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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 [Great Lakes/Chicago], 1979-1991.

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

Outreach Always

August 26, 1991
16 Elul 5751

Todd W. Schwindt
1345 North University Drive
Fargo, ND 58102

Dear Mr. Schwindt:

It was heartening to learn of your interest in Judaism and I assure you we of the Union of American Hebrew Congregations will do our utmost to help you in your desire to study Judaism.

The UAHC has an excellent Outreach program with Coordinator in our 14 regional offices throughout the country. Our Chicago office is the closest to you and I am sharing your letter with our Great Lakes Council/Chicago Federation Outreach Coordinator, Mimi Dunitz. She will be in touch with you with information on books, resources and all manner of data to help you in your pursuit of knowledge about Judaism and the Jewish people.

We do have a synagogue in Fargo, but at the moment they are not being served by a rabbi. I will be touch with the president, Mr. Mark Fasman, as well as a member-family who happen to be dear friends of mine, Mr. and Mrs. Paul Feder, so that your name and your interest in Judaism will be known to them when you go to Temple Beth El. It is located at 809 South 11th Avenue and the telephone number is 232-0041. This temple also serves the Moorhead community.

I wish you well in your search for a meaningful faith and way of life.

Sincerely,

Alexander M. Schindler

cc: Ms. Mimi Dunitz
Mr. Mark Fasman
Mr, and Mrs. Paul Feder

Todd W. Schwindt
1345 North University Dr.
Fargo, North Dakota 58102

August 18, 1991

Rabbi Schindler
838 Fifth Avenue
New York, NY 10021

Dear Rabbi Schindler,

I am writing you in search of advice on a spiritual dilemma . I was raised in the Roman Catholic faith. For about the past two years, I am now twenty three, I have been less than happy with the church and the teachings it is handing down. Maybe it is that I have grown old enough to see what seems to be a faith founded not so much on the teachings of God, but rather in trying to maintain its parishoners.

I have speant many days pondering over potential solutions, so that I might return to performing the good works of God. It then occurred to me that converting to a faith which taught and practiced the teachings of God, handed down by Moses, was in most likelihood the best solution. Judaism seemed to be, from what little I have read, to be such a faith/way of life.

I believe that Judaism is the answer for one reasean which stands out in my mind, It is a way of life which is founded on the teachings of Moses and the traditions carried out for centuries. If you could provide me with information on conversion to Judaism and books which I might read about the faith, and/or people who I might speak with in my area I would be ever grateful.

Thank you for your time. I can be reached at the above address or by phone at (701)280-0496 during the evenings. Also if you could provide me with a list of Synagogues in the Fargo-Moorhead area where I might begin my study of the faith while I finish pharmacy school, I would be very appreciative.

Sincerely,



Todd W. Schwindt

*Outreach
Great Lakes*

February 14, 1986
5 Adar 1 5746

Ms. Dorothy M. Wright
URH 621 Daniels Hall
1010 West Green Street
Urbana, IL 61801

Dear Ms. Wright:

Your letter of February 8 has just reached me and I hasten to reply. First of all, however, let me express my warm good wishes on your forthcoming marriage. I wish you and your fiance well, may you be blessed with a marriage which brings much happiness, beauty and fulfillment to you both.

Unfortunately, I would be negating everything that I stand for were I to recommend a rabbi who might perform your marriage ceremony with a Catholic priest. Indeed, I am not even certain I know of anyone in your area who would do such a ceremony but I really do not approve of such interfaith wedding ceremonies. You note that your husband-to-be belongs to a synagogue and I would urge that he discuss your plans with his rabbi. Perhaps the three of you might talk together, it would most probably be helpful.

I am enclosing herewith the Union's Catalogue and I have checked some books which would be of interest and help. They can be ordered directly from our publications office.

Please do not hesitate to contact me if I can help you in any other way. I do hope you understand and appreciate my situation in regard to interfaith ceremonies.

With all good wishes, I am

Sincerely,

Alexander M. Schindler

URH 621 Daniels Hall
1010 W. Green St
Urbana IL 61801
Feb. 8, 1986

Rabbi Alexander Schindler
Union of American Hebrew Congregations

Dear Rabbi Schindler,

I am a Catholic woman engaged to a Jewish man. We plan to be married late this year. Neither of us plans to convert to the other's religion; we would instead like to participate jointly in both lifestyles as far as possible. We would especially like to have a joint ceremony for the wedding, as we feel the only fair alternative is a J.P. wedding. I believe I can find in my hometown or nearby a Catholic priest who would consent to a joint ceremony but I have no idea how to find a Rabbi who would agree. My fiancé is from several hundred miles away so we have not tried asking anyone in his synagogue. I wonder if you could give me advice on this—perhaps you know of a Rabbi within

reasonable distance of Danville PA, my hometown (N.E. Pennsylvania). The closest Synagogue I know of is in Wilkes-Barre about 50 miles away. We would like to find someone who would come to my hometown, and hopefully the marriage will be at my home. If you don't know of anyone specific, do you know who else I can write to? (I got your name from an article in US News & World Report on interfaith marriages). Also, can you recommend a book on the Jewish faith for someone who is marrying into it, though not converting, and wants to understand a lot more about it. Thank you very much for your time.

Sincerely,

Dorothy M. Knight

Outreach

October 22, 1985

Rabbi Joseph A. Edelheit
Emanuel Congregation
5959 North Sheridan Road
Chicago, Illinois 60660

Dear Joe:

Thank you for your letter in regard to Divre Gerut and the work of your committee.

Let me assure you that I do not intend to raise this matter in my President's Message. There is no need to worry.

Looking forward to seeing you and with warmest regards, I am

Sincerely,

Alexander M. Schindler

Rabbi Joseph A. Edelheit

October 4, 1985

*Don't raise it -
not to worry.*

Rabbi Alexander Schindler
Union of the American Hebrew Congregations
838 57th Avenue
New York, New York

Dear Alex:

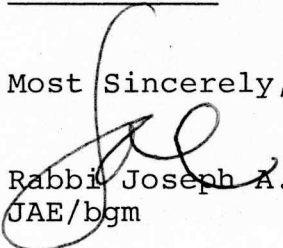
I hope this note finds you well and that your High Holy Days and Sukkot have been enriching and serene.

I am writing at the suggestion of Joe Glaser, who explained to me that you raised some issues with him regarding standardization of conversion procedures. He told me that he sent you a copy of the Divre Gerut, which had been edited under my chairship of the C.C.A.R. committee on Gerut. This is the first time in over 90 years that the conference standardized any procedures. With the close relationship between that committee and the then taks force on outreach, the issues of procedures were carefully evaluated. There is no doubt in my mind that there are individual colleagues who choose to be either more Mahmir over and against those who are again, in my opinion, Makiel.

What ever the individual procedure might be, the Conference is on record in suggesting the procedures as you see in the Divre Gerut. If you are of the opinion that those procedures should be stricter, then I urge you to suggest that to your colleagues at the C.C.A.R. convention in Snowmass this June.

I would be uncomfortable having this issue raised at the UAHC Biennial in Los Angeles, because the nautre of those procedures are intricately woven into a rabbi's preception of his/her role with the Ger. I hope that you will urge our colleagues to pursue for themselves higher standards, but the place for that urging belongs among rabbis. I hope that you will consider my thoughts, and I would be more than happy to help you in what ever way possible, if you need any explication of how the Divre Gerut was put together. My best to you in the days ahead.

Most Sincerely,


Rabbi Joseph A. Edelheit
JAE/bgm



EMANUEL CONGREGATION

5959 North Sheridan Road Chicago, Illinois 60660 (312) 561-5173 Study

Handwritten:
Schindler

August 12, 1985

Ms. Patricia Levy
Box 673
Robinson, IL 62454

Dear Ms. Levy:

Thank you. I am deeply grateful to you for your beautiful letter. It was good of you to share with me a bit of your background as well as your thoughts on your Judaism. You are indeed a very proud Jew and I am grateful to you for writing to me as you did.

Judaism has gained greatly from new Jews who have chosen to join our faith and our people. I take great pride in the fact that Reform Movement has made excellent strides in terms of welcoming and accepting our Jews by Choice. It is my prayer that the day will come when ~~the~~ the total Jewish community will be as open and gracious as our own Movement. That is not to say that even our Reform community cannot do better in terms of our attitudes to Jews by Choice and I assure you ~~we~~ we will always seek to strengthen and enhance our acceptance of all who choose to become a part of the Jewish community.

With repeated thanks and every good wish to you and your family, I am

Sincerely,

Alexander M. Schindler

Dear Rabbi Schindler,

How are you? I hope you are well and happy.

I am writing you as a Jew by choice and would like to express my views concerning conversion and Jewish identity.

I did not convert to Judaism until I was ready and willing which happened to be 2 years after my marriage to David who was born a Jew.

Rabbi Klein in Terre Haute helped me through the conversion I studied many months with him and was fully aware of the commitment I was making to the Jewish faith and the Jewish community. The day of my

found conversion was one of the
happiest in my life. I finally
felt free from the burden of
hypocrisy I had felt for so
many years.

Since then the road hasn't been
easy. We are the only Jewish
family in a town of 7200. We
must drive 100 miles total every
Sunday to give our son a religious
education and a sense of belonging.
There has also been incidents.
People giving us literature from
Jews for Jesus, remarks made
etc. My parents who are Pentecostals
and many others are convinced
my soul will burn in hell.
David and the children will be
spared because God has made
special provisions for them.

Every Christian holiday puts a great deal of stress on my family and especially myself. I am very sensitive to Jewish issues and rituals. I guess what I am trying to say is I am very dedicated to my faith and also very proud and have sacrificed in some ways more than Jews by birth. It makes me very angry to have my identity questioned by those Jews who cannot possibly understand the dilemma of a Jew by choice.

