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Outreach [Foreign countries], 1979-1985.

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Outstream Europe

WESTMINSTER SYNAGOGUE

Kent House, Rutland Gardens, Knightsbridge, London SW7 1BX

Telephone: 01-584 3953

Answer to Call line today

from Rabbi Albert H. Friedlander, Ph.D.

10th December, 1985

Rabbi A.M.Schindler,
President,
Union of American Hebrew Congregations,
838 Fifth Avenue,
New York, NY 10021, U.S.A.

Dear Alex,

I will be writing to Mrs.Friedman in Florence, but must point out that the Reform Movement in Europe works under far greater constraints. I will give her the address of a Swiss rabbi, however, I do not know if they will take her case. It would be helpful to let her know what a New York rabbi requires - in some ways it is much easier in America than in any part of Europe!

Sadly, there seems to have been a major delay in the production of my cantata at the Lincoln Centre, although the performance is definitely scheduled to take place in Canterbury Cathedral in July 1986. When are you coming to London?

All our love from house to house,

As ever,

Albert
Albert H. Friedlander

AHF/rmh

November 25, 1985

Rabbi Albert H. Friedlander
Westminster Synagogue
Kent House, Rutland Gardens
London SW 7 1BX England

Dear Albert:

The enclosed letter is self-explanatory. It is from a very nice ~~Yeddy~~ lady who lives in Florence presently. She is non-Jewish but married to a Jew and she would like to convert but has difficulty with the local community, principally because they have no rabbis and teachers are limited and those they have are ultra-orthodox and not particularly understanding. Is there some way in which she can be helped via the European section of the WUPJ? I would appreciate your giving me your counsel or putting her in touch with someone directly. Her address is:

Mrs. Simone Friedman
Via Benedetto Da Foliano #21
Firenze, Italy

Weren't you supposed to be here around this time? No packages for Evelyn have arrived just yet so I assume your trip has been postponed. Let me hear from you. Be well.

Sincerely,

Alexander M. Schindler

Encl.

November 25, 1985

Mrs. Simone Friedman
Via Benedetto Da Foliano #21
Firenze, Italy

Dear Mrs. Friedman:

I remember what I heard concerning you from Laura and, of course, I am eager to be of help to you --- if I can. America is too far away from Florence, but I have a number of colleagues - Reform Rabbis all - who serve throughout Europe and I am now trying to find out just who would be in the best position to work with you. You should be hearing from me before long in this regard.

In the meantime and under separate cover, I am sending you a copy of a book which well might help you in your quest.

Please give my warm good wishes to the de Lagons. I enjoyed being with them and I hope that they are both well - and their child, too, of course.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

1.1.1.
see instruction
sheet

Oct. 20. 1985

Dear Dr. Schindler,

I'll introduce myself as
Mrs. de Lagons friend. I be-
lieve she expressed my interest
to convert. If possible, throw your
congregation.

As Laura de Lagon mention-
ed, my husband is Israeli and
I'm from the Dem. Rep. where we
were married. Our future interest
is to be married under a Rabbi.

You must wonder why I don't
convert in France. Here facilities
are limited. I refer to teachers
of the Hebrew language or the
Torah. Maybe this year there

will be studies of the Torah but
nothing has yet been scheduled.

I would be so grateful
if you have the time, and if
you are willing to help me.
Laura mentioned that you
could send me information,
that I should learn. Eventually
for anything that I should be
in first person, my husband
and I would be glad to
come to New York.

Hoping that we can meet
in the future,

Simone

15 JULY 1982

22G, S. N. MUKHERJEE LN,
CAL-700030
INDIA.

Outward

Respected Sir,

I am awfully grateful to you for sending me so many books and periodicals (by surface mail). I received your last letter in due time, but I had been awaiting the arrival of the consignment of books, before replying your letter written so much sympathetically. Going through some of the books and magazines I have come to realise that my mission may be fulfilled after arduous 'lucubration' after my prolong and patient waiting for many years to come.

The books despatched by you on the 23rd February reached my place during the first week of this month (July) only. It took almost 5 months to arrive, by surface mail, - I mean the consignment of books. In some of the books, I am already finding stories and anecdotes about the persons who were eager to undergo proselytisation but were initially met with 'recalcitrance' from the Hebrew community, but such 'intransigence' was broken through and acceptance was practically universal. (I am working here through a typical Indian Baboo English which I hope, you will enjoy for its hizarre vocabulary).

Due to recent happenings I am doubtful about the availability of roving parsons visiting Bombay. As as to setup live contacts, hope is still there, that even the darkest cloud has a silver lining.

In the meantime, I have been poring over the books 'meticulously' and with proper concentration. I hope such reading will gradually give me a good command over Hebrew Canonical laws and the Ecclesiastes, (OT).

Kindly send me further instructions, in this connexion, so that I may be profited thereby in fulfilment of my mission. I am extremely sorry and apologetic for my delay in replying your kind letter. With 'my' best wishes and kindest thoughts.

I am,

Yours most sincerely,

B. P. Mukherjee

Stamped Rs. 2=70b

हवाई पत्र
Aerogramme



To Rev. Rabbi Alexander M. Schindler,
PRESIDENT, U.A.H.C.,
Union of American Hebrew Congregations,
838, FIFTH AVENUE,

838 Fifth Avenue, NEW YORK, N.Y. 10021
(The United States of America) U.S.A. (AMERICA).

दूसरा मोड़ SECOND FOLD

भेजने वाले का नाम और पता:-
Sender's Name and Address:-

Prof. B. P. MUKHERJEE
22G, Sreenath Mukherjee
CALCUTTA-700030 Lane,
(INDIA)

इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

FROM -
Prof. B. P. MUKHERJEE
22G, SREENATH MUKHERJEE LANE
CALCUTTA-700030
(INDIA)

पहला

Outreach

December 5, 1983

Rabbi Samuel S. Lerer
Beth Israel Community Center, A.C.
Blvd. Virreyes 1140-Lomas
Mexico 10. D.F.

My dear Rabbi Lerer:

Many thanks for your gracious letter of November 14. I thank you for taking the time to write and to commend me and the Union for our Outreach program.

Let me assure you that we will persist in our work. It is very important to us.

With every good wish, I am

Sincerely,

Alexander M. Schindler

BETH ISRAEL COMMUNITY CENTER, A. C.

BLVD. VIRREYES 1140-LOMAS

TELS. 520-85-15 Y 540-26-42

MEXICO 10, D. F.

DOCTOR

Samuel S. Lerer, Rabbi

CED. DE EMP. No. 43461 EXENTAD
REG. FED. CAUS. BIC-570-905

November 14, 1983

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

My dear colleague:

Throughout the years, I have read your articles and the eloquent addresses that you have delivered pertaining to the idea of winning "Proselytes for Judaism". You have my full admiration for your awareness of the critical situation prevailing in respect to the diminishing numbers in world Jewry. You are standing at the helm of the Reform Movement to awaken them and to take steps to remedy this situation.

I am a Conservative rabbi, a member of the Rabbinical Assembly. Certainly, the Conservative Movement is aware of the problem. Much has been discussed but, it is regrettable that thus far it has remained in the realm of contemplation, without taking definite steps. I personally am convinced that "Proselytes for Judaism" is essential not only for augmentation of our numbers, but also for my profound conviction that we have been divinely commissioned with the challenge of *הקמת בית ישראל*. Therefore, I am sending you the enclosed article "A New Phenomenon Is Developing In Jewish History In Mexico". I am certain that you will find this information of great satisfaction and gratification.

My work in Veracruz, Jalapa and Venta Prieta is succeeding marvelously, and the more that I delve into this work of dedication I discover that there are tremendous multitudes of people who are descendants of the Maranos who now desire to re-enter their original faith of Judaism. Rabbi W. Gunther Plaut wrote several articles in the Canadian Jewish News describing my work with them.

I sincerely believe that huge accomplishments can be made in this field of my endeavors but, considerable economic assistance is necessary for publications, religious articles and the proper personel. Each group needs a Sefer Torah, several hundred prayer books and bibles in both Hebrew and Spanish, and teachers for instruction and guidance. I am fully confident that after reading the enclosed article, you will want to extend your assistance to our endeavor, and contact the proper channels for their assistance too.

*Thank him
for his warm
words. Assume
like we
will
persist.*

*ni d'sh
Show letter
W. Gunther
Plaut*

BETH ISRAEL COMMUNITY CENTER, A. C.

BLVD. VIRREYES 1140-LOMAS

TELS. 520-85-15 Y 540-26-42

MEXICO 10, D. F.

