, Ohio (29)

Dear Cele:

Some of us had the idea at Miami that instead of the F.R.E., the H.U.C. offer an honorable D.R.E. (Doctor of Religious Education) to those principals and educational directors (who are members of N.A.T.E.) who have had 25 or more years of service.

At present, I understand, the H.U.C. presents an honorary D.H.L. to Reform rabbis who have 25 years of service. By the same token, we could be considered for the honorary doctorate. Those receiving the D.R.E. could submit a paper on a type such as "How Can We Improve the Curriculum of Reform Jewish Education?"

Thanks for your consideration of this matter.

Sincerely,

Carl B. Erdberg

January 23, 1968

Mr. Carl B. Erdberg,
c/o Congregation Rodeph Shalom,
7 West 83rd St.,
New York, N.Y. - 10024

Dear Carl:

Your letter of the 16th contains an interesting idea. Before we would even consider it, I think we should get the advice of Alex Schindler.

The College does give an honorary doctorate to Rabbis who have given twenty-five years of service in congregations. However, these men are alumni of the College and very close to it. They have, in a sense, reaped the benefit of their rabbinical education, plus years of experience in using what they have learned. So it seems logical for the College to bestow this award.

With us, it is different. The College is not our alma mater, and the "machers" there might think the idea a little farfetched.

I do want to tell you that on the 30th anniversary of my service at the Wise Temple, first as teacher and then as director of the school, the College gave me an honorary M.R.E. degree in recognition of my service, not only to Jewish education, but in training H.U.C. students in our Religious School.

The H.U.C. in Cincinnati no longer has a department in which the M.R.E. degree is given, so I don't think that it would be interested now. I am going to mention it to Sylvan Schwartzman, who is Professor of Education at H.U.C., to see what he thinks about it. Meanwhile, let's talk it over among ourselves.

I have written to Al Worepan, asking him to get in touch with you as our representative to the Commission on Social Action. Have you heard from him?

It was very pleasant having you at the convention. It has been a while since you have been with us. Keep coming.

Warmest regards.

Cordially,

CSS:PD

Mrs. M. M. Singer
President of NATE

c.c. Mr. Alan D. Bennett

Nate Personnel Practices

December 19, 1967

Mrs. M. M. Singer
Isaac M. Wise Temple
Reading Road & N. Crescent Avenue
Cincinnati, Ohio 45229

Dear Cal,

As Kathryn Friedman probably told you, I spoke to Paul Steinberg and he has absolutely no objections if the burden of responsibility for Placement were to fall on Alan Bennett. He and I too hope of course that neither the College nor the Union will be completely dissociated from this process. We should continue to serve on this tri-partate Board, to be consulted in matters of over-all policy and to be kept informed much in the manner in which the NATE representative was informed, and Paul too, when I handled this matter, or in the manner in which the Union representative and the NATE representative was kept informed when Paul Steinberg handled the matter.

We can discuss this procedure more carefully when we get to Miami. In the meantime, you ought to know that you can proceed with NATE's plans.

With warm good wishes, I am

Cordially,

Rabbi Alexander M. Schindler

/w

cc: Rabbi Jack D. Spiro
Alan Bennett

November 28, 1967

Mrs. M. M. Singer, Principal
The Isaac M. Wise Temple
Reading Road & N. Crescent Ave.
Cincinnati, Ohio 45229

Dear Ceil:

I do agree with you that you ought to write a letter to Leideker's congregation.

I am glad to know that you are feeling better. Obviously, I hope for your continued well being.

Maurice will definitely go to Miami as you now know. I look forward to seeing you there and just in case my presence isn't enough--as I am sure it isn't--you will be happy to learn that Rhea and three of our five children will also be on hand.

Fondly,

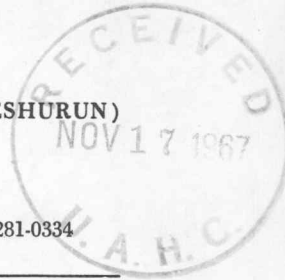
AMS:B

Rabbi Alexander M. Schindler



THE ISAAC M. WISE TEMPLE (K. K. B'NAI YESHURUN)

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OFFICE OF THE RELIGIOUS SCHOOL • Mrs. M. M. SINGER, *Principal*

ROBERT L. OESTREICHER, *Chairman*

November 15, 1967

Rabbi Alex M. Schindler,
838 Fifth Avenue,
New York, N.Y. - 10021

Dear Alex:

LEIDEKER

One day after I received your letter of November 12, I received a reply on the Leideker matter from Sy Namzoff. I notice that he sent you a copy of his letter. Good old Sy. He worked so hard on the Code of Personnel Practices that I think he knows it by heart. We can certainly rely upon his judgment.

I notice that Sy sent a copy of his letter to Stanley Leideker, and I shall write to Stanley and ask him what he would now like to have us do.

It seems to me that I should write this letter to Leideker's congregation. I would enclose a copy of the Code of Personnel Practices and point out that it was adopted by NATE, the Board of Trustees of U.A.H.C., and the Joint Commission on Jewish Education of the C.C.A.R. and the U.A.H.C. Certainly, as Sy points out, there is no point in bringing it up at the business meeting of the Board. The only value it might have had would have been to call everyone's attention to this clause in the Code. Let me know if you agree.

THE GREENBURG VISIT

I shall follow your suggestion and ask Pauline to whom a letter (bill) should be directed, but I think it is Sylvia Goldman who should send that letter. I did immediately thank Pauline with the phrase "gesogt und geton". You can rely upon Pauline to do a good job any time.

I am feeling somewhat better than I did last Tuesday when I made the decision not to go to the convention, but this is not something that will be better tomorrow or the next day. I just have to learn to live with it.

Thanks for caring.

Affectionately,

Mrs. M. M. Singer
President of NATE

CSS:PD