I beg must open their eyes and be grateful to those who wish to keep Jewish tradition and faith alive. Not scorn them and make them feel like outsiders. We must be realistic and realize that

The Jewish population is shrinking.
Time & time again I meet non-
religious Jews who have forgotten
or ignored who they are simply
because it is just too difficult
to be a Jew.

I know my rewards will come
because of my choice but it
certainly would help make me and
my family feel more secure to
know we are supported by the
entire Jewish community,

Shalom,

Patricia Sevy

Box 673

Robinson, Ill.

62454

Outward

November 30, 1983

Dr. Sumner Hagler
1430 N. Arlington Heights Road
Arlington Heights, Illinois 60004

Dear Dr. Hagler:

Thank you for your very thoughtful letter. I appreciate your having shared your thoughts and concerns with me.

I hope you understand I am loathe to dictate what must in the final analysis be left to the conscience of the individual rabbi. Yes, there are rabbis who will perform interfaith marriages. There are rabbis who will perform such marriages only in very specific situations. There are rabbis who will not perform such marriages no matter what the circumstances. It has always been my feeling that each rabbi must make a personal determination on this kind of question. And, I simply will not, cannot, dictate to the conscience of any individual.

With appreciation for your understanding and with kindest greetings, I am

Sincerely,

Alexander M. Schindler

Thank you for his thoughtful
letter - I hope he understands through the

SUMNER HAGLER, M.D., S.C.
1430 N. ARLINGTON HEIGHTS ROAD
ARLINGTON HEIGHTS, ILLINOIS 60004

I am loathe to
dictate was much

in the final analysis he left to
Ann's grace & individual
Robb.

6910 N. Latrobe
SKOKIE ILL
60077

11/21/83

Dear Rabbi Schindler:

Recently my son intermarried. We are members of Temple Judea-Mizpah in Skokie. Our Rabbi Mark Berkson explained that he could not marry the couple because both parties would have to be Jewish, and this is an interfaith marriage. However he said he would be glad to meet with my son and his Presbyterian spouse, get to know them, and try to be helpful. Unfortunately, this is not the way things work. I feel that a unique one time opportunity has been lost to enter into a warm relationship and a precious contact with the couple. They were married by a Rabbi who will perform the ceremony, but who will never see them again. They liked him very much, Rabbi PAOLO Slavensky. Had Rabbi Berkson been the Rabbi officiating the marriage ceremony, a strong important building block bond might have been formed with the concept of future conversion of my daughter - in law to Judaism, - or at least leading to initial study of the Jewish religion.

I know that some rabbis will marry interfaith couples. - I heard Rabbi Shapiro speak on T.V. in Miami.

Now that paternity has been established as a basis of raising children of mixed marriage has been

invited, I humbly wish to suggest to you that
you seriously champion the wisdom of rabbi's officiating
at interfaith marriages, which I understand constitute
40% of all marriages involving Jewish youth,

As a father who is involved personally with the
trauma of interfaith marriage, I hope this letter will
serve as a catalyst to your involvement in this charge
a charge which I'm sure you no doubt have already
given much thought,

Sincerely

Dr. Seymour Hager

Outread

June 21, 1983

Rabbi Joseph A. Edelheit
Sinai Temple
2800 Franklin Street
Michigan City, IN 46360

Dear Joe:

Thank you for your thoughtful letter in regard to the handling of the question of rabbinic officiation at Interfaith marriages. Joe, let me assure you that I am confident everything will be worked out to the satisfaction of all concerned.

Sandy Seltzer has done an excellent draft memo on this subject. It seems to be meeting with the approval of all who have read it. I am certain this memo will help us bring the matter to a suitable conclusion and that it will meet with the approval of everyone involved. You will, of course, be kept apprised.

With fondest regards and all good wishes, I am

Sincerely,

Alexander M. Schindler

Rabbi Joseph A. Edelheit

*Assume him -
tell him
about
Sandy's draft
which seems
to be not
everyone's
approval*

June 16, 1983

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

Dear Alex,

Thank you very much for your very gracious letter to my congregation on the event of its 70th Anniversary. It was deeply appreciated.

I am very concerned following the Executive Board Meeting that there is still no clear cut vision of what is going to occur at the Houston Biennial with regard to a statement on the question of rabbinic officiation of mixed marriages coming forth from the Task Force/Commission. I am hopeful that you will take this opportunity, having been party to the discussion at the Executive Board, and understanding the consensus of that Executive Board that you might now be more directive in the context of an area which I know we both agree is a rabbinic area solely. I would be satisfied with a statement coming forth from the Task Force that said the issue had been carefully studied and debated and its conclusion is simply that the issue belongs within the rabbinate and continued dialogue in the specific congregation, the laity and the congregational rabbi. For me, it is the most honest statement and does not raise the spectre of some of the unfortunate language of both Sandy and Mel's papers. Though I may only be a voice of one, as a rabbinic colleague on the Task Force, I hope that you will take due consideration of what I think has been an inordinate amount of time spent on an issue that should not have ever been an issue of the Task Force. I am fully confident that Gunther will be able to find whatever means to correct the direction that has currently been taken, but I am even more confident



2800 Franklin Street Michigan City, IN 46360

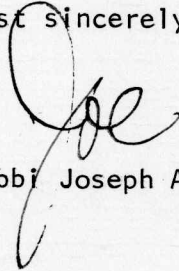
(219) 874-4477 Study
(219) 874-6475 Home

June 16, 1983

Rabbi Alexander M. Schindler
page 2

that as the Rabbi of the UAHC and as its spiritual leader, you can set the tone by saying; we have discussed it and debated it and now it belongs where it has always belonged, within the CCAR. I hope you will not take umbrage at the presumption of this letter or its tone. I am very excited about the work that the committee has done and has yet to do and fearful that the unfortunate misdirection of this topic will only lead us more astray. I thank you for this opportunity and look forward to our contined work together.

Most sincerely,



Rabbi Joseph A. Edelheit

JAE/dk

cc Rabbi Joseph Glaser
Rabbi Gunther Plaut
Rabbi Sheldon Zimmerman

Outback

November 29, 1982

Mr. Herbert S. Wander
Katten, Muchin, Zavis,
Pearl and Galler
4100 Mid-Continental Plaza
55 East Monroe Street
Chicago, IL 60603

Dear Herb:

It was good hearing from you and I am grateful for your thoughtfulness. The findings in the recent Jewish Population Study of Metropolitan Chicago are of great interest to me. I thank you for having shared this data with me, it will be most helpful.

I enjoyed meeting you and it is my hope our paths will cross again in the future. Until then, warm good wishes.

Sincerely,

Alexander M. Schindler

MEMO FROM

HERBERT S. WANDER

November 19, 1982

To: Rabbi Alex Schindler

Dear Rabbi Schindler,

I certainly enjoyed your remarks at lunch today.

We recently completed a new Jewish Population Study of Metropolitan Chicago. Our preliminary results have just been announced (they are preliminary - not yet for publication - and we intend to refine them).

I think you might find interesting the findings concerning how children of mixed marriages are raised (pg 17). I mentioned our results at the GA last week and indicated that more positive efforts have to be devoted to mixed marriages. I was surprised that my remarks were not well received by some.

Best regards.

Very truly yours,

Herb
Acknowledge J. should. will be helpful to me.
J. Friedman

cc: Dr. Steven B. Nasatir
Dr. Peter Friedman



KATTEN, MUCHIN, ZAVIS, PEARL & GALLER

A LAW PARTNERSHIP INCLUDING PROFESSIONAL CORPORATIONS

4100 MID-CONTINENTAL PLAZA 55 EAST MONROE STREET

CHICAGO, ILLINOIS 60603



Out reach

March 16, 1982

Rabbi David Polish
Beth Emet the Free Synagogue
1200 Lee Street
Evanston, IL 60202

Dear David:

I appreciate your writing and your thoughtfulness in sharing your column prior to its publication in the Jewish Sentinel.

I recall your cautions as they appeared in the Conference Journal. We can certainly agree to disagree agreeably!

With warmest regards mee bayit l'bayit, I am

Sincerely,

Alexander M. Schindler

RABBI DAVID POLISH
BETH EMET THE FREE SYNAGOGUE

1200 LEE STREET
EVANSTON, ILLINOIS
60202

March 11, 1982
16 Adar 5742

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

Shalom, Alex,

In a forthcoming column in the Jewish Sentinel of Chicago (copy enclosed), I am raising some concerns about the outreach program which has been launched by the Union. It is only fair that you should see it before the issue is in print.

Needless to say, my esteem for you and my enormous regard for your achievements are in no way affected by my attitude on this particular issue about which, incidentally, I had also written about two years ago in the Conference Journal.

Best wishes.

Shalom,



RABBI DAVID POLISH

DP:by
Enclosure

~~No need to be~~

I appreciate your writing.

6844992
I recall you ^{cautious} as they appeared in the Conference Journal, We can certainly agree to disagree agreeably.

By you keep by you ~~things to deal essentially~~
with those ~~issues~~ are related to us by

Rabbi David Polish

I have growing reservations about programs within Jewish life for outreach to non-Jews. From the outset, I should stress that these reservations do not apply to all efforts being made toward bringing mixed families and their children into Jewish life. For them we should engage in a vigorous program of outreach, education and help so that they could in time become united Jewish families. Obviously, even in those cases, we cannot attempt to proselytize any devout Christians (married to Jews) who do not wish to abandon their faith.

I believe, however, that for some the concept of outreach includes many other gentiles who are not intermarried and not identified with churches. Somehow, programs of this sort develop a life of their own, especially when they are handsomely funded and begin to go beyond boundaries that may not be as carefully defined as they should be. I would feel much more secure about this issue if agencies developing outreach programs were to specifically state that they are limiting themselves only to intermarried families.

