



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

MS-630: Rabbi Alexander M. Schindler Digital Collection, 1953-1996.
Series A: Union of American Hebrew Congregations, 1961-1996.

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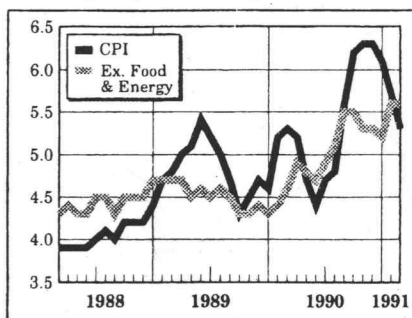
Outreach, 1978-1991.

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

MARCH 20, 1991

Consumer Prices

Year-to-year percent change



CONSUMER PRICES rose 5.3% in the 12 months ended in February. Excluding the food and energy sectors, the rise was 5.6%. (See story on page A2.)

Tennessee Baptists Turn to Judaism For New Inspiration

* * *

Christian Fundamentalists
Seek Roots of Their Faith;
There Goes the Steeple

By R. GUSTAV NIEBUHR

Staff Reporter of THE WALL STREET JOURNAL
ATHENS, Tenn.—One sunny autumn day in 1989, the Rev. J. David Davis and about 15 of his flock took down the steeple of the Emmanuel Baptist Church and carted it off to the dump. They had decided it was a pagan fertility symbol that had no business being on a house of worship.

Then they scraped the words "Baptist" and "Church" off the sign out front.

Members of Emmanuel also quit celebrating Christmas and scrapped the Wednesday evening prayer service. In its stead, they had an Orthodox rabbi in to instruct them in Jewish thought.

And so, right smack in the middle of the Bible belt, a group of Christian fundamentalists eager to explore the roots of their faith turned for spiritual guidance to Judaism.

Prophecy Fulfilled

This isn't a fluke but a movement. Calling itself B'nai No'ach (Hebrew for "Children of Noah"), it has already drawn inquiries from "nearly 500 families," says Vendyl Jones, a former Baptist preacher and amateur archaeologist in Arlington, Texas, who runs the Institute for Judaic-Christian Research, a sort of clearinghouse for the Noahides. Over the past couple of

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Emmanuel's Mr. Davis, whose 80-member congregation makes up B'nai No'ach's largest single bloc, insists that members aren't actually converting to Judaism. They aren't keeping kosher; they aren't getting ritual circumcisions or having bar mitzvahs. But they say they have found in the seven Laws of Noah (the ark-builder) the essence of religion that God intended for the gentiles.

Speaking in his north Georgia twang, Mr. Davis ticks them off: injunctions against blasphemy, murder, theft, idolatry and such sexual sins as adultery and incest, along with commandments to uphold justice and not eat the flesh or blood of a living animal. Mr. Davis came to this faith gradually, after suffering doubts about the literal truth of the Bible. A friend put him in touch with Mr. Jones in



Rev. J. David Davis

Texas. Then Mr. Davis went looking for a rabbi. (He also lost nearly half his congregation, which had numbered about 140, through defections to other churches.)

Michael Katz, the suburban Atlanta rabbi who leads Emmanuel's members in weekly Torah study, says the relevant passages are tucked away in the recesses of the Talmud, the writings of Jewish civil and religious law.

Obscure it might be, but the movement has historical precedent, according to James D. Tabor, a professor of religion at the University of North Carolina at Charlotte. Ancient Hebrew writers, he says, mentioned certain gentiles called "God-fearers," who were dedicated monotheists

Please Turn to Page A5, Column 1

Tennessee Baptists Turn to Judaism For New Inspiration

Continued From First Page

who hung around the synagogues and followed many beliefs and practices of their Jewish neighbors.

That this movement is having a second coming in rural east Tennessee makes for some interesting contrasts. A number of Emmanuel's men lean to baseball caps, pickup trucks and fishing in Watts Bar Lake. The women cook and sew; a few teach school. Members of both sexes quote the Torah.

Tom Slater, a burly ex-Marine, drives a half-hour from tiny Tellico Plains to get to Emmanuel. A computer programmer, Mr. Slater says he has spent "probably \$1,000" on Jewish religious texts, picking up a multivolume set of the Five Books of Moses, a 2,000-page commentary on Genesis and a stack of cassette tapes on the cabala, an occult Jewish philosophy based on a mystical interpretation of the Scriptures. By reading and listening, he says, he is "getting a whole different look" at religion.

Once upon a time, Sunday mornings at Emmanuel featured hymns and the hellfire preaching of the stocky, bearded Mr. Davis. Now the time is spent in discussion—with no music, no prayers, no sermon.

Mr. Davis, who wears a tiny gold Star of David around his neck, leads his flock in a conversation about Scripture, with a little Middle Eastern archaeology thrown in to give weight to certain Bible stories. Jesus, he says, was a traditional rabbi (a great prophet but no divinity). Christ's followers were a mix of Jews and B'nai No'ach gentiles, but the whole enterprise got twisted into a new religion by various popes, theologians and Roman emperors (who tacked on pagan holidays such as Christmas and Easter that the Emmanuel group no longer celebrates).

Gary Buchanan, an operations manager for a small supermarket chain, takes a front pew with his wife, Martina. He says B'nai No'ach is quite a departure from the evangelical faith he grew up with. But he sees logic in it and feels "it has brought us closer to God."

Local Reaction

To most people hereabouts, however, Mr. Davis's teachings—especially his flat rejection of the virgin birth and the resurrection of Jesus—are anathema.

Athens, a town of 14,000, just west of the Appalachians, has 50 churches listed in the Yellow Pages. Salvation is preached from pulpits, billboards and bumper stickers—and all across the radio dial. A half-hour's drive to the south are the world-wide headquarters of three Pentecostal sects. There's a big biblical theme park just across the North Carolina line.

So after the steeple came down, Mr. Davis and Emmanuel's congregation came in for some abuse, as unbelievers and worse. Thirteen-year-old Christopher Revis says a bunch of boys at school called him a devil worshiper.

Local clergymen don't seem to buy all the talk of Satanism, but they are repulsed nonetheless. "I think it's a cult," says the Rev. Jack Scallions, a minister and head of a local Christian school. The Rev. Carlos Peterson, pastor of 2,100-member First Baptist Church, the biggest congregation in Athens, says he paid a call on Mr. Davis and came away convinced his teachings are "heresy."

Feeling Threatened

Mr. Tabor, the University of North Carolina professor, says in its defense that the little congregation must seem "very threatening" in a place like Athens where "the average person has never seen a Jew in his life."

There has been dissension within Emmanuel, too, but most of those who disagreed with the trend of things up and left.

Some who have stayed have had to deal with the disapproval of family and friends. When he found out that his son Gary no

longer accepted the virgin birth, Paul Buchanan threatened to disinherit him. "I wouldn't want any of my money to support a church that didn't believe in Christ," he says.

Jason Folmar, a 17-year-old senior at McMinn County High and an Emmanuel member, says he lost a girlfriend to religious differences. The Rev. James Palmer, a minister in Hermitage, Tenn., whose mother and brother attend Emmanuel, declares: "I've got to get my family out of that!"

The Tug of Tradition

Within the remaining congregation, some have found it hard to part with traditions like Christmas. Charles and Peggy McKeehan speak wistfully of the 12-foot artificial tree that they now have packed away. They haven't thrown it out, however. The McKeehans also still give presents to relatives, but they do it well before Dec. 25, by which time they are in Florida

enjoying a secular vacation.

Still, all the controversy hasn't kept away a few curious newcomers like Mr. Slater, the former Marine. And a satellite congregation has sprung up in tiny Cohutta, Ga.

And the faithful are trying to reach out in other ways. Emmanuel recently started a newsletter and mails out tapes of its services. John Hill, a believer in Fort Worth, Texas, has started a computer bulletin board and puts out a booklet that tells how Noahides can celebrate Jewish holidays such as Hanukkah.

Mr. Katz, Emmanuel's Torah teacher, says that institutionalizing such rituals is vital if adherents of B'nai No'ach are to keep their children interested and involved. But he admits he is worried about the movement's long-term survival unless it grows quickly.

"The marriage pool," he says, "is extremely limited."



COPY

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

Handwritten signature: O. Schindler

November 21, 1990
4 Kislev 5751

Rabbi Jonathan F. Adland
Temple Adath Israel
124 North Ashland Avenue
Lexington, KY 40502-1595

Dear Jon:

Thank you so much for your thoughtful letter of November 8. I am deeply grateful for the sharing of your concern, as well as your unofficial statistical survey of young people in our religious schools. These are fascinating figures and I am grateful for your continuing interest and concern.

I have taken the liberty of sharing your letter with the Director of Outreach, Lydia Kukoff, and Mel Merians, the Chairman of the Commission. I believe they will be fascinated with your figures, even as I am confident that they share your concerns. I especially urged them to follow up on your suggestion regarding students at our camps.

We try our utmost to be sensitive to the needs of these youngsters and their families. Your own sensitivity has given me some wonderful new insights. Many thanks.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

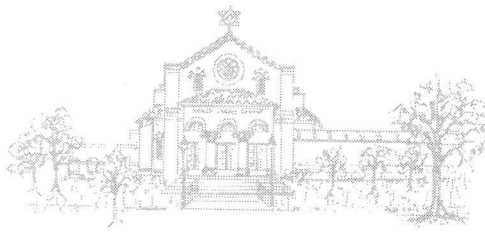
MEMORANDUM

COPY

DATE: November 21, 1990
FROM: Rabbi Alexander M. Schindler
TO: Mr. Melvin Merians, Lydia Kukoff

The enclosed from Jonathan Adland is very interesting and merits our attention. I especially call to your attention his suggestion concerning statistics on our campers. This is something we should definately follow up on.

Many thanks.



November 8, 1990
20 Heshvan 5751

Rabbi Alexander Schindler
UAHC
838 Fifth Avenue
New York, NY 10012

Dear Rabbi Schindler,

There is a matter which greatly concerns me that I want to bring to your attention. If you see any merit to my concern or insight, then let me know. Otherwise, I will let this idea fall by the wayside.

I was ordained in 1982 and served as rabbi at Indianapolis Hebrew Congregation. When I first arrived, Lydia Kukoff spent a weekend, and as a result, I organized Outreach. Both in Indianapolis and here in Lexington, my Outreach programs have been successful in teaching, integrating, and involving all of those people that Outreach tries to target. I have become very sensitive to the issues of Jews-by-Choice and intermarried couples. Our movement is welcoming them with open arms and here lies my concern.

In the Fall of 1987, 1989, and 1990, I unofficially made a statistical survey of the make up of the parents of our Religious School children and noted the following trend. The number of children whose parents were both born Jewish decreased from 48.6% - 37.5% - 33%; the number of children who had at least one parent who chose Judaism went from 15% - 21.1% - 22%; and the number of children with only one Jewish parent increased from 24.3% - 41.3% - 45%. Basically, the number of children in each statistical year remained between 134-140.

Looking at the survey even closer, one would notice that in the lower grades, the percentage of children with two Jewish parents is significantly less than in the higher grades. Obviously, this is a reflection of the trend of increased intermarriage.

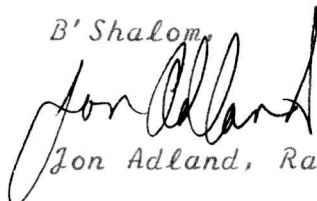
Over the next few years, I will be curious in regards to how many of the children of intermarried parents, attend Hebrew School and go through the ceremony of Bar/Bat Mitzvah. Despite the declaration to raise a child Jewish, Bar/Bat Mitzvah is a significant ceremony in the life of the child and where there is religious ambivalence there will probably not be Bar/Bat Mitzvah. We shall see.

This leads me to my final concern. If intermarried parents are not insisting on this ceremony, which can be viewed as a covenant ceremony, besides Religious School, what else are they doing outside the home to affirm a child's Jewish Identity? What I would like to see is a survey of the children attending our Reform Jewish camps. How many of their parents are Jews-by-birth, by-choice, not Jewish. I hypothesize that the make up of the children attending our camps does not reflect the make-up of our congregations in regards to percentage of intermarried families. I surmise that intermarried couples on the whole do not send their children to our camps because that act, in and of itself, is as covenantal as a Bar/Bat Mitzvah. It will finalize the choice of the child to continue to live and identify as a Jew. If this is true, then the UAHF and our Outreach movement must find ways to promote our camps as an additional tool for learning and living as a Jew.

As I initially said, I may be way off base, but my personal experience in Lexington, KY, notes the children going to camp as already having positive Jewish identities or come from homes where both parents are Jewish. In intermarried homes, just because the parents decide to raise the children as Jews doesn't mean that the energy exerted will be anymore than Religious School education. It is these children who need camp that we must try and encourage to go there.

I will look forward to your response.

B' Shalom


Jon Adland, Rabbi

Rabbi David J. Gelfand

March 13, 1990

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

Dear Rabbi Schindler:

Enclosed please find articles.
Rabbi Gelfand requested I send
you. Please let me know if you
need any additional information.

Sincerely,

Donna Moss

Donna Moss
Secretary to Rabbi David Gelfand

/dgm

Enc.

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Julian



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

March 21, 1990
24 Adar 5750

Rabbi David J. Gelfand
Anshe Chesed Fairmount Temple
23737 Fairmount Boulevard
Beachwood, OH 44122

Dear David:

Your secretary was kind enough to send to me some very interesting items on Outreach. I appreciate the thoughtfulness.

I am sharing all of the materials with Lydia Kukoff, Director of Outreach. She will be particularly interested in the items you shared.

With every good wish, I am

Sincerely,

Alexander M. Schindler

Boe RK

Shabbat Shalom,

Often during the summer months I will take a shortcut through the Metropark system to get to a particular main road. There are many different paths to get to this road with some winding around ponds and trails while others offer a more direct and quicker path to the exit. I found myself often taking the quickest route without taking the time to appreciate what I was driving past. Even though I had many choices available to me I wasn't taking the time to examine and explore what was truly beautiful.

Judaism is about choice and about life. It is a religion of doing and finding beauty in the deed no matter how small.

Being raised of Baptist parents with a Catholic step brother and sister, I have been fortunate to have been exposed to other religions and have a deep respect for those that choose their own path. I have chosen the path of Judaism, it's beauty, simplicity and deep commitment to the Torah and its teaching. This ceremony is only the end of one path that marks the entrance to another. My study of the Torah and Hebrew at Fairmont Temple and the College of Jewish Studies, will continue to prepare me for the responsibilities ahead.

I left home twenty five years ago at age seventeen in search of a personal path that would take me home. In the spirit of the Book of Ruth, and in the language of our people:

וְעַתָּה יָשָׁנָה אֶתֵּן אֶת־אֶרֶץ מִצְרָיִם לְפָנֶיךָ יְיָ
וְאַתָּה יִשְׁעֵנִי מִצְרָיִם

Finally, I have found my home.

וְעַתָּה יָשָׁנָה אֶתֵּן אֶת־אֶרֶץ מִצְרָיִם לְפָנֶיךָ יְיָ
וְאַתָּה יִשְׁעֵנִי מִצְרָיִם

Faith and religious commitment in my life was something that could be compared to a seed blowing in the wind hoping to find the right climate and fertile soil in which to grow and flourish. I was introduced to Judaism through my husband, Michael, who provided that nurturing environment in which I was able to begin to grow.

Over the course of the past year I have been deeply moved by the feeling of family among the members of this congregation both in times of joy and in sorrow. The Shabbat services were the introduction to the emotion and togetherness that was predominant during the High Holidays. The sense of social conscience and responsibility to the homeless, the hungry and the recent Russian immigrants has raised my awareness and desire to make a difference, no matter how small. Judaism challenges me to do more, to leave that comfort zone where it sometimes is easy to look the other way and do nothing.

I choose to continue my study of Judaism as a Jew, and to form a framework of living around Jewish ideals and traditions. I realize that this is only the beginning and like the young seedling I will grow stronger and more complete as the years pass.

Renee' Petty

1-24-90

Pro-Choice Clergy Speak Out . . .

On September 22, 1989, history was made in Cleveland when more than three dozen clergy persons came together to form Clergy for Choice and to publicly sign a statement which affirmed the right of women to make their own moral decisions regarding abortion. The event was held at Trinity Cathedral in downtown Cleveland and was witnessed by supporters and area media.

The event was organized by several clergy persons and lay people who were angered by the U. S. Supreme Court's Webster decision and frustrated that the media, legislators, and general public were unaware of the fact that many religious denominations allow women to make their own moral decisions regarding abortion.

The program began with a welcome and blessing by Canon Edward Curtis of Trinity Cathedral. Reverend Claudia Lewis of Presbyterian Church, USA then introduced those clergy who would be participating in the morning program. Reverend Robert Stromen (Western Reserve Association of the United Church of Christ), Rabbi Susan Berman Stone (Beth Israel - The West Temple), Rabbi David J. Gelfand (Anshe Chesed - Fairmount Temple), Reverend Kathleen Burn (St. Marks Episcopal Church), and Reverend Dr. Kenneth W. Chalker (First United Methodist Church) each reflected briefly on the meaning of freedom of choice and why they feel that women should be free to make their own moral decisions regarding abortion. Rabbi William Dreskin (Anshe Chesed Fairmount Temple)

spoke briefly about the newly formed Clergy for Choice and then Cantor Ellen Dreskin performed a musical selection. Reverend Penny Greer ended the program with a benediction. The clergy were asked to come forward and add their names to an enlarged version of the statement.

Since September, Clergy for Choice has been actively involved in supporting a woman's freedom of choice. An Interfaith Mobilization was held at Preterm on October 10 and was covered by the Plain Dealer and other area media. Rabbi Gelfand spoke at the state-wide pro-choice march held in Columbus. Reverend Chalker has spoken out about the issue a number of times on his radio program. Other clergy have become active letter writers, communicating regularly with their legislators and others about this issue. Reverend Michael McGee (West Shore Unitarian Universalist Church and PPGC Board Member) delivered a sermon at his church entitled, "Abortion - Who's Right? Whose Right?" in conjunction with the National Mobilization for Womens Lives. Cleveland area pro-choice clergy are no longer willing to be silent about this important moral issue. Clergy for Choice is planning a Spring workshop tentatively titled, "Abortion As A Moral Decision," and is also looking at an event in conjunction with Mothers Day.

Clergy persons wanting to become involved in Clergy For Choice should write them at 575 Richmond Road, Richmond Heights, Ohio 44143. Copies of Reverend McGee's sermon are available by contacting PPGC's Public Affairs Department. A donation to cover copying and postage will be requested.

Clergy For Choice . . . A Statement

We hold in high respect the value of potential human life; we do not take the question of abortion lightly. As clergy of diverse faiths and denominations, we hold varying viewpoints as to the circumstances in which abortion is morally justified. It is exactly this plurality of belief which leads us to the conviction that a woman should have full freedom of personal choice concerning completion or termination of her pregnancy, based on her own faith beliefs, her community of support, her own particular socio-economic situation and life circumstances which only she can fully know. We believe that the abortion decision must be made on the basis of conscience and personal religious principles and free from government interference.

We respect the rights of those who differ from us and who believe that abortion is never justifiable. But we are inalterably opposed to any acts of intimidation, harassment, or violence against clinics providing reproductive services or against women seeking such services.

We believe that the *Roe v. Wade* decision, which recognizes a woman's right to choose abortion, appropriately reflects the need of our society to respect moral and religious diversity and dignity of women. We support this historic ruling and view with great alarm the advent of judicial decisions that would erode or reverse this decision. Therefore, we pledge our strong support for freedom of choice and the availability of safe, legal abortion services for women who need them.

FYI - My associate
Billy Dreskin and I have
been setting this up. Now,
thank goodness its taken
on a life of its own!!
David Gelfand



**ANSHE CHESED
CONGREGATION**

**Fairmount Temple
BULLETIN**

23737 Fairmount Boulevard
Beachwood, Ohio 44122

Adar 5, 5750

March 2, 1990

**"Laughter Is The Best
Medicine" says Humorist**

"Laughter Is the Best Medicine" could be called the motto of Lila Green who will speak at the next program sponsored by the **Senior Adults, Sunday, March 18.**



Ms. Green, who is a program consultant and humor advocate at the University of Michigan's Institute of Gerontology, is also a founding member of the American Association of Therapeutic Humor. "You do not stop laughing because you grow old, you grow old because you stop laughing" is her thesis. She has devised many techniques for making life more pleasant and enjoyable regardless of circumstances.

A captivating speaker, Ms. Green leaves her audiences laughing as well as thinking. Her lecture at 5:00 p.m. will, as usual follow a social hour which begins at 4:15 p.m. Dinner will be served in the Ethel Friedman Social Hall at 6:00 p.m.

Cost of the dinner and program is \$8.50 per person for Fairmount Temple members and \$10.50 per person for guests. Please use the tear slip below to make reservations. Tables of eight can be arranged. Please list the names of those at your table.