DOCTOR

Samuel S. Lerer, Rabbi

CED. DE EMP. No. 43461 EXENTA
REG. FED. CAUS. BIC-570-905

Rabbi Alexander M. Schindler

November 14, 1983

Page 2.-

On behalf of those who are re-entering our faith, I wish to express their hope that you will respond to our plea affirmatively and generously. May our Heavenly Father bestow upon you His choicest celestial blessings for all your good endeavors.

AMERICAN JEWISH
ARCHIVES

Sincerely yours,

Samuel S. Lerer
Rabbi Samuel S. Lerer, D. D.

הנה האלוקים נא

SSL:ss

KEREN BAALEI TESHUVAH LAYAHADUT

RETURNEES TO JUDAISM FUND

Director:

Dr. Samuel S. Lerer, Rabbi
Montes Carpatos 970-PH
11000 Mexico, D.F.
Tel. (905) 540-2642 or 540-0418

Secretary:

Charles Ness Peha
Montes Caucasos 1240
11000 Mexico, D.F.
Tel: 520-5749

A NEW PHENOMENON IS DEVELOPING IN JEWISH HISTORY IN MEXICO

Many articles have been written about the Jewish community in Venta Prieta, Mexico which numbers about 100 families. They claim to have arrived in Mexico with the "Conquistadores", and when the Spanish Inquisition was established in Mexico, they escaped into the mountains. When the law of Inquisition was eradicated in Mexico in 1821, they established themselves in Venta Prieta, Hidalgo, about 60 miles from Mexico City. They live as Jews. They observe Jewish rituals and ceremonies, and they themselves have built a nice little synagogue.

None of the Rabbis in Mexico and none of the congregations accept them as Jews. I am the only Rabbi who accepts them as Jews and extends all rabbinical services to them such as marriage, Bar and Bat Mitzvah, circumcision, etc.. The inspirational and spiritual sanctity that prevails in their sanctuary during a religious service is beyond description.

JEWS BY CHOICE! It is also important to know that I am the only Rabbi in Mexico who welcomes those who desire to embrace Judaism and after thorough instruction I officiate at their conversion in accordance with the Law of Moses and the tradition of Israel. All other Rabbis in this country, with the exception of only very few cases, refuse conversions based on a misconceived concept expressed in the saying "Judios se nacen no se hacen", which means "A Jew is born not made". Consequently, 60 to 70 **Jews by Choice** enter our faith annually, either for the sake of marriage or for ideal conviction and love of Judaism.

NOW, A NEW PHENOMENON IS DEVELOPING IN JEWISH HISTORY IN MEXICO. One hundred souls who have been practicing Jewish customs and rituals for centuries, without knowing the reason for doing so, are now returning to the religion of their fathers. Evidently, they are descended from Maranos who came to Mexico in the 16th and 17th centuries. Many have 'chosen' Judaism and practice our religion with enthusiasm, zeal and dedication. In addition, several groups of people in the cities of Veracruz and Jalapa have organized their own study groups and have gradually begun to

observe Shabbat, the festivals, Kashrut, and the use of the yarmulkah, mezuzah and tzitzit.

They have renovated appartments in their respective cities and converted them into synagogues called "Temple Beth Shmuel" in honor of my name. I visit them once a month for additional guidance, direction and indoctrination. Of course, I cannot be with them on Shabbat as I am the principal Rabbi of Beth Israel Community Center in Mexico City, but the Shabbat of July 2nd I was with them as it was the beginning of my vacation. Let me present to you a brief schedule of their activities on Shabbat:

1. Thursday and Friday each family cooks the Sabbath meals for the community.

2. Friday evening, before sunset, approximately 100 people gather for Shabbat candles, Kabbalat Shabbat and Maariv service which, by the way, everyone knows by heart.

3. The whole community participates in the Shabbat meal with songs and sociability, ending at approximately 11:30 P.M.

4. Shabbat morning services begin at 9:00 A.M. and last until 11:00 A.M. and are followed by a Kidush of light refreshments.

5. At 12 noon they reassemble for the study of Parashat Hatorah with all commentaries, until 3:00 P.M.

6. Shabbat dinner is served for the whole community, followed by songs and Israeli dances and Hebrew instruction without the writing.

7. Shabbat is concluded with a service and the Havdalah. The participants form several circles. All the children carry little candles and several songs like Eliyahu Hanavi, Am Israel, David Melech Israel, Hinei Matov, etc. are sung. Actually, they spend the whole day of Shabbat in the synagogue and all of the prayers are said with such hearty devotion and spiritual dedication that would be difficult to encounter anywhere in any community. They look at me either as a saint or a Hassidic Rabbi. This makes me feel very humble indeed but, at the same time, with a tremendous inner gratification that I am building something great.

I have written many articles in the United Israel Bulletin. In one of my articles I expressed my conviction that we have suffered constant persecution because we have neglected to fulfill the challenge of the prophet Isaiah, "I THE LORD HAVE CALLED THEE IN RIGHTEOUSNESS, AND HAVE TAKEN HOLD OF THY HAND, AND KEPT THEE, AND SET THEE FOR A COVENANT OF THE PEOPLE FOR A LIGHT OF THE NATIONS; TO OPEN THE BLIND EYES, TO BRING OUT THE PRISONERS FROM THE DUNGEONS, AND THEM THAT SIT IN DARKNESS OUT OF THE PRISON

HOUSES." Isaiah 43:6-8. "YOU ISRAEL, ARE MY WITNESS SAYS YEHOVAH AND MY SERVANT WHOM I HAVE CHOSEN." Isaiah 43:10. We had two thousand years before the birth of Christianity and Islam of golden opportunity to bring the light of Judaism unto the nations but, we sat in our Promised Land, hugged our Torah to our breasts, and did nothing to share this glory with humanity. Judaism could have become THE World Religion. What a glorious world this could have been! But, let us not lament over the negative past. We must now concentrate on the positive future. I can readily visualize tremendous strides we can now make here in Mexico which will serve as an example the world over.

Now, I approach you with a supplication for your assistance. I am sure that you are fully aware of the economic crisis that we are experiencing in Mexico. The Mexican people who are entering our faith are in financial straits and there is a dire need for a Sefer Torah, several hundred prayer books and several hundred bibles in Hebrew and Spanish, and teachers for instruction and guidance. Any aid and assistance that you may extend to them will be highly appreciated.

Thanking you in advance for all that you will venture to do on our behalf, and with every kind wish, I am,

Sincerely yours,

Samuel S. Lerer

Rabbi Samuel S. Lerer, D. D.

Outreach

August 2, 1982

Ms. Iona Goren
P.O.B. 341
Ashkelon, ISRAEL

Dear Ms. Goren:

Thank you for your recent letter and your expression of support for the Outreach program of the UAHC. Your offer of help is most gracious and, of course, I reciprocate it fully. If any of our materials are of interest we will be pleased to share them with your Association.

With best wishes, I am

Sincerely,

Alexander M. Schindler

bcc: Aron Hirt-Manheimer
David W. Belin

Aron^a, you might wish to reprint letter in R.J. It's up to you.

AMS

Dear Rabbi Schneider

19/1/72

delighted to
hear from
him.

With kindest
- our
sincere
congratulations
on your
success.

I Have always been an ardent
advocate for Propagation of Judaism
among Gentiles and we even have
an ASSOCIATION in Israel To This Effect

If You want our Help please
don't Hesitate To write To us.

Many GERIM p'v &
Have fought our wars and
Gave up Their Lives for us -
and if They are Good To Die
They are also Good To Live
With us and for us

Have them
reprint
letter in
PJ.

if they
want

cc to Belm

In our TEFILAH (PRAYER)
ALEINU LESHABEAH we can
" clearly understand that the ultimate
wish of the Almighty is
that all the boys should
Come To know Him without
intermediate go between and counselling

I shall always & cherish
Your Fine Thoughts
Yours Y. Green
ATT. AT LAW -



AMERICAN JEWISH
ARCHIVES
JONA GOREN

sender

השולח

address

מען

code

place

ישוב

אין לשם דבר באגרת אוויר. אגרת שהושם בה דבר תשלוח בדרך הים
un aérogramme contenant un objet quelconque sera transmis par voie de surface.
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RABBI
SCHINDLER
THE PROGRESSIVE
JEWISH CONGREGATION
NEW YORK NY 83850

USA.



ישראל

ש 4.50

ISRAEL

אסראל

איגרת אוויר

דואר אוויר

AEROGRAMME

BY AIRMAIL

*Delivered
overseas*

May 14, 1982

Prof. B.P. Mukherjee
22G Sreenath Mukheyie Lane
Calcutta 700030
INDIA

Dear Prof. Mukherjee:

Please forgive the delay in responding to your letter of March 29. It arrived during a period when I was traveling almost constantly and this is my first opportunity to reply.