One reason for concern is that some Christian bodies and individuals have begun to detach themselves from proselytizing among Jews. We should recognize that this is a major concession because, from the beginning of Christianity, proselytizing was considered to be the central "mitzvah" of Christianity. Jesus commanded his disciples to go out into the world and make converts in his name. For a Christian or a Christian group to renounce this "mitzvah" is a major development in modern religion.

In 1958 Reinhold Niebuhr, writing in the Journal of the Central Conference of American Rabbis said, "The Christian majority can achieve a more genuine tolerance only if it assumes the continued refusal of the Jew to be assimilated either ethnically or religiously. That recognition involves an appreciation of the

resources of Jewish life, morally and religiously, which make Judaism something other than an inferior form of religion such as must ultimately recognize the superiority of the Christian faith; and end its long resistance by capitulation and conversion."

In 1969 the Catholic Secretariat for Promoting Christian Unity stated, "Relations between Christians and Jews have for the most part been no more than a monologue. A true dialogue must now be established... the condition of dialogue is respect for the other as he is, for his faith and religious convictions. All intent of proselytizing and conversion is excluded."

Most recently, Dr. Harry James Cargas, speaking at the Catholic St. John's University said, "Heavy Christian emphasis on missionizing should be re-directed toward perfecting individual Christian lives. Missionary efforts, however well intentioned, are generally not as well received by the intended beneficiaries as they are enthusiastically endorsed by those of the performing group. Perhaps Christians might comprehend this better if they try to imagine how they would react if Jews tried to convert us to Judaism."

Even some Evangelical bodies have been considering their proselytizing program toward the Jews.

In light of all this, it would be a serious moral and political error to engage in such activities as would prompt ^{Christian} individuals and bodies to reconsider their own program and return to the central "mitzvah" of Christianity. This is no time for inter-religious competition, and possible conflict. After all, why shouldn't Christians go after "unsynagogued" Jews?

In this context, I would hope that the title, "Jews by Choice," conferred on and by converts ought to be changed. It is an invidious title which suggests that vast numbers of born Jews are not so by choice. Certainly at the very least, the victims of the survivors of the death camps, Russian refuseniks twentieth century persecution, who could have chosen to abandon their Jewishness

instead
and/clung to it with devotion, are Jews by choice./ My suggestion would be that an
appropriate Hebrew name be designated; certainly the name Ger is a noble title.
In addition, I would suggest that after a reasonable period of time, bearers of that
title be allowed to drop it once and for all since they have been absorbed into
the Jewish community. This would be no different from the title "Naturalized
Citizen" which is dropped when such a person becomes integrated into the American
becomes
society and / just a plain citizen.

Outreach

Great Lakes

December 14, 1981

Ms. Leslie Simon
UAHC
100 W. Monroe St.
Chicago, IL 60603

Dear Leslie:

Thank you for keeping me posted.

The Biennial was great! I'm sure you've heard by now, of course, that the video tape was super. You looked just beautiful and when you talked - sheer pearls. We all love you.

Fondly,

Alexander M. Schindler

Outreach

Great Lakes

December 14, 1981

Ms. Leslie Simon
UAHC
100 W. Monroe St.
Chicago, IL 60603

Dear Leslie:

Thank you for keeping me posted.

The Biennial was great! I'm sure you've heard by now, of course, that the video tape was super. You looked just beautiful and when you talked - sheer pearls. We all love you.

Fondly,

Alexander M. Schindler



CHICAGO REFORM RESPONSE

JOINT UAHC/CCAR
TASK FORCE ON
REFORM JEWISH OUTREACH
CHICAGO AREA (312) 782-1477
PROGRAM CONSULTANT:
LESLIE SIMON

8

Dear Rabbi Schindler,

Thank you for your note about the materials and the videotape. I hope I'll be able to see it eventually.

The office has been so quiet this week with the Biennial - I used the time to put finishing touches on some of the programs you saw in their rough form. I'm sending along some final versions just to keep you up to date. Also enclosed is an essay which I believe may be in next summer's issue of The Pedagogic Reporter. Hope you find it interesting.

Inve to
Cordially,
Leslie



CHICAGO REFORM RESPONSE

JOINT UAHC/CCAR
TASK FORCE ON
REFORM JEWISH OUTREACH
CHICAGO AREA (312) 782-1477
PROGRAM CONSULTANT:
LESLIE SIMON

December, 1981

Dear Friends:

At a recent workshop, one of our participants recommended that we send a note to each of the Chicago area synagogues requesting that they place a notice about Chicago Reform Response in their synagogue newsletters. All of you recently received a letter describing our task force and outlining our goals, and I would like to ask that you refer to that letter in preparing your announcements. If you have any questions, please feel free to call me.

I would also like to take this opportunity to let all of you know about our two major programming efforts this year. The first event is a Forum on Intermarriage and Conversion to be held at Spertus College of Judaica on Sunday, February 7, from 9:00 a.m. until 4:30 p.m. The Forum will be sponsored by the American Jewish Committee, the Chicago Board of Rabbis, the Jewish Community Centers, Jewish Family and Community Service, Jewish Federation, Spertus College of Judaica, the Union of American Hebrew Congregations, and United Synagogue of America. We will send more specific information as soon as it becomes available, but I hope in the meantime you will urge congregants to reserve the date. It would be very helpful for future programming within your congregation if you could have at least one representative at this major event.

Our second effort is a series of follow-up Workshops on Intermarriage and Conversion to be held at a number of local congregations. These workshops will offer an opportunity to explore some of the issues and problems in greater depth in a more intimate setting. Hopefully they will serve to focus attention on the need for further programming, and congregations will have an opportunity at that time to evaluate some of these options. Listed below are the dates and locations of scheduled workshops:

Jan. 24	Etz Chaim	Apr. 17, 24	Beth Emet
Feb. 7	FORUM, Spertus College	May 1	Beth Tikvah
20	Sholom		
27	Oak Park		
Mar. 13	Anshe Sholom		
27	Jeremiah		

During the next month, I will call each Chicago area congregation in order to ask if you would like to participate in one of the workshops and if so, with which congregation. I hope you will agree not only to attend, but to participate actively in the planning and presentation of the program.

Cordially, Leslie Simon

Sponsored By: UNION OF AMERICAN HEBREW CONGREGATIONS, 100 W. Monroe, Chicago 60603

FORUM ON INTERMARRIAGE AND CONVERSION

The program will take place Sunday, February 7, 1982 at Spertus College of Judaica. It will begin with registration and coffee at 9:00 a.m. and will conclude at 4:30 p.m. A light buffet luncheon will be included for those who pre-register. Registration fee will be \$7.50 per person.

Session I

Introduction of program and speaker.

Keynote speaker: Will review recent studies and programs about intermarriage and conversion; will suggest questions and issues for consideration in the context of the Forum. Question period to follow.

Session II

Panel: How Our Religious Leaders Respond. This discussion will be sponsored by the Chicago Board of Rabbis and will include a rabbi from each of the four movements of Judaism. Moderator to be decided. The presentation and discussion will center around factual information, historical and social background, and personal religious positions.

Break for lunch and informal conversation.

Session III

Workshops. Participants will choose one of six workshops from the following:

Developing a Jewish Identity: The Process

Developing a Personal Response to Intermarriage and "New" Jews.

Family Relationships: Extended and Nuclear Families.

Parents: What Can I Do If My Child Intermarries?

Community: Where Do I Fit In?

Information: Counseling Services, Conversion Procedures, Resource People

Each workshop will have two facilitators. One will be provided by the J.F.C.S.

and will be a trained counselor. The other will be provided by the U.A.H.C.

and will be someone with personal experience in the area of focus.

Session IV

Panel: What have we learned? Moderator will be Alan Bregman. Panelists will sum up their discussions and will respond to audience comments. Rabbi Bregman will draw the parts of the discussion together and conclude the program.

*These have been
changed. See
attached sheet.*

~~Co-sponsors:~~

WORKSHOPS

Intermarriage

What decisions will intermarried couples have to make? What are some of the problems which may confront them? How do families respond to the intermarriage of a son or daughter? How does the community respond to intermarried couples? How might they respond?

Conversion

What is involved in the process of conversion? What are some of the problems which may confront a person who chooses Judaism? What are some of the pleasures?

Parents

How do parents respond to intermarriage? How might they respond? What can parents do with younger children to encourage them to choose to create Jewish homes as adults?

Community

As members of the Jewish community, how do we feel about intermarried couples? About "new" Jews? How do we respond to them? Are there things that we can do to help integrate them into the community?

Programs

What can you do in your synagogue or organization to help integrate intermarried couples and "new" Jews into Jewish life? What are the difficulties or sensitive areas of which you should be aware?

CONGREGATIONAL WORKSHOPS ON INTERMARRIAGE & CONVERSION

- I. Brief Introduction. A person who was at the Forum at Spertus should introduce the workshop, talk about the reasons for this (congregational) workshop, and mention some of the issues and information covered at Spertus.
- II. Ask the Rabbi. Review of basic information about marriage, intermarriage, and conversion. Participant questions.
- III. Panel discussion. Moderator can introduce this section by relating own experiences and thoughts. See attached questions.
- IV. Workshops. Might include any from the following, depending on congregation:
 - a. Parents of Intermarried
 - b. The Process of Jewish Identification
 - c. Problems and Issues in Family Relationships.
 - d. Fitting into the Community
 - e. Developing a Personal Response to "Intermarrieds" and "New Jews."
 - f. Congregational Programming
- V. Review and Conclusion. Workshop leaders will briefly mention the key issues discussed and/or conclusions. Moderator will draw all together and conclude.

Discussion Group:

~~WORKSHOP~~ ON INTERMARRIAGE AND CONVERSION

Ask the Rabbi

This session will be concerned with giving specific information and with resolving confusions and uncertainties based on misconceptions and lack of information.