The program is made possible through endowment of the Max and Ella Green Senior Fund.

Name _____

Address _____

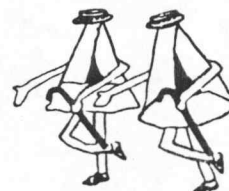
Phone _____

No. of Reservations @ \$ 8.50 _____

No. of Reservations @ \$10.50 _____

Total Enclosed _____

Purim Is coming . . .
March 10th & 11th
Purim Carnival!
Megillah Service & Dinner Too!



**2nd Annual
OUTREACH SHABBAT
"Personal Perspectives"**
Friday, March 2nd, 8:00 p.m.

In celebration of its second anniversary, the Outreach Committee of Fairmount Temple will hold its Annual Shabbat this Friday. Outreach Committee members, Vicki Vigil and Eda Weiss will share their personal perspectives on interfaith marriage and the parents of interfaith couples.

For the past ten years, the Reform movement has been on the cutting edge of responding to the needs of individuals converting to Judaism. Our congregation has created an extensive program through our Outreach Committee, chaired by Sally Inglis.

The following letter by our newest congregants and new Outreach Committee members, now Jews-by-Choice, speaks to our hearts and we hope yours.

Dear Rabbi Gelfand,

First of all, Renee and I would like to thank you and everyone at Anshe Chesed for your guidance, compassion and understanding during the last year. It is something that we will not forget. Now that our feet have almost touched the ground again, we would like to share with you a few feelings that we were overwhelmed by and that may give some insight to others.

After months and even years of studying Judaism our decision to embrace Judaism was very easy. Our primary anxiety was whether or not we would be accepted by the Jewish community or more importantly, by the Anshe Chesed congregation. After our conversion ceremony, we were overwhelmed by the warmth and kindness of both the older and younger members of Anshe Chesed. We were especially touched by the older members of the congregation that would have had every right to have taken a "wait and see position" with us. But they didn't. These loving people have given us a gift that could never have a value placed on it, accepting us as a part of their family. If this wasn't enough, a little Jewish Russian girl that couldn't have been more than four or five years old motioned for Renee to come over to her. Renee bent down, and the little girl who couldn't speak any English, put her arms around her and gave her a kiss. Renee wouldn't trade that moment for anything!

I had a young married interfaith couple come up to me and express their appreciation of some of our comments during the ceremony. They said that it helped to put some of their own feelings into perspective. They made my day a little brighter by meeting them.

It is my understanding that some of the people that choose Judaism elect to have a private ceremony. This is apparently due to their concern over how they will be received into the Jewish community. Since it is often difficult to know who is Jewish by appearance alone, they can be assimilated into the community without any concern over the issue of "Who is a Jew?" The advice I would like to offer to them would be that they are missing a tremendous opportunity to share their religious background, decision process and emotions with what is to be their new Jewish family. If the "Jews by Choice" are willing to open

up their hearts and are sincere in their beliefs and feelings, they will find out as Renee and I have, that the people of Anshe Chesed are truly "the people of loving kindness."

We are looking forward to seeing you at Services regularly. With deep appreciation, Mike and Renee Petty.

Let us continue to "reach out" to one another, especially each and every Shabbat!

Rabbi David J. Gelfand
Rabbi Billy Dreskin
Cantor Sarah J. Sager

WORSHIP SERVICES

Friday, March 2, 1990 at 8:00 p.m. in the Sanctuary

OUTREACH SHABBAT

Vicki Vigil & Eda Weiss

**"Reflections On An Interfaith Marriage
& Parents of Interfaith Couples"**

Jewish Federation Shabbat

Saturday, March 3, 1990 at 10:30 a.m. in the Sanctuary

RABBI GELFAND will speak

Torah Portion: Terumah
Exodus 25:1-27:19

Haftarah Portion:
I Kings 5:26-6:13



Congratulations To . . .

Victor & Ruth Wertheimer on the engagement of their daughter, Susan to Richard Garber.

Zachary & Laurie Bruell on the birth of twins, Julian Ernest and Remi Cherisa. Proud grandparents are **Morris & Dorothy Ushuns** and **Marjorie Bruell**.

Rabbi Billy and Cantor Ellen Dreskin on the birth of a son, Jonah Maccabee.

Donate A Piano

Fairmount Temple would appreciate a donation of a piano (spinnet or console preferred) that is in good condition.

Call Lenore Bletcher, 464-1330, if you can respond to this request.

HELP! Reform Synagogue Evicted By Mayor In Tel Aviv

American Reform Jewish leaders are backing efforts by a Tel Aviv Reform synagogue to resist being evicted from the city-owned building it has occupied for six years. They say the decision by Mayor Shlomo Lahat to oust Kehillat Ramat Aviv is "an affront to Reform Jews throughout the world" and does "serious damage to Tel Aviv's image as a modern and tolerant city that supports all streams of Judaism."

The Tel Aviv mayor said that he "did not care" if they had another place to go and that finding a new location was their problem. He gave the synagogue one week to vacate the building. Tel Aviv provides religious facilities to many Orthodox synagogues, including two in the neighborhood where Kehillat Ramat Aviv is located; the city is obligated to do the same for Reform congregations.

Rabbi Alexander Schindler, of the UAHC, urged that the eviction order be rescinded, or at least that action be delayed until Tel Aviv can provide the congregation with other facilities in the neighborhood.

In Israel, the Israel Religious Action Center, an agency sponsored by the Association of Reform Zionists of America (ARZA) to defend religious freedom and pluralism in Israel, says its lawyers are prepared to go to court to block the eviction.

Send a telegram, letter, or FAX to Mayor Lahat, and ask that the eviction order be rescinded, or that an alternative building in the neighborhood be provided before the Congregation leaves its present facility. Stress that if the Congregation is evicted, this action will be an affront to Reform Jews throughout the world, and will do serious damage to Tel Aviv's image as a modern and tolerant city.

For Telegrams and Letters
Mayor Shlomo Lahat
City Hall
Kikar Malchey Israel
Tel Aviv 64162

For FAXES:
Mayor Shlomo Lahat
972-3-544-9589

The Fairmount Temple Brotherhood Invites You To WINTER CARNIVAL 1990 Saturday Evening, March 17th, 1990 8 P.M. till Midnight



**An Evening of Excitement, Games of Chance,
Prizes, Refreshments, Entertainment**

\$25.00 per person

Proceeds to benefit the Fairmount Temple Confirmation Class Educational programs.

Please mail checks with number of reservations to:

Fairmount Temple Brotherhood, 23737 Fairmount Boulevard, Beachwood, Ohio 44122

Attention: Winter Carnival.

PLEASE RSVP BY MARCH 8TH

A Moving Experience Had By All

The Library Committee, our YPC and the Jewish Parenting Program recently coordinated to bring a particularly interesting and motivating experience to parents and students alike. Saturday and Sunday morning **Danny Siegel**, the Library's Shabbat Speaker, talked with parents of 2nd, 3rd, and 4th graders about the importance of **tzedakah**. Naomi Chase and Ellen Dreskin, Jewish Parenting Program coordinators had planned activities with students and parents to bring to life the meaning of **tzedakah**.

The morning began with Danny Siegel speaking to parents about how to bring up children to be "menshen". He gave very specific examples of what parents could do at home to set positive, caring role models. For example, he suggested buying an extra item at the grocery store, placing it on a special "**tzedakah**" shelf and taking it as a family to a shelter for homeless and hungry people.

The second graders then presented "The Most Important Jewish Symbol", a play, for their parents, and finished the morning making **tzedakah** boxes to fill at home. The play, which the students and teachers had rehearsed diligently for several months, made the point that the children are the true symbols and hope of Jewish continuity. Hopefully the lessons learned about **tzedakah** will help reinforce the importance of a caring heart to the real meaning of Judaism.

The third grade classes continued their morning with their "Adopt-A-Cow" program. These students have been studying Israeli life on the kibbutz and the importance of co-operative efforts to making dreams become reality. They contributed to helping Kibbutz Lotan, a Reform Kibbutz in Israel, buy cows to increase their productivity. They wrote letters to the members of the kibbutz expressing their interest in and concern for the success of the kibbutz.



Standing: Sarah Facter, Alyson Grossman, Jennifer Schloss, Jonathan Goler, Phillip Rogoff. Seated: Jessica Hylan, Evan Rhodes, Jeremy Schlachet.

The final activity in this unit-long project was a raffle in which several cow related prizes were awarded.

In addition, the students and their parents also prepared several large pots of vegetable soup to be taken to a shelter for homeless women and children. Hopefully, the students learned that working together can make a difference, and that giving of themselves to help others is an important Jewish value.

Finally, the fourth graders also spent the morning studying **tzedakah** with their parents. The students brought in bread, sandwich meat, fruit, and drinks. They then made sandwiches, and packaged all the food. It was then delivered to the Zelma George Shelter for homeless women and children. They also discussed Maimonides' different steps of **tzedakah** and had a discussion with Cantor Dreskin about some of the topics covered by Danny Siegel.

Our special thanks to all the teachers and parents who worked so hard to make this busy weekend so successful. We are grateful to the Mandel-Weinberg Fund for another Jewish Parenting Program. Danny Siegel's program was made possible through the Celia Smith Children's Library Fund.

Response To Jewish Family In Crisis



Selma Gwatkin, Dr. Louis Klein, Dr. Savine Weizman, Roy Schlachter.

"Responses to the Jewish Family in Crisis" will be the topic for discussion at a forum sponsored by the Fairmount Temple Brotherhood and the Behavioral Scientists Committee, Sunday, March 4 at 10:00 a.m. This is the final program in the winter forum series.

Panelists will be Selma Gwatkin, family therapist; Roy Schlachter, social worker; Dr. Savine Weizman, psychologist; and Dr. Louis Klein, psychiatrist.

Topics to be discussed include where the Jewish family was and where it's going, lifecycle crises, role of Jewish institutions, and Jewish continuity.

Ms. Gwatkin is the director of Parents and Children Together (PACT) of the Bellefaire Jewish Children's Bureau and is an instructor in Family Therapy at the Mandel School of applied Social Sciences of CWRU.

Mr. Schlachter is manager, Psychiatric Program Development at Metrohealth Medical Center.

Louis Klein, M.D. is attending psychiatrist at the Medical Geropsychiatric Unit, Lutheran Medical Center and consulting psychiatrist to Glenbeigh Hospital of Cleveland, Parmadale Treatment Center, and Blue Cross/Blue Shield of Ohio.

Savine Weizman, Ph.D. is in private practice in psychology providing psychotherapy and psycho-diagnostics to children and adults.

The program has been coordinated by Edith Paller, chairperson of our Behavioral Scientists Committee.

The program is free and open to the public. A continental breakfast will be served at 9:30 a.m. and will be hosted by Janet and Joseph Merlin in honor of their 65th wedding anniversary.

Sam Krentzman and Mort Biel are forum series co-chairpersons.

Special Altar Flowers

Weekend of March 2 and 3: Mr. & Mrs. Herbert Bialosky in loving memory of Louis A. Cohn & Isadore R. Lewis.

Joseph & Janet Merlin in honor of their 65th anniversary.

Dr. Arthur & Vicki Wohlfeiler in honor of the Bat Mitzvah of their daughter, Michelle.

"SPACESHIP EARTH"

April 20, 1990 will mark the 20th anniversary of the first Earth day. Twenty years ago we were confronted by choking air pollution in industrial countries, red tides in the ocean and desertification in Africa. So Earth Day was created in order to raise our consciousness about the fragile environment of what was called "Spaceship Earth."

Twenty years later, the quality of air and water is modestly better, but on balance the quality of the environment appears to be measurably worse. Today we struggle with acid rain, expanding holes in the ozone, the increasing loss of rain forests and the greenhouse effect. Moreover, the problems seem to have gone from local to global. In the early 1970s, we began to recycle aluminum and newsprint, cut down on pesticides and wear sweaters rather than turning on the heat. What are we supposed to do about the loss of arable land in Africa and Asia, mass extinctions in South America, the intractable problem of nuclear waste?

There are things that we can do! Printed below is an article from the *Personal Action Guide for the Earth*, with practical suggestions for individual protection of the environment. We commend these activities to you so that on the occasion of the 20th Earth Day, we might see signs that "Spaceship Earth" is better off than it was at the first.

Our newly restructured Fairmount Temple Social Action Committee will have a new **ENVIRONMENT TASK FORCE!** If you would like to participate in the Biblical spirit of environmental protection and responsibility, please join the Social Action Committee on March 5 at 8:00 p.m. Contact chairperson Jim Brown or one of the rabbis.

ENERGY

Between 1850 and 1950, the United States switched from being 91% dependent on renewable wood to being 96% dependent on nonrenewable oil, coal, and natural gas. Burning these fossil fuels produces gases that are polluting and seriously damaging our environment: carbon dioxide buildup is causing a global greenhouse effect which will likely raise temperatures and sea levels, and disrupt agriculture worldwide; sulfur and nitrogen oxides are contributing to acid rain, killing fish, trees and crops, damaging buildings, and polluting water. The U.S. adds over a billion tons of carbon to the atmosphere each year. Nuclear energy is expensive, technically problematic and environmentally risky. Renewable energy is safe and plentiful, but few systems have been developed to harness it. Using energy efficiently can reduce household requirements 25-90%.

SOLUTIONS

- Drive an energy efficient car, use radial tires, obey speed laws, drive smoothly, have regular tune-ups and emission checks.
- Use public transportation; carpool, bike, walk.
- Get a low-cost home energy audit from your utility company.
- Invest in ample insulation, weatherstripping, and caulking.
- Use natural gas rather than electricity for heat and appliances.
- Use electricity and hot water efficiently.
- In winter, turn down your thermostat a few degrees especially at night and when the house is empty; wear warmer clothes.
- In summer, if air conditioning, turn thermostat up a few degrees.
- Close off and do not heat unused rooms; use insulating shades and curtains on cold winter nights and hot summer days.
- Add an insulation blanket to water heater; turn it down to 120°.
- Turn off heat, water, heater, and pilot lights when on vacation.
- Use a clothesline rather than clothes dryer whenever possible.
- Use high efficiency electrical appliances.
- Use low-watt or compact fluorescent light bulbs.
- Use solar photovoltaic cells to run yard lights.
- Install passive-solar south windows for space heating and solar collectors for water heating.
- Install plastic storm windows or new "superwindows."
- Plant deciduous shade trees that protect west windows from summer sun, but allow it in during the winter.
- Buy local and recycled products to cut indirect energy use.

Adult Education Courses To Begin

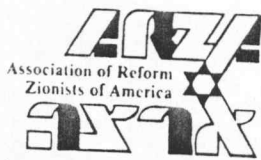
The spring semester of **Lehrhaus** (Learning for Jewish Living) courses will be held at Temple B'nai Jeshurun beginning April 23. Now part of the comprehensive Congregation/Community Institute of Adult Jewish Studies, **Lehrhaus** continues the longstanding adult education program offered by Fairmount Temple. The program has been expanded to members of nine Reform and Conservative congregations, thus allowing a greater variety of courses.

KEVA credit, recognized by the Union of American Hebrew Congrega-

tions, is given for completion of the courses, and those achieving KEVA status, as well as other participants, will be honored at a Service on May 18.

Details about the courses will be sent to congregants within the next few weeks. Alan Bennett, chairman of Fairmount's Adult Education Committee suggests that those interested enroll promptly to ensure a place.

Questions about the program or KEVA Status should be directed to Lonnie Hennes in the Religious School office, 464-5890.



ARZA Plans Shabbaton & Yom Haatzmaut Celebration

ARZA, the Association of Reform Zionists of America, will hold a regional Shabbaton and Yom Haatzmaut celebration at Fairmount Temple on Friday-Saturday, April 27-28.

The weekend begins with a Shabbat dinner followed by a worship Service and a gala musical celebration. In honor of ARZA's Bar/Bat Mitzvah year and Yom Haatzmaut, Shirley Friedman has written an original musical which will be performed by an all-star cast. This spectacular musical will be followed by a festive Oneg Shabbat.

The program for Saturday will be led by David Bernstein, the leading Reform shaliach in the United States.

Please plan to join us to worship, celebrate and learn on April 27-28. This weekend is open to the public. Watch the Bulletin and your mail for further information.

Sisterhood Program

Charnee Schatel, antique collector, will discuss "Everything You Wanted to Know and Were Afraid to Ask About Collecting" at the next Sisterhood program, Tuesday, March 6 at 1:00 p.m.

At the age of 12, Mrs. Schatel began collecting bone china cups and saucers and branched out to other collectibles. For the past 20 years she has been involved in collecting American cut glass. She is a founding member of the American Cut Glass Association and president of the Cleveland Cut Glass Association.

The program is free and open to all temple members and guests.

Learn All About Shabbat Rituals

The rituals and recipes of the Sabbath will be explored at an innovative workshop sponsored by the Women's Committee of the Jewish Community Federation on Monday, March 12 at 7:00 p.m. at the Mandel JCC, 26001 S. Woodland Rd.

For further information and reservations call 599-9200, ext. 206.

New Social Action Committee Needs You!

The Social Action Committee will have an organizational meeting Monday, March 5 at 8:00 p.m. The purpose of the meeting will be to discuss pending activities, talk about a revised structure for the Committee, and to set a Social Action agenda for the coming year.

New chair, Jim Brown, has exciting plans for action in the coming year. We need an active Committee to carry on the Social Action traditions of Anshe Chesed.

Rabbi Gelfand and Rabbi Dreskin are committed to working with our Committee so that it will become a dynamic, visible part of our community. Feel free to bring a parent, child, spouse or friend or find out what we are going to do this year.

Please RSVP to 621-2034 to let us know you will be attending on March 5. Everyone is welcome! If you have any questions about the Committee, please call Jim Brown at 752-4493 or 621-2034.

Anshe Chesed - Fairmount Temple Let's Celebrate PURIM

Saturday, March 10th

Klezmerim

Mrs. Ruben's 4th Grade Play

Spaghetti Dinner 5:30	
Children	\$2.50
Adults	\$3.50

Costume Parade

8th Grade Family Ed. Readers

Junior Choir

Adult Wine Tasting 6:15

Megillah Reading 6:30

Greggar Twirling

Hamantaschen Oneg

MEGILLAH NIGHT SUPPER

Please RSVP by March 6, 1990.

Name _____ Address _____

Number of Children (\$2.50 each) _____ Number of Adults (\$3.50 each) _____

Amount Enclosed _____

Send tearslip to:
Fairmount Temple Office
23737 Fairmount Blvd.
Beachwood, Ohio 44122

Jewish Retreat Weekend Is April 27-29

The sixth annual "Jewish Retreat Weekend for Recovering Alcoholics and Chemically Dependent People" and significant others will be held at Cleveland Hilton South, Friday-Sunday, April 27-29.

The program includes 12-step meetings, small group discussions, Sabbath Service, informal meetings with rabbis who will also be available for 5th steps, and leisure activities.

For more information call Anne Cook at 371-2600.

Dream Week In Israel

Students in the Religious School have submitted the following entries to the competition, My Dream Week in Israel, sponsored by ARZA.

If I were to go to Israel, I would go to see a different culture. To see the way that Israelites live — even during a war — and still can live a religious life. In my imagination of Israel, when I was younger, I would see clay huts with no electricity, and Arab people whose garments looked like sheets. Yet, I understand now that Israelis wear Jeans and T-shirts. They have resorts and night clubs and sky-risers.

The other reason I would go is because there are beautiful gardens of flowers, and forests of trees. The beaches along the Mediterranean Sea are, from what I've heard, beautiful. I would want to see the Dead Sea, and find out how it feels to not be able to sink.

The last reason I'd want to go to Israel is to see the Wall and Mt. Sinai. I would want to see the Wall because it symbolizes the synagogue that is/was there thousands of years ago. I would want to see Mt. Sinai because it would let me see what Moses actually climbed to speak to God.

And that is why I'd go to Israel.

Rachel Bielert, Grade 7

One of the attractions that would make me want to visit Israel is the festivals. The festivals would be really big there.

Also, Israel has many magnificent mountains. Some of these mountains, especially in the north, have beautiful flowers and trees. You can climb these awesome mountains and see the ruins — and ancient history right before your eyes.

There are also a lot of long beaches, and you can also swim in the seas. There is so much beach near Tel Aviv that you can walk for hours.

There are also the kibbutzim, which has been a tradition for a long time. Kibbutz residents enjoy working and living together, and get very close.

Meals in Israel can vary — whatever you desire, from authentic mid-Eastern foods to kosher versions of what you'd find in a Chinese restaurant in the U.S.

All of these special attractions make me want to visit Israel.

Joseph Lowe, Grade 7

JOIN THE CELEBRATION!
ANNOUNCING: PURIM 1990
ANSHE CHESED FAIRMOUNT TEMPLE
INVITES THE CONGREGATION

TO ATTEND THE ALL NEW

PURIM CARNIVAL

Sunday, March 11, 1990

11:45 a.m. - 3:00 p.m.