When I sent the packet of books to you, they were addressed to the address you gave me in Calcutta. I do hope that on your arrival the books awaited you. I am certain the shipment took quite a long time but I trust they have been received by this time.

You may be certain I will keep you in mind should one of our rabbis be visiting India at any time. Such visits are usually to Bombay and, as I noted previously, are not regular but do occur from time to time.

Conversion within the REform movement here in America takes time. As I told you, there is a course of study and one does not merely read books and become a convert. There is much more involved, albeit from time to time some colleagues have made exceptions and provided a shorter but more intensive course of study in order to welcome a convert into Judaism more quickly. But, for the most part people study in class and with an individual rabbi for a number of months.

In response to your question about Israel, I must tell you it would be more difficult to obtain a conversion there. The Orthodox way of life rules on such issues in Israel and the system has not changed. If you are able to visit Israel, it would give you an opportunity to visit with religious officials to discuss your situation. That, of course, would be a plus. However, I cannot venture to guess what they would say to you as to how long it might take for you to be welcomed into the Jewish faith. Much would depend on the knowledge you have, the rituals you would be willing to undergo, etc. I simply cannot respond for the community in Israel.

Page -2-

I am sorry that I cannot be more positive but I must be honest in my evaluation.

With all good wishes, I am

Sincerely,

Alexander M. Schindler



Respected Sir,

CALCUTTA ADDRESS

Calcutta-700030.

CAMP-Hyderabad-500007 (AP)

INDIA

MARCH 29, 1982

I am extremely sorry to send you a reply after such an inordinate delay. I thought, I would write to you after receiving the Consignment of books promised by you. Moreover, there was no availability of aerogrammes in local post offices and that also made some delay. Your first letter has been full of assurances and I feel much enthused & encouraged by your advice. I learn from your letter that conversion to Judaism is still a dilatory process. But then you have now relaxed the centuries-old moratorium that stood on the way of speedy (or) proselytizing. The process that you have mentioned was also in existence before you declared the recent relaxations. I know Hollywood actress Elizabeth Taylor underwent conversion to Judaism before two decades without much difficulties. Russian expatriates, on their exit from the USSR having Jewish spouses (themselves of non-Jewish belief), underwent expeditious proselytizations, in recent times, in their transit camps at some places in Switzerland on their way to Israel—proceeding for their settlement. This happened during the last ten years, or so. I don't understand how these things were allowed.

I shall be leaving for Calcutta within a day or two, since my research work in Hyderabad has terminated for the time being. Kindly send your letters or the package of books to my Calcutta address, henceafter. With the help of the books from you I may do the preliminary studies in respect of my 'introduction' into Judaism. I think in the National Library of Calcutta many rare books are available. If you kindly give me a list of essential books, I may be able to find them in the local famous libraries including one run by the U.S.A. Embassy. It would be deemed as a great service, if you kindly ~~request~~ request a rabbi, visiting Bombay for High Holydays to be gracious enough to invite me to have a meeting with him. It is really discouraging that not only in India, but also in any neighbouring country there is no Rabbi present to conduct any intimate ~~in this connection~~ in this connection. I would be glad to learn whether in the light of relaxations and moratorium admissible in the U.S.A. there has been also any change in the policy inside Israel in respect of proselytization. Because, if inside Israel, conversion may be undergone instantaneously, (without waiting for an unlimited period) due to the change of policies in Israeli Rabbinical ^{courts}, in conformity of the policy of the U.A.H.C. (USA), then I am ready to visit that country, as a last resort to fulfil my desire. What I understood is that prior to this relaxation of moratorium, any person seeking conversion to any other religion could do so speedily excepting securing conversion to Judaism. But now, that system has been changed and Judaism invites people belonging to other faiths to join it. This has been the purport of all newspaper reports that I came across in January this year. From your letter, I find that things have been at least mis-reported in Indian newspapers; since the change in the system of

(To USA.)
हवाई पत्र
Aerogramme



To Rev.

Rabbi Alexander M. SCHINDLER,
PRESIDENT,
Union of American Hebrew Congregations.
838 FIFTH AVENUE,

(838, 5th Avenue.) NEW YORK, N.Y. 10021

The United States of America - U.S.A. (America).

दूसरा मोड़ SECOND FOLD

भेजने वाले का नाम और पता:-
Sender's Name and Address:-

Prof B. P. MUKHERJEE,
(22G, Greenath Mukherjee Lane
Calcutta 700030)
(Camp), C.I.E.F.L.,
Hyderabad-500007 (AP),
INDIA (BHARAT).

इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

पहला मोड़ FIRST FOLD

Practically no one has been almost negligible. In case, I have even now inundated the whole matter, please keep me out of this confusion with your superior knowledge. Kindly also let me know whether it would be pragmatic and useful on my part to wait here, in near future to undergo a undergoing conversion is not a great problem in the states. It was not so even before. But it is not feasible for me to go to the USA for obvious reasons and I cannot stay there for a considerable period as my funds won't permit so. Anyhow, should you feel that I have no hope, in my life to fulfil my ambitions, you may tell me that straightly. And if you feel that by reading books sent by you, and by contacting a rabbi for a few occasions I may be fit for conversion, then please let me know. I do so. With my best regards and kindest thoughts. I am sincerely, B. P. Mukherjee - 22G, Greenath Mukherjee Lane, Calcutta - 700030 (IN 211).

Outmail

April 21, 1982

Mr. Joel Eigen
c/o Arni
Rechov Amishav 13/17
Tel-Aviv 67943 Israel

Dear Mr. Eigen:

It was good hearing from you again and I thank you for your words of appreciation. It is nice to know my response to your inquiry was helpful and I am pleased that you have once again turned to me for assistance.

First of all let me wish you a warm and hearty mazal tov on your forthcoming marriage and on your move to Israel. The comments in regard to your own acceptance under the Law of Return and the situation of your fiancée do point up the irony of the situation in Israel today.

The Zionist affiliate of the Union of American Hebrew Congregations is ARZA - the Association of Reform Zionists of America. For your interest, I enclose herewith some materials from ARZA which I hope you will find to be helpful.

You should also know that there are a number of Liberal (Reform) congregations in Israel and our International organization, the World Union for Progressive Judaism, is based in Jerusalem. The director of the WUPJ is Rabbi Richard G. Hirsch and you might want to meet with him. His office is located at 13 King David Street, Jerusalem -- in the complex of the Jerusalem campus of the Hebrew Union College - Jewish Institute of Religion, the seminary of the Reform movement. His telephone is 234-748. There are other Reform rabbis in Israel but I would suggest that you seek to meet Rabbi Hirsch first and he will be able to direct you to other rabbis if you so wish. He, by the way, is a close friend of Rabbi Levinson. By all means do tell Rabbi Hirsch that I suggested you be in touch with him.

With every good wish and kindest greetings, I am

Sincerely,

Alexander M. Schindler

Encl.

Tel Aviv, 9 April 82

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

Dear Rabbi Schindler:

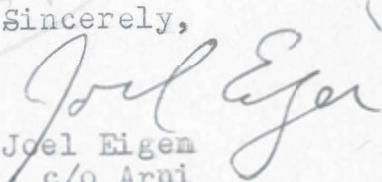
This letter is a very long overdue acknowledgement and thank you to your letter of December 30, 1980 in answer to my inquiry of December 17 (copy of the latter enclosed). This will also include mention of several personal items, as I think they might be of interest.

Your letter and its enclosures was indeed very helpful and served as the basis of further reading into Jewish history and its philosophers of the liberal tradition, as I struggled to learn the language of the country which did after all serve as the birthplace of the Reform movement. I cannot thank you enough, however belatedly, for your kind and helpful letter. I was not unfortunately able to meet with Rabbi Levinson but we did exchange letters and I hope to meet him someday in the future.

In Berlin I also met the woman who will become my wife later this year. We left Berlin a month ago to return to Israel where she has citizenship and a family, while I entered as an immigrant under the Law of Return. Some ironies include the fact that although she came here with her family from Poland as a consequence of the wave of anti-semitism there in the late 60's, she is by law a goy and unsuited for marriage to me under the halacha, this by virtue of her mother's non-Jewish lines. Some irony also in the fact that I am here as an oleh chadash although I have for many years had serious doubts about the nature of the state of Israel and its policies -- in short I am not a Zionist.

So having had a long-time and now quite personal interest on the subject, I would like to make one request. Namely for any recent statements or official literature by the UAHC on their relationship towards the state of Israel and the Zionist movement. I have already read David Polish's "Renew Our Days: The Zionist Issue in Reform Judaism". I found it very interesting narrative, but it only succeeded in raising more new questions than it answered for me.