Review of material from 20/20

Any other questions or issues

What would participants like to discuss in future sessions (perhaps we can integrate their suggestions and requests into our own).

Materials: Ask the Rabbi, selections from Conference on Conversion, statements of each movement of Judaism

Living with Jews, Becoming Jewish: The Process

This session is concerned mainly with the individual feelings of people who were not born Jewish. I think we should emphasize that the rituals of conversion are one part of a process which begins on the first contact with the Jewish community and continues indefinitely in some ways. We should also suggest that born Jews are also in some ways "in process".

What is involved in the process ritually, socially, emotionally?

Why do people choose to become Jewish? What is special? What are some of the difficulties?

Does a person change?

How can a person develop a sense of Jewish identity?

Do people change and/or develop a sense of Jewish identity without conversion?

What is the specific role of conversion in the process of identification with Judaism?

Materials: If a Christian Chooses to Marry a Jew, Sandy Seltzer; Moment, June 1981; selections from Huberman study and/or Sandy's study.

Changing Family Relationships

This session is concerned primarily with family relationships for the intermarried and/or "conversionary" family.

What if one partner in an intermarriage feels the need to become more involved in Jewish life? How do changes in religious perspective affect marriage relationships?

Does conversion (to Judaism) affect the marriage relationship?

How do intermarriage and conversion affect extended family relationships?

How do families respond? How do we wish families would respond?

What happens to holiday celebrations?

How does an intermarriage affect children? How do we decide the identity of the children?

Does conversion affect children? Does it matter when conversion is accomplished?

How do we explain the different traditions of our extended family?
(What happens to the religious identity of the children in the case of divorce?)

Materials: Choosing Judaism, Lydia Kukoff; Why No Christmas Tree (a letter); I may have one other letter sometime soon; Half-Jews (article).

Where Do I Fit In?

This session is concerned mainly with the communal relationships of intermarried families and "new" Jews.

What are the different ways in which I could establish a relationship to the Jewish community?

In what way will each of these options help me to feel comfortable in the Jewish community and/or establish my own sense of Jewish identity?

Are there places where I can feel especially comfortable? Are there places where I might feel some discomfort?

What are the attitudes of born Jews to intermarriage? To conversion?

What could the Jewish community do to help me feel more a part of it?

Do I have something special to offer the Jewish community?

Materials: "When Non-Jews Become Jewish", Prof. Robert L. Katz

Where Do We Go From Here?

This session will be concerned with identifying the needs of the people in the group at this point in the process. They may consider a variety of options in terms of continued programming and should also consider their own role in terms of developing it.

Are there questions and/or problems we have not considered?

Do we need to discuss some of these areas in greater depth?

Do we need more "Jewish education"?

Do we need factual information or experiential opportunities?

How can we best gain this information and these experiences? Through general synagogue activities, or do we need temporary support groups?

Shall we continue as a group for the time being?

Should there be a limit to the length of time we remain together?

What role can we play in developing further programs?

Materials: Follow-up Programs

I'd like to share a few ideas I've had about programs in the religious school related to intermarriage and conversion. I speak from several perspectives: as a non-Jew who intermarried, as a person who later converted, as a professional in the outreach programs and as a teacher, and as the mother of two boys who I hope will be born Jewish adults but who will also be comfortable with the special background from which they grew.

INTERMARRIAGE

In some ways, I learned from the experience of myself and my eleven year old son. This was when I married my husband, a Jewish man, and in some ways my son's conversion. The things that I learned from this experience are:

CONVERSION

and

RELIGIOUS EDUCATION

... I had a great deal of trouble with the religious education of my son. He was born Jewish, but I was not certain that he was comfortable with the experience, but I believe that there are several key issues. The first difficulty was that my husband had an inadequate background in his own tradition to be able to answer specific questions he had about things which his children asked him at an early age and he would have to refer them to someone else. I did understand the problems of Jewish education, but I did not understand in the same way the problems of Jewish education in the home. The role of a rabbi in a Jewish education program is to be able to answer questions of conversion, and I believe that this is a role which should be filled by someone who is comfortable with both worlds of conversion and Jewish education.

The second difficulty was that the religious education of my son was largely ignored by our religious community. Although we had a Jewish teacher, the curriculum was not Jewish in content and did not cover anything that was necessary to help him understand his own tradition.

... I believe that the religious education of my son was largely ignored by our religious community. Although we had a Jewish teacher, the curriculum was not Jewish in content and did not cover anything that was necessary to help him understand his own tradition.

I'd like to share a few ideas I've had about programs in the religious school related to intermarriage and conversion. I speak from several perspectives: as a non-Jew who intermarried, as a person who later converted, as a professional in Outreach* programs and as a teacher, and as the mother of two boys who I hope will be committed Jewish adults but who will also be comfortable with the special background from which they come.

In some ways, I am also speaking from the perspective of myself, eleven years ago. That was when I married my husband, a Jewish man, and in some ways perhaps I am thinking of the things I wished he had known at the time--things I wished he had learned in the course of his Jewish education. When I made my wedding plans eleven years ago, I experienced a number of problems which I have since learned are far from unique. At the time, I was to a certain extent overwhelmed by the whole experience, but I believe that I can now specify three main problem areas. The first difficulty was that my husband had an inadequate background in his own tradition; to be specific, although he had a strong sense of Jewish identification and stated at an early time that he would like our children to be raised as Jews, he did not understand the meaning of a Jewish wedding nor the difficulties involved in the marriage of a Jew and a non-Jew in that regard. He did not understand the role of a rabbi in a Jewish wedding, and therefore it angered him that rabbis refused to officiate; and he did not know either the specific requirements of conversion or have an understanding of the process itself.

The second problem was that my husband's parents, like most Jewish parents, were deeply distressed by our intermarriage. Also like many, if not most Jewish parents, their response to our intermarriage took one of two paths: not saying anything for fear of seeming to push, and angry, emotional outbursts.

*Joint UAHC/CCAR Task Force on Reform Jewish Outreach (to intermarried families and people who have chosen to become Jewish).

And finally, we struggled with the fact that the institutional framework of the Jewish community was unprepared to respond to our situation. We resolved our problems as best we could without a great deal of specific guidance or support--as many other couples have and do. Still, because of our experiences, I have given a great deal of thought to what the Jewish community can do not just to help intermarried couples but to affirm and protect Jewish identity in the process.

I began to give some attention to these problems three years ago when I was serving as adult education chairperson of my synagogue. At that time, I expressed an interest in providing some kind of a program for intermarried couples and people interested in conversion. Coincidentally, a fellow-congregant who was then the Midwest director of the American Jewish Committee, requested that our synagogue co-sponsor a Forum on Intermarriage and the Jewish Future, based on a study with the same name, conducted in 1978 by the American Jewish Committee. Also coincidentally, the Union of American Hebrew Congregations was at that time developing its own Outreach program for intermarried couples and "new" Jews in response to Rabbi Alexander Schindler's 1978 Presidential Address in Houston. Ultimately we devised a Forum, co-sponsored by the A.J.C., the U.A.H.C., and my synagogue. My husband and I participated in a panel discussion on that occasion and in several other panel discussions and T.V. presentations at a later time.

Eventually I accepted a position as Program Consultant for the Chicago Federation of the Union of American Hebrew Congregations. My role is to develop programs for intermarried couples and "new" Jews. In the process of developing these ideas, I have discovered that much has changed in the last eleven years. The Forum on Intermarriage and the Jewish Future which we provided three years ago was one of the beginning efforts in what has become

a general community development. Many of the programs are still localized and often not widely publicized; and the response remains far from standard, a problem exacerbated by ideological disagreements among various parts of the community. Many couples still are unable to find answers to their questions or to even have an opportunity to find out what questions they should ask. Nonetheless, a number of interesting and helpful programs are being developed and are now available, and many people are benefitting from this change. I also believe that ultimately the Jewish community will benefit by the positive feelings created as a result of sensitive guidance and the availability of complete and candid information.

What kinds of programs are becoming available? Conversion classes are being adjusted to respond to some of the special needs and problems of intermarried couples and potential or "new" Jews. There are counseling services, sensitized to the issues of intermarriage and conversion. In Chicago, we are planning a Forum on Intermarriage and Conversion to be sponsored by most of the major communal organizations. Many congregations are sponsoring workshops to deal with the issues in a more intimate setting. We are encouraging congregations and organizations to establish specialized havurot to act as a temporary support group as people attempt to establish a relationship to the Jewish community. We are exploring the idea of parent support groups as well. Many materials have been developed and made available both nationally and locally giving factual information and suggesting issues and problems.

As I review all these materials and programs, however, it occurs to me that our focus is clearly "remedial"--that is to say, we are concerned with intermarriage as an immediate problem (or challenge, as I prefer to call it). We have developed many programs to encourage community discussion and awareness and to respond to the needs of those who choose to become Jewish, of those

who intermarry, and of the parents of those who intermarry. As essential as these programs are--and as much as I myself would have appreciated them eleven years ago--perhaps they do not represent a full response to the needs of the Jewish community. I believe that a more complete response would include a focus on the religious school and the creation of a specialized awareness among the young people in it. In this way, we will in some respects develop a "preventive" program rather than a "remedial" one.

Before I make my suggestions, I would like to state very clearly that I am opposed to any program of indoctrination against intermarriage. I believe the reasons for my opposition should be obvious based on my statements about my own background, but perhaps I can make my argument even more substantial as I continue. What I do support are educational efforts which encourage Jewish identification and which stress the responsibility of each of us to contribute to or carry on Jewish tradition.