•Bring the family
•Bring your friends
•Bring your neighbors

A Tribute to Justice Goldberg

I have just finished reading the lengthy New York Times obituary of Arthur Goldberg. It recaps much of what many who followed his career already know. But as I reflected on that as well as on other accounts of his truly distinguished public life, I realized how most omitted any reporting on this commitment and service to the Jewish community.

Arthur and his family were members of my first congregation, Temple Sinai in Washington, D.C. 40 years ago. We were all young, all in the glow of post World War II Jewish rejuvenation. Those were the halcyon days of synagogue building. Temple Sinai was newly formed and very young. We had just purchased a three acre lot on Military Road NW and finally, after all the usual delays, the building was starting to emerge.

Arthur and Dorothy lived nearby. They, like most of our members, enjoyed watching the construction and often walked over the site. I will never forget the irate call I got one fine fall Sunday afternoon from my congregant, Arthur Goldberg. "Balfour, met me at the site immediately." He walked me across the slab, pointing out the nearby completed emplacement of the plumbing fixtures.

"Do you know whose fixtures these are?" "No, should I?" "Damn right, you should. These are Kohler fixtures." "Oh, what's that?" "Balfour, how dumb, how naive can you be? Kohler is the worst union busting company in America. We have a case against them before the NLRB that is the toughest case we've ever had." (Arthur was then chief counsel to the AFL-CIO.)

"No synagogue should be installing Kohler fixtures. Didn't you read the 'specs' before letting the contract?"

The incident was quite an introduction to real politik for a 30-year-old rabbi trying to build a congregation from scratch. That incident actually led to the creation of our movement's Religious Action Center in Washington. Arthur felt that Reform Judaism should have a

permanent social action advocacy presence and programmatic center in the nation's capital.

That led to meetings with the late Rabbi Maurice Eisendrath, the president of the Union of American Hebrew Congregations and the UAHC Board. His intensive concern and his relentless follow through the organizational maze helped bring the Center into being. It would not have happened without him.

In 1961, I left Washington for New York City and the national staff of the UAHC. For the next 20 years I was the national co-director of the UAHC's Commission on Social Action. That enabled me to stay in close professional contact with Arthur Goldberg, a relationship I cherished.

His death closes another chapter in my life, but the memories, the lessons learned, the experiences shared, are with me forever. American Jewry is fortunate indeed to count Justice Arthur Goldberg in the ranks of its most distinguished, most faithful.

Rabbi Balfour Brickner

Three Sisterhoods Sponsor Intrafaith Day

The Sisterhoods of Fairmount Temple, B'nai Jeshurun and Green Rd. Synagogue will sponsor an Intrafaith Day on Tuesday, March 20 at B'nai Jeshurun, 27501 Fairmount Blvd.

Program title is "Women, Modernity and Judaism: The Role of Women in our Changing Environment" and will be presented by Rabbi Stanley J. Schachter of B'nai Jeshurun, Rabbi David Gelfand of Fairmount Temple, and Rabbi Melvin Granatstein of Green Rd. Synagogue.

A kosher lunch for \$5 per person will be served. There is no charge for the program which begins at 1:15 p.m.

Sisterhood chairpersons are Ruth Marcus of B'nai Jeshurun, Rosalyn Frank of Fairmount Temple, and Malka Granatstein of Green Rd. Synagogue.

For further information call B'nai Jeshurun at 831-6555.



**ANSHE CHESED
CONGREGATION**

Fairmount Temple BULLETIN

23737 Fairmount Boulevard
Beachwood, Ohio 44122

Shevat 28, 5750

February 23, 1990

Welcome To The Pettys



On Friday, February 2, in the spirit of Outreach, a most unusual event took place at our worship Service. We were privileged to witness the conversion to Judaism of Michael and Renee Petty who have been studying with Rabbi Gelfand for more than a year and have also been attending classes at the Cleveland College of Jewish Studies.

"I have chosen Judaism because of its beauty, simplicity and deep commitment to Torah," said Michael, a former Baptist. "Judaism is about life and is a religion of doing," he added.

Renee, a former Catholic, was introduced to Judaism by her husband. She commented, "I have been deeply moved by the feeling of family among the members of this congregation. Judaism challenges me to do more when it is easier to do nothing."

Both Michael and Renee emphasized that their conversion is only a beginning. They plan to continue their Judaic studies, to attend Services at Fairmount Temple regularly and to be active congregants.

Currently Michael is taking courses in Modern and Biblical Hebrew at the College of Jewish Studies. Renee is taking a class in prayer book Hebrew.

Michael and Renee are self-employed manufacturers representatives; he also owns an electronics firm. The couple and Michael's 17-year-old son reside in Novelty, Ohio.

Join in Outreach Shabbat next Friday, March 2.

Gala Cantorial Concert Saturday, March 3 — 8:00 p.m. At B'nai Jeshurun (See story on Page 3)

TRADITION
AND
VISION
150
YEARS
of Jewish Life
in Cleveland

"The human voice in strains of Music, is the most precious gift from God to man. Of all the charms in nature, surely that of Vocal Music is the most influential. When man is desponding over the misfortunes of life, a Psalm of praise, poured forth by the voices turned to Melody, has the power to lift his drooping spirits and waft his soul on high, until he almost catches the harmony and joy that is kin to the angel world."

Gustave Cohen, *The Orpheus*, 1878



Thus wrote Cantor, teacher, and Rabbi Gustave M. Cohen, the first musically trained cantor in America and the first spiritual leader of congregation Anshe Chesed. We will honor his memory, commemorate the high points of our long and proud musical history, and celebrate today and the future this Friday evening, February 23, at our worship services. It will be a retrospective of sound, a kaleidoscopic experience of music eras and styles as we hear, in quick succession, works of the immediate past, compositions from the 19th century, from the mid and early 20th century, the music our great grandparents heard as they prayed, the music our great-grandchildren (God willing!) will still be singing in the next century.



Silverman

This congregation has had as its musical leaders some of the finest musical talent not only in this city, but in the entire country. We will hear works of James Rogers, Maurice Goldman, and Irwin Jospe — giants of synagogue music in their



Caplin

day. We will hear compositions by Ernest Bloch and Jules Drossin — major figures in the Cleveland music circles during their respective eras. The most current works come from Michael Isaacson, Lisa Seidemann, our own student and confirmant, and carrying on the great tradition of our choir conductors, *Yismechu* by our own Mark Scholtz.

The *piece de resistance*, however, is inspired by the past and points to an even more glorious future: *Psalm 100*, by Stanley Silverman. Let us "Sing joyfully to the Lord" — in Hebrew, in Yiddish, with voices raised in joy and gladness, with warmth and wit, with a musical twinkle and rhythmic chuckle, let us sing above all, with fond memories of the composer's father-in-law, Reuben Caplin, who built our choir into the outstanding ensemble it is today, who inspired this congregation to new heights of musical appreciation and inspired worship.

Let us "Sing joyfully to the Lord . . .," the musical heritage and accomplishments of this great musical community in a series of events designed to celebrate our sesquicentennial year.

SCHEDULE OF MUSIC EVENTS

- | | | |
|-------------------|------------|---|
| Friday, Feb. 23 | 8:00 p.m. | Worship Service in Celebration of Jewish Music Season, Fairmount Temple |
| Sunday, Feb. 25 | 10:00 a.m. | "Song of Jewish America - 200 Year Legacy", Dr. Neil Levin, Brotherhood Forum |
| Saturday, March 3 | 9:30 a.m. | Sabbath morning Service at Park Synagogue |
| Saturday, March 3 | 8:00 p.m. | GALA CONCERT at B'nai Jeshurun Congregation, Free and open to the public |
| Sunday, March 4 | 10:30 a.m. | Worship Service featuring music that The Temple has commissioned, The Temple Branch |

**"From the collections of the Western Reserve Historical Society."

CLEFTY Connection

Late-breaking News About Our
9th-12th Grade Youth Program

Attention All Debaters and Oratorical Speakers

CLEFTY is getting ready to organize our Debate teams and oratorical speakers to compete in our Regional Debate weekend to be held in Rochester, New York, from April 20-22. No experience is necessary. If you are in grades 9 to 12, come and help us bring some trophies back to Fairmount Temple. Our first meeting will be held on Sunday, February 25th, 12:30 p.m. in the Fairmount Temple Youth Room.

Please call our Head Debate Coach, Dana Herman at 464-6455 or 831-5621.

For further information on any of our programs, please contact Elyssa Blumenthal at 932-2023, Kathy Jaffee or Rabbi Dreskin.

Bar/Bat Mitzvah



Friday, February 23: Mark Loewinger, son of Mrs. Barbara Wedren & Fred Loewinger.



Saturday, February 24: Kelly Friedman & Courtney Friedman, daughters of Geri & Warren Friedman.

The congregation extends heartiest congratulations to Mark, Kelly & Courtney & their families.

The Diment Family Thanks Us

Our dear friends from Fairmount Temple:

Only three weeks ago we came to Cleveland, but we feel ourselves as if we are at our native home!

You met us as close relatives and prepared a good apartment with all the things we needed.

Thanks your help we have good furniture, TV, carpets and many other things so important for the beginning of our new life in America. You helped to arrange for my daughter to go to very good school, Agnon.

Every Friday you take us to Fairmount Temple and meet us very warmly.

With great pleasure we listen to prayers and we'll try to learn them.

We like the Reform Judaism!

We see its results; you live in friendship, help each other and all of you are very kind people.

We extend heartiest gratitude and wish all the best to all our dear friends from Fairmount.

Joseph Diment and Family

Celebrating 150 Years Of Song!



Left to right: Pianist, Scott Sable. Cantors: Ed Berkovits, Alberto Mizrahi, Sarah Sager. Not pictured: Cantor Martin Leubitz.

On Saturday evening, March 3, at 8:00 p.m., the celebration of the Cleveland Jewish community's musical heritage continues! At that time, the entire Jewish community is invited to attend a gala concert at Congregation B'nai Jeshurun.

Featured on the program will be Cantors Ed Berkovits, Martin Leubitz, Alberto Mizrahi, and our own Cantor Sarah Sager. It will be a thrill to hear them sing solos, duets, trios, and quartets! This will be the first time that these four talented **chazzanim** will appear together — making the concert itself a historic moment in the celebration of all of the historic moments that have brought us to this time! They will sing music composed, commissioned, or arranged by Clevelanders over the past 150 years. The concert will also feature a festival chorus consisting of singers from each of the represented congregations — B'nai Jeshurun, Beth Am (Community Temple), Park Synagogue, Tifereth Israel (The Temple), and Anshe Chesed (Fairmount Temple). The chorus will be under the direction of Mr. Bruce Shewitz, Music Director at Tifereth Israel.

In addition to the singing, this concert will feature the sublime artistry of Vladimir and Lyubov Deninzon. These wonderful artists emigrated to this country from the Soviet Union in 1979 and are Fairmount Temple members. Lyubov Deninzon, who was born in Moscow, is a concert pianist who began the study of the piano at the age of 5, and made her first public appearance at age 6. After receiving her Master's degree in Music with honors from the Leningrad Conservatory, she began teaching at the Leningrad Music School for Gifted Children. Three years of performing with Vladimir Deninzon led to their marriage in 1973, and a continuation of their performing careers together. Mrs. Deninzon leads a busy life as a performer, teacher, and mother of three children. She performs fre-

quently with her husband and as a member of the Severance Trio.

Shortly after arriving in the United States, Vladimir Deninzon, violinist, became a member of the Cleveland Orchestra. Mr. Deninzon was graduated with highest honors from the Leningrad Conservatory. In 1972, he was a winner of the prestigious Russian Federation Competition in Moscow and a finalist in the Soviet Union Competition. Soon after he joined the Leningrad Philharmonic, he appeared with numerous orchestras in the Soviet Union. Here in the United States, Mr. Deninzon has appeared as soloist with members of the Cleveland Orchestra in the Bach A minor Violin Concerto and has given recitals with Lyubov Deninzon and fellow members of the Cleveland Orchestra. Vladimir and Lyubov will be



Vladimir & Lyubov Deninzon.

performing works by Ernest Bloch and Klaus Roy at this concert.

The concert is free and open to the public. It promises to be a wonderful night of beautiful music — allowing us to bask in the glory of this community's musical accomplishments, and to go forth, inspired anew, to sing for the next 150 years, at least!

1940 Confirmands

The 1940 Confirmation Class is planning a Reunion for the Chain of Tradition this May and we are looking for addresses for the following:

Robert Mishne
Stanford Felder
Dr. Robert Gruener
Robert Marcus
Elsa Berman
Margery Epstein
Renee Gains
Norman Goldman

Ivan Grossman
Eleanor Hegan
Frances Kramer
Robert Richland
Phyllis Selzman
Carol Spiegle
Joan Stone

Also, we are looking for someone from the Class of 1965 for the 25th year Reunion to coordinate plans for this Class Reunion in May.

Please call Lenore Bletcher at the Temple office — 464-1330 with any information.



WORSHIP SERVICES

Friday, Feb. 23, 1990 at 8:00 p.m. in the Sanctuary

JEWISH MUSIC MONTH SERVICE

Featuring 150 years of liturgical music of
Cleveland Composers during the past 150 years

World Premiere of Stanley Silverman's PSALM 100

Dedicated to the memory of his father-in-law,
our beloved Music Director, Reuben Caplin

Our celebration coincides with the sesquicentennial year of our Cleveland Jewish Community. Among the Cleveland composers represented will be James Rogers, Maurice Goldman, Irwin Jospe, Ernest Bloch, Jules Drossin, Michael Isaacson and Rabbi Lisa Seidemann.

Saturday, Feb. 24, 1990 at 10:30 a.m. in the Sol H. Friedman Chapel

RABBI GELFAND will speak

Torah Portion: Mishpatim
Exodus 21:1-24:18; 30:11-16

Haftarah Portion:
II Kings 11:17-12:17;
I Samuel 20:18-42

Special Altar Flowers

Weekend of February 23 and 24:
Nathan Gerdy & Eileen & Morton
Hoicowitz in loving memory of wife &
mother, Selma Gerdy.

Dr. & Mrs. Benton Cole, Jay &
Shawn, in loving memory of son &
brother, Garth Allyn Cole.

Mr. & Mrs. Robert Schwachter in lov-
ing memory of father, Samuel E.
Deutsch.

Eva Matz & Cynthia Greenberg in lov-
ing memory of husband, father & grand-
father, Julius Matz.

Talent Show Raises \$300 for Tzedakah

On Sunday afternoon, February 4, the
Keren Ami Council of the Religious
School sponsored a talent show and
bake sale that raised over \$300 for chari-
ty. The Council had decided to donate a
portion to Soviet immigrants new to
Cleveland. The remainder of the money
was to go to a very sick Beachwood stu-
dent, Brandon Worthy, for his medical
expenses.

A great many people working together
were responsible for the success of this
fund-raising event. All the members of
the Keren Ami Council with guidance
from Mrs. Judith Lichtig spent a great
deal of time planning the event. Mrs.
Alice Weinstein organized the day,
capably and enthusiastically, producing
and directing the show. Thirty talented
students performed a variety of acts in-
cluding singing, dancing, lip syncing,
and playing instruments. Joining them
were Rabbi Dreskin, Cantor Dreskin,
and teenage singer Michael Kogan, one
of our new Russian emigres. Many
students and parents baked delicious
treats for the bake sale.

Sunday's talent show was an excellent
example of bringing to life one of the
most critical lessons we teach in
Religious School: the importance of
Tzedakah. We are proud of our students
and the time and effort they all gave to
make a contribution to those in need of
assistance.

Carnival Volunteers Needed

For our **Purim Carnival on Sunday,
March 11** from 11:45 a.m.-3:30 p.m. If
you can help, please call Lisa Kretch at
349-3069 or Gloria Fine at 247-7844 by
March 1.

Sisterhood at Sundown

Sisterhood at Sundown invites you
and your guests to view an award-
winning movie, "West of Hester
Street", followed by a discussion led by
Rabbi Gelfand. The event will be held
on Thursday, March 8. Dinner at a cost
of \$7.50 per person will be served at 6:00
p.m. followed by the movie at 7:00 p.m.

"West of Hester Street" is a
docudrama about the thousands of
Jewish immigrants who began new lives
in America's heartland at the start of the
century. The film presents the trials and
triumphs of the universal immigrant ex-
perience.

Please make your dinner reservations
by March 1. Chairpersons are Joanne
Kroll and Vickie Vigil.

Congratulations To . . .

Allan & Marguerite Morris on the
birth of a granddaughter, Laura Keri
Morris, daughter of Marc & Ann Mor-
ris.

Marcia Lowenstein Sugerman on the
engagement of her son, Steven, to Julie
Stark of Huntingwood, MI.

Dr. Kevin & Robin Wogalter on the
birth of a son, Tyler Jacob Wogalter.

Megan & Jerald Chester on the birth
of a son, Matthew David.

March Milestone Events

BIRTHDAYS

1 Betty Friedman		Fred Klestadt	81
Dr. Joseph Gage	82	Martha Levey	81
Ida Loeb	81	Irwin Siegel	84
Louis Rubin		16 Dr. Sidney Katz	80
Rose Somberg	83	17 Paul Cort	86
3 Peter Anderson		20 Harry Baker	84
Joan Feder		Lois Gage	
David Katz		Martin Lax	
4 Bebe Brown		Pauline Pickus	88
Rhoda Dolin	80	21 Dr. Benton Cole	
Sally Milstein		22 Leo Rossmann	85
Joseph Rembrandt	81	23 Max Amdur	80
8 William Gould		Dr. Samuel Marsh	80
Richard Weiner		24 Loretta Goldstein	
10 Eve Laronge	80	Helen Goodman	87
Ralph Osher	82	Dr. Ferdinand Lych	
Eunice Sokol		Ida Ruskin	83
11 Sol Borstein	83	Blanche Schechtman	83
Rhea Weiner	92	25 Elaine Greenwald	
Henry Zucker	80	26 Nelson Klein	88
12 Alvin Goldberg		27 Vel Litt	
James Oppenheim		28 Muriel Gross	82
Dr. Robert Shapiro		Meriam Miller	81
13 Dr. Charles Berns	88	30 Shirley Stern	
14 Sharon Delman		Milton Weinstein	
15 Mae Cohen	90	31 Daniel Blum	
Mrs. Bernard Copen	80	Eleanor Laronge	81
Irwin Fishman	81	Sidney Lewine	

ANNIVERSARIES

5 Paul and Marion Mamolen	40	Steven and Ronna Davis	15
Sanford and Mara Marx	40	Sam and Esther Sherman	54
6 Mannie and Rhoda Dolin	58	23 Richard and Frances Pursell	15
Marvin and Lucille Rubin	45	24 Leonard and Florence Ratner	50
7 Michael and Luba August	25	26 Alan and Beverly Cohen	40
8 Barrie and Lois Kaye	20	A. Richard and Florence Dobrin	40
9 Harry and Ida Leiken	63	27 Henry and Rosalyn Frank	35
12 Dr. Milton and Francine Linden	45	Paul and Beatrice Spitz	52
19 Paul and Lillian Cort	57	28 Michael and Lois Rickin	20
20 James and Joan Brown	30	29 Max and Sylvia Sokol	58
David and Cynthia Greenberg	35	Lester and Barbara Sukenik	20
Larry and Karen London	35	30 I.B. and Janet Chernin	30
22 Michael and Gail Bruell	20		



WORSHIP SERVICES

Friday, Feb. 23, 1990 at 8:00 p.m. in the Sanctuary
JEWISH MUSIC MONTH SERVICE
 Featuring 150 years of liturgical music of
 Cleveland Composers during the past 150 years
 World Premiere of Stanley Silverman's PSALM 100
 Dedicated to the memory of his father-in-law,
 our beloved Music Director, Reuben Caplin

Our celebration coincides with the sesquicentennial year of our Cleveland Jewish Community. Among the Cleveland composers represented will be James Rogers, Maurice Goldman, Irwin Jospe, Ernest Bloch, Jules Drossin, Michael Isaacson and Rabbi Lisa Seidemann.

Saturday, Feb. 24, 1990 at 10:30 a.m. in the Sol H. Friedman Chapel
RABBI GELFAND will speak

Torah Portion: Mishpatim
 Exodus 21:1-24:18; 30:11-16

Haftarah Portion:
 II Kings 11:17-12:17;
 I Samuel 20:18-42

Special Altar Flowers

Weekend of February 23 and 24:
 Nathan Gerdy & Eileen & Morton
 Hoicowitz in loving memory of wife &
 mother, Selma Gerdy.

Dr. & Mrs. Benton Cole, Jay &
 Shawn, in loving memory of son &
 brother, Garth Allyn Cole.

Mr. & Mrs. Robert Schwachter in lov-
 ing memory of father, Samuel E.
 Deutsch.