Sincerely,


Joel Eigen
c/o Arni
rech. Amishav 13/17
Tel Aviv 67943, Israel

(copy)

bei Volz

Ebersdorfer Str. 111-b

1000 Berlin 20

W. Germany

December 17, 1980

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

Dear Mr. Schindler:

I write with two requests, one general and the other more specific.

The general request is for information that might help me to answer the question: Just what is Reform Judaism?

By way of brief introduction and partial explanation I should explain that my immigrant grandparents were active members of their respective Reform congregations, while the next generation drifted into a more secular variety of the faith. This generation (i.e., me) expects to find itself living and working here in Berlin for several years. The critical role this city has played for Judaism, both during the tragic period earlier in this century as well as the creative years before, make unavoidable an awareness of my personal religious roots and with this a sense of responsibility towards continuing these traditions. So please whatever appropriate information you might send--pamphlet, suggested reading list, etc.

The other more specific and limited request is for whatever public information you might have on a policy decision I vaguely remember reading about earlier this year. Namely, that Reform Jews in the U.S. (I assume the UAHC) had adopted a policy that would return Judaism to being a religion of conviction and conversion as well as of simple birthright. This is a policy I would support and consider long (about 1900 years) overdue.

Thanks for your help with both of these requests.

Sincerely,
Joel Eigen

Outreach

April 19, 1982

Mr. Schalom Ben-Chorin
P.O. Box 6644
Jerusalem 91066, Israel

Dear Schalom:

Many thanks for sending me your article from the Israel
Nachrichten. I am grateful for your thoughtfulness.

Your continued support of this program, indeed the work
of the Liberal movement, is a source of strength to me,
to us all. Know that we are most appreciative of all
your efforts.

With warmest regards and all good wishes, I am

Sincerely,

Alexander M. Schindler

*Outreach
occasions*

February 22, 1982

Rabbi Sion David
Temple Israel
119 E. Fayette Street
Uniontown, PA 15401

Dear Sion:

On Friday I had a surprise visit from Hugo and Jackie Gryn, they were here for the week-end. Hugo performed a wedding in New York yesterday. When he told me they had just visited India, I expressed my dismay at not having known of their trip earlier as we had received two letters from India in response to articles which have appeared in the press on our Outreach program. Hugo immediately suggested I be in touch with you and I realized I should have thought of you myself! By the way, he showed me a lovely color photo taken with your father during this visit.

I am enclosing herewith the two letters I received, as well as copies of my responses. We are sending books to Mr. Joseph and Prof. Mukherjee. But I thought perhaps you might give them a contact in India, or even be in touch with these gentlemen personally. I do want to give them a sense of support and interest on our part, yet it is difficult to really aid them in their quest for Judaism from such a distance.

If you have any suggestions, please do share them with me.

With appreciation and warmest regards, I am

Sincerely,

Alexander M. Schindler

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The Jewish Vestivals
The Lifetime of a Jew
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Eyewitnesses to American Jewish History
Searching the Prophecs for values
Certain People of the Book
Bechol Levavcha (The shabbat Morning Service)
Israel Today
Bechol Levavcha (A commentary)
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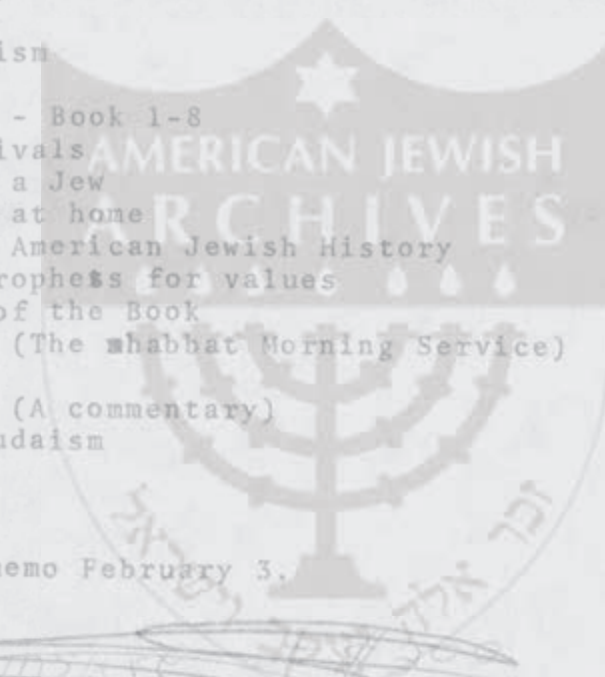
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Date of
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MUKHERJEE LANE
CALCUTTA - 30
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The Jewish Festivals
The Rise of Reform Judaism
The Lifetime of a Jew
Liberal Judaism at Home
Ezekiel
Isaiah
Jeremiah
Eyewitnesses to American Jewish History
Searching the Prophets for Values
Certain People of the Book
Bechol Levavcha - The Shabbat Morning Service
Israel Today
Bechol Levavcha - A commentary by Harvey Fields
Understanding Judaism

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Isaiah
Jeremiah
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TO

Professor Krister Stendahl
The Divinity School
Harvard University
45 Francis Avenue
Cambridge, MA 22138

Date of
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February 3, 1982

Mr. John A. Joseph
Department of English
Loyola College
Madras, India 600034

Dear Mr. Joseph:

Your letter of January 7 moved me deeply and I appreciate your having shared with me your thoughts. I so wish we had a rabbi in India to whom I might direct you. Alas, we do not.

I am, however, going to send to you, under separate cover, a collection of books on Judaism and the Jewish people which I trust will help you in your quest to learn more about the spirit of Judaism. There are many publications which would be of interest but I will select those I deem most suitable to be sent to you.

If you have any source in India for books on Judaism, I could easily provide a long list of publications. But for now, I hope you will find those materials which are being sent to be helpful.

With every good wish and kindest greetings, I am

Sincerely,

Alexander M. Schindler

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11876	U P S (ZONE 2)	INVOICE	NET-30 DAYS		1
TITLE NO.	QTY	LOCATION	AMERICAN JEWISH	PACKING SLIP	
380010	1	✓	BOOK OF EZEKIEL		
383015	1	✓	8183 BOOK OF ISAIAH COMMENTARY		
180218	1	✓	8227 JEW LAW/JEW LIFE/COMPLETE		
388350	2	✓	8257 CERTAIN PEOPLE OF THE BOOK		
388495	2	✓	8267 THE JEWISH HOME		
144060	2	✓	8281 EYEWITNESS AMER JEWISH HIS		
388500	2	✓	8295 JEWISH HOME-6		
388499	2	✓	8309 JEWISH HOME-5		
383202	2	✓	8316 JEWISH FESTIVALS CLOTH		
341800	2	✓	8324 UNDERSTANDING JUDAISM		
161900	2	✓	8326 REFORM JUDAISM THEN AND NO		
381775	2	✓	8337 CHOOSING JUDAISM - PAPERBA		
405309	2	✓	8338 ALEF-BET		
388502	2	✓	8340 JEWISH HOME BOOK 7		
383473	2	✓	8352 LIFETIME OF A JEW PAPER		
142601	2	✓	8355 ISRAEL TODAY		
388496	2	✓	8380 THE JEWISH HOME PASSOVER		
142611	2	✓	8381 WITH ALL YOUR HEART		
382760	2	✓	8393 SEARCHING PROPHETS FOR VAL		
381610	1	✓	8397 BOOK OF JEREMIAH		
388504	2	✓	8405 JEWISH HOME 8		
388498	2	✓	8406 THE JEWISH HOME HIGH HOLID		
383110	2	✓	8412 LIB JUDAISM AT HOME PAPER		
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11876	U P S (ZONE 2)	BILL ONLY	NET-30 DAYS		1
TITLE NO.	QTY	LOCATION	TITLE	LIST PRICE	AMOUNT
			SENT BY Z CHARLIE		
381600	2	S301	THE TORAH A MODERN COMMENT	25.00	89.9
381775	1	S337	CHOOSING JUDAISM - PAPERBA	5.95	89.9
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11876	U P S (ZONE 2)	INVOICE	NET-30 DAYS		1
TITLE NO.	QTY	LOCATION	TITLE	LIST PRICE	AMOUNT
380010	1		BOOK OF EZEKIEL	15.00	89.9 1.52
383015	1	S183	BOOK OF ISAIAH COMMENTARY	15.00	89.9 1.52
180218	1	S227	JEW LAW JEW LIFE COMPLETE	12.50	89.9 1.27
388350	2	S257	CERTAIN PEOPLE OF THE BOOK	7.50	89.9 1.52
388495	2	S267	THE JEWISH HOME	1.00	89.9 .21
144060	2	S281	EYEWITNESS AMER JEWISH HTS	5.00	89.9 1.01
388500	2	S295	JEWISH HOME-6	1.00	89.9 .21
388499	2	S309	JEWISH HOME-5	1.00	89.9 .21
383202	2	S316	JEWISH FESTIVALS CLOTH	8.00	89.9 1.62
341800	2	S324	UNDERSTANDING JUDAISM	6.00	89.9 1.22
161900	2	S326	FORM JUDAISM THEN AND NOW	7.00	89.9 1.42
381775	2	S337	CHOOSING JUDAISM - PAPER	5.95	89.9 1.21
405309	2	S338	ALEF-BET	6.00	89.9 1.22
388502	2	S340	JEWISH HOME BOOK 7	1.00	89.9 .21
383473	2	S352	LIFETIME OF A JEW PAPER	5.50	89.9 1.12
142601	2	S355	ISRAEL TODAY	8.50	89.9 1.72
388496	2	S380	THE JEWISH HOME PASSOVER	1.00	89.9 .21
142611	2	S381	WITH ALL YOUR HEART	8.50	89.9 1.72
382760	2	S393	SEARCHING PROPHETS FOR VAL	6.95	89.9 1.41
381610	1	S397	BOOK OF JEREMIAH	15.00	89.9 1.52
388504	2	S405	JEWISH HOME 8	1.00	89.9 .21
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Madras,
India - 600034.
Jan. 7, 1982.