I would like to propose two specific programs; however, I would also like to place them in the context of an overall programming agenda. I would hope that as time goes on I and others who share an interest in this area will develop more programs which will complement these two beginning efforts. Therefore, I would suggest the following goals and guidelines:

1) Programs should contribute to the growth of a strong sense of Jewish identity. This must be our first and major concern as Jews. However, we are also responding to a second and equally vital need when we bear this goal in mind: our religious school population is changing, and many children are not from homes in which both marriage partners were born Jewish.

Several studies

(turn to next page)

have demonstrated that marriages in which a conversion occurs are more actively Jewish than their endogamous counterparts; thus we might expect the children from these marriages to have a good sense of Jewish identity. On the other hand, we are also aware of the low level of Jewish identity among children from homes in which no conversion has occurred. Further, the 1978 study of the American Jewish Committee stresses the low level of identity among children from a large number of endogamous marriages as well and urges that greater attention be paid to religious education from this perspective. Therefore, keeping this goal in mind is not only an imperative for us as Jews, but it will benefit the children in our schools.

2. Programs should contribute to establishing a sensitive environment in the religious schools. We need to sensitize the entire staff of the religious school to the fact that a growing number of children in their classes may not come from homes in which both parents were born Jews. This knowledge might require simply some changes in perspective or attitude. However, it might also necessitate some specific curricular changes. For example, family trees might be a sensitive topic, which is not to say that we shouldn't explore them in class; we should simply find a way to do it that will include all of the children in a positive way. The issue "Who Is a Jew" when it comes up in the context of any discussion is highly sensitive and requires great care and attention. Another problem is the question of the source of a person's sense of Jewishness. I would like to suggest that we should avoid the use of any materials or classroom discussions which imply that there is a ^{Jewish} "essence" with which one is born. We need to stress that Judaism is active and that people--including born Jews--develop a sense of Jewish identity from doing Jewish things and from absorbing Jewish environments.

3. Programs should prepare young people for whatever life situation they may meet by giving them adequate and candid information about intermarriage

and conversion. With the potential for intermarriage as high as it is in the Jewish community today, we cannot responsibly allow our children to complete their religious education without giving them all the tools they may someday need to make the important decisions they must make about marriage. Because of my own experience and because of the studies I have read, I can't help but feel that a fully informed Jewish partner can play a vital role in determining the direction of a marriage and a home life. Giving information at the moment of crisis is helpful--but giving it earlier, before the crisis, is better yet. Perhaps if today's Jewish adults had been better educated about the meaning of a Jewish wedding and marriage and the role of the rabbi, there would not be such terrible pressures on rabbis today to officiate at mixed marriages nor such anger when it becomes apparent that this is not an option in the situation.

4. Programs should help young people to understand the process of religious conversion, in particular conversion to Judaism, so that conversion can become a positive option for them in the case of intermarriage. How distressing it is to hear the idea of conversion automatically proposed as the "solution" to intermarriage--not only proposed, but pushed at a confused or even unwilling partner. Quite often this is done without any understanding for the process of conversion, for the feelings of the non-Jewish partner, or recognition of the role of the Jewish spouse or family. This is not to say that the possibility of conversion should not be raised or evaluated--for it can be a wonderfully positive choice. Therefore, we need to help our young people understand how they can most effectively and sensitively make this option part of their frame of reference.

5. Programs should help youngsters to consider the role of Judaism in their lives and in particular the role of a Jewish home in establishing a sense of Jewish identity. We can hardly demand that our young people choose Jewish mates and establish Jewish homes if their Jewishness is not important to them.

On the other hand, many young Jews state that Judaism is not an essential element of their lives and make decisions on this basis only to discover belatedly that it is more a part of them than they thought. Further, is requesting the conversion of a non-Jewish spouse a realistic or moral option if either the Jewish partner or his/her family is not committed enough to their Judaism to act on it? It is important to consider the role of a Jewish home not only in terms of the student's identity formation, but in terms of the identity formation of the person who converts and of future children.

6. We should make every effort to involve parents in programming efforts in this area. There are three reasons for parental involvement. The first is that in this area as in all other areas of education, family interest and support are essential aids in the educational process. Secondly, perhaps by being exposed to the materials their children are studying, parents will be prodded to examine some of these issues and problems more closely for themselves; perhaps one day if the need arises, they will then be prepared to respond more sensitively and effectively. Finally, many of these issues are highly sensitive, and parents should know firsthand what information their children are receiving in order to avoid some of the difficulties posed by the transmission of half-messages.

I would add some cautionary notes. We should consciously avoid making children feel inadequate or different regardless of their background. We should consider in advance the messages we wish to deliver and avoid inadvertent terminology or ideas which give a different message. We should avoid singling out children from a particular kind of background as we develop programs. And finally, any time we focus specifically on intermarriage or conversion (or related issues like Who Is a Jew, etc.) we must be very careful in our selection of leaders and teachers. If possible, it would be

most helpful to have at least as a resource person or monitor a person who has been through the process of intermarriage and/or conversion and who can pinpoint sensitive areas or problems.

My first program is written up in the form of a letter and responds to the idea that there are many children, including but not limited to the children of intermarriage, who do not receive enough experiential education in the home to build a strong sense of Jewish identification. The leader should be a warm and loving person who can create a fun, joyous, but nonetheless specifically and actively Jewish atmosphere:

(see attached letter)

Dear Parents of Religious School Students:

All of us are aware that there have been significant changes in the nature of the Jewish community in recent years. Due to a dramatic increase in the rate of intermarriage and a movement out of localized Jewish communities, we can no longer depend as fully on the family and the community to transmit Jewish customs and values as we have in the past. Yet we feel that Judaism is something of enduring beauty and value and that we must find ways to bring an understanding of and appreciation for our heritage to all the young people living in our community today.

In that interest, we would like to invite your children and you to join in a unique program of Jewish enrichment. Some of you may be unfamiliar with the "havurah" concept. Havurah means literally, a "group"--but a specific kind of group. It comes from the word Haver, which means friend; so it is a group of friends, a fellowship. Groups like this have been formed all over the country, inside and outside of congregations. They serve to enhance Jewish knowledge and feeling by allowing people to learn and do with a warm and loving group of friends. Havurot (plural of havurah) involve some study, but mostly sharing of feelings and group celebrations.

Why restrict such a wonderful and enriching experience to adults? We would like to offer your (9-12 year old) child an opportunity to participate in a havurah for children. We differ from the religious school in that our primary focus is on feelings rather than knowledge (although we hope that this will be a learning experience as well). We will meet for lunch following religious school twice a month; during holidays, we may change our regularly scheduled meeting time to provide for group celebrations. Our first meeting will be _____ and we will read some short passages or stories and talk about things we like or things that are hard for us about being Jewish.

If you feel that your child would appreciate this opportunity to become part of a warm and supportive group of Jews, please return the enclosed card and _____ to cover lunch expenses.

My second program is more specifically for the classroom, although it was designed in response to a request for a confirmation class retreat. It is informational, rather than experiential, although an extended unit could certainly involve experiential elements. I believe that this program would, in fact, serve quite well as the positive foundation for a lengthier unit on intermarriage and conversion. This extended unit might include witnessing a conversion ceremony, as Allen Maller suggests in The Pedagogic Reporter, 1975, vol. xxvii, pp 29-32. There might also be a review of the historical background of the opposition to intermarriage from the Biblical period to the present. Perhaps there might be a review of the history of conversion (including famous converts) and Jewish proselytization. In this respect, Keeping Posted, published by the U.A.H.C., has several relevant issues (1-A Missionary Faith? 2-Love, Marriage, Intermarriage, and 3-Problems of Jewish Family Life). Handled sensitively, it might also be helpful to examine the conflicts within the Jewish community over the issues of intermarriage and conversion; this discussion could contribute to an understanding of the different ideological positions of the movements of Judaism in general.

(see attached set of pages)

I am in the process of collecting study materials and/or short readings for this unit, and these suggestions and materials will soon be available from our Chicago office (U.A.H.C., 100 W. Monroe, Chicago 60603). Both of these ideas represent only a beginning, and I hope that others will join me in the effort to create programs which will ultimately bring all of our children--whatever their background--closer to their Jewish heritage.

Study Unit on Inter marriage and Conversion

CHOOSING JUDAISM

Goal: To create an awareness that not all of us are born Jews. To give factual information about the requirements of conversion. To help students understand that there is more involved in conversion than the conversion procedure.

Study questions:

Why do people choose to become Jewish? (Some attention can be given at this point to conversion as one option in an intermarriage).

What are the requirements of conversion?

How do those who convert view Jewish identity?

How do they develop a sense of Jewish identity?

What was most helpful in the process of conversion? (Hopefully there will be some discussion of the role of repeated ritual experiences and family experiences).

What problems have there been in the process of conversion? (This might include insensitive comments, feelings of exclusion, lack of actively Jewish role models in the immediate family, lack of information or experience, negative family responses, etc.)

What special "gifts" do people who have chosen to become Jewish offer the community?

I JUST "FEEL" JEWISH!

Goal: To help young people explore the sources of Jewish identification. To explore the role of ritual in forming a sense of Jewishness.

Study questions:

Are people born with a Jewish "essence" or feeling?

What are the factors which contribute to our sense of Jewish identity? (Historical events, communal events, family events, "ritual" events, etc.)

Does understanding the role of ritual help us to understand the meaning of kadosh?

How do Jewish rituals help us to become kadosh?

How does this discussion of ritual relate to our discussion about choosing Judaism?

Is it enough to just "feel" Jewish? Is there a need or a responsibility to actively maintain this Jewish "essence", this quality of being kadosh?

Is being Jewish important enough to "teach" it to another person who would like to understand it?

Are we adequately prepared to "teach" it?

JEWISH FAMILY

Goal: To explore the role of family experiences in forming a sense of Jewishness.

Study questions:

What is one of the major problems experienced by people who choose to become Jewish? (Hopefully the focus will be on the lack of a Jewish family experience as they were growing up).