Eva Matz & Cynthia Greenberg in lov-
 ing memory of husband, father & grand-
 father, Julius Matz.

Talent Show Raises \$300 for Tzedakah

On Sunday afternoon, February 4, the Keren Ami Council of the Religious School sponsored a talent show and bake sale that raised over \$300 for charity. The Council had decided to donate a portion to Soviet immigrants new to Cleveland. The remainder of the money was to go to a very sick Beachwood student, Brandon Worthy, for his medical expenses.

A great many people working together were responsible for the success of this fund-raising event. All the members of the Keren Ami Council with guidance from Mrs. Judith Lichtig spent a great deal of time planning the event. Mrs. Alice Weinstein organized the day, capably and enthusiastically, producing and directing the show. Thirty talented students performed a variety of acts including singing, dancing, lip syncing, and playing instruments. Joining them were Rabbi Dreskin, Cantor Dreskin, and teenage singer Michael Kogan, one of our new Russian emigres. Many students and parents baked delicious treats for the bake sale.

Sunday's talent show was an excellent example of bringing to life one of the most critical lessons we teach in Religious School: the importance of **Tzedakah**. We are proud of our students and the time and effort they all gave to make a contribution to those in need of assistance.

Carnival Volunteers Needed

For our Purim Carnival on Sunday,
March 11 from 11:45 a.m.-3:30 p.m. If
 you can help, please call Lisa Kretch at
 349-3069 or Gloria Fine at 247-7844 by
 March 1.

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Outreach

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

May 10, 1990
15 Iyar 5750

Rabbi Herman E. Snyder
50 Colony Road
Springfield, MA 01106

Dear Herman:

The letter you are referring to, I never sent, but it may well have been done over my name by one of the departments.

I suspect though, that you are referring to an introduction to a volume published by the Outreach Commission which poses the problem without making any recommendations and of course, I was the one who prepared the introduction.

Be that as it may, you are mistaken when you say that Outreach is a Committee of the Union which "includes a CCAR Rabbi." The Outreach Commission as well as the Commission on Synagogue Administration which deals with such matters as the Constitution are Joint Commissions in which the Union and the Conference have equal representation on matters of policy. Therefore, anything which goes out from these Commissions has the imprimatur not just of the Union, but also of the Conference and its Executive Committee.

To which I need only add that when serious issues are involved the Commission usually refers such matters to the governing boards of their respective institutions.

I really don't want to go into the substance of the issue itself, alas, I am hurrying and scurrying about and don't have the time. Suffice it to say that I differ from you in these issues, seeking to include rather than to exclude.

Rabbi H.E. Snyder

-2-

May 10, 1990

Not too long ago I had a conversation with Jane Evans, who told me that she raised this issue with Leo Baeck, of sainted memory. At that time, she had a like problem with Sisterhoods, especially in smaller communities and some of the non-Jews who belonged to the Sisterhoods. They even aspired to the presidency of NFTS and Jane opined that this would be terrible. Leo Baeck, on the other hand, said "why not, provided the person could and is intent on fulfilling the duties required for the task." Here, Leo Baek was even more liberal than I am inclined to be.

Be that as it may, it was good to hear from you and I send you and Adele all the best. Rhea has been keeping me posted on the state of her well being and of course I join her in sending her my very best wishes for a refuah shelema.

Fondly,

Alexander M. Schindler

~~Alexander M. Schindler~~

bu hope
Rabbi Herman E. Snyder - 50 Colony Rd - Springfield, MA.01106

9 May 1990

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

Dear Alex,

This is in response to your letter urging the revision of our synagogue constitutions so as to grant member status to the non-Jewish mate in a mixed-marriage under the guise of "Outreach"--and contrary to the many CCAR Responsa.

I believe it is wrong for Outreach or any committee (even if it includes a CCAR Rabbi) to recommend making the non-Jewish spouse a synagogue member, and surely wrong to usurp the prerogative of the CCAR. The synagogue is a religious organization and not a social one.

It is understandable that parents, such as you and I, who have children in a mixed-marriage might want to get the non-Jew accepted as a member into the synagogue. And it is also understandable that other Jews would want to support us either out of friendship or what may happen to their children as well.

But membership into the synagogue is not sought by the non-Jew. The non-Jew does not expect or desire acceptance into the synagogue. If uncomfortable in the synagogue it is not because he/she is not a member but because it is alien.

We faced this situation in our congregation when some parents (such as you and I) and well-meaning friends wanted to make the non-Jewish spouse a member. The advocates were primarily these parents. The mixed-married people asked "Why? Who wants it? We don't!" (The proposal was overwhelmingly rejected)

Said one, "My husband is a Christian. He does not feel hurt or rejected because he is not a member. He does not expect or want to be a member of my Temple although agreed to let me bring-up the children as Jews."

Another, "My wife is a Christian. Occasionally she comes to services with me but she is a member of her church. She would be hurt and insulted to be considered a member of the Temple."

These sentiments were shared by all our mixed-married. None in mixed-marriages disagreed.

A convert expressed the same sentiments, and added that the Christian would be placed in a difficult and embarrassing position not knowing how to reject such membership without hurting or insulting the Jews who meant well in offering it. She said Christians understand and recognize that A Temple is a Jewish religious organization which could not accept those who are not Jews even as a Church could not accept those who are not Christian. It has nothing to do with being "nice"

As Reform Jews we have given real outreach in practical ways far beyond that given by others:

The non-Jewish spouse is welcomed to all services including High Holy Day seats.

The children are admitted to our Jewish schools

The children are granted Bar/Bat Mitzvah

The children are granted confirmation

The non-Jewish spouse is granted burial

It would be disastrous to include any as a member of a synagogue who is not a Jew, and surely not anyone who is committed to another religion including "Jews for Jesus" or "Christians for Judaism".

Frankly, we do a lousy job in "outreach"--even to Jews. Neither Jews nor converts are taught much about Judaism--and surely little about the differences between Judaism and Christianity. Our two religions are miles apart.

Today in our Reform congregations we no longer hear anything about "what we BELIEVE" but some comments on the Bible. As Edgar Magnin put it "Answers to questions which were never asked."

We do have a wonderful religion--a religion which does no violence to reason--a religion for the mature thinking person--a religion which does require believing the unbelievable. We do not teach it. That was why I wrote "Let's Convert Jews to Judaism" Some who read the manuscript chose to become Jews--including a couple of women in Oregon who somehow got a copy. "Outreach" did not seem interested in it.

Alex, we can make "outreach" to Jews and non-Jews effective but it does not require making members of those with beliefs other than ours just because married to Jews. If they were interested they would become Jews.

Sure would love to be on that committee.

We love you. With every good wish for you and Rhea and all the family,

Very fondly,

I. Lerman

Preface

Reform Judaism's Outreach program is predicated on the assumption that intermarriage will remain a reality of American Jewish life, and that, far from diminishing, the rate of intermarriage is likely to increase, and that, in consequence, the better part of wisdom is not to reject the intermarried, but rather to love them all the more, to do everything we humanly can to draw them closer to us, and to involve them in Jewish life.

The synagogue embraces the non-Jewish mates of our children. We invite them to worship with us, to learn about Judaism, to share the Jewish life-cycle celebrations of their family members, and to participate in the temple's work should they choose to do so.

The role of the non-Jew in the synagogue, however, requires clarification; its bounds must be defined. This resource is designed to help the lay and professional leaders of our congregations to deal sensitively with the issue of non-Jews in our synagogues while preserving the integrity of Judaism.

Hopefully this resource will advance the goal of all our Outreach striving: to bring non-Jews bound to us by marriage to Judaism, or to make certain that the children issuing from these marriages, our children's children, and their children in turn -- l'dor vador -- will, in fact, be reared as Jews and share the destiny of this people Israel.

Rabbi Alexander M. Schindler,
President
Union of American Hebrew Congregations



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

April 5, 1990
10 Nisan 5750

Rabbi Herman E. Snyder
50 Colony Road
Springfield, MA 01106

Dear Herman:

The information which you received is correct. It has my approval. It not only has my approval, but it is a constitutional recommendation passed by the Joint Commission on Synagogue Administration which is a Joint Commission, as you know, with representatives from the Central Conference and not just the Union of American Hebrew Congregations.

Times have changed, I suppose, and the numbers are so overwhelming that we simply have no other choice. The contrary course of rejecting the intermarried holds for us a far greater penalty.

My own feeling is that certainly when it comes to matters of personal observances, that is to say life cycle rites, the child with a non-Jewish parent should not be treated any differently than a child with a Jewish parent. The participation of that parent should be identical to the kind of participation which the Jewish parents have, lest the child feel somehow a second class Jew.

The Outreach Commission is just in the process of finishing a booklet on the subject which encourages Synagogue discussion of the various problems attendant upon this issue.

Incidentally, so Jane Evans, who is most reliable in this sphere, told me, "Leo Baeck, of blessed memory, was prepared to extend the presidency of Sisterhood and by extension, the presidency of the Temple to a non-Jew if she or he chooses to hold such a post and merits it by virtue of prior service to the synagogue." The present course there is obviously a much more conservative one.

But those are the facts.

All my very best to you.

Sincerely,

Alexander M. Schindler

Out for
Rabbi H. E. Snyder - 50 Colony Rd - Springfield, MA.01106

Rabbi Alexander Schindler,
UAHC
Bew York, NY 10021

2 April 1990

Dear Alex,

We are facing a controversy over the revision of the Temple constitution which the Board is recommending with your approval. It was changed from that submitted by its own committee. Apparently with the encouragement and approval of the Rabbi the non-Jewish mate will have all the privileges of membership except for voting and holding office.

Menitoff met with the board. I am told he stated that was the Union position; and when asked how Rabbi Schindler felt about this, he replied you were all for this. That carried the day. (A minority who have been most active in support of congregation and services over the many years with reform backgrounds--and have mixed-marriages in their families--strongly protested. Most supporters were newly "reform" and "absentee landlords")

✓ If you were misrepresented you should make that known right now before it is submitted with your recommendation to the congregation for its approval on April 23.

When I served on the revision committee, the committee voted membership only to Jews (as in the UAHC model constitution) despite Shapiro's lone objection. Non-Jews were always welcome, and some who were so inclined actively participated in various activities (such as social action, luncheons, hospitality, etc). Jews are the pioneers in the open-door policy (even mentioned by Solomon in his Temple dedication prayer). The non-Jewish mate was welcome to all our services. We permitted burial in our cemetery. Their children were admitted into our school and participated as Bar/Bat Mitzvah.

It is not the Christian who is asking for this. Actually it is an affront to a Christian placed in an embarrassing position to presume he/she wishes such participation or religious acceptance. Of course they can politely refuse, but they are placed in a difficult position when faced with the necessity of violating their own convictions on one hand, and being afraid it may be insulting to the Jews not to accept the invitation to participate (blessing of Sabbath candles, participate in conduct of service, involved in the Torah ritual, Bar/Bat Mitzvah prayer, attending and participating in congregation meetings, etc etc). If a church were to do this for the Jewish mate undoubtedly the Jewish community would protest--we would not think of it as just being nice, friendly gesture. In Catholic-Protestant marriages neither expects both to be accepted in the church of the one or the other, although both are Christian.

I have known Rabbis who avoided certain subjects and views in their sermons because of Christians in the choir. "Ma yomru hagoyim" will be even more influential when they become active voices and participants in congregational affairs. (I even discouraged Jews from dual synagogue membership although we needed their financial support. They were in conflict in loyalties. Their voices were a deterrent. I urged those we had to choose one as their own synagogue although free to support as many as they wished. We were strengthened when the several left. We had an unwritten policy not to admit to membership anyone who was a member in another local congregation.

This is a very Jewish community. I can see our congregation isolated as in Cherem. Rabbis have already indicated they will no longer associate with our Rabbi or congregation if this is adopted. We are unnecessarily looking for trouble.

Our every good wish for a happy Pesach with your family. Adele and I plan to be with our children for Passover.

Fondly,

Samman

*Outreach
Gen. l. Rabbin*

June 1, 1988
16 Sivan 5748

Rabbi Herman E. Snyder
Sinai Temple
1100 Dickenson Street
Springfield, MA 01108

Dear Herman:

I have tried several sources in an effort to have your paper "Jews by Choice" published. Alas it was not possible for me to come up with anyone who wished to utilize this fine paper. I do regret this, Herman.

Rhea joins me in sending fondest regards to you and Adele.

Sincerely,

Alexander M. Sehindler

MEMORANDUM

From Rabbi Alexander M. Schindler

Date May 2, 1988

To Lydia Kukoff

The enclosed from Herman Snyder is self-explanatory. Can you use his paper in any way? If so, fine. If not, please return to me so I can explain and return the paper.

Hope Italy was exciting and wonderful.

*Alex- I'm not sure that I can use it. The text seems problematic to me in several ways.
Italy was wonderful - we went to San Pietro, among many other places in Southern Italy and Sicily.
See you soon.. Love to Rhea and to you -
Lydia*



Union of American Hebrew Congregations

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

June 1, 1988
16 Sivan 5748

Rabbi Herman E. Snyder
Sinai Temple
1100 Dickinson Street
Springfield, MA 01108

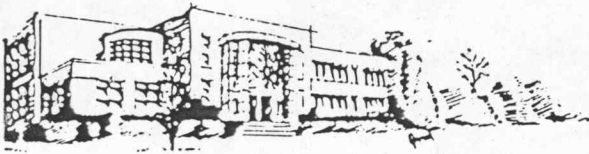
Dear Herman:

I have tried several sources in an effort to have your paper "Jews By Choice" published. Alas, it was not possible for me to come up with anyone who wished to utilize this fine paper. I do regret this, Herman, but that's life.

Rhea joins me in sending fondest regards to you and Adele.

Sincerely,

Alexander M. Schindler



RABBI DR. HERMAN ELIOT SNYDER
RABBI EMERITUS

SINAI TEMPLE
1100 DICKINSON STREET

(413) 736-3619
SPRINGFIELD, MA 01108

25 April 1988

Dear Alex,

Could Outreach or some other UAHC publication use
the inclosed "Jews By Choice" (It has been revised)

If not, do let me know and I shall seek some other ✓
possible publication.

Or do you have some suggsston?

Best to Grandmother Rhea. Be well and stay well!

Fondly,

Herman

JEWS-BY-CHOICE

Rabbi Dr. Herman Eliot Snyder

"Come, let us reason together" (Isaiah 1.18)

We warmly welcome converts (Lev.R. 2.8), treat them as equals (Num. 15.14ff), "beloved of God" (B.K. 32a)--but we do not initiate an "invitation" to anyone to become a Jew. Our failure to extend an "invitation" often gives the mistaken impression they are not wanted or welcome.

Judaism is unique. Despite its age, Judaism is a modern religion--a religion for the mature thinking person. This is for those who want to know what we Jews believe. This deals only with what we Jews believe and why we believe as we do. Although we have many sects, these are our fundamental beliefs which we Jews share.

However we may define "Jew" the Jew does not long survive in the absence of Judaism, in the absence of the Jewish religion. One is not a Jew by race or nationality. If it were a matter of birth or race--one would remain a Jew forever since one's race can never be changed. And we are of many races. If we were Jews by nationality it would not matter what our religion, even as a Frenchman remains a Frenchman whatever may be his religion.

Without the Jewish religion one is no longer a Jew. Even the Supreme Court of the State of Israel ruled that when one born to Jewish parents adopts another religion he is no longer a Jew (although he may become a citizen of the State of Israel as may anyone who is not a Jew).

=====

INTRODUCTION

"Not only with you who are standing here (at Mount Sinai) do I make this covenant and this oath, but also with him that is not here this day" (Dt. 29.13f).

=====

JEWS BY CHOICE

Each year some thousands turn to the study of Judaism, and choose to become Jews out of conviction: Jews-by-choice.

Some come of their own accord, resulting from their own independent studies and reflection. Some are couples, both husband and wife; some are entire families; some are single and some married to a Jewish mate or a non-Jewish mate. But the majority first approach the study of Judaism because of a contemplated marriage to a Jew.

If a marriage was contemplated, or if already married and a request was made for information about Judaism, the born-Jew was also required to attend classes so that we may have two knowledgeable Jews instead of only the one--the convert. Invariably the born "Jew" for the first time learned anything about our belief, and always became proud and excited as in truth becoming a "born again Jew!"

But in every instance they who were not Jews-by-birth were already committed to the basic tenets of Judaism! They did not know that! On the several occasions that I was persuaded to speak to groups of non-Jews on "What We Jews Believe" almost everyone volunteered "Now that's what I really believe!" Apparently in many instances they are not aware that they do not really believe what they were supposed to believe. Were we still a missionary religion (and we were a very successful missionary religion), and had we extended an "invitation" to affiliate they would have responded!

We have a remarkable religion--a religion which does no violence to reason, a religion which does not require believing the unbelievable, a religion for the mature thinking person, a religion which would not applaud "a leap into faith." Despite its age, it is the most modern and newest religion--"newest" in its interpretations and insights instead of being "new" only in packaging and labels and vocabulary.

In the fourth grade I learned one of the most important and significant lessons of my life when being taught the "time-tables." I understood that one times zero was nothing, but it was akin to a revelation to learn that twelve times zero was still nothing! That applies to every facet of life. Just because a dozen or millions of people say the same thing does not make it right or correct or true. Rumors and falsehoods are perpetuated and believed only because told and repeated by so many people. Hitler, who was a master of propaganda, said if you tell a lie often enough, especially if it be an unbelievable lie, people will believe it just because it is so unbelievable! Voltaire is credited with having observed, "History is often a lie commonly agreed to." Each is endowed with a brain which should be used. The Bible had warned, "Do not follow the multitude" (Ex. 23.2). The Psalmist complained "Eyes have they but see not; ears have they but hear not."

=====

AND NOW . . .

This deals exclusively with what we believe.

It is always difficult to present Judaism in a brief or succinct fashion. The very reasons for this difficulty are also an integral part of our religion!

A) We do not have a single authoritative book.

The Bible is at the foundation of our belief comparable to the Constitution. "The Jewish religion is not found in the Bible but founded upon the Bible." Over the many centuries the Bible has undergone considerable change through interpretations and reinterpretations to which has been added a vast number of new insights made possible by the concept of "Oral Law" or "tradition."

The "tradition" is that at Mount Sinai we were given two Torahs: one called "the Written Torah" (the Pentateuch, the first five books of the Bible), and the other called "the Oral Torah" orally transmitted from generation to generation. When the Oral Torah became too much to entrust to memory it was recorded. The first collection was edited about 200 CE and called the Mishnah, followed by the Talmud several centuries later. New problems and new questions resulted in a vast and continuing collection of interpretations and many pronouncements over the centuries. The process continues in our own times, generally under the heading of Questions (Shaalos) and Answers (T'shuvos: Responsa).

**If there is any virtue in something being new,
no other religion has so much new as does Judaism!
Despite its age, Judaism is as new and as relevant
as this very moment.**

B) We do not have a single, sole, supreme authority.

We have many organizations, rabbinic and lay, but their pronouncements are not necessarily binding. We have leaders in our religious academies but whatever influence they wield results from their individual stature as scholars rather than from position. They differ among and between themselves. Even the great Moses Maimonides had his critics and opponents.

C) We do not have a catechism listing our beliefs or official positions.

But many attempts have been made to do so. Some claimed there are 613 "Mitzvos" or commandments: 365 negative commandments--things not to do, and 248 positive commandments--things to do. To "love your neighbor as yourself" is a "positive commandment" and "not to do what is hateful to you" is a "negative commandment."...Maimonides listed thirteen principles...Another summarized our belief in the three mentioned by the Prophet Micah (6.8) "What does the Lord require? Do justly. Love mercy. Walk humbly with God."... Another reduced it to one: "Love your neighbor as yourself" (Leviticus 19.18).

Perhaps best known is the answer given by Hillel to an impatient man: "Don't do to others that which is hateful to you. All the rest is commentary, but GO LEARN IT!"

D) In addition, we have many divisions among us.

We have always had many divisions which some might call denominations or sects--even in Bible days. These very differences are a mark of genuine interest, involvement, and concern. The Talmud recognized that fact when it commented "They are all the words of the same one Living God" (Erub. 13b).

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Despite all these difficulties, differences and disputations among us, there is agreement about basics: Judaism evolves and grows as it reacts to questions and situations.

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THIS IS WHAT JUDAISM TEACHES :

(Quotations, midrashim, parables, anecdotes, even Biblical citations are comparable to scaffolding used in erecting a building. The edifice must stand on its own. So does Judaism.)

FUNDAMENTALISM : LITERALISM

Although the Bible, and particularly the first five books of the Bible, occupies a unique position of authority in Judaism, nevertheless it is not taken literally by Jews. Interpretations may even result in contradicting the Bible! Just a few examples:

1) The Bible clearly states "You shall not make a fire in your habitations on the Sabbath" (Ex. 35.3) which would result in sitting in darkness and in cold on the Sabbath. It was interpreted to mean that it applied only to you personally making the fire. Even a ritual for the kindling of Sabbath candles on the eve of the Sabbath was introduced.

