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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, 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.

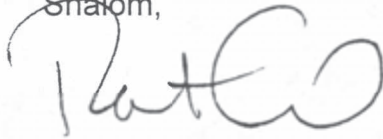
I have known Bob Tornberg since those days so long ago at Hebrew Union College in Los Angeles. He is a fine human being and an extraordinary educator. You are indeed lucky to have him. And, I have been lucky to have worked with him for many years on the Commission on Jewish Education. Therefore, if the 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,



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

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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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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 explore ways to extend the educational process from the classroom to the home and to the family

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

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RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
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Note

January 28, 1993
6 Shevat 5753

Roberta Goodman, RJE
149 Nautilus Drive
Madison, WI 53705

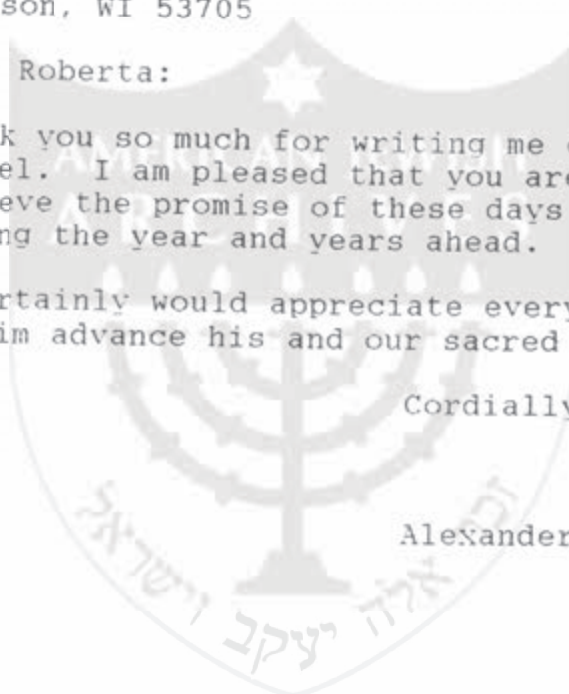
Dear Roberta:

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

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 8

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 you 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

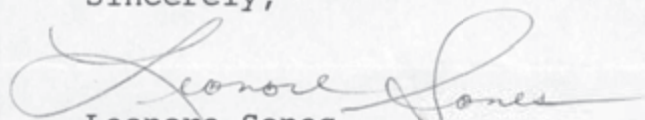
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November 12, 1991

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,



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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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

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 NTS 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

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

RLE:ms

*① No need for
ABG to be
involved
② Ask how BC
will be
involved*



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 ~~des~~erves to be remembered. I hope the lines *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.

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

AMS

JUDITH G. LICHTIG, RJE

September 25, 1991

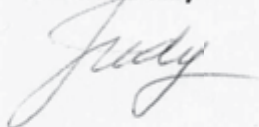
Dear Dan,

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

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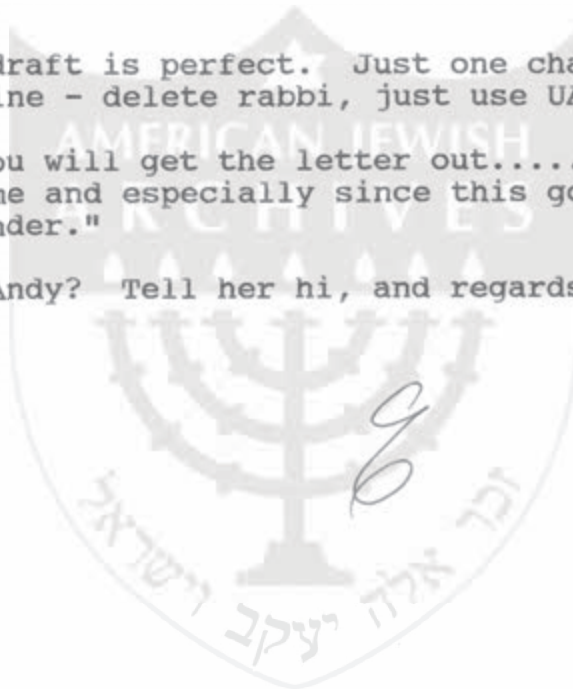
MEMORANDUM

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..



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 UAHNC 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-ItTM brand fax transmittal form no 76/1 # of pages 2

To: Rabbi Schindler	From: Robin Eisenberg
Co: UAHNC	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.J.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.J.E.
Northeast Lakes Council
Union of American Hebrew Congregations
7556 C. Hagrin Boulevard
Suite 108
Beverlywood, 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 63146-5776
(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. Morin, 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
123 East Fifty-Fifth Street
New York City, NY 10022-3566
(212) 838-5122
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Vice-President for

Professional Development
Judith G. Lichtig, R.J.E.
Northeast Lakes Council
Union of American Hebrew Congregations
25550 Chagrin Boulevard
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(216) 831-6722
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Vice-President for Program

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Department for Religious Education
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Treasurer

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Commission on Reform Jewish Education
Central Agency for Jewish Education
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Immediate Past President

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(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



Teaching the mind
Touching the heart,
... Creating our future

tel (612) 374-5650
fax (612) 377-9682

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

MINNEAPOLIS JEWISH DAY SCHOOL בית הספר היוםי במיניאפוליס

January 8, 1991

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

Dear Rabbi Schindler and Rabbi Syme:

I want to make you aware of a dichotomy I feel over my identity as a Reform Jewish educator. While it is an issue which I am working through with the National Association of Temple Educators, there are aspects which touch on the UAHC. The bottom line issue is whether one's identity is defined by one's place of employment or by one's background and conviction. To find that my name was rejected by the UAHC to serve on the NCBCR because I'm not in a Reform educational institution was quite upsetting. I could better have understood the decision if it was because I'm not in a congregation. I would understand the baal habatim involved in a congregational-educator dispute who argue that my work in a day school and thus distance from their "trenches," could make it harder for me to mediate; not true, but understandable.