What role does our family play in developing our own sense of Jewish identity?

What specific family experiences do we remember most vividly?

What things that we have experienced would we like to share with our own children some day?

What is a Jewish family? Are Jewish families different from other families? (Might refocus on the concept of kadosh).

What are the decisions we may make in our lives which will affect the quality of our family some day?

Are you adequately prepared to help create a Jewish home?

INTERMARRIAGE

Goal: To explore the problems, options, and responsibilities of intermarriage. To explore some of the identity problems which contribute to the higher rate of intermarriage.

Study questions:

What is intermarriage? How prevalent is it?

What are some of the factors which contribute to intermarriage? (Lack of Jewish knowledge or strong sense of identification, open society, failure to understand relevance of Judaism in our lives, etc.)

What are some of the specific problems or questions which a potential intermarried couple needs to consider?

What options are available to a couple considering intermarriage?

What happens when a couple cannot agree on the resolution of the problems or questions related to their intermarriage?

How may the decision to intermarry affect family relationships?

If you fell in love with a non-Jew, what would you like to happen
(as you think over the various things we have discussed)?

Rabbi Alexander M. Schindler

Ms. Leslie Simon

Outreach

November 10, 1981

I am so pleased that you are coordinating Outreach programs for the Great Lakes Council/Chicago Federation of the UAHC. The materials you shared with me are impressive and I want to wish you well in all your endeavors.

The Commission on Jewish Education met yesterday here in New York and we had them view a rough-cut of the newly edited Outreach tape in which you participated. You came across magnificently, all of the participants did and I believe we have a very valuable tool in this videotape. The rough tape is of really fine quality, the finished product will really be superb! It will be shown at the Biennial and I expect it will receive a wonderful response from the viewers and provide many ideas and thoughts for discussion in the Outreach workshops.



איחוד
ליהדות
מתקדמת
באמריקה

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
100 WEST MONROE STREET, CHICAGO, ILLINOIS 60603 (312) ST 2-1477

GREAT LAKES REGION

Rabbi Alan D. Bregman
Director

Dear Rabbi Schindler,

It was difficult to describe what we have been doing in Outreach during the few moments we had Sunday, so I thought perhaps you'd enjoy having a chance to look over the first packet of materials I had prepared for our area task force to look over and approve or change. It appears that the major change will be in vocabulary. The workshops will occur in 5 or 6 locations and will be followed by more "intimate" outreach programs. The ~~etc~~ extra sheet is suggested topics for a havurah-style group involving "new" Jews, born Jews, and potential

Chairman
Donald S. Day
President
Rabbi Alexander M. Schindler

President—Great Lakes Region
David Lebowitz

President—Chicago Federation
Richard S. Rhodes

President—So. Central Federation
Don Brotherson

Director of Camping & Youth Activities
Olin-Sang-Ruby Union Institute
Gerard W. Kaye

Administrative Coordinator
Audrey H. Goldblatt

I was delighted to have the chance to meet you again and was very moved by your presentation. It was an honor to have a chance to hear you speak.

Sincerely,
Festie Simon

or say *or say*

Everything You Always Wanted to Know but Were Afraid to Ask
Rabbi and facilitator should both be present for these sessions

Am I Jewish?

What does it mean, to be Jewish? What are the criteria? Am I Jewish according to those criteria? (This may include several kinds of answers).

Is It Important to be "Religious"?

Heschel, Wiesel, Fackenheim, others. Spirituality vs. secularity. Meaning vs. non-meaning. The choice all of us must make: "Religious by Choice."

Is It Important to Be "Jewish"--What's So Special about Being Jewish?

Comparative Religion and Culture

Direct comparison of certain aspects of Judaism and Christianity. Examples: Same words, different meanings. Commonly misunderstood features of each. Stereotypes.

Living Jewish a Prelude to Being Jewish

The importance of ritual. The process of conversion.

Study of Selected Features of Judaism

Liturgy, pre-holiday workshops, inc. discussion of history and meaning, home rituals, etc.

Celebration

Group celebrations to establish group cohesion as well as for teaching purpose

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GREAT LAKES REGION

Rabbi Alan D. Bregman
Director



Dear Friends,

For those of you who were unable to be with us as well as for those of you who gave so generously of your time and thoughts--I would like to review what we did at the first meeting of Chicago Reform Response, September 23.

Our basic procedure was to review the materials in the enclosed (for those of you unable to attend) package. Unfortunately, the pages are not numbered, so I will refer to them by title.

My original intention was to run the Forum on Inter-marriage at Spertus College in cooperation with a wide range of communal organizations and with the support of all four movements of Judaism. This Forum would be a widely publicized community dialogue, and would be an experimental cooperative effort. The major programming work, however, would go into the Workshops on Interfaith Marriage, which would occur at several local congregations in cooperation with other Reform congregations in the vicinity. These materials are more fully developed, and the suggestions for the moderator comprise the major portion of this packet of information. The Workshop would serve as a springboard for further outreach programs. These programs are described in the sheet titled: "CHICAGO REFORM RESPONSE -- Specific Programs Which Have Been Considered". One in particular, the H.O.W. program, is more fully described in a sample letter at the end of the package of information.

In the process of reviewing the materials, several suggestions were made:

- 1) the letter describing the formation of our group, Chicago Reform Response, should go out on its own letterhead, and we should include with it the list of programming goals and the names of committee members

- 2) while the Forum on Inter-marriage is fine as a trial effort, it will not speak to the same need to share feelings as the Workshop; therefore, we should arrange for a Workshop to take place in the city as well as in outlying communities

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3) terminology should be reviewed and clarified. Rabbi David Weiss agreed to prepare a "glossary" of terms/words which we might begin to use in an attempt to educate and sensitize ourselves and our community.

4) we should add to committee functions (listed on the agenda) that we will each serve as a resource to the committee and to the community

In addition, we discussed several issues, and while we were able to come to some conclusions, some of these issues will require further investigation and discussion. The major focus of attention was the issue of "viewpoint" and/or "policy", specifically, should Chicago Reform Response actively include within itself all viewpoints in regard to the issue of rabbinic officiation at mixed marriage, or should we limit ourselves to the position taken by the CCAR? The committee members seemed to feel that in order for the committee to be effective, all viewpoints should be represented.

Secondly, the thought was expressed that there is a great deal of anger and confusion over the experiences people have had as they have tried to find a rabbi to marry them. Several members felt that we should specifically touch on the issue of rabbinic officiation at mixed marriages in our workshops in order to allow people to express their feelings and raise questions.

It has been our experience that these questions and feelings are expressed spontaneously, and it would be the function of a moderator to respond sympathetically and honestly. My feeling is that there many other issues and concerns which need our attention in terms of specific programming.

If you have thoughts you would like to express on any of these issues, please call or write me. What I would like each of you to do is to look over these materials carefully and respond to them in the next couple of weeks. I would like to direct your attention to two places in particular: 1) the 20/20 section (Ask the Rabbi)--please note what you would like to hear in the answers to these questions; 2) under 5 Corners, #3, please contribute whatever you can to this. I had great difficulty with it because my own personal range of experience was too limited.

Feel free to add a note about some particular idea or thought you have in regard to programming needs or goals. Finally, a reminder for those who were not present: these materials are tentative and incomplete. Please wait to share them until we finalize them and put them out as a committee.

The next meeting of Chicago Reform Response will be on Tuesday, December 15, at 8:00 p.m. We will meet at Beth Emet, 1224 Dempster, Evanston. Please mark it on your calendar now and plan to attend. We need all of our members present in order to function effectively. At that time I would like to ask each person to tell a little about him/herself and what they feel they might (or would like to) contribute to the committee.

Please send me or call in your response to these materials as soon as possible so that we can begin to rewrite and introduce them.

Thank you and Shana Tovah,

Leslie Simon

Leslie Simon

AGENDA

Chicago Reform Response: September 23, 1981

Introductions

Chicago Reform Response: What is it? What are the functions of our task force?

immediate input on programs which have been or are being created

to coordinate the expectations of the committee with the expectations and programming goals of the professionals

other

Review letter from Committee and vote on final form

Review programming goals

Review decisions about programming based on discussion

Review specific programming ideas. Final editing after suggestions of committee are in

Respond to 20/20

Are there others who should be on the committee?

What are the issues or needs you consider to be of most importance and which we should consider as we develop programs?

Request that we cooperate as a committee and wait to publicize and/or introduce programs until they are fully developed and can originate from the group

Next meeting: December

September 23, 1981

Dear Friends,

Due to some problems with my arm, I am unfortunately unable to drive in to be with you at this first meeting of Chicago Reform Response.

This is a major breakthrough into an area of vast importance for the future of the Jewish community. We have come together to respond to the realities of a new and very different Jewish community. My role as rabbinic co-chairperson is to aid Leslie in programs and to solicit support from my colleagues in our future work. But more than this, I am just another Jew who needs to join with other Jews as we try to become more sensitive to the issues of the mixed married, inter-married, and the "Jew by Choice".

We have few answers and lots of questions. I look forward to joining you in this important task and to working closely with Leslie Simon, who has been an important catalyst for this group.

אשר טובה!

Rabbi Joseph Edelheit

CHICAGO REFORM RESPONSE

Areas of Programmatic Concern, Goals

To act as a resource to congregations as they plan their outreach programs.

To conduct workshops and seminars in synagogues and in cooperation with other communal organizations.

To gather and distribute information about all programs and materials available in the community.

To coordinate existing programs, or to provide a network of information about them.

To promote community dialogue on the many issues of intermarriage and conversion.

To provide "crisis intervention" services and/or counseling for people who are at some significant point in the process of gerut and/ or intermarriage.

To support the National Task Force on Reform Outreach when its programs coincide with our own programming needs and goals.

To develop materials in accord with our needs if none are already in existence.