~ Rev. Rabbi Alexander Schneider,

I am quite happy to welcome your decision to end a four-century-old moratorium on seeking proselytes to the Jewish faith.

I have been brought up in the tradition of the Catholic Church from my childhood and even spent a few years preparing for priesthood. In the process I was disillusioned, lost my faith in the divinity of Christ and discontinued my studies for priesthood. Then, after my post graduation in English literature, I fell in with a girl who belonged to the Protestant Church. I was virtually forced to become the member of the Protestant Church as religion remained a hindrance and barred us from getting married for ^{four} long years.

At the moment, even after the wedding, I am unable to identify myself intellectually and emotionally with any of the Christian sects. I would like to try whether I could find my identity in Judaism which I find is nearest to my heart of all the religions. Could you send me some books or other materials that could impart to me the right spirit of Judaism.

Thank you,
John A. Joseph

February 3, 1982

Prof. B.P. Mukherjee
Central Institute of English
and Foreign Languages
Hyderabad 7 (A.P.)
PIN 500007 INDIA

Dear Professor Mukherjee:

Your letter of January 5 moved me deeply. I so regret that you have had such difficulty in seeking to convert to the Jewish faith. I also rue the fact that we do not have a rabbi in India to whom I might direct you for counsel. From time to time, but with no regular pattern, a rabbi from the United States or Europe might visit India, we have a small congregation in Bombay they visit for the High Holydays. Should I learn of such a visit I will most certainly keep you in mind.

Obviously, you have made many attempts to gain assistance in your desire but to no avail. You will understand, I trust, that part of the problem is the fact that conversion to Judaism requires more than a statement of commitment to the faith and the people. An intense course of study is required. Here in the States we have Introduction to Judaism courses which those wishing to learn more about Judaism make take, while at the same time they also have personal meetings and discussions with rabbis in order to enhance their knowledge of Judaism.

From your letter I discern that you have studied a great deal about Judaism. However, in order to give you further information, I am sending you a package of books, under separate cover, which I believe will be of interest. I will also include our Book Catalogue and if you note any special books you would like to have you can order them directly. I don't know what resources are available to you in the realm of publications and I certainly want to make available to you as many informational books as possible.

Unfortunately, our faith does not provide for evangelists and therefore I cannot hold out hope for you to expect such a visitor. Even if you were to meet with a rabbi a conversion would not necessarily take place. It would be necessary to determine the extent of your knowledge of Judaism and the Jewish people before a rabbi would participate in a formal ceremony of conversion.

I so wish I might be more positive in responding to you and I hope you can appreciate my predicament. If you have any special questions or requests, please feel free to contact me again.

Prof. B.P. Mukherjee
February 3, 1982
Page -2-

With every good wish and kindest greetings, I am

Sincerely,

Alexander M. Schindler



To Hon'ble Rabbi Alexander Schindler,
President of the U.A.H.C. Boston (USA).

Sir, I feel very much elated to learn that with the advent of the New Year the U.A.H.C., has taken an unprecedented decision to do away with the four century long moratorium to the practice of proselytizing to Judaism. I have been trying for more than a decade to embrace Judaism, because I have come to love that faith passionately, from the very core of my heart. I contacted Israeli Consulate in Bombay and requested for their assistance in the matter, but the Consulate staff discouraged me. Then I wrote to the Rabbinical Court, in Jerusalem (ISRAEL) and also requested the Israeli Ministry of Religious Affairs to come to my rescue. But in both the cases they requested me to go to Israel and thereafter arrange for my stay for a year, and to undergo certain rites and rituals, so as to qualify myself for proselytization. They also informed me that even if I were to go through such processings, there was no security that I would be ultimately converted. As a result I gave up the idea of going over to Israel and moreover, it has not been very easy to secure an Indian passport for going over to that Country. Since such travel documents are usually issued in special cases from India. In India, the last Indian Rabbi, who lived in Calcutta, had left the Country for good and I have learnt that he is now in Philadelphia (USA). I have come to learn that at present there is no possible source in India, that may be of any help to me in this matter. I previously approached the Jewish Agency in Bombay, but they also replied that they had nothing to do with conversion, since, conversion was an impossibility at that time. I wondered how in recent times the Hollywood actress Elizabeth Taylor, could be proselytized in the U.S.A, before twenty years. I made enquiries and learnt that such conversions were possible under very 'specially circumstanced' situations, and cannot be cited as a precedence.

I am at present serving as a Lecturer in English, near Calcutta, at a Post-graduate Teachers' Training College. I have been staying now here, in Hyderabad, to undergo some in-service training. I have passed three M.A. Exams. and have taken courses of phonetics (spoken English), which I teach to my students. It is evident that at this age (I am above 50 now), there may be many 'Coercion' operating in the matter of my desired proselytization. My education, and status preclude that possibility. Under the circumstances I would request you to arrange in such way that I may undergo conversion to Judaism anywhere in India and for the same purpose kindly send an evangelist to my place who may undertake the responsibility of my proselytization. Since, it may not be possible for you, immediately, - I am ready to wait patiently and any evangelist on the way to or from Israel, may perchance be kind enough to meet me here or in Calcutta, where I shall return in April '82, positively to resume my academic duties at my College. In India, there is no bar to religious conversion, if it is done voluntarily, since because of the state secularism, any change in religion makes no difference in the status of an Indian citizen. I shall be eagerly looking forward to receiving a reply from you.

हवाई पत्र
Aerogramme

UNDER CERT. OF POSTING.



Elie Miller

TO Rabbi Alexander Schindler,
PRESIDENT, OF THE U.A.H.C.
THE UNION OF AMERICAN HEBREW
CONGREGATION. - (BOSTON)
1330 BEACON ST. Boston Synagogue. (Metropolitan)
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Sender's Name and Address:-

Prof. B.P. MUKHERJEE,
C. I. E. F. L. (Triple)
HYDERABAD - 7
PIN - 500007 (A.P.)
INDIA (BHARAT).

इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

पहला मोड़ FIRST FOLD

After 31 March - 1982 - Prof. B.P. Mukherjee
22G, SRINATH MUKHERJEE LANE,
CALCUTTA - 30. PIN - 700030, (INDIA).
HYDERABAD - 7 (A.P.) INDIA.
C. I. E. F. L. (Central Institute of English & Foreign Languages)
MA (TRIPLE), B.T. DELT. etc.
Prof. B.P. MUKHERJEE
Present Address - (UP TO 31st March - 1982).
Dr. P. Mukherjee
Sincerely yours,
Hope to receive your sympathetic consideration and blessings.

Edith J. Miller

February 3, 1982

Al Sherman

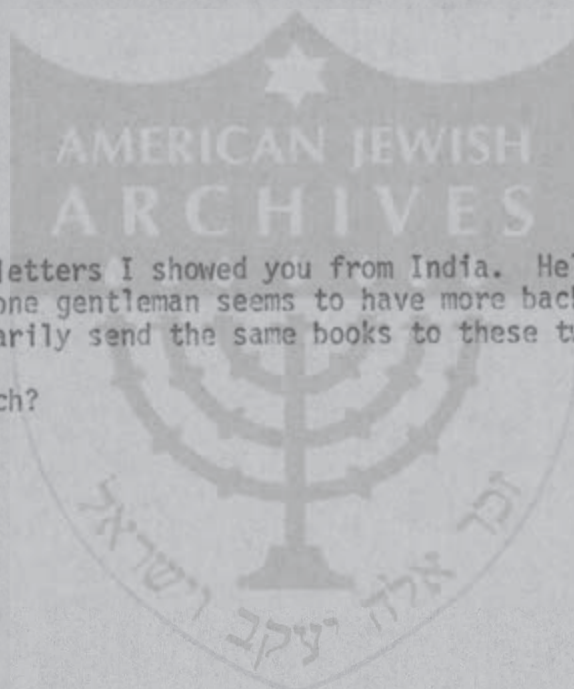
Rabbi Danfe! B. Syme

SHIPPING BOOKS TO INDIA

Can you let me know the best way to ship books to India. I'd like to know costs and if there is a way that will not take forever for delivery. Airmail is probably prohibitive in terms of costs but regular mail may take many months for such a package. Is there something in-between? Not too slow and not too costly?