2) The Bible clearly states that all debts shall be cancelled on the Sabbatical year (Dt. 15.9) which resulted in the reluctance of anyone making a necessary loan in the sixth year for fear that it would not be repaid. The device of a "Prosbul" was introduced by Hillel claiming that if the debt is registered it remains in force.

3) The Bible clearly states "God heals your wounds" (Dt. 32.39; Jer. 30.17) which Judaism interpreted to mean: God has placed at our disposal whatever is necessary to heal ourselves. Judaism always highly regarded Physicians.

4) The Bible clearly states "You shall observe (or. remember) the Sabbath day to keep it holy" (Ex. 20.8; Dt. 5.12) doing no work on that day. Nevertheless we are to violate every commandment for the preservation of life--for the sanctity of life. As it is said, "Life and death have been placed before you. Choose you life and live!" (Dt. 30.19)

5) The Bible says, "A tooth for a tooth, and an eye for an eye" (Dt, 19,21) which was revolutionary in placing a limit and restriction on retribution in a time when one might even kill the offender. Even today people who feel they have suffered an injury will say "I could kill him for that!" But even "a tooth for a tooth, etc" was never taken literally, and was interpreted in Judaism to mean "compensation."

6) The Bible says "A life for a life" (Dt. 19.21) which in itself was a radical departure from the prevalent practice of taking vengeance on an entire family. Continuing in the same spirit, every effort was made to avoid capital punishment. The Talmud said a court which condemned even one person in seventy years was called "a murderous court."

Legal precautions were prescribed so as to effect justice and also to avoid execution. Circumstantial evidence was unacceptable. Two witnesses were required, and they must have clearly warned the murderer in advance of the consequences of the act! And even if found guilty the person should be left to God's disposal (San. 8b) which effectively would have done away with capital punishment. Since man is a child of God killing him would be akin to deicide.

* *

The Rabbis were aware of what they were doing as related in the Talmud (B.M. 59b) in which they rejected miracles and even a "heavenly voice" saying, "The Torah is no longer in heaven (Dt. 30.12) but here on earth--for us to interpret."

* *

SCIENCE AND JUDAISM

Judaism and science have never been in conflict. Says Judaism "Truth is the seal of God" and we are never in conflict with demonstrable truth. If there appears to be a conflict, we do not suppress the truth but reassess our understanding of our belief. Despite the Bible speaking of the four-corners of the earth, the Talmud (edited before the sixth century) surmised the earth is round like an "orange."

CREATIONISM AND EVOLUTION

God established the immutable laws by which nature evolves. Everything was not necessarily created at one single time. The Jewish concept was expressed by Sir Arthur Stanley Eddington, the famous astronomer, who ended a lecture on seeing emerging new worlds with "All this proves the Creator is still busy creating!" Creation is a continuous process. In our daily prayers we declare "God renews the act of creation every day, eternally."

GOD

Ancient peoples believed there were many gods, some with families, with romances and hatreds, and in conflict with each other. People had idols and statues which they worshipped as gods. Anaximenes of Miletus, a sixth century Greek philosopher 2,600 years ago, after a visit to Africa where he saw idols made with Negroid features while his were made with Greek features, commented, "Men make gods in their own image!" To the present day northern European artists portray them as tall, blond, blue-eyed--while southern European artists portray them as medium in height, brunette and dark-eyed.

Zoroastrians--the Parsis, the ancient Persians, believed there were two gods--a good god and a bad god--and everyone followed one or the other. The two gods and their followers were in constant conflict with each other, but ultimately the good would prevail. . . That concept is still prevalent as depicted by John Milton in "Paradise Lost" in which Satan in the nether-world comforts his defeated imps that they will prevail the next time. . . Isaiah specifically countered it, saying, "I form the light and create darkness; I make peace and create evil; I am the Lord who does all these things." (Is. 45.7)

In the ancient mystery cults there was a belief that a god had been killed but when his severed limbs were restored he was resurrected--returned to life. Those who shared that belief, each year sacrificed a year-old bull to represent that god. They drank of its blood and ate of its flesh and now that within them was the blood and flesh of the bull which represented the god that died and returned to life, they, too, would be immortal and be resurrected after death.

Judaism reasoned the quality of God must be all-powerful and there can be only One God, that God cannot be like any human: God is without wife or offspring, that God is incorporeal (without body) and there cannot be and must not be any image (Dt. 27.15), a god cannot die and still be a god--that is a contradiction, that God has neither associates to share His role nor competitors to threaten Him. A Satan or a Devil would be subject to God.

(No Rabbi ever preached "Will you follow God or the devil; are you going to heaven or hell"--the Zoroastrian belief in two gods and in conflict with each other--one in heaven and one in the nether-world. It would be incomprehensible to a Jew.)

God is described as incorporeal (without body), omnipresent (all present), omniscient (all knowing), omnipotent (all powerful), just, merciful, creator of all, God of all whether or not He is recognized.

The only description of God in the Decalogue, in the Ten Commandments--God is the Emancipator: "I am the Lord your God who brought you out of Egypt, from the house of bondage" (Ex. 20). Religion flowers where there is freedom. As God is identified with freedom we, too, must be committed to free those who are in bondage whatever it may be.

There have been those who wanted to see God. Even Moses threatened he would not take another step unless he saw God, and was essentially told to look about him (Ex. 13.19)...A similar Midrash story is told of a son while being carried on his father's shoulders through snake-infested land called-out to a passerby, "Have you seen my Father?"...Sir Christopher Wren who rebuilt London after its Great Fire, is buried in the beautiful St. Paul Cathedral he built. Over his grave the simple marker indicates if you wish to know him just "look about you!"...God may be seen everywhere if only we look and not in just one particular place: even in a shrub, nibbled by the sheep, as seen by Moses in the wilderness, or even in silence as experienced by Elijah on Mount Carmel.

That central belief in monotheism, that belief in one single God, is voiced in the words: **HEAR O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE!** (Deuteronomy 6.4). That is recited in our daily prayers, on rising in the morning and retiring at night, at the time of death, inscribed in the Mezuzah on the door-post and in the T'fillin to which is added, "You shall love the Lord your God with all your heart, all your soul, and all your might...Teach it to your children...Talk about it at home and away from home" (Dt. 6.5ff).

Judaism believes there is no need for an intermediary between God and any individual: God is directly approachable by all. All are His children. God is our loving parent. Each has direct and immediate approach to God as anyone has to a loving parent. "What great nation has a god so nigh unto it as the Lord our God whenever we call on Him" (Dt. 4.7)

HUMANITY

Judaism considers all people as being related to each other, emphasized through the creation-story which begins with a single human being. It is further surmised that the dust for the making of Adam was taken from all the lands and colors so that no nation and no race could claim preference.

One great Rabbi noted that perhaps the most important verse in the Bible is in the fifth chapter of Genesis (Gen. 5.1) which he read "This is the book of the genealogy of humanity." It is significant and important because it emphasizes that all people are blood-related and must be mutually responsible for each other. God is concerned with all His children--the "bad" as well as the "good." Thus when the Egyptians, pursuing the Jews to take them back into slavery, were drowned God is heard to say, "Although they deserved it, I cannot rejoice. They were also My children."

The Prophet Micah (2.10) put it squarely: "Have we not all one Father? Has not one God created us all? Why deal treacherously brother against brother!"

We are to plead the cause of the widow and the orphan, seek justice for the exploited and the oppressed, bring healing for the hurt and the maimed, shed light for those who are in darkness, extend a helping hand, love neighbor as self.

That same treatment extends to enemies as well, and in practical ways. "If your enemy's ox has broken its tether and has gone astray, and you find it, you shall return it to him ...If your enemy's ass has fallen under its load, work alongside your enemy to relieve it" (Ex. 23.4). "If your enemy is hungry, feed him; if thirsty, quench his thirst" (Pr. 5.21). "Who saves a single life is as though he saved the entire world, who is responsible for a single death as though he caused the entire world to die" (Mishna Sand. 4.5).

ORIGINAL SIN : ORIGINAL VIRTUE

Judaism does not believe in "original sin"--if anything it would believe in original virtue. It would be a cruel and deceptive God who would hold one accountable and responsible for sins which were not his, and if not free to choose how he acts.

"Visiting the iniquity of the fathers unto the third and fourth generation" (Ex. 20.5) was interpreted-away and rejected by Deuteronomy 24.16 "The fathers shall not be put to death for the children, neither shall children be put to death for the fathers. Every person shall be put to death for his own sin." Inherited sin even "to the third or fourth generation" was essentially rejected. The Prophet Ezekiel (Ezek. 18) stressed, "It shall not be said that the fathers have eaten sour grapes and the teeth of the children have been set on edge"

Each is individually responsible for his own actions. It is noted that "God made man upright" (Eccl. 7.29) so each is individually and personally responsible if he does not remain upright.

It is related that God created the angels who could not be rewarded since they could not be bad. He could not punish the animals since they could not be good. Then He created the human in whom He placed a desire to be good and a desire to be bad ("Yetzer tov" and "Yetzer ra"), angelic and animal characters, and also gave each the freedom to choose which it would be. Now each individual is responsible, and God may be pleased or displeased with our choice and actions.

The Psalmist (6.8) observed "God loves the righteous." God loves them because the choice was theirs--they CHOSE to be righteous. And the "righteous" may be of any people.

THIS WORLD

Judaism views this as a world of opportunity and not a world of punishment from which to be released by death. It is inconceivable that God would exile and banish a single soul. It would be an aimless, futile existence to have continued in a Garden of Eden--to what end such existence even it be forever?

Here on this earth we are given an opportunity to utilize our inherent, Divine creative power to bring perfection where there is imperfection. Some think this world "an ante chamber" where we prepare ourselves for a future world. (Avos 4.16)

A question was once raised whether God or man is greater, and none was shocked by such a question! The answer was that in some things one is greater and in some the other. Only God can make the grain grow, but it is man who harvests the grain, grinds it into flour, kneads it into dough and bakes it into bread for human consumption. Only God can make the flax grow, but it is man who gathers it, beats it, makes it into thread, weaves it into cloth, cuts and sews it into clothing for warmth.

A man built a shack on a refuse-heap outside the city, and also planted a beautiful garden. When a passerby commented "What a beautiful garden God has made here" the man responded, "You should have seen this place when God was working it by Himself!"

Says the Talmud, "The righteous are partners of God."

REWARD AND PUNISHMENT

There is no known scale of rewards and punishments. It is not for us to determine what deed is more important. "Hasten to do even a slight precept" advised Rabbi Azzai. "The reward of virtue is virtue itself" said he.

Rabbi Antigonus of Socho, of Talmudic fame, put it succinctly, saying, "Do not be as one who serves his Master for reward, but without even thinking of reward."

Reward and punishment is for children who are influenced by the promise of something "good" as reward, or intimidated by a possible punishment. One should be "mature" and grown-up: doing right just because it is right.

It is not what we "do for God." He seeks no adulation. He makes no demands for Himself. "Be holy because God is holy" (Lev. 11.44). When we do wrong we not only cast disgrace upon ourselves and upon our religion, but it is an affront to God, a profanation of God ("Chillul hashsem" Lev. 32.22) and it is even worse if the wrong is done to one who is not a Jew (Mishna B.M. 2.5; B.M.87b; Tosefta B.K. 10.15).

What we do, eloquently says what we really believe despite all our protestations to the contrary.

In our consideration of sin we have two categories: those against people and those against God. The sins against God may be requited fairly easily since He is always ready to forgive. The sins against people are more serious, first requiring making right the wrong done, making restitution, and securing the forgiveness from the person wronged. God is ready to forgive. On Yom Kippur we quote the Mishnah (Yoma 8.9) "Yom Kippur atones for sins against God, not for sins against man"--unless restitution is made and the aggrieved first forgives.

The Day of Atonement (Yom Kippur) set aside exclusively to recognize our sins and to secure forgiveness, ends with the reading of the Book of Jonah. That book emphasizes it is not fasting and prayer which is important--that which we were doing all that day! The sinful people of Nineveh, to avert their well-deserved punishment, removed themselves from their upholstered furniture and grovelled in the dust, put-on sack-cloth which lacerated their flesh, threw ashes on their heads, prayed mightily seeking forgiveness, fasted--ate no food and drank no water, and drastically changed and improved their ways. Yet of the many things they did, things people so often do, the one and only thing which counted and which avoided their being punished was that they had changed--had changed, had actually improved their ways. And God forgave them.

HEAVEN AND HELL BEING "SAVED"

Judaism does not believe that people are born "sinners" and are headed for hell, and therefore must be "saved" by a particular belief. We believe that people are neither "born" sinners, nor that a particular belief--even if it be our belief--is a basic necessity for "salvation." More than two thousand years ago when others claimed a monopoly on heaven the Talmud said, "The righteous of even the idolaters have a share in heaven!" (San. 11.1 based on Is. 65.21; Yalkut Shemoni, Proph. Sec. 296)

Heaven (Paradise) and Hell (Gehenna) are not preached in Judaism. But there is speculation on this subject. Heaven is not used as an inducement to right living, and hell is not used as a threat. We are to do right because it is right. There is a reliance on a Merciful God, a Forgiving Parent who can be trusted.

In Judaism action is so much more important than faith that the Talmud declared in the name of God, "Would they did not believe in Me but followed My teachings!" (j. Hagigah 1.7). Although Judaism places greater emphasis upon action

than on belief, belief and action must be one. What is important is what we do. We do not surmise being asked what we believed: what we believe is clearly evidenced by what we do. Among the many stories told is one about two jesters who went directly to heaven because they made people happy! (Tan. 22a). The kind of questions we surmise being asked would be such as these: "Did you deal honestly with your fellowman?" (Sab. 31a) "Were you helpful to people?"

A beloved, pious Rabbi on his death-bed said he was not afraid to die since we must all die. Said he, "But I wonder what I may be asked. I am not worried if asked why I was not like Moses since I am not Moses. But what shall I say if I am asked: Why were you not just yourself!"

We believe no soul is ever abandoned, and cannot imagine any soul being punished as by a vengeful being: surely, not for as much as a year. God seeks the redemption and restoration of all souls. And Hell is not left to its own cruel devices but is under God's rule.

CHOSEN PEOPLE

Specifically we are told the Bible was given not only to those who were physically present at Mount Sinai but also to those not present--to all the generations yet to be (Dt. 29)

We are known as the "**Chosen People**" because that is what the Bible calls us. Says the Bible, "The Lord your God has **chosen you** to be His own treasure out of all the people that are on the face of the earth" (Dt. 7.6; 14.2).

That is repeated over and over again. "My servant, whom I uphold, Mine elect in whom I delight: I have put My spirit upon him" (Is. 4.12). "You are My witnesses says the Lord, and My servant whom I have chosen: that you may know and believe Me" (Is. 43.10, 44.1).

It began with the first Jew, with Abraham, to whom God said, "I will bless you and make your name great: and be you a blessing. I will bless those who bless you, and curse those that curse you. In you shall all the families on earth be blessed." (Gen. 12.2ff)

As Jews we understand we are not chosen for preferential treatment but to the contrary: more is expected of us just because we are supposed to know better. As Jews more is expected of us, and held to a higher and more strict code of responsibility--so much so, that at times some Jews ruefully say, "If God really loved us He would have chosen some other people." The Bible declares "You only have I known... therefore I will visit upon you all your iniquities (Am. 3.2)

Nor do we consider ourselves to be exclusive. Anyone may affiliate and become one of the Chosen People. Each one who adopts the Covenant is as those who stood at the foot of Mount Sinai where it was said, "Not only with you who are standing before the Lord our God do I make this covenant, but also with those who are not standing here today (Dt. 29.13)."

We do not boast being the Chosen People. We even denigrate ourselves as in this story which we tell about ourselves. God first "offered" the Bible to all the other peoples of the world, and each refused it for one reason or another. But it was never offered to us! We do not even credit ourselves with being better than the other people and accepting the Bible. God lifted-up Mount Sinai by its roots, held it suspended over the heads of our ancestors, and said, "You will accept it or else...!"

We have a role to perform. What a priest or minister or Rabbi is to the congregation the Jew is supposed to be to all humanity. We are to be "a kingdom of priests and a holy people" (Ex. 19.6). **"You shall be named Priests of the Lord. Men shall call you Ministers of our God (Is. 61.6).** We are to be "holy because our God is holy" (Lev. 19.1). God does that which is right, and therefore we are to do that which is right (Is. 1.12ff. Am. 5.21ff, Hos. 6.6, Mi. 6). We are to be a light unto the nations. "I will give you for a light unto the nations that My salvation may be to the ends of the earth. I will give you for a light unto the nations that My salvation may be to the end of the earth" (Is. 49.6ff).

We were not chosen for special privilege, and no Jew would ever claim it. It is a lifetime of service, to be an example: to be a blessing; to teach and to share education and knowledge; to spread the belief and practice of ethical monotheism; to seek justice for all, subscribing to a code of purity and truth.

Judaism reflects an outlook of optimism and hope through the conviction that the best is yet to be. We look to the future rather than the past. Wherever we have lived we have demonstrated loyalty and commitment.

We have been "the suffering servant of the Lord" (Is 53). If there must be a people who oppress and a people who are oppressed we have been chosen to be among the oppressed.

Perhaps the only genuine miracle is the continued existence of the Jew, and his continued and constant contribution to humanity--always a "blessing." Other peoples have risen, perhaps made some one contribution (such as the Greeks in philosophy and the Romans in law) and disappeared. Only the Jew has not only survived but contributed greatly in every generation and in every land in which he has lived!

The Jew has been a major contributor in every facet of life whether spiritual or physical. The world would be poverty-stricken without these contributions in every field of human interest, endeavor and activity.

Mark Twain had occasion to write: "If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim gift of star-dust lost in the blaze of the milky way. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people...out of proportion to the smallness of his bulk. His contributions to the world's list of great names of literature, science, art, music, finance, medicine and obstruse learning are also way out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all the ages; and has done it with hands tied behind him. He could be vain of himself, and be excused for it. The Egyptians, the Babylonians, and the Persians rose, filled the planet with splendour, then faded to dream-stuff and passed away; the Greeks and the Romans followed, and made a vast noise, and they are gone; other peoples have sprung-up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no failing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

THE MESSIANIC AGE

In Judaism the Messiah is no more a child of God than is any other human, and is not an intermediary through whom to reach God since God is our Father and is available to all who seek Him. Each prays directly to "God our Father."

It is the Jew who conceived of a Messianic Age (the Kingdom of God on earth) which is so beautifully described in the Bible:

(1) There will be universal peace; the implements of destruction converted into instruments of construction. "Swords will be beaten into ploughshares, spears into pruning hooks, the art of war no longer taught, and none will need to be afraid" (Is. 2.41; Mi. 4.3).

(2) Traditional enemies will become friends. "The wolf shall live with the lamb...the lion shall eat grass like the ox" (Is. 11.6; 65.25).

(3) Israel shall be gathered from the four corners of the earth and shall be restored to the Holy Land, the Promised Land, and there live in security (Zeph. 3.20 Is. 11.12).

In the past two thousand years and more, many announced themselves to be the Messiah and were hailed as the Messiah even as recently as two centuries ago. They are called "false Messiahs" because they did not qualify by the only one single test or proof: the actual realization of universal peace, no more enmity between any people, and Jews living securely in the land promised to Abraham, Isaac, Jacob and their descendents.

JEWS BY BIRTH : JEWS BY CHOICE

Albert Einstein wrote

"The Jewish God is simply a negation of superstition... The pursuit of knowledge...an almost fanatical love of justice, and the desire for personal independence--these are features which make me thank my stars that I belong to it...Those who rage against the ideals of reason and of individual freedom, and seek to impose an insensate state of slavery by means of brutal force, rightly see in the Jew irreconcilable opponents. So long as we remain devoted servants of truth, justice, and liberty we shall continue not merely to survive as the oldest of living peoples, but by creative work to bring forth fruits which contribute to the ennoblement of the human race, as heretofore." " (The World as I See It: 1934)

Sigmund Freud wrote,

"Because I am a Jew I found myself free of many prejudices which restrict others in the use of the intellect; as a Jew I was prepared to be in the opposition and to renounce agreement with compact majority." (1926 Letter to Vienna Bnai Brith Lodge)

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Jews have always been uniquely concerned with human welfare, and recognized as leaders in attempting to improve human life and human relations. Practically the entire world follows the leadership of one Jew or another--such as a Jesus who was born a Jew and died a Jew, cruelly killed by the Romans as so many other Jews were similarly crucified by the Romans at that time; or a Karl Marx who was born a Jew and both of whose grandfathers and ancestors were Rabbis; or a Mohammad who secured his concept of monotheism (Allah) from Judaism.