You know my Reform background -- educated at Baltimore Hebrew Congregation and Hebrew Union College. I spent many years on the NATE Board as member and officer. I served on the UAHC-CCAR-NATE Commission on Jewish Education and was very involved in the development of aspects of the Schuster Curriculum going back, in fact, to serving on one of the original 10 Task Forces. Most recently, I became known as a UAHC author, and while I haven't seen the 1990 sales figures yet, I understand I'm not only "hot," but the format of my worktext is helping set some future direction for UAHC publications. I will be presenting at the Worship and Education Seminar scheduled for this year's Commission meeting and serving again on the revived Hebrew Committee/Task Force.

There is no doubt in my mind or anyone else's: I am a Reform Jewish educator.

A Beneficiary Agency of the Minneapolis Federation for Jewish Service
Accredited by the North Central Association of Colleges and Schools

Handwritten notes:
Rabbi
I spoke with
Noctana and
it planned that she
had bad information
we never
mixed her
for colleagues
obviously
did so
& laid it
at our
feet.
D.
I understand
Syme has
informed
Alex -

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 UAHC, 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:

AMERICAN JEWISH

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/pm

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
(407) 391-9092
(407) 395-8913 - FAX

Vice President for Administration

Judith G. Lichtig, R.J.E.
Northeast Lakes Council
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25550 Chagrin Boulevard
Suite 108
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(216) 831-6722
(216) 831-2737 - FAX

Vice-President for Communications

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, UAHC, 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, UAHC, 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.

Phil
AMERICAN JEWISH
ARCHIVES
*Cynthia sends her
best - she's ready
to party in Nashville -
she's awaiting on ya!*

MEMORANDUM

Nate

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.



BS

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.

AMERICAN JEWISH
ARCHIVES

D
By all means -
I am dictating letter.



איחוד
קהילות
העבריות
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 mins
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.

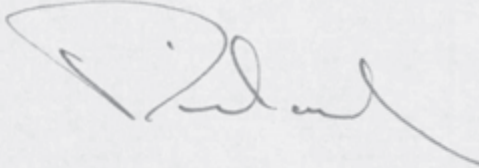
Obviously, his obtaining the RJE would not do one thing to enhance his position as President. It would simply be a very positive statement to those who hold the title, whether they be members of the ACC, CCAR, or NATE. In addition, it also makes a very affirmative statement to the entire Movement concerning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

AMERICAN JEWISH
ARCHIVES



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

National Commission on Rabbinic-Congregational Relations

Chairmen:
David Sampliner
5 Oriole Place
Rye Brook, NY 10573
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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.*

NAT 8

f. ee

GUIDELINES FOR EDUCATOR CONGREGATIONAL RELATIONSHIPS

AMERICAN JEWISH
ARCHIVES



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

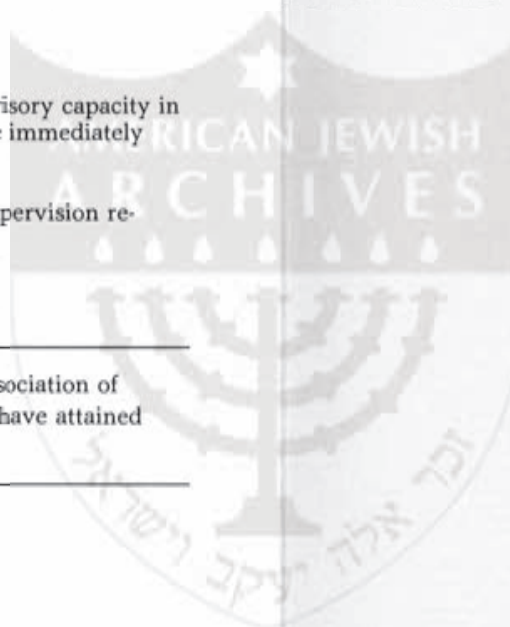
1. Persons with fifteen (15) or more years of SUPERVISORY experience in a Reform or communal setting may apply to the Title Granting Commission for the title of Reform Jewish Educator without regard to academic experience.
The Commission will receive such applications until December 31, 1990 from persons 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

Nate

no future

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 lip service 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



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December 30, 1988

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

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.

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.

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.

L'Shalom,

Dr. Zena W. Sulkes, RJE
President

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.

[Signature]



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
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Sincerely,

Alexander M. Schindler

cc: Rabbi Howard Bogot
Rabbi Dwniel 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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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.