Danny - re the two letters I showed you from India. Help me select the best books --- one gentleman seems to have more background and we might not necessarily send the same books to these two people.

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MEMORANDUM

From AL Sherman
Edith J. Miller
To Al Sherman E. Miller
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Date February 3, 1982

Can you let me know the best way to ship books to India. I'd like to know costs and if there is a way that will not take forever for delivery. Airmail is probably prohibitive in terms of costs but regular mail may take many months for such a package. Is there something in-between? Not too slow and not too costly?

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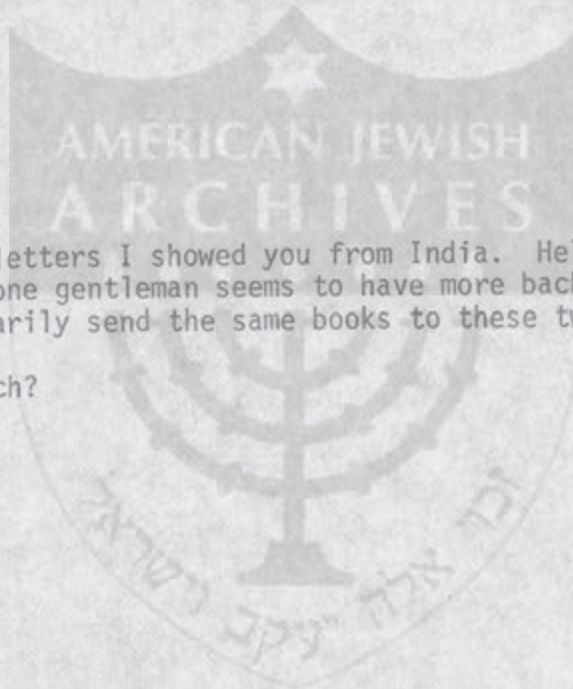
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Rabbi Daniel B. Syme
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Eddie

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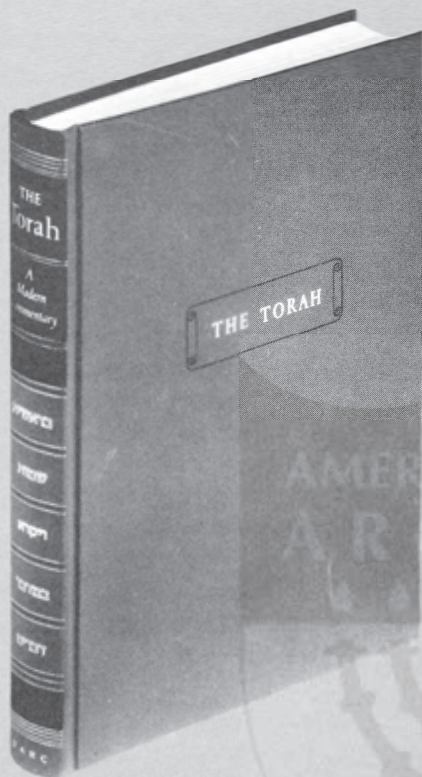
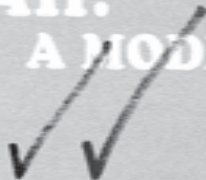


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For additional bibliographic data, please turn to pages 7 and 22.



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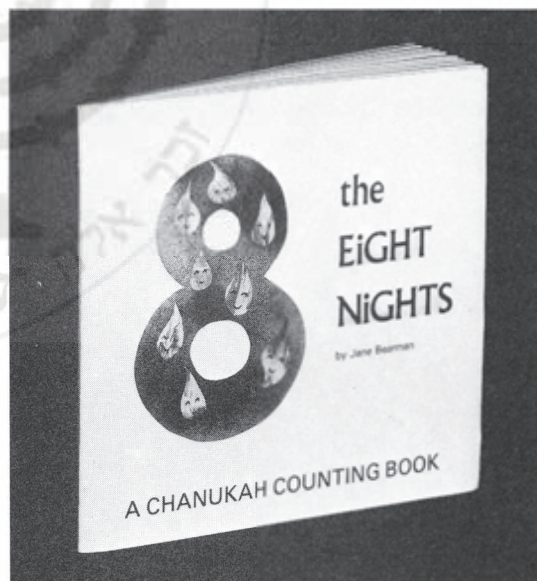
Teacher's Guide, by the authors, contains comments, exercises, and support material for each image presented.
No. 208025

THE EIGHT NIGHTS: A Chanukah Counting Book

Jane Bearman
Illustrated by the author

A lively rhyme for each of the eight nights and exquisite full-color graphics, worth framing, present all the delights of Chanukah—lighting candles, singing songs, playing *dreidel*, eating *latkes*, and, of course, giving and receiving presents. There is even a simplified version of the story of Judah Maccabee. The three blessings for the candles, in both English and Hebrew transliteration, are printed on the front-cover flap which can be folded over each page to face the illustrations as the child recites them each night. The words and music to some simple songs are included at the back. It's a lively and imaginative activity book for the very young.

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“Each page is a delicious artistic presentation.”

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Director of Early Childhood Services,
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ROSH HASHANAH: A Holiday Funtext

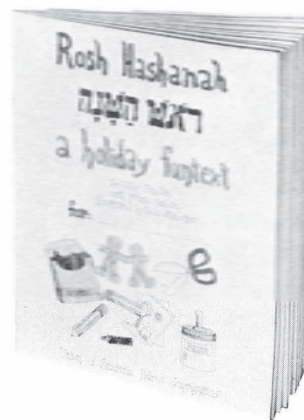
Judy Bin-Nun and

Franne Einhorn

Drawings by Heidi Steinberger

Silver Award, Neographics '79 Festival

This Rosh Hashanah activity book for the primary grades provides an innovative approach to teaching the symbols and concepts associated with the holiday. The simple text develops the concept of "newness" with examples familiar to children—such as when they were babies or had new toys—then introduces the concept of a "new" year as an opportunity for a fresh start and a time to say "thank You" to God. Through cut-outs, mazes, visual discrimination tasks, connect-the-dot games, even a place to write one's own *berachah*, the child becomes an active participant in a joyful learning experience. The pertinent *berachot* are included in both English and Hebrew transliteration. Directions for each activity are given in words and



symbols as described at the beginning of the book, making it equally valuable for teaching both the reader and pre-reader. And the contents are simple enough to be grasped by the younger child, yet thorough and interesting enough to provide an adequate stepping-off point for the creative teacher. The flexibility of approach allowed and the breadth of activity provided will delight both students and teacher in the classroom and child and parents at home.

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NEW!

BUT THIS NIGHT IS DIFFERENT... A Seder Experience

Audrey Friedman Marcus and

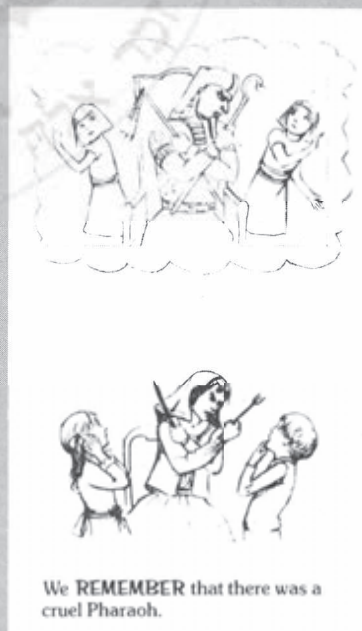
Raymond A. Zwerin

Illustrated by Judith Gwyn Brown

Let your children experience the uniqueness of the Passover *seder* with this fully illustrated book that explains how "this night is different." Each three-line stanza briefly describes a familiar activity that one might do all year and how it is done differently on this special night. Starting with the *kiddush*, the text follows the sequence of events at the *seder*, through *karpas* and *maror*, eating of the Hillel sandwich, finding of the *afikomen*, and the singing of special Pesach songs. It closes with the sentiment that while "on all other nights we have many feelings . . . on this night we feel especially close to family and friends. We feel especially Jewish." For primary grades. Full-color, 9" x 12".