Judaism and its adherents have been in the vanguard seeking to make this a better world, to realize a Messianic Age in which all people will live in universal peace with none ever to make them afraid.

Some of our most distinguished, beloved, honored Jews who contributed greatly to the molding of our religion, were converts or descendants of converts--including Rabbis of considerable influence in Talmudic as well as in our times.

Over the centuries "Jews by Choice" have echoed the words and the sentiments expressed by Ruth (Ruth 1.16ff):

"And Ruth said, Entreat me not to leave you, and to return from following after you, for wherever you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God; wherever you die I will die, and there will I be buried; the Lord do so to me, and more also, if ought but death part you and me."

Maimonides (1135-1204) wrote the following answer to Obadiah the Norman, a proselyte, who asked (about 1190) whether he had a right to recite the prayer "Our God and God of our fathers" since he was a convert and had not been born a Jew:

"...Yes, you may say all this...and not change it in the least...in the same way as every Jew by birth says his blessings and prayers whether alone or in the synagogue ...Whoever adopts Judaism and confesses the unity of God is accounted among the disciples of Abraham, our father...the Torah has been given to us and to the proselytes (Num. 15.15)...therefore you shall pray "Our God and God of our fathers," "Thou Who has chosen US," "Thou Who hast brought US out of Egypt," and more of this kind...Do not consider your origins inferior. While we are the descendants of Abraham, Isaac and Jacob, you derive from Him through whose word the world was created. As it is said by Isaiah, "One shall say, I am the Lord's, and another shall call himself by the name of Jacob." (Is. 44.5)

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Maimonides observed that while the Bible tells us to "honor" our parents (Ex. 20.12), it is the proselyte, the convert to Judaism, that we should "Love" (Dt. 10.18).

In a real sense a Jew, too, can become a Jewish proselyte. The Jew-by-birth who, through knowledge, becomes a Jew-by-choice becomes a **Born Again Jew**.

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"A good doctrine has been given to you: do not forsake it!"
(Ps. 94.14; Pr. 4.2)

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"It is a tree of life to those who take hold of it, and its supporters are happy." (Pr. 3.18)

**"Not only with you
who are standing here this day
before the Lord your God
do I make this covenant
and this oath,
but also with him/her
that is not here this day." (Dt. 29.13f)**

Outreach seeks converts to Judaism

By Mary Beth Murphy
Religion editor

While Judaism welcomed converts, although sometimes cautiously, it refrained from actively seeking converts for four centuries. Until now.

Recently, the Reform wing of American Judaism launched a nationwide campaign inviting non-Jews to become Jews by choice. This program of outreach and conversion has generated a mixed reaction among Milwaukee's Jewish spiritual leaders.

"Reform Judaism looks at the future as a highly competitive religious future," Rabbi Francis Barry Silberg of Reform Congregation Emanu-El B'ne Jeshurun said. "We are simply acknowledging that religious fulfillment systems are in great competition for communicants.

"Judaism never actively jumped in the marketplace of religious ideas and it should. Its doctrines and values are attractive ... there's no reason Judaism shouldn't be in competition for searchers after God."

Not sympathetic

Other rabbis interviewed on this subject did not share Silberg's enthusiasm. Reform Rabbi Jay R. Brickman of Congregation Sinai said he was not sympathetic to the new outreach program, and the Orthodox rabbis contacted were opposed to any call to conversion.

The outreach program adopted last month by the Union of American Hebrew Congregations is aimed at "spreading the message of Judaism" to non-Jewish partners in mixed marriages, to the children of such marriages and to people of no religious preference. The program also will be directed toward Jews who aren't affiliated with any branch of Judaism.

The task force that studied the feasibility of the program for three years made a distinction between missionizing or proselytizing and outreach.

Jews in the United States have been critical of attempts by some evangelical and fundamentalist Christians to convert Jews to Christianity.

"This is not the Jewish Great Commission," Silberg said.

Seeking people

According to the task force, the program is designed to reach individuals who are not members of any church or religious group and who have "fallen away" from the religion into which they were born.

Reform Jews will speak "frankly, freely and with dignity" to the unchurched who might want to consider Judaism as one of the possibilities for expressing religious beliefs.

"I don't think you can approach it that way," said Rabbi David Shapiro of Orthodox Congregation Anshe Sfard. "It's a very poor way of seeking people to join a faith by telling them, 'You have nothing, come, we have something for you ... Christians can say, 'Join Christianity. Why join Judaism?'"

One method to convey the message of Judaism is a \$25 million project that will create a television library of Judaism. Sponsored by the Union of American Hebrew Congregations, the video library will be available on cas-

'It's a very poor way of seeking people'

— David Shapiro



'No reason Judaism shouldn't be in competition'

— Francis Barry Silberg



'People who want us should seek us'

— Jay R. Brickman



Judaism doesn't lend itself to 'missionizing'

— Bernard Reichman

settes and, eventually, will be distributed by satellite and cable systems for public and closed-circuit use.

The task force recommended that local congregations organize reading rooms and provide Jewish educational materials, including books, pamphlets, videotapes and films.

'Historic traditions'

The task force concluded that "seeking converts is entirely within the historic traditions of Judaism." In ancient times, the followers of Judaism sought converts under the exhortations of their prophets to be a "light to the nations."

According to the task force, Jews abandoned seeking converts four centuries ago due to religious persecutions and fears of inciting anti-Semitism in a world of recurring anti-Semitic acts.

Rabbi Alexander M. Schindler, president of the union made up of 1 million members in 750 Reform congregations, said there no longer were any repressive laws to restrain Jews from resuming their ancient vocation and from opening "our arms wide to all newcomers."

Shapiro said: "Orthodox Judaism does not accept Rabbi Schindler's viewpoint. In spite of the fact that the Talmud states that Israel has been sent into exile in order that it bring its message to the world and thereby enable converts to join Judaism, this is by no means regarded as imposing a duty upon Jews to seek converts."

Silberg said the outreach program was an adaptation of his Reform congregation's continuing studies program that could lead to adult conversion. By the year 2000, Silberg estimated, the congregation will have 1,000 members who will be Jews by choice.

The way to publicize that the Reform doors are open to non-Jews is by a soft approach, Silberg said. There will be no solicitation by mail or door-to-door evangelizing, the rabbi said.

In August, the congregation will publicize that classes leading to adult conversion will begin in September and give the name of a person to contact. In addition, members of the congregation will let interested people know that they are welcome at the synagogue.

"I just think when it comes to religion, it's not like selling soap," Brickman said. "I get uncomfortable about merchandizing religion."

Brickman said Jewish spiritual leaders should be strengthening the religious faith of their own people.

"I've always been open to people seeking conversion, but I consider religion a very private affair," he said. "People who want us should seek us."

No 'missionizing'

"I just don't see the endeavor as important. We believe someone doesn't have to be Jewish to gain salvation, there's no reason to save anybody."

Orthodox Rabbi Bernard Reichman of Congregation

Anshai Lebowitz said Judaism does not lend itself to "missionizing" and Jews should not try to influence others to practice Judaism. He predicted that religious theologians will oppose this type of approach to outreach.

Shapiro echoed the sentiments of the Orthodox community by saying the outreach and conversion program simply will widen the existing rift within Jewry. Reform conversions are not regarded as valid by Orthodox Jews and this outreach program will only add to the problem, Shapiro said.

Silberg said the outreach program will not widen the breach, "which is as wide as it can be," but conceded the program will make the "edges a little more ragged."

"In the end, it's up to each denomination to design its own authentic principles and practices," Silberg said. "Reform Judaism will thrive as a greater number of people choose Jewish life."

New faith brings her life together

Raised in a strict Catholic home and educated in Catholic schools through college, Ann became a Jew by choice last year at age 36.

"I wanted to find a religion that really brought things together in terms of my philosophy, to match what I had been thinking and feeling, she said. "I was in so much disagreement with the Catholic religion that I couldn't practice it without being a hypocrite."

Ann (a fictitious name) had not practiced the Catholic faith for 10 years. During that time, she kept thinking about Judaism. "I thought if I did go back to practicing religion, I would go into Judaism mainly because of its philosophical approach to life," she said.

She did not explore other Christian denominations.

"My good friends were Jewish. We never really talked about religion but I was attracted by their philosophy of life so I decided to investigate," she said.

Ann, who attended conversion classes at Congregation Emanu-El B'ne Jeshurun, said her sisters and parents accepted her decision. "My sisters were delighted that I had found a religion that had provided that meaningfulness for me," she said.

"I think no matter what religion one has, it has to provide a meaningful existence for today," Ann said. "Religion is not like a piece of clothing you can take off at the end of the day. You have to really believe that it's part of your life and that it gives meaning to your life."

Ann, who is divorced, said her 12-year-old son attended Catholic school and continued to practice Catholicism. Although at first concerned that the presence of two religions in one home would confuse her son, she found that was not the case, she said.

Her son decided to spend a year studying Hebrew and taking classes in Judaism, which helped him appreciate two different religious points of view, Ann said.

RABBI FRANCIS BARRY SILBERG
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Milwaukee, Wisconsin 53211
(414) 964-4100

January 12, 1982

Rabbi Alexander Schindler
President
U.A.H.C.
838 Fifth Avenue
New York, New York 10021

Dear Alex,

Thought you might find
this interesting. In many
ways, the Union and Emanu-El
B'ne Jeshurun stand alone in
this community.

All the best to you and
Mrs. Schindler in 1982.

Cordially,

A handwritten signature in black ink, appearing to read 'Barry', with a long vertical line extending downwards from the end of the name.

Thanks for info — —
and your support

Send Xerox of article to
Bellin.

Seelye
Zimmerman

Outreach

January 19, 1982

Rabbi Francis Barry Silberg
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Milwaukee, Wisconsin 53211

Dear Barry:

Thanks for sharing with me Mary Murphy's article on Outreach. I appreciate your thoughtfulness in bringing this to my attention, even as I appreciate your support of this effort. You are terrific.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler

Outreach seeks converts to Judaism

By Mary Beth Murphy
Religion editor

While Judaism welcomed converts, although sometimes cautiously, it refrained from actively seeking converts for four centuries. Until now.

Recently, the Reform wing of American Judaism launched a nationwide campaign inviting non-Jews to become Jews by choice. This program of outreach and conversion has generated a mixed reaction among Milwaukee's Jewish spiritual leaders.

"Reform Judaism looks at the future as a highly competitive religious future," Rabbi Francis Barry Silberg of Reform Congregation Emanu-El B'ne Jeshurun said. "We are simply acknowledging that religious fulfillment systems are in great competition for communicants."

"Judaism never actively jumped in the marketplace of religious ideas and it should. Its doctrines and values are attractive ... there's no reason Judaism shouldn't be in competition for searchers after God."

Not sympathetic

Other rabbis interviewed on this subject did not share Silberg's enthusiasm. Reform Rabbi Jay R. Brickman of Congregation Sinai said he was not sympathetic to the new outreach program, and the Orthodox rabbis contacted were opposed to any call to conversion.

The outreach program adopted last month by the Union of American Hebrew Congregations is aimed at "spreading the message of Judaism" to non-Jewish partners in mixed marriages, to the children of such marriages and to people of no religious preference. The program also will be directed toward Jews who aren't affiliated with any branch of Judaism.

The task force that studied the feasibility of the program for three years made a distinction between missionizing or proselytizing and outreach.

Jews in the United States have been critical of attempts by some evangelical and fundamentalist Christians to convert Jews to Christianity.

"This is not the Jewish Great Commission," Silberg said.

Seeking people


According to the task force, the program is designed to reach individuals who are not members of any church or religious group and who have "fallen away" from the religion into which they were born.

Reform Jews will speak "frankly, freely and with dignity" to the unchurched who might want to consider Judaism as one of the possibilities for expressing religious beliefs.


"I don't think you can approach it that way," said Rabbi David Shapiro of Orthodox Congregation Anshe Sfard. "It's a very poor way of seeking people to join a faith by telling them, 'You have nothing, come, we have something for you ... Christians can say, 'Join Christianity. Why join Judaism?'"

One method to convey the message of Judaism is a \$25 million project that will create a television library of Judaism. Sponsored by the Union of American Hebrew Congregations, the video library will be available on cas-


'It's a very poor way of seeking people'
— David Shapiro




'No reason Judaism shouldn't be in competition'
— Francis Barry Silberg



'People who want us should seek us'
— Jay R. Brickman



Judaism doesn't lend itself to 'missionizing'
— Bernard Reichman



settes and, eventually, will be distributed by satellite and cable systems for public and closed-circuit use.

The task force recommended that local congregations organize reading rooms and provide Jewish educational materials, including books, pamphlets, videotapes and films.

'Historic traditions'

The task force concluded that "seeking converts is entirely within the historic traditions of Judaism." In ancient times, the followers of Judaism sought converts under the exhortations of their prophets to be a "light to the nations."

According to the task force, Jews abandoned seeking converts four centuries ago due to religious persecutions and fears of inciting anti-Semitism in a world of recurring anti-Semitic acts.

Rabbi Alexander M. Schindler, president of the union made up of 1 million members in 750 Reform congregations, said there no longer were any repressive laws to restrain Jews from resuming their ancient vocation and from opening "our arms wide to all newcomers."

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Her son decided to spend a year studying Hebrew and taking classes in Judaism, which helped him appreciate two different religious points of view, Ann said.

Outreach

December 31, 1981

Rabbi Harold M. Schulweis
Valley Beth Sholom
15739 Ventura Boulevard
Encino, CA 91436

Dear Harold:

You may have heard that I was in Los Angeles but it was for but a few days and I was busy with meetings day and night. I didn't have an opportunity to get in touch with you but I did ask several people to give you my warm regards.

On my return from Los Angeles and a meeting in Denver I asked about your letter to the New York Times and was handed a copy. It's excellent indeed, but I was informed that the Times did not choose to print it but rather had published a letter from someone else, a copy of which I enclose herewith. Since it comes from a Jew-by-Choice (so it appears) it is even more effective.

In any event, machashava k-ma-ase. And Edie told me that when you spoke to her you indicated that it was your intention to elaborate on your letter and create an article for the Jewish community. I was happy to hear that for such a paper is much needed and your thoughts ought to be shared and given the widest possible consideration.

With appreciation and with fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler

Encl.



Valley Beth Shalom

15739 VENTURA BOULEVARD
ENCINO, CALIFORNIA 91436

Harold M. Schulweis

Rabbi

*Ally — No wonder the
Times didn't print it.
who would understand
it?*

December 21, 1981

Mr. Robert Barzilay, Editor
The New York Times
229 West 43rd Street
New York, New York 10036

To the Editor:

I am saddened by Rabbi Sol Roth's augury (December 17) of a man-made catastrophe which would divide the Jewish community if the Reform movement's proposal regarding the proselytization of non-Jews were to be adopted. Two issues are involved. One is the hammering out of a modus vivendi for a people who lives in a post-holocaustal community further challenged by mixed marriage and a low birth rate. The issues are serious, complex and consequential. It seems to me that the Jewish community, both lay and rabbinic, has the right to demand that the representatives of the Reform, Orthodox, Conservative and Reconstructionist movements meet together in the higher interests of the Jewish people to explore the halakhic (legal), moral and pragmatic wisdom of the Reform initiative. This would be the responsible exercise of religious statesmanship.

The second issue involves Rabbi Roth's concern that the Reform initiative will aggravate "internecine conflict" polarizing the Jewish community so that "one will not recognize the Jewish identity of those belonging to another." What is at stake is the trend towards the sectarianization of Jewish life, the delegitimation of Jewish religious movements which offer alternative forms of interpretation and observance of the tradition. It entails the disenfranchisement of tens of thousands of Jews who have freely elected to express their Jewish religious sensibilities according to the ideologies and practices of non-orthodox institutions.

*I'd send him
to AM W.M.
N*

Mr. Robert Barzilay, Editor--page 2
The New York Times

December 21, 1981

One need not endorse the proposals to respect the commitment of those who have struggled courageously with one of the major issues confronting the Jewish people. The motivation and intent of the Reform movement's initiative are eminently Jewish and deserving of our most serious attention. We are indebted to a religious body which has raised this complex issue on the agenda of our lives and has proposed imaginative ways to meet the problem head on. It remains for all of us to enter into earnest and sustained dialogue between us based upon the transcendent Jewish principle of "ahavath Yisrael," the unconditional love of an entire people. Not the surrender of our own religious commentary is called for but the respectful embrace of others who see the text differently.

Sincerely yours,

Harold M. Schulweis
Rabbi

HMS:std

Outreach

December 31, 1981

Rabbi Marc Brownstein
Temple Sinai
41 West Hartford Road
Newington, CT 06111

Dear Marc:

It was thoughtful of you to share with me the article on Temple Sinai's Outreach Program to mixed married couples. I was delighted to learn of your activities in this realm and happy to learn of the favorable reaction of the Jewish community as well as the sympathetic view of the local Christian clergy.

I am sending a copy of your letter and the article to Sandy Seltzer and Lyida Kukoff so they may be apprised of developments at Temple Sinai.

With all good wishes and warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Sanford Seltzer
Ms. Lydia Kukoff

Temple Sinai

41 West Hartford Road
Newington, Connecticut, 06111
(203) 561-1055



"THERE IS NO DIGNITY WITHOUT RELIGION"

Marc Brownstein, B.A., M.H.L., Rabbi

Samuel Katz, Cantor
Bruce Hector, Organist

Elinor Reiner, President
Kathy Geci, Administrative Asst.

December 22, 1981

Rabbi Alexander Schindler
U.A.H.C.
1330 Beacon St., Suite 355
Brookline, Ma. 02146

Dear Alex,

I thought you might be interested in the enclosed article.

From the time you first suggested an Outreach Program to non-Jewish partners in mixed marriages we have tried to make some modest contribution to this concept that has inspired the imagination of both myself and the Temple Board. Our Outreach statements have produced much comment within the Greater Hartford Jewish Community. Most of it has been favorable, indeed we have been lauded for our "courage" in this matter. Moreover, I have received very sympathetic reaction from the local Christian Clergy.

In the past few years our Outreach Program has attracted some ten interfaith couples to the congregation and we have received many calls for information.

Sorry I was not able to be in Boston and have the opportunity of seeing you. However, I look forward to saying hello to you at the CCAR Conference in New York. My best wishes for the Chanukah Season.

Sincerely yours,

Rabbi Marc Brownstein

Local Temple Welcomes Non-Jewish Spouses

By JACKIE ROSS
Courant Religion Writer

Christine Whipple, a practicing Roman Catholic, belongs to Temple Sinai in Newington, is part of the sisterhood there and does some volunteer work at the synagogue.

She doesn't want to convert, but she and her husband, Richard, who is Jewish, want to bring up their daughter in the Jewish faith.

Linda Sullivan of Newington married a Protestant 11 years ago. They, too, decided to raise the children Jewish, so two years ago they joined Temple Sinai.

"I knew there were a lot of mixed marriages there and there was no pressure to convert. I never asked him to convert," she said.

The Sullivans and the Whipples are among several interfaith couples who have joined Temple Sinai, a Reform congregation that has made a special effort to reach out to Jews with non-Jewish spouses.

At Temple Sinai both the Jew and the non-Jewish spouse are welcome to participate in any of the congregation's activities, Rabbi Marc Brownstein said. And the members of the congregation do their best to make the couple feel at ease in the temple, he said.

The synagogue has even taken out newspaper advertisements asking interfaith couples to join Temple Sinai. In the two years since the temple board of directors authorized the ads, Brownstein said, several couples have inquired about services and a few have joined.

"Often, an interfaith couple in a more traditional synagogue do not feel they are welcome. We felt this was wrong," Brownstein said. "We wanted to counterbalance the Orthodox point of view that if a Jew marries a non-Jew, somehow he is being drummed out of the tribe."

TEMPLE SINAI WELCOMES THE PARTICIPATION OF INTER-FAITH COUPLES

If your spouse is a non-Jew and you are looking for a spiritual home, both you and your spouse are welcome at Temple Sinai. If you have children you wish to raise in the faith and heritage of Judaism, Temple Sinai would like to help you achieve this sacred goal through our religious education program.

Temple Sinai is a Reform congregation serving the Greater Hartford Area and is delighted to reach out to those who are married to non-Jewish partners and who as individuals or as a couple, wish to participate with us in Jewish worship, fellowship and the religious education of their children. For further information call Temple Sinai at 561-1055 and ask for the Rabbi.

Temple Sinai's invitation to those who marry outside the faith

Brownstein said Temple Sinai, like every other Jewish synagogue, discourages interfaith marriages. But such marriages are happening with in-

creasing frequency, he said, and shutting the Jewish partner out of the community does not seem to be an effective deterrent.

Temple Sinai's efforts to make interfaith couples feel at home were encouraged by a statement two years ago of the Union of American Hebrew Congregations, the national association of Reform temples. That statement called for outreach work to make interfaith couples feel welcome, to support them emotionally and to help them educate their children in the Jewish tradition.