To provide speakers and materials to various groups as the need arises as part of our effort to develop community awareness.

To provide needed services to intermarried families and to Jews By Choice.

CHICAGO REFORM RESPONSE

Specific Programs Which Have Been Considered

Standing Committee or Task Force

A group composed of about 20 people, no more than 5 of whom will be rabbis. Other members will be intermarried couples, people who have gone through the process of gerut, and "experts" in various fields. This group will meet periodically to evaluate programs in progress and to discuss new programming possibilities.

Forum on Inter marriage and the Jewish Future

A program which in substance is very similar to one which was run successfully two years ago at Temple Jeremiah in cooperation with the A.J.C. and the U.A.H.C. Purpose is to give accurate information and to create community dialogue. We will try to gain a wide base of community support for this program, involving as many groups and agencies as possible in sponsorship.

Workshop on Interfaith Marriage

A one or two afternoon congregational workshop being developed for several local congregations. Purpose is to generate community discussion and to serve as a springboard for further outreach activities.

Counseling Service

An on-going service to be available from our office. Rabbis, people who have gone through the process of gerut, and other consultants will be available for consultation with people contemplating gerut or intermarriage. We are still exploring how best to set this up.

Havurot, Group "Get-Togethers"

Support groups for people at various stages in the process of intermarriage and/or gerut. These groups may be study and discussion groups, they may share Jewish experiences, or both--- depending on needs of participants. One model might be the havurah; one might be a program done in Rockford and described in Adult Jewish Studies.

Group Sessions on Issues of Intermarriage

Six weeks of group sessions on Issues of Intermarriage, modeled on Sandy Seltzer's program in Boston. Couples will come to this directly following the Introduction to Judaism Course at Spertus and will be encouraged to explore with qualified counselors some of the issues of and their feelings about intermarriage.

H.O.W. Groups

See sample letter included at end.

Share-a Shabbat

A program which can be developed within synagogues to reach out to various people including intermarrieds and gerim; or it may be developed independently to reach out to those families who are unaffiliated.

Programs Which Benefit Children of Intermarrieds

This is an idea we need to explore. Some rabbis feel that these children have a poor sense of Jewish identity. Yet how can we create programs just for them and single them out? Nonetheless, we need to give some attention to tactful ways of engendering and supporting a sense of Jewish identity.

Workshop For High School Students

Might be modeled on congregational workshops with special materials developed for this age group. Keeping Posted has two excellent, relevant issues. We are currently looking for others.

Conversion Courses

Already available at Spertus College. Our committee might wish to participate in an evaluation of the course.

Speakers Bureau

A file of speakers who may be available to speak on a variety of topics related to intermarriage and conversion. Purpose is to serve as a reference for community groups and synagogues as they plan programs and to more actively aid in the development of public awareness.

Survey of Synagogues (and Communal Institutions)

A short survey to determine what specific programming if any has been instituted for Intermarried families and Jews By Choice. Should also include questions about policies relating to membership and ritual participation of non-Jewish member of intermarried family. Purpose is to help our office create a unified, consistent program which will meet the needs of participants.

Library of Material

A collection of articles, pamphlets, clippings and books related to the subjects of intermarriage or conversion, housed at the U.A.H.C. Might ultimately select one congregation in each geographical area of the city to have a duplicate collection.

Column in Sentinel

A regular column of information and reflections. Might expand into a newsletter for Jews By Choice and intermarrieds - similar to the one put out by Rabbi Richard. His address is in Philadelphia.

Cable TV Programs

A series of four presentations on the subject of intermarriage. Will probably consist of short dramatic presentations followed by discussion. Goal is to portray the human drama behind the statistics.

Other

FORUM ON INTERMARRIAGE

SESSION I: Why a Forum on Intermarriage? This session will include a presentation of information from recent studies on intermarriage including the 1978 study of the American Jewish Committee and the Huberman Study. May include some discussion of the issues of intermarriage (communal, psychological, religious, etc.). Discussion and questions will follow. (American Jewish Committee)

SESSION II: The People Behind The Statistics. The section will be based on a panel presentation. Panel will include intermarried couples, parents whose children have intermarried, and divorced single parents (who were previously intermarried). Moderator will encourage participants to join in discussion. (Joint effort of several groups)

SESSION III: The Religious Response. This session will be based on a panel presentation. The panel will be composed of rabbis who will explain the Jewish understanding of marriage and weddings, and the Jewish response to intermarriage. Perhaps they will explain some of the historical antecedents of this response to intermarriage and the issues of intermarriage. Moderator will encourage the participants to explore the issues with them. (Chicago Board of Rabbis?)

SESSION IV: The Communal Response. This session will include a discussion of what the Jewish community has done or might do in response to the increasing rate of intermarriage. Before leaving, participants will be asked to respond to a short questionnaire the purpose of which will be to survey programming needs and interests. (U.A.H.C. - Sandy Seltzer)

WORKSHOP ON INTERFAITH MARRIAGE

An Afternoon Seminar For Synagogues

This workshop would be designed in such a way as to accomplish several purposes. The major ones are:

- 1) To bring together a community of people to evaluate the issues, dilemmas, options, and responsibilities of the interfaith marriage.
- 2) To identify without singling them out couples who may be interested in further programming developed in response to their special needs.
- 3) To help Jews who are intermarried explore the roots of the Jewish response to intermarriage.
- 4) To help non-Jews who have intermarried or who plan to intermarry understand some of the issues and responses they are encountering.
- 5) To dispel myths about intermarriage and to provide candid and accurate information from recent studies (i.e. the 1978 study of the A.J.C., the Huberman Study, etc.).

It should therefore be publicized not as a workshop for intermarried couples, but rather as a workshop for those who have been touched in some way by intermarriage or who are interested in the subject. The goal is to create community awareness; the method is to present the subject of interfaith marriage from as many perspectives as possible and to encourage people to express their own thoughts and feelings. Included with this outline is a sample publicity letter which may be used in part or complete -- or just as a resource.

SAMPLE LETTER

Dear Congregant;

In 1978 the American Jewish Committee directed a national study on Inter-marriage and in conclusion urged "formal and informal programs of outreach to the intermarried by communal organizations and the Jewish community as a whole." In the same year Rabbi Alexander Schindler in his presidential address to the Board of Trustees of the U.A.H.C. urged more sensitive and effective programs of outreach to Jews By Choice and mixed married couples.

"In response" to these suggestions, Chicago Reform Response has created a Workshop on Inter-marriage as part of its outreach program to intermarried families. The intention of this workshop is to stimulate community dialogue on the complex issues surrounding inter-marriage. It is our hope that by encouraging community awareness, we will encourage community participation in developing a viable and creative, but nevertheless Jewish, response to inter-marriage.

We hope that you too will see the need to "respond" and join with us on the afternoon of _____ (date) at _____ (time) at _____ (place). At this time we will present the first segment of a two-part Workshop on Inter-marriage. The second session will take place on _____ Below is an outline of the discussions.

SESSION I:

Why a Workshop on Interfaith Marriage?

A review of recent studies and information about inter-marriage. Discussion of some difficulties in creating public awareness.

Ask the Rabbi -

A review of traditional Jewish ideas about weddings and marriage. Contemporary dilemmas and questions.

Five Corners

Five potential "situations" and what the decisions or arguments might be in each case.

SESSION II:

Intermarried Couples

A panel discussion with couples who are willing to share their experiences and insights.

Children of an Interfaith Marriage

A review of information from recent studies. Discussion of some of the dilemmas in this area. Perhaps a panel of high school age children of inter-marriage.

Communal Response

What are some of the programming efforts which have been instituted? What can yet be done? What particular programs might be beneficial in your synagogue or area?

SESSION I: WHY A WORKSHOP ON INTERFAITH MARRIAGE?

Outline of materials from AJC Study of 1978
Huberman Study
Other ?

Need for information - accurate, candid, complete

If a couple plans to intermarry, to whom do they speak?

Is this a good source of information? What might be problems?

Is full information actually available?

Do we in any way contradict halachah by giving out full information?
Do we need to be concerned about this?

Is refusal to give out information or assistance an effective deterrent to intermarriage?

Do we have an obligation to the non-Jewish partner in a relationship?
If so, what?

Do we have an obligation to the Jewish partner in a relationship?
If so, what?

ISSUES: Communal/Peoplehood

With a more diverse community, can we count on the same kinds of reactions, support for our causes as in the past?

Can we rely on parents to pass on Jewish tradition as we have in the past?

Is the nature of "being Jewish" the same as it was 100 years ago?
Should it be?

What can the community expect from intermarried families?

What should intermarried families expect from the community?

ISSUES: Family/ Psychological

When and how is a decision to be made about the religious and cultural identity of the family?

How might these decisions affect the relationship with extended families?

How might these decisions and relationships affect the children in the family?

How does divorce complicate and/ or alter the picture (psychologically, "legally" -- See A.J.C. Study and Sandy Seltzer paper.)

ISSUES: Religious/ halachic

Can we and should we take into account the demands of halachah in regard to this problem?

According to traditional Judaism, there is now a large group of people whose Jewish identity is doubtful. Do we need to concern ourselves with this? Review Halachah. Review Rabbi Schindler's proposals. Mention examples of problems.

In this respect do we need to be concerned with conversion procedures. Reference to argument over Law of Return. Read clippings.

Why is there such concern over conversion procedures?

ISSUES: Societal/Philosophical

Is Judaism an organic unity? If so, can it remain such?

If we are not an organic entity, how are we otherwise distinguished from the society at large?

Do we wish to be differentiated from society at large?
If so, how can we most effectively accomplish this?

Is conversion possible?

Are we now, or have we ever been open to all "comers"?

Should we have strict/careful definitions of Jewishness?
Should we have strict/universal conversion procedures?
Or should we be more flexible?