Blum Publication Fund.

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in preparation

Teacher's Guide by the authors.

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FIRST HOLIDAY BOOKS**Sophia N. Cedarbaum****Illustrated by Clare and John Ross**

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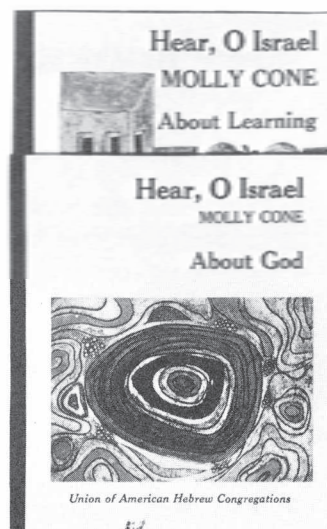
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WHO KNOWS TEN?
Children's Tales of the Ten Commandments

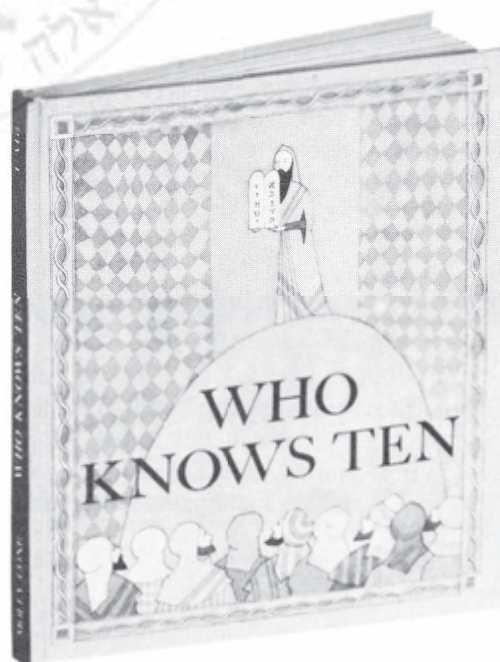
Molly Cone
Illustrated by Uri Shulevitz

This charming book on the Commandments is suitable for Grade 3.
 No. 102551

"This is a brilliant and creative attempt to help children sense the importance of the Ten Commandments and of ethical principles in general. Highly recommended."

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Mira Brichto

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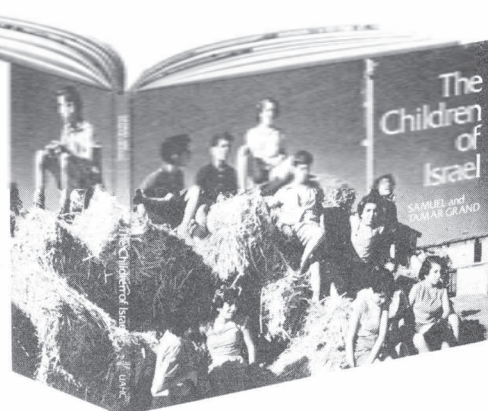
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Joseph H. Gumbiner
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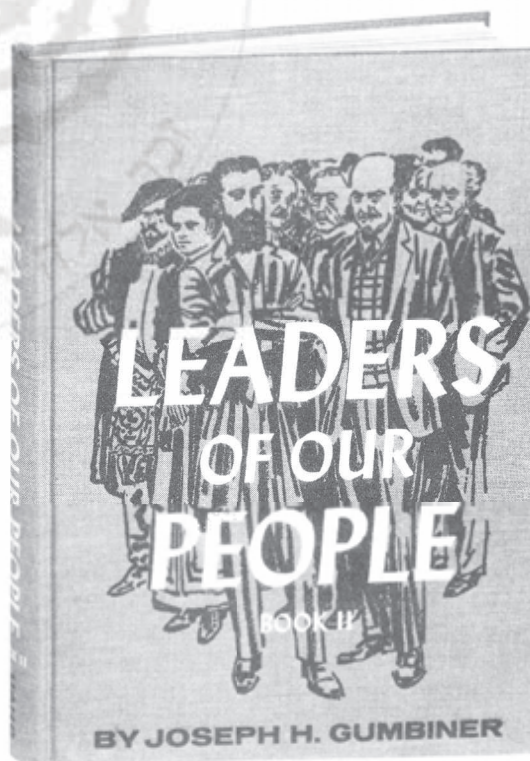
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Helen Fine

Illustrated by Hal Just

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Mamie G. Gamoran

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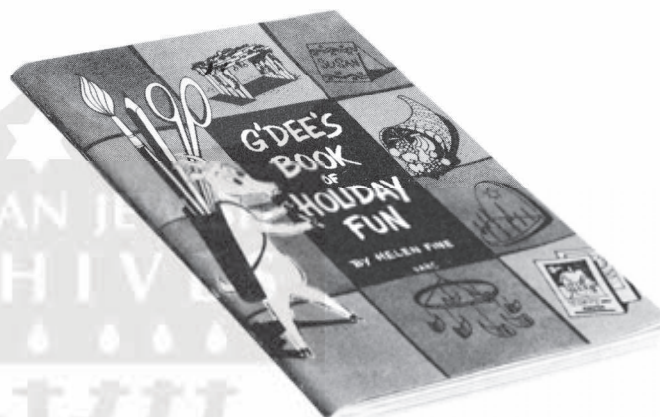
G'DEE'S BOOK OF HOLIDAY FUN

Helen Fine

Illustrated by Hal Just

Crammed with brainteasers, quizzes, and arts and crafts, this is the classic holiday workbook for activities in school and home. For the beginning teacher, this is a superb resource in all craft areas.

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FOR ONE ANOTHER: Jewish Organizations That Help Us All

Raymond A. Zwerin

Illustrated by Martin Silverman

Produced in collaboration with the American Association for Jewish Education, this delightful text for Grade 6 is important to anybody who wants to understand the workings of the American Jewish community. Practically an "American Jewish civics book," it tells how our Jewish agencies operate and how they exemplify Jewish values.

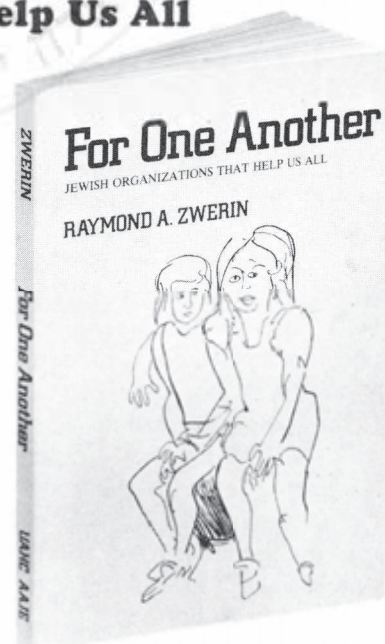
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No. 141420

... a signal service initiating the task of educating our youngsters into the complex world of the American Jewish community."

Teacher's Guide by the author.

No. 201421



AT CAMP KEE TOV: Ethics for Jewish Juniors

Helen Fine

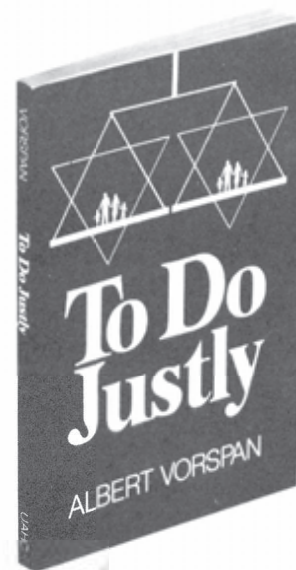
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Abraham Segal

Edited by Bernard M. Zlotowitz

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and stereotyping are explained with matter-of-fact authority.

Segal's is a direct, good-humored, person-to-person style of writing which keeps the reader on the mental move. Illustrations are direct and refreshing. Conceived to spark thoughts and deeds, the book bids the reader *act*—alone, in committees, with the entire class—on a variety of engrossing projects designed to develop informed understanding of all branches of Judaism while developing the reader's rational capacities. For fifth and sixth grades. Paper.

A Memphis-Plough Charitable Trust Publication.

No. 146061

JEWS IN DISTANT LANDS

Samuel and Tamar Grand
Edited by Daniel B. Syme
Designed by Martin Gordon

This attractive packet of ten newspapers is devoted to Jewish life in ten countries on four continents: the Caribbean Islands, England, Ethiopia, France, Iran, Mexico, The Netherlands, Rumania, Scandinavia, and Spain.

Illustrated with photographs and drawings, each newspaper introduces the young reader to the Jews of a specific country, the history, language, and life style; the places of worship and community centers; and the personalities who played major roles in that history.