More traditional Jewish congregations do not believe that their religion, which focuses on the home, can be lived in a home where one partner is not Jewish. And some Orthodox Jews believe a Jew who marries outside the faith is lost to them.

But Brownstein said he has had no negative reaction from the Jewish community to the temple's program. He admits, however, it probably will not become fashionable for synagogues to advertise for interfaith family members.

"There would be a hesitancy in other congregations to take this step for fear it would seem they approved of interfaith marriages," Brownstein said.

Most of the interfaith couples at Temple Sinai have joined for the sake of their children, he said.

Linda Sullivan said she feels very comfortable at Temple Sinai — the Orthodox synagogue she was raised in was just "too severe," she said.

Now she looks around Temple Sinai and realizes she is not alone. She said she attended a shower not too long ago at which nearly half the people were involved in interfaith marriages.

Both Sullivan and Whipple say there are problems with interfaith marriages. The Whipples had to search extensively for a rabbi to co-officiate with a Catholic priest at their wedding ceremony in a park three years ago. The Sullivans never did find a rabbi and were married by a justice of the peace. The Whipples also had to overcome the objections of his parents.

Outreach

Rabbi Alexander M. Schindler

May 6, 1981

Lydia Kukoff

Thanks for the report on Dr. Booth's tape, I appreciate having it.

Please keep Dr. Booth in mind for a future Outreach Week-end and make certain he is invited. Thanks muchly.



איחוד
ליהדות
מתקדמת
באמריקה

Task Force On Reform Jewish Outreach

UNION OF AMERICAN HEBREW CONGREGATIONS—CENTRAL CONFERENCE OF AMERICAN RABBIS
1187 Beacon Street, Brookline, Massachusetts 02146 (617) 277-1655

23 April

Dear Alex,

I have listened to the tape from New Mexico. It is promising. I particularly liked the "device" of two babies born in the same hospital - one going home to Jewish environment and one to a Christian environment. His spiritual progression is also interesting, though a bit too long, I think. Most moving of all is his statement of what Judaism means to him. Both he and his wife became Jewish and this, too, is relatively unusual.

I would love to meet both him and his wife. I would be thrilled if we could get them to come on an Outreach weekend so that I could get a fuller picture of them. Until that time, all I can say is that it's promising. I returned the tape to Edie. Sorry this is so inconclusive. See you after our vacation.

Fondly,
dydia

Chairman
David W. Belin

Co-Chairman
Rabbi Max A. Shapiro

Director
Rabbi Sanford Seltzer

March 2, 1981

Mrs. Lydia Kukoff
1428 Warner Avenue
Los Angeles, Ca. 90024

Dear Lydia:

The enclosed tape was sent to me by Rabbi Joseph Klein of Las Cruces, New Mexico. I was his assistant and associate at Temple Emanuel in Worcester.

Dr. Booth is a Jew-by-choice and a member of the temple in Las Cruces. The enclosed tape, I am told is very interesting and possibly can be of use to us in our program. I have not listened to it. I am sending it on to you to obtain your reactions. Jow Klein tells me that if we wish to use any or all of this cassette we should be in touch with Dr. John A. Booth, 1901 Bromilow, Las Cruces, New Mexico 88001.

I would be grateful if you would take the time to listen to the tape and share your reactions with me.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

February 10, 1981

Mrs. Joseph Klein
1761 Pomona Drive
Las Cruces, N.M. 88001

Dear Rose:

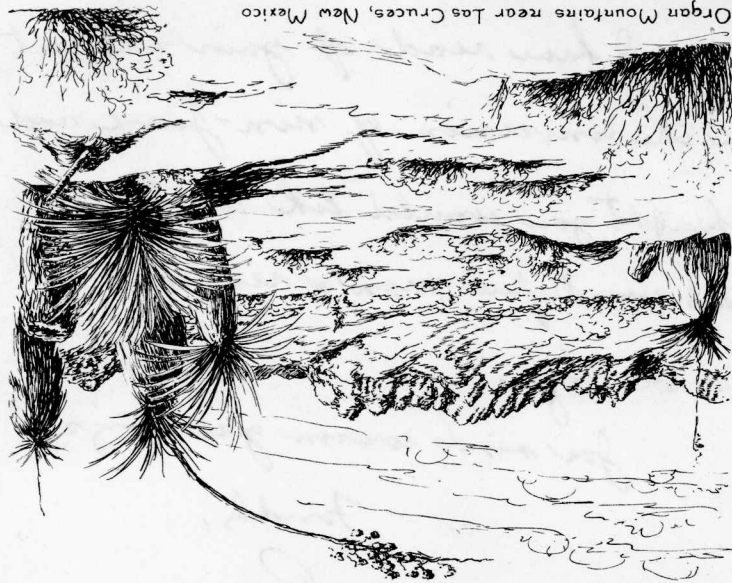
It was good hearing from you. The family is fine, although I must admit things are a bit hectic with the wedding just a few weeks off. Jeff is a wonderful young man and we are delighted with Lisa's choice.

Thank you for telling me about Dr. Booth. I appreciate your interest and concern and would be grateful to you if you could arrange to have a tape of his talk at the synagogue forwarded to me. It was thoughtful of you to make the offer.

Rhea and I join in sending love to you and Joe.

Sincerely,

Alexander M. Schindler



Organ Mountains near Las Cruces, New Mexico

By all means send us -
 February 3, 1981
 Lots of love to you, Joe.

Dear Alex,

Hope this finds you, Rhea and the children very well and happy. Heartly congratulations and best wishes upon Elissa's engagement. He must be a fine young man.

I want to tell you about Dr. Jack Booth, a Ph D, and professor at New Mexico State University, who with his wife converted to Judaism in 1977 shortly after we came to Las Cruces. He talked last Friday night at services about his conversion.

His sermon was excellent, dignified and simple. I thought you might like to hear it, as a tape was made which I could send to you. Let me know if you would like to have it.

II

I have read of your interest
in the conversion of non-Jews and
thought you would like to hear
this wonderful man's reasons for
converting.

Joe sends warm greetings.

Fondly,

Rose

RABBI JOSEPH KLEIN, D.D., D.H.L.
1761 POMONA DRIVE
LAS CRUCES, NEW MEXICO 88001

(505) 522-3226

February 24, 1981

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


Dear Alex:

Rose has asked me to send you the enclosed cassette which contains a talk by Dr. John A. (Jack) Booth who is a very dedicated member of our Temple in Las Cruces and Professor of Plant Pathology at New Mexico State University. Dr. Booth is a convert to Judaism and his talk deals with Judaism as viewed by a convert.

If you wish to use all or part of this cassette in one way or another and wish to be in touch with Dr. Booth, his address is 1901 Bromilow, Las Cruces, NM 88001.

With warm regards to you and Rhea and the children in which Rose joins me,

As ever,


Joseph Klein

RABBI JOSEPH KLEIN, D.D., D.H.L.
1761 POMONA DRIVE
LAS CRUCES, NEW MEXICO 88001

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Joseph Klein



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

May 22, 1980

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

Dear Alex:

I have your letter of May 14th with a copy of
Pnina Levinson's letter. I thank you for calling
this matter to my attention and will discuss it
with the person involved at an appropriate time.

With warmest regards,

Sincerely,



Alfred Gottschalk

May 14, 1980

Rabbi Alfred Gottschalk
HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

The enclosed from Pnina Levinson is self-explanatory. I don't know what if anything you can do about this situation but I did think it should be called to your attention.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

May 14, 1980

Dr. Pnina Nave Levinson
69 Heidleberg
Kuhler Grund 62

Dear Pnina:

Thank you for sharing with me your comments on the Petuchowski article.
I much appreciate your thoughtfulness.

I will take this matter up with Fred Gottschalk, although I am not
certain that it will change the present situation. However, we'll try.

Just a few days ago I shared with Peter a letter from a gentleman in
Germany who is eager to learn more about the Jewish faith. I know I
directed him properly and I do hope Peter will be able to be of assistance.
It will be much easier than a long-distance, overseas correspondence.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler

Dr. Pnina Navé Levinson

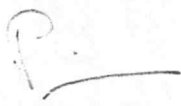
69 Heidelberg
Kühler Grund 62
May 2nd, '80

Dear Alexander Schindler,
please find enclosed Petuchowski's article and my reply to some points.

Peter and myself, as well as some other non-orthodox colleagues, find it rather disturbing that P. plays into the hands of orthodox rabbis in Germany. Thus, the Landesrabbiner of Hessen, Prof. Dr. Ernst Roth, formerly of the Budapest Seminary, refuses to register in his congregations family members-of-members who recently have been converted by Peter or other liberal rabbis.

There are so few Jews in Germany that it should be the responsibility of i.a. the Faculty of the HUC to know what is going on here when starting to write and work in Germany. As honorary Doctor of the non-Jewish Martin-Buber faculty at Köln, P. should be more careful. Also there is a German proverb disapproving of people who spuck in die eigene Suppe. The whole thing reminds one of that time when P. published his anti-Zionist book after Nelson's appointed him Director of the budding Jerusalem School. Having been there at the time, I vividly recall how all of us Israelis have been deeply disappointed. It was the critical time when Reform showed its "new" Zionist face.

With kindest regards



P.S. re child of Jewish father:

Peter wrote on Daack's opinion in that direction. Also, in Berlin children were registered in the Community according to the father.

Leserbrief

Zu Petuchowski ,25.4.80

Vf. schildert die Schwierigkeiten in den Anerkennung liberaler Rabbiner in Israel. Zugleich meint er, man könne keinesfalls die Amtshandlungen amerikanischer Reformrabbiner ohne einzelne weitere Ueberprüfung orthodoxer-seits akzeptieren.

Dazu ist folgendes zu bemerken: Auch die Amtshandlungen der amerikanischen konservativen Rabbiner werden von orthodoxer Seite in Israel abgelehnt. Diese entsprechen den einstigen liberalen Rabbinern in Deutschland. Sie bestehen bei der Aufnahme in das Judentum auf Tewila (rituelles Tauchbad) und Beschneidung, wie es auch viele Reformrabbiner tun. Dies führt jedoch nicht zur Anerkennung.

Da P. selbst Mitglied des Lehrkörpers in Cincinnati ist und seine Schelte einen Teil seiner Kollegen und Schüler trifft, sollte er auch den uneingeweihten Leser auf diese seine Tätigkeit hinweisen.

Irrtümlicherweise meint P., daß allein die Reformbewegung daran schuld ist, wenn es Probleme mit nur zivil geschiedenen Juden gibt, die wieder heiraten wollen. Die Konservativen umgehen dies Problem durch eine eigene Form des Ehekontrakts, die " Liebermann-Ketubba". Ein Teil der Orthodoxen befürwortet die "Berkovits-Ketubba". Beide Dokumente lösen das genannte Problem für die zahllosen Partner nicht-reformierter Ehen. Elieser Berkovits schreibt dazu in seinem einschlägigen Buch " Tnai be-Nissu'in u-be-Get" (Jerusalem 1967, S. 162): " Unser Problem betrifft die Frau, die vorschriftsmässig getraut wurde und nach einer Zivilscheidung erneut heiratet, ohne von ihrem ersten Mann einen Scheidebrief, Get, zu erhalten. Ihre Kinder sind Mamserim".
(sie können andere Juden/nur heiraten, wenn auch diese sogenannte Mamserim sind. nach orthodoxer Lehrmeinung)

Im übrigen wird dabei noch nicht berücksichtigt, daß mehr und mehr Juden vieler Länder sich mit der Ziviltrauung begnügen und daher fraglich ist, ob sie mangels einer Ketubba überhaupt in orthodoxer Sicht verheiratet sind. Dies sind die Probleme, um die es geht. Sie sollten so sorgfältig und human wie möglich angegangen werden - etwa im Geiste unseres Lehrers Leo Baeck. Von " schrillen Forderungen" der Reform zu schreiben, scheint daher unangemessen.

Dr. Pinna Nave Levinson, Heidelberg

January 21, 1980

Rabbi Harold M. Schulweis
Valley Beth Shalom
15739 Ventura Boulevard
Encino, CA. 91436

Dear Harold:

Thank you very much for your letter. It was quite an exciting meeting. I only regret that you could not be on hand. However, I suspect nothing could have been done to avert the "epilogue." The youngsters involved were determined to break up the meeting and nothing would have stopped them barring physical ejection, which would have been counter-productive.

You ought to know that following the meeting I was engaged in dialogue with a number of people who gathered round me. A group of Orthodox young people from Venice, California impressed me very much with their sincerity and they certainly were not rowdy in their behavior. Quite the contrary, they asked if I would consider visiting their congregation and meeting with their membership during some future visit to the area. I promised to endeavor to schedule such a session.

In my formal presentation concerning the conversion program, I do go out of my way to emphasize my primary goal: to seek the involvement in the Jewish community of the non-Jewish partner of mixed marriages. This is the thrust my effort within the Union takes and we are making some progress here on the congregational level. To missionize among this group requires acceptance of the principle of conversion.

I am not particularly enamored of the term "proselytize." It is, however, the term which has historically been used to distinguish missionizing by Jews from missionary activities for church and cult groupings. In this connection, you might be interested to know that we have determined no longer to use the word "convert" in our literature but rather to use the Hebrew term "gerim" in our written and oral presentations, especially the former.

Rabbi Harold M. Schulweis
January 21, 1980
Page -2-

Your proposal in regard to a transdenominational conversion class program is most intriguing and I will try to further the idea. Perhaps you can effect this in Los Angeles and toward that end I am sharing a copy of this interchange with Erv Herman in the hope that he will pursue it as well as the effort to work out a joint conversion procedure between the Reform and Conservative leadership in Los Angeles.

We've had our tzoris since we left the West Coast. Rhea's sister unhappily determined that there was no longer any purpose to her life and poor Rhea is frustrated that she could not help her regain her will to live, though God knows Rhea tried. I guess you cannot have life without death or beauty without the sting of evanescence.

My warm good wishes to you and Malkah, in which Rhea joins.

Sincerely,

Alexander M. Schindler



Valley Beth Shalom

15739 VENTURA BOULEVARD
ENCINO, CALIFORNIA 91436

Harold M. Schulweis

Rabbi

January 15, 1980

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

Dear Alex:

Thank you for your words of condolence and your comforting presence. I was given the tapes of your discussion with Max Vorspan and sensed from the repeated and sustained applause that the overwhelming majority of those present endorsed your thrust with enthusiasm. The epilogue helped punctuate the extremist mentality and the interesting coalition of JDL and right wing Orthodox zealotry.

I'm including two bits of interest: one from an anonymous writer who insists that "proselytization" is a term used by effete intellectual snobs, and the other by Rabbi David Graubert whose reference to his father's book indicates in a casual manner acceptance of patrilineal descent.

If I may make one modest proposal to you it would be to stress more the need for dealing with the mixed married than the mission to the "unchurched." I think that some of the responses from Christian clergymen which were cited in one of the memoranda of Rabbi Brickner should give one pause; not that they need it but I would not like to offer legitimacy to Christian missionaries to go after our "unsynagogued" by virtue of the permission granted us to go after the "unchurched." It's like the old question as to whether it is wise to celebrate Hanukkah in the public school contrary to our separation of church and state philosophy, on the grounds that they violate the principle anyhow with their christological celebrations. What's sauce for the goose is sauce for the gander.

I would also like to hear a proposal to begin joining together the classes for candidates who seek conversion

January 15, 1980

to Judaism. Inasmuch as we are not converting Jews to Orthodoxy, Conservatism, Reform or Reconstructionism, why should there not be schools set up with teachers from as many branches of Jewish life as would be willing to present their distinctive interpretations of Judaism. The mere presence of such team teaching would enable the candidate to understand the pluralistic character of Jewish life, of which you and I among so many others are justifiably proud.

Your presence as the foremost spokesman of Reform Judaism under the auspices of the University of Judaism remains an important first step towards greater collaboration between the movements and augurs well for the future. Whether or not institutionally such cooperation is possible is secondary to the grass roots Jewish ecumenism which it demonstrated.

With warmest regards from Malkah to you and Rhea,

Cordially,



Harold M. Schulweis
Rabbi

HMS:std
Enclosures 2

Dear Rabbi Schindler
and
Rabbi Schulweis
Gentlemen,

With due respect to your above average command of the English language, let me say it is downright insulting to us, that the ordinary Jew who does not understand your upity upity by using the word PROSELYTIZE. Yes we know you are both brilliant, but please don't submerge your fellow Jews from the so-called ghetto. I could safely estimate that about 90% of us do not know what that word means. There are many college graduates that do not know the meaning of that word. Or maybe you only associate with professors. Please think about it. And don't talk down to us, we resent it.

January 21, 1980

Rabbi Harold M. Schulweis
Valley Beth Shalom
15739 Ventura Boulevard
Encino, CA. 91436

Dear Harold:

Thank you very much for your letter. It was quite an exciting meeting. I only regret that you could not be on hand. However, I suspect nothing could have been done to avert the "epilogue." The youngsters involved were determined to break up the meeting and nothing would have stopped them barring physical ejection, which would have been counter-productive.

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January 17, 1980

Rabbi Joseph Hirsch
Temple Shaarei Tikvah
550 S. Second Avenue
Arcadia, CA. 91006

Dear Rabbi Hirsch:

Thank you for taking the time to write following my appearance at Sinai Temple.

I appreciate your having shared your thoughts with me. Your candor and the spirit in which you wrote were most thoughtful. Needless to note we could enter into a lively dialogue regarding my proposal but it is difficult to do so via the mails. For your interest, I enclose a copy of my Biennial Presidential Address so you may have a fuller view of my comments and the reasoning behind my proposal.

Even while we may disagree, it is nice to know that we do so agreeably!

With every good wish, I am

Sincerely,

Alexander M. Schindler

January 17, 1980

Rabbi Joseph Hirsch
Temple Shaaref Tikvah
550 S. Second Avenue
Arcadia, CA. 91006

Dear Rabbi Hirsch:

Thank you for taking the time to write following my appearance at Sinai Temple.

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Even while we may disagree, it is nice to know that we do so agreeably!

With every good wish, I am

Sincerely,

Alexander M. Schindler

Temple Shaarei Tikvah

Affiliated With The United Synagogue of America

550 S. SECOND AVE.
ARCADIA, CALIF. 91006
(213) 445-0810



Rabbi
Dr. Joseph Hirsch

January 9, 1980

Cantor
Fred Obrycki

President
Gerald M. Plessner

Rabbi Alexander Schindler
838 Fifth Avenue
New York, NY

Vice Presidents
Paul Friedman
James Hogan
Alan Newman
Fran Newman
Jack Rosen

Dear Dr. Schindler:

Secretary
Helen Jacobson

I had the pleasure of hearing you speak at Sinai Temple, and I apologize for the outbursts and shouting perpetrated by the Jewish Defense League people.

Treasurer
Arnold Niederman

Parliamentarian
Jules Larner, M.D.

Legal Advisor
Jules Sandford

As I have written you before, I agree with the philosophy about conversion. However, I think that this insistence on Judaism through the father's ~~living~~ ^{line} is a pointless meshugass. I don't think it is so terrible to ask the child of a Jewish father and non-Jewish mother to undergo a conversion ceremony just as I don't think it is terrible to tell parents who have adopted a non-Jewish child without converting him that he must be converted. The reason for following the mother is the same today as in ancient days. Today, too, as in the days of the Romans, you can only really be sure about the mother's identity. Then again, it was always thought that the mother has the deciding influence with the infant with whom she is with all day long and not the father.

Trustees
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Irving Atlas
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Roslyn Lubow
Rachel Luxemburg
Alan Maler
Reba Oberman
Allan Pepper
Deana Pink
Irving Rotter
Sue Seidner
Mike Sencer

I see absolutely no reason to change this ancient ruling, and I wish for the sake of your original project that you would abandon this. If Senator Cohen is not Jewish, the reason may well be because he and his parents were Akshans who were not going to let the rabbis push them around, but ~~Jews~~ ^{Jews} have to be made for those who believe in them not for those who deny the authority of anything out of their own predilections.

Very truly yours,

Past Presidents

Hazel Donner
Jules Larner, M.D.
Seymour Levitt
Charles Mittman, M.D.
Arthur Oberman, M.D.
Jules Rosen
Jules Schwartz
Ben Stovitz

Rabbi Joseph Hirsch

ms

January 10, 1980

Rabbi Albert S. Goldstein
60 Gardner Road
Brookline, MA. 02146

Dear Al:

It was thoughtful of you to share with me your column on your discussions with collegians. I was very interested in the statement by the young woman who spoke of her Jewish father and Catholic mother. Many thanks for your thoughtfulness.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

ALBERT S. GOLDSTEIN
60 GARDNER ROAD
BROOKLINE, MA. 02146

Dear Alex —

The enclosure should interest
you in view of your recent
foray into the nonsensicality of
the holocaust and the genetic
inheritance of 'Jewishness'.