And it's all done in the format of a tabloid newspaper. *Jews in Scandinavia*, for example, provides an overview of Scandinavian Jewry, an illustrated account of the Danish Jews reliving their escape from the Nazis in 1943, and the heroic rescue of 8,000 Danish Jews; a report on King Carl Gustaf at the 200th anniversary of the Great Synagogue in Stockholm; an interview with an American rabbi at a Swedish camp; a note on the close bonds between Jews and Finns; informative and fun articles; "Fractured Finnish"; "Word Detective"; and so on—all vividly acquainting North American students with the life,

history, and culture of their Jewish cousins in distant lands.

The newspapers, together with the UAH filmstrips in the "Jews in Distant Lands" series, are intended as a multimedia course. For junior high and up.

No. 121420

Teacher's Manual by the authors.

No. 201420



When looking at Jewish education from a K'lal Yisrael viewpoint, a course such as Jews in Distant Lands was long overdue."

Robert Goodman
Jewish Education Magazine

Note: A supplementary update on Iran and Ethiopia is being prepared.

*in
preparation*

THE CARDINAL'S SNUFF BOX

Kenneth D. Roseman

You are eleven years old and Jewish. The year is 1492. . . . One night your father and mother call you and your sister into the study. "Children, the king and queen have passed a law that only Catholics may now live in Spain. If we want to stay in Spain, we have to convert. If we want to remain Jewish, we must leave the country." You think carefully. Then you make your decision.

*If you choose to convert, turn to page 5.
If you choose to remain Jewish, turn to page 6.*

And so begins *The Cardinal's Snuff Box*. Rabbi Kenneth D. Roseman creates a history book which is firmly grounded in his belief that "history doesn't just happen to people . . . individuals actively make their own way through life." Every one of the 100+ pages involve the student in active selection. As in life, the consequences of that choice are sometimes good, sometimes bad, sometimes genuine surprises. And, as choices are made, so too must the values of the decision be confronted and analyzed by the students. Illustrated; maps. For Grades 4-6. Paper.

No. 140060

UNDERSTANDING JUDAISM

Eugene B. Borowitz
Photographs by Bill Aron

Written in response to the questions culled from a national survey of youngsters, this provocative book gives students, not only a basis from which to examine their own beliefs and behaviors, but the impetus to do so. Rabbi Borowitz's engaging style makes understanding both simple and pleasurable for the student. And he uses examples of situations with which the student can identify, talmudic excerpts, and the discourses of biblical scholars, not only to help clarify the issues, but to raise questions and spark curiosity as well.

The first part deals with personal integrity and ethical responsibility in the areas of sex, drug and alcohol use, marriage and divorce, as well as one's relationship to God. The second part looks at the historical development of Judaism, expectations for the Messianic Age, and the importance of the State of Israel to the Jews. It is obvious throughout that Rabbi Borowitz's intention is to truly help students *understand* Judaism rather than dictate to them, and this is especially apparent from the unique third part.

For the very first time in one volume, Conservative, Orthodox, and Reform viewpoints on specific areas, such as the nature of God's communication, the origin of the Bible, and our obligation to follow the commandments, are presented together. Rabbi David Bleich represents the Orthodox point of view and Rabbi Seymour Siegel, the Conservative. Supplementing the fascinating text are action-oriented and emotionally charged photographs which will alone stimulate class discussion. For the junior high school: Grades 7-9. Paper.

A Grancell Fund publication.

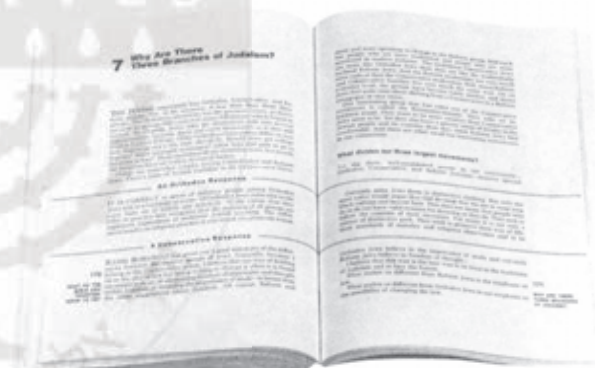
No. 341800

Eugene Borowitz invites teenagers to grapple with real theological issues and he makes the invitation very attractive."

Rabbi Samuel Egal Karff

in preparation

Teacher's Guide by Alan D. Bennett
No. 201901



JUNIOR HIGH SCHOOL
Grades 7 to 9/Ages 13 to 15

BECHOL LEVAVCHA (With All Your Heart)

Harvey J. Fields

Illustrated by Leo Glueckselig

Two volumes in one package, *With All Your Heart, Bechol Levavcha*, makes prayer direct, intimate, effective . . . a positive act of joy and affirmation.

Part One, the *Shabbat Morning Service* (in Hebrew and in English), is designed so that students—and their parents—can add their own comments, illustrations, and prayers to the pages.

Part Two is a clothbound textbook with commentaries on all the prayer selections (based on *Gates of Prayer*) in Part One together with additional activities.

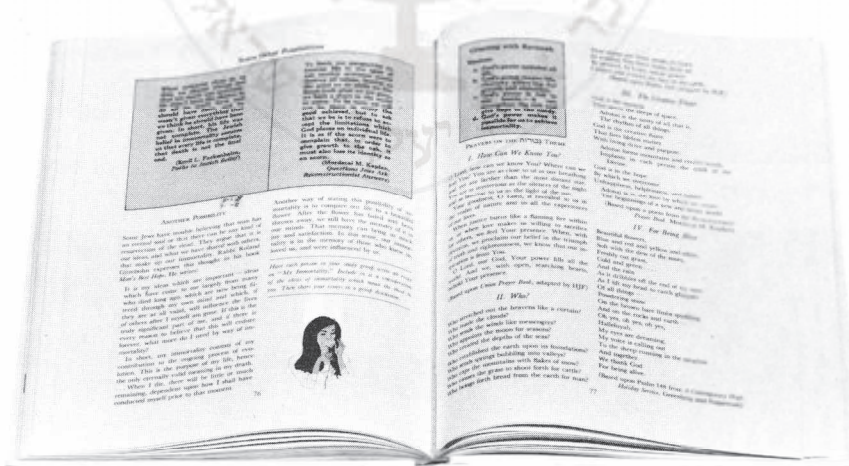
There are creative versions of the Shabbat prayers and quotations from biblical, talmudical, and modern sources throughout the two volumes. Junior high school and up.

A Feldman Library Fund publication.
No. 142611

You have done the Jewish community in America a great service by producing a most thoughtful book on and about prayer for the Jewish school."

Rabbi Dov Vogel

The filmstrip/cassette program *Why Pray?* is an effective introduction to *Bechol Levavcha* (see page 42).



JUNIOR HIGH SCHOOL

Grades 7 to 9/Ages 13 to 15

JOURNEY OF FIFTEEN CENTURIES: The Story of the Jews of Spain

Written and designed
by Robert Sugar

“There is no word short of spectacular to describe this discovery kit.”

Jeff Salkin
Alternatives

What happened between the fall of Masada and the rebirth of modern Israel? Documents, letters, pictures of the period—26 exhibits in all, many in full color—bridge this crucial gap in Jewish history. The objectives: to help the student *to feel* as well as to know. An activity map—the world famous Catalan Atlas of Abraham Cresques—together with nautical instruments and a book of clues are among the tools of geographical and historical discovery. Organized along five major



topics—the Expulsion, the Inquisition, Daily Life, the Golden Age, the Identity of Columbus—we explore not only the details of medieval Jewish history but parallels relevant for today. Grades 6 and up.

No. 561010

The **Teacher's Edition** contains all the above plus a detailed teacher's manual, providing historical background, structure, and suggested activities for a most exciting course. No. 201010

OUR RELIGION AND OUR NEIGHBORS

Milton D. Miller and Sylvan D. Schwartzman



A study in worldwide comparative religion with photos, glossary, charts, and tables, it is suitable for Grade 9 and up.

No. 141513

Teacher's Guide by Milton D. Miller and Charles A. Kroloff.

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Praise for *The Torah: A Modern Commentary*

“... The meaning and relevance of the Bible are made clear to modern Jews who are unable to adopt the fundamentalist position. ... Marks a significant milestone in the development of Reform Judaism.”

Rabbi Robert Gordis,
Judaism

“The commentary reflects a modern religious approach ... aimed at intelligent Jewish readers who want an approach that is reverent, but not Orthodox. The scope of the sources is impressive, and their use is judicious. Of particular interest is the clear and informative comparative material from traditional Jewish and Christian sources. The gleanings are apt, and many of them are tailored for reading at creative services, for either religion.”

Religious Education

For complete bibliographic data, please turn to pages i, ii, 7, and 22.



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Edited by Aron Hirt-Manheimer

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