L & T

af

WHAT COLLEGIANS - GENTILE AND JEWISH - KNOW ABOUT JUDAISM

'Pharisees [were] Egyptians who enslaved Israel.' 'Passover - time when Moses was raised from the dead; Jewish form of Catholic Easter.' 'Midrash - one of first Jews.' 'Covenant - taking over possession of neighbor's wife.' 'Jewish population of the United States - 100 million; of world - 700 million.'

These are some of the astonishing answers to a questionnaire presented to university students enrolled in a course titled Fundamentals of Judaism. I distributed the questionnaire at the beginning of the first meeting of the class, in order to discover where (to use their argot) these 50 students (10 of them Jews) 'were coming from', 'where they were at' - what they knew about Judaism that made them want to take the course.

I've been teaching Jewish subjects on campuses from Maine to Montana and from the Dakotas to Texas since 1932. Most of this instruction has been under the auspices of the Jewish Chautauqua Society sponsored by the National Federation of Temple Brotherhoods of which our Temple's Brotherhood is a significant and valued member.

Among the other questions asked were: 'Why did you register for the course?' One Catholic student replied: 'I went eight years to a parochial school. That was enough Catholic education for me.' A Protestant student: 'I occasionally get into discussions, arguments with a person of the Jewish faith. They knew their faith far better than I know mine. I decided to find out what it is about Judaism that keeps my Jewish friends involved and in touch with their religion.'

The Catholic daughter of a Jewish father: 'My father is Jewish; and although my mother, my sisters and I are Catholic we have always helped my Dad out by keeping up traditional holidays - Yom Kippur, Rosh Hashanah, Passover. My Jewish aunts and uncles have taught me what they could, but not a lot. I want to learn **my heritage. Had Jewish law not said that the child was to be the mother's religion, who knows what I'd be today?** [Emphasis by this student]. This coed wrote: 'Jews come from Europe to the United States, marry non-Jews to become a citizen and stay away from the awful fighting in Israel.'

A Jewish student: 'Friends ask me questions about my religion that I can't answer. I hope that in taking this course I will be more informed.'

Among the other questions in the questionnaire were: 'What does Judaism mean? Identify: Aaron, Abraham, Amos, Abot, Apocrypha, Bahya, Bar Mitzvah, Brith, Covenant, David, Eden, Ezekiel, Hasid, Habakuk, Hasmonean, Hellenism, Hillel, Israel, Jeremiah, Joshua, Kabalah, Maimonides, Mitzvah, Monotheism, Moses, Midrash, Passover, Pharisees, Prophets, Shavuot, Sukot, Talmud, Torah, Zionism.'

I promised the class that before the course was completed they would know the correct answers to these and hundreds of other questions. I fulfilled this promise. Proof? My student's answers in classroom discussions, term- and exam-papers. My question to the reader: Is Jewish Chautauqua Society of the National Federation of Temple Brotherhoods, worth supporting? From my own way-up-close observation post the answer is a most emphatic Yes.

Albert S Goldstein

TEMPLE CALENDAR



Fri.	Jan. 4	Shabbat Eve Service	8:15 P.M.
		Film - "Rendezvous with Freedom"	
Sat.	5	Shabbat Morning Service	10:30 A.M.
Sun.	6	Brotherhood Joint Breakfast Meeting	9:30 A.M.
		P.T.A. Board Meeting	9:30 A.M.
Mon.	7	Adult Hebrew	7:30 P.M.
		Brotherhood Board Meeting	8:00 P.M.
Tues.	8	Modern Hebrew Literature	10:30 A.M.
Thurs.	10	Religious School Committee Meeting	8:00 P.M.
Fri.	11	Shabbat Eve Family Service	7:30 P.M.
Sat.	12	Shabbat Morning Service	10:30 A.M.
Sun.	13	Film - "California Reich"	7:30 P.M.
Mon.	14	Adult Hebrew	7:30 P.M.
Wedn.	16	Sisterhood Fun Day	9:30 A.M.
		Board of Trustees Meeting	8:00 P.M.
Fri.	18	Shabbat Eve Service	8:15 P.M.
Sat.	19	Shabbat Morning Service	10:30 A.M.
Sun.	20	P.T.A. Workshop: Creating a Jewish home	11:00 A.M.
Mon.	21	Adult Hebrew	7:30 P.M.
Tues.	22	Modern Hebrew Literature	10:30 A.M.
Fri.	25	Shabbat Eve Service	8:15 P.M.
Sat.	26	Shabbat Morning Service	10:30 A.M.
Sun.	27	Breakfast Study with Rabbi Taylor	9:30 A.M.
		Film - "Obedience"	7:30 P.M.
Mon.	28	Adult Hebrew	7:30 P.M.
Tues.	29	Brotherhood Dinner Meeting	6:00 P.M.

HEBREW SCHOOL MEETS ON TUESDAYS AND THURSDAYS AT 8:30 P.M.
AND RELIGIOUS SCHOOL ON SUNDAYS AT 9:30 A.M.

CANDLE LIGHTING



January 2, 1980

Rabbi Donald R. Gerber
Temple Israel
1301 Prince Of Wales Drive
Ottawa, Ontario K2C 1N2

Dear Donald:

Thank you for sending me the two letters which you received as well as the copy of the newspaper article.

Yes, the response which you received is very much akin to the response which my remarks engendered. Keep up the good work!

With warm good wishes, I am

Cordially,

Alexander M. Schindler

Temple Israel

1301 PRINCE OF WALES DRIVE
OTTAWA, ONTARIO
K2C 1N2

Phone 224-1802

3

December 19, 1979

Mr. Alex Schindler
838 Fifth Avenue
New York, N.Y. 10021
U.S.A.

Dear Alex:

I have unintentionally begun a "mini-survey" of "outreach to the unchurched". After an article on my work vis-a-vis conversion was published in our local Ottawa paper in early November, a nationally syndicated writer picked up the story. By late November, a highly visible article appeared in the weekend editions of papers in all major Canadian cities.

Jews across Canada have been sending me copies of the article. However, the most interesting responses have been from Gentiles. I am sure that your national exposure last year produced a "maxi-survey" and that these few responses will fall into a broader pattern which the UAHC Committee is analysing. I trust that these two responses will be helpful.

Most sincerely yours



Rabbi Donald R. Gerber

RDG/mav

Enclosures: 1 copy of newspaper article
2 copies of responses re article



MASSEUR'S ASSOCIATION OF SASKATCHEWAN

(INCORPORATED 1966)

Saskatoon nov 25 1979

* Mrs. W. Van De Velde
442 Montreal Avenue South
Saskatoon, Sask.
Phone 382-2874

Dear Rabbi Don Gerber.

My husband and I are Dutch, and born in Holland, and live in Canada for 20 years.

Your article in the Saturday's evening paper was a answer to our prayer

We have tried to find in Saskatoon for information about the Jewish path but have not been successful.

Please put us on the road where we can find our way.

Yours Truly
Moreah Vandervalde

P.S. *We changed our ~~mame~~'s recently as stated on the letter head. W van de Velde

Dear Mr. Gerber,

Dec 1

I read the article in the newspaper yesterday which had your picture and talked of the Jewish faith.

I am writing you to share with you the love that I have found, and the love that you could find through Jesus Christ. I have a special concern for those who do not know Jesus as their Saviour, for He is life, and without Him, we do not have this life.

I believe that Christ is your long-awaited Messiah, and that He did fulfill your law.

Please read the tracts I enclosed prayerfully. I would consider it a privilege to be able to meet with you and talk more of Christianity. Please call me at your convenience if you would like to get together to talk. We will be much in prayer for you.

Humbly in the service of Jesus
Bruce Davis

THE JEW

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity for the Jew.

Yet listen, Christian, do you love
The Bible's precious page?
Then let your hearts with kindness move
To Israel's heritage;
Who traced those lines of love for you—
Each sacred writer was a Jew.

And then as years and ages passed,
And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name
No—born of Abraham's seed
Jesus, who gave His life for you,
The gentle Saviour was a Jew.

And though His own received Him not,
And turned in pride away,
Whence is the Gentiles happier lot?
Are you more just than they?
No; God in pity turned to you—
Have you not pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Saviour every day
To call them by His grace;
Go, for a debt of love is due
From Christian Gentiles to the Jew.

—Author Unknown.

P.O. Box 1257
Merritt Island, Florida 32952

HOW A RABBI FOUND PEACE

Personal Testimony of
Dr. Max Wertheimer
Former Rabbi of Temple Israel
in Dayton, Ohio



P.O. Box 1257
Merritt Island, Florida 32952

THE GREATEST JEW
THAT EVER LIVED



423 Maple Leaf East
Port Charlotte
Florida 33952
USA

RELIGION

Counselling converts to Judaism

Rabbi sees growth potential

OTTAWA — (CP) — Don Gerber, a voluble young rabbi, pooh-poohs the doom-sayers who predict a gradual decline in Judaism in North America.

He readily agrees that inter-marriage with non-Jews is increasing, one reason some Jewish leaders view the future with concern.

But Gerber sees these mixed marriages as an opportunity for growth. He's conducting an active conversion program in his Temple Israel synagogue — a Reform or liberal Jewish congregation here.

Jews have traditionally shunned attempts to convert others to their faith. But that has been changing in recent years and now some Jewish leaders are talking about it publicly.

Rabbi Gerber, a black-bearded, bespectacled man, said in a recent interview there is a great potential for conversions, particularly among non-Jewish wives of Jewish men. He holds classes on the Jewish faith and eight to 10 people become converts every year.

'Sincere converts'

He says he expects this could be duplicated in up to 200 small cities throughout North America.

It is generally accepted that more than 30 per cent of young Jews are marrying non-Jews in North America,



Rabbi Gerber: An active conversion program

he says. Most of these mixed marriages involved Jewish men and non-Jewish wives.

The Jewish population in Canada is small — about 250,000. So some predict a

gradual decline in the number of Jews as they expect the children of mixed marriages will adopt the religious outlook of their non-Jewish mothers.

But Rabbi Gerber doesn't buy this forecast.

A convention of Reform Jews in Houston two years ago pushed the issue into the open. An influential rabbi urged the conference to "tell the non-Jewish world that we hope to receive sincere converts from people who are like-minded religiously," Gerber says.

Gerber and others had already been counselling non-Jews who were prepared to convert to Judaism. But the Houston conference helped stimulate conversion efforts.

Past dogmas

The most fruitful source of converts is among non-Jewish wives who have thrown off past dogmas and need only basic instruction on such things as Jewish symbols and holiday observances, the Ottawa rabbi indicates.

Up until this year, Rabbi Gerber taught the potential converts separately. But he now has begun a class to help people "feel part of a group in a community."

Recent converts now can attend Temple Israel and feel they know others there, he says. They would feel less conspicuous.

Once they become Jews, the new converts "want to have Jewish homes and Jewish children."

In some ways, these Jewish converts may be better grounded in the faith than their Jewish mates who may have drifted away from strict attendance at synagogues over the years, the young rabbi says.

Gerber has even written an article in a local newspaper about his views and expects it "will have an impact on growth of interest in conversion for couples who are afraid to deal with the consequences" of mixed marriages on their own.

Coming events

Monday

There are an estimated 1,000 cult groups in North America today. What is the potential of cults? Are members under mind-control? Who belongs to these groups?

These are a few of the questions which will be dealt with at a symposium which starts Nov. 26 and features Dr. John Clark Jr., a psychia-

Monday: Guest speaker: Dr. John Clark, psychiatrist. Chairman, Melvin McCloud, CBC broadcaster whose documentary on the Great Heart Buddhist Monastery won an award. Frank Dawson Hall Auditorium (opposite MacDonald Engineering Building on McGill University campus). 8 p.m. to 10 p.m.

Tuesday: Guest speaker: Dr. John Clark. Vanier Audi-

extensively repaired and renovated and public rededication ceremonies will be held at the church, 75th Ave. near Airline Blvd., Nov. 29 at 8 p.m.

Bishop Reginald Hollis and Reverend Donald Pipe, United Church Presbytery chairman, will conduct the ceremonies.

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actual

~~Statement~~

OUTREACH: THE CASE FOR A MISSIONARY JUDAISM

Address of
Rabbi Alexander M. Schindler
President
Union of American Hebrew Congregations
to the
Board of Trustees
HOUSTON, TEXAS DECEMBER 2, 1978

It is good to be here, my friends, good to be re-united with the leaders of Reform Jewry, with men and women from many congregations and communities but of one faith, bound together by a common sacred cause. Your presence here gives us much strength as does your work throughout the year. We are what we are because of you, a product of those rich gifts of mind and heart you bring to our tasks.

It is good to have our number enlarged by the presence of leaders and members of our Southwest congregations. We are grateful for your hospitality. You are true sons and daughters of Abraham whose tent, so the Midrash informs us, has an opening on each of its sides so that whencesoever a stranger might near he would have no difficulty in entering Abraham and Sarah's home.

We are grateful for the sustaining help which you have given us over the years, your material help, and the time and talents and energies of your leaders who have always played an indispensable role in our regional and national councils.

It is not my intention this night to give you a comprehensive report of the Union's activities -- as I do at these Board meetings from time to time -- but rather to offer a resolution which recommends the creation of an agency within our movement involving its every arm which will earnestly and urgently confront the problem of intermarriage in specified areas and in an effort to turn the tide which threatens to sweep us away into directions which might enable us to recover our numbers and, more important, to recharge our inner strength.

I begin with the recognition of a reality: the tide of intermarriage is running against us. The statistics on the subject confirm what our own experience teaches us:

Massarik, one of our leading demographers, has observed (MOMENT, June 1978), "That decline - if a decline there be - depends on what the Jews who are involved in the intermarriage actually do."

As important as Jewish education is, in this context, I believe that there are other steps we can - and must - take if we are to deal realistically with the threat which intermarriage presents to our survival. And it is on three such steps that I want to focus my attention.

The first of these has to do with the conversion of the non-Jewish partner-to-be. It is time for us to reform our behavior towards those who become Jews-by-Choice, to increase our sensitivity towards them and, thereby, to encourage growth in their numbers.

In most communities, the UAHC offers "Introduction to Judaism" courses, and congregational rabbis spend countless hours providing instruction in Judaism. History and Hebrew are taught, ideas explored, ceremonies described. But there, by and large, our efforts ends. Immediately after the marriage ceremony, we drop the couple and leave them to fend for themselves. We do not offer them help in establishing a Jewish home, in raising their children Jewishly, in grappling with their peculiar problems, in dealing with their special conflicts. More important still, we do not really embrace them, enable them to feel a close kinship with our people.

On the contrary: If the truth be told, we often alienate them. We question their motivations (since only a madman would choose to be a Jew, the convert is either neurotic or hypocritical). We think them less Jewish (ignoring that they often know more about Judaism than born Jews). Unto the end of their days, we refer to them as converts.

A colleague of mine recently received a letter from one who elected to become a Jew:

Dear _____:

I know that I personally resent being referred to as a convert - a word that by now is alien to my heart. My conversion process was nearly ten years ago - I have been a Jew for a long time now. I think, eat and breathe Judaism. My soul is a Jewish soul though I am distinctly aware of my original background and birthright. This does not alter my identity as a Jew. If one is curious about whence I come or if indeed "am I really Jewish," the answer is categorically "Yes, I'm really Jewish - a Jew-by-Choice." I shall continue to grow and to search as a Jew. My "conversion process" was just that - a process which ended with the ceremony. From then on I was a Jew.

description nonetheless regard themselves as Jews."

I believe that we must do everything possible to draw the non-Jewish spouse of mixed marriage into Jewish life. The phenomenon of Jewish drift teaches us that we ought to be undertaking more intensive Jewish programs which will build on and build up these existing ties, this fledgling sense of Jewish identification. If non-Jewish partners can be brought more actively into Jewish communal life, perhaps they themselves will initiate the process of conversion. At the very least, we will dramatically increase the probability that the children of such marriages will be reared as Jews.

Nor can we neglect to pay attention to the Jewish partners of such marriages. Frequently, they have felt the sting of rejection by the Jewish community, even by their own parents. They may feel guilty, they may feel resentful, they are almost sure to feel some confusion and ambivalence toward active involvement in the community. They may feel inhibited out of a sense of regard for their partner's sensibilities, or out of embarrassment in the face of a community they think will be hostile to their partners.

We must remove the "not wanted" signs from our hearts. We are opposed to intermarriage, but we cannot reject the intermarried. And we cannot but be aware that in our current behavior, we communicate rejection. If Jews-by-Choice often feel alienated by our attitudes and behavior, how much more alienated do the non-Jewish spouses of our children feel?

We can also remove those impediments to a fuller participation which still obtain in all too many of our congregations. Even the strictest halachic approach offers more than ample room to allow the non-Jewish partner to join in most of our ceremonial and life cycle events. The halachah permits non-Jews to be in the synagogue, to sing in the choir, to recite the blessing over the Sabbath and festival candles, and even to handle the Torah. There is no law which forbids a non-Jew to be buried in a Jewish cemetery.

And as for the children born of such a marriage; if the mother is Jewish then the child is regarded as fully Jewish. But if she is not, even Orthodox Judaism, provided the consent of the mother is obtained, permits the circumcision of the boy, his enrollment in religious school and his right to be called to the Torah on the occasion of his bar mitzvah - and everlastingly thereafter, to be considered a full Jew.

All this is possible under Orthodoxy. How much the more so within Reform, which has insisted on the creative unfolding of halachah.

door, who voluntarily ask for our knowledge.

I do not suggest that we strive to wean people from the religions of their choice, with or without the boast that ours is the only true and valid faith; I do not suggest that we enter into rivalry with all established churches. I want to reach a different audience entirely. I want to reach the unchurched, those reared in non-religious homes or those who have become disillusioned with their taught beliefs. I want to reach those seekers after truth who require a religion which tolerates - more than tolerates, encourages - all questions. I want especially to reach the rootless and the alienated who need the warmth and comfort of a people known for its close family ties, a people of ancient and noble lineage.

The notion that Judaism is not a propagating faith is far from the truth. It has been a practiced truth for the last four centuries, but it was not true for the forty centuries before. Abraham was a convert, and our tradition lauds his missionary zeal. Isaiah enjoined us to be a "light unto the nations" and insisted that God's house be a "house of prayer for all peoples." Ruth of Moab, a heathen by birth, became the ancestress of King David. Zechariah foresaw the time when men of every tongue would grasp a Jew by the corner of his garment and say, "Let us go with you, for we have heard that God is with you."

During the Maccabean period, Jewish proselytizing activity reached its zenith: schools for missionaries were established, and by the beginning of the Christian era they had succeeded in converting ten percent of the population of the Roman Empire - roughly four million people.

It is true that the Talmud insists that we test the sincerity of the convert's motivations by discouraging him, by warning him of the hardships he will have to endure as a Jew. But the Talmud also says that while we are "to push converts away with the left hand" we ought to "draw them near with the right."

After Christianity became the established religion of the Roman Empire, and later, again, when Islam conquered the world, Jews were forbidden to seek converts or to accept them. The death penalty was fixed for the gentile who became a Jew and also for the Jew who welcomed him. Many were actually burned at the stake, and the heat of the flames cooled our conversionist ardor. Even so, it was not until the 16th century that we abandoned all proselytizing efforts; only then did our rabbis begin their systematic rejection of those who sought to join us.

But this is America and it is 1979. No repressive laws restrain us. The fear of persecution no longer inhibits us. There is no earthly - and surely no heavenly - reason why we cannot reassume our ancient vocation and open our arms to all newcomers.

RESOLUTION

Rapid demographic change is doing much to affect the future of American Jewry. Among the significant and critical demographic trends are: the growth of mixed-marriage, the decline of the Jewish birth-rate relative to the general population, and an increase in the numbers of non-Jews converting to Judaism. These trends require our profound, serious and continuing attention. They call for creative leadership so that we reach out to shape our future and do not become passive products of forces beyond our own control.

Accordingly, the Union of American Hebrew Congregations, at its Board meeting in Houston on December 2, 1978, resolves:

- 1) To intensify our formal and informal Jewish educational programs within the Reform synagogue and the Reform Jewish movement to stimulate positive and knowledgeable Jewish identification.
- 2) To develop a sensitive program of welcoming and involving converts to Judaism, recognizing that those who choose Judaism in good faith are as authentic in their Jewish identity as those who are born Jewish.
- 3) To develop an effective Outreach program by which the Reform synagogue can seek out mixed married couples in order to respond to the particular emotional and social stresses in their situations and to make the congregations, the rabbi, and Judaism itself available to them and their families.
- 4) To plan a special program to bring the message of Judaism to any and all who wish to examine or embrace it. Judaism is not an exclusive club of born Jews; it is a universal faith with an ancient tradition which has deep resonance for people alive today.
- 5) To implement these principles, we call upon the Chairman of the Board to appoint a special task force of members of the Board, to examine these recommendations for implementation in all program departments of the UAHC and to report back to the Spring 1979 meetings of the Board.