Should we in fact be concerned with intermarriage or should we just be concerned with ensuring the continued existence of the Jewish "way"?

Should we be interested in presenting Judaism as a valid alternative to the unchurched? (See Rabbi Schindler's address.)

Conclusion: Issues range from the practical to the philosophical and lead us to explore the very meaning of being Jewish. To recapitulate we need to 1) create public awareness of issues, 2) give thought to the meaning of being Jewish and the nature of it, 3) respond to changes in the Jewish community, and 4) find ways to offer a meaningful sense of Jewish identity to all those who wish it.

SESSION I: ASK THE RABBI

Below are some of the questions that are most likely to need clarification in regard to intermarriage and conversion. Please feel free to use them as a guide or to add to them.

20/20 - INTERMARRIAGE: TWENTY QUESTIONS AND TWENTY ANSWERS

Wedding and Marriage

What is the difference between a wedding and a marriage?

What is a Jewish wedding? What are its components?

Are rabbis required at Jewish weddings?

What are the implications of the vow: K-dat Moshe V'Israel?

What is an "intermarriage"? A "mixed marriage"? A "conversionary" marriage?

What are the origins of Judaism's opposition to intermarriage?

What are the wedding options when there is no gerut?

If we choose not to have a Jewish wedding, will our marriage be recognized?

Gerut ("Conversion")

What is gerut? What are its requirements/components?

Are there other options in regard to gerut?

Are all gerut procedures equally acceptable?

If a person wishes to go through gerut, should it be done before or after the wedding?

Can a person study without making a commitment?

Where can one get more information about gerut and further guidance?

Children

Will decisions about gerut affect the children of a mixed marriage in any way?

Who decides the identity of the children from a mixed marriage?

Should one consider raising children in both traditions and allowing them to make the decision?

How shall a person make a decision about the identity of children?

Extended Family

How will these decisions affect extended family relationships?

When to Make Decisions

When should a person think about these issues? Should one necessarily think about them before marriage?

SESSION I: FIVE CORNERS

Five potential "situations" and what the decisions or arguments might be in each case. Participants will divide into five groups or committees and will develop a skit or a list of arguments or statements regarding their situation. After 10 - 15 minutes, each committee will share their skits or conclusions with the whole group. The exercise may be repeated giving different situations to different groups so as to provide an opportunity to expand the response range on each situation and also to approach the problem from a different perspective. Following are the situations. Also included is a list of suggestions or arguments which the moderator can put forth if they are not otherwise brought out.

- 1) You are a Jewish son or daughter who plans to intermarry and has to support his/her decision with parents.

consider in no.

Attitudes with which you might approach discussion: belligerent, hesitant, confident.

Arguments you might put forth:

but I love him/her

don't you want me to be happy?

it just happened

we can still have a Jewish home

why should his/her religion have any effect on mine?

our children can grow up with both and choose

we want our children to be good human beings

what difference does it make?

why should I sacrifice my personal happiness for the good of Judaism?

other

Attitudes with which you might be met: accepting, angry and non-accepting, non-accepting but sensitive to problem.

- 2) You are a Jewish parent whose son or daughter plans to intermarry and has just told you. How do you respond? What arguments do you offer?

Attitudes: accepting, angry and non-accepting, non-accepting but sensitive to the problem.

Arguments:

love is not the most important thing

love may not survive the problems you will experience

your marriage will be less likely to last

your Judaism will be taken from you/you will be led away from it

my grandchildren won't be Jewish

her/his family won't accept you

how can you do this to us

what will you do when she calls you a "kike"?

you have a responsibility to the Jewish people

I'll/We'll be embarrassed

She/He will try to convert you

You'll meet someone else - you'll get over it.

Attitudes with which you might be met: belligerent, angry, understanding but non-accepting, accepting

- 3) You are non-Jewish parents whose son or daughter plans to intermarry and has just told you. How do you respond?

Attitudes: acceptance, non-acceptance with anger, non-acceptance with understanding.

Possible arguments, statements:

Wonderful! He is a good provider! A good family man!

Do you understand what some of the problems might be?

They're different.

How can you think about not having a Christian home?

How can you be Jewish?

Fine.

- 4) You are a person trying to find a rabbi who will perform a mixed marriage. What are you experiencing? How do you respond?

Possible responses: No with no explanation. No with offer to provide counseling and information. Yes with certain stipulations. Yes with no stipulations.

You feel: confusion, anger, alienation (from your own community), understanding, acceptance of Jewish response with decision to pursue your own course, acceptance of Jewish response with decision to change plans.

You may say:

But my family and I have been active in this congregation for years.

Why do we have to be so narrow?

My fiance has agreed to raise our children as Jews. I'm embarrassed to say no one will marry us!

I don't want any part of a religion that can't accept me as I am!

Why should I be responsible for the community?

I thought you were our friend! I thought you would understand!

But Reform Judaism doesn't accept halachah anyway!

We'll leave the congregation!

If you won't, someone else will!

I want to be Jewish! Why are you pushing me away?

- 5) You are a rabbi being approached to perform a mixed marriage. A young person in the company (and presumably with the support) of his parents has asked you to do this. What are you experiencing?

Resignation - that this is happening again.

Sadness - because of your awareness of how this is adding to the decline of Jewish life

Anger - that another young person has failed to understand his obligation and that his parents also are involved in this failure.

Anger - because you feel that you are being manipulated or pressured to do something.

Ambivalence - because you would like to help but feel unable to do so.

Challenged - because you have an opportunity to create understanding for Jewish life and thought.

Wishful - because you wish the whole problem would disappear - permanently!

Defensive - because you know you will be called upon to justify your viewpoints and feelings - again.

Happy or at least neutral if your decision is to officiate at mixed marriages.

SESSION II: INTERMARRIED COUPLES

A panel discussion with couples who are willing to share their experiences and insights. Should include marriages in which non-Jewish partner has gone through gerut as well as marriages in which this has not occurred. Might expand the range of discussion by including parents of children who have intermarried and/or single adults who went through gerut in association with an intermarriage. Following are questions/issues which should be touched upon with a panel of inter-marrieds:

Did you go through gerut or not?

Was it in association with marriage or for independent reasons?

Do you feel comfortable with your decision?

Has the Jewish community been helpful as you progressed through your decisions relating to marriage and/or conversion?

Have you experienced any particular problems in this process?

What could ideally have been done to help your entrance into/ association with the community?

What was the response of your family and friends to your decision(s)?

Do you feel, looking back, looking back that you yourself would have handled anything differently?

What decision have you made regarding the religious/cultural identity of your home, in particular as it affects children?

How have you worked out relationships with extended families where your children and religious occasions are involved?

Do you have any suggestions for the Jewish community, for other couples, etc. based on your experience?

How did you make a decision about wedding arrangements? Who supplied you with information and how? Do you feel that you had adequate information and understanding?

Might talk about gerut-procedures, preparation, time afterward, feelings now.

Additional questions for parents of intermarrieds

How did you respond to the news that your son or daughter planned to intermarry?

How was the information conveyed to you?

Did you know what resources were available to you in terms of working out this situation?

Did you speak with anyone outside the family and in what context?

Did you feel that your "child" understood your feelings? your point of view?

Has the situation developed in such a way that you are now comfortable?

Do you feel that it is appropriate to express your feelings clearly in regard to conversion of a son- or daughter-in-law?

Is there anything your son or daughter might have done to make the process of reaching an understanding easier?

Is there anything the community might have done which you would have felt to be supportive?

Looking back, is there anything you would have changed? Do you have any suggestions for the community, for couples, for parents?

Questions for divorced Ger

What were the circumstances of your gerut?

Were you and are you now happy with that decision?

Do you have children? If so, what identity have you chosen for them?

Did or will your change in marital status have any effect on this decision?

Has the community been helpful in any way as you have gone through the process of marriage, gerut and divorce? What might the community have done to be more supportive?

SESSION II: COMMUNAL RESPONSE

This presentation is meant to serve as an impetus for outreach programming within the congregation. Facilitator should already have contacts in the congregation who would be willing to carry out programs. Facilitator and congregational organizer in cooperation with the rabbi might discuss ahead of time what kinds of programming are best suited to the congregation; there should be a commitment to the idea of follow-up programs as a pre-requisite to hosting a Workshop. Synagogue organizer should make this presentation and should ask that participants complete a questionnaire as part of it.

Issues to discuss: What do intermarried couples and/or families or extended families expect from the rabbi? From the community? Are these expectations different?

Should the community develop specific programs?

How can we best contact intermarried families?

Mention specific program ideas. Programs currently being considered and developed by Chicago Reform Response are included as suggestions.

SAMPLE LETTER

Dear Friend:

Have you ever felt that you missed out on something in your Jewish education? Are you uncertain about HOW to celebrate the holiday or Shabbat-- or even why you might want to celebrate it at all? Do you have questions which you are too embarrassed to ask because you feel that you should know the answer? Have you ever wished that you could sit in on your child's first grade class in religious school but felt that you might appear to be out of place, and anyway, the desks were too small? Are you confused about your relationship to Jews and Judaism?

Then you should know about H.O.W. - Help is On the Way! We will meet together for the first time on _____ at _____ . At that time, we will decide as a group on the time and frequency of future meetings. The emphasis of our group will be on WHY and HOW - why do Jews do certain things, and how do we do them. Our format will vary according to the needs and decisions of the group; however, we will have materials and suggestions available to us which will include the following:

Sharing of feelings and concerns
"Light" study sessions with much discussion
Pre-holiday workshops
Shared celebration of selected holidays.

The rabbi will be available to us as will a facilitator from the U.A.H.C., and other community resources.

We welcome those who have always been Jewish, those who have long been Jewish, those who are newly Jewish, and those who have not yet made a formal commitment to Judaism. Come share and grow with us!

Sincerely

The Adult Education Committee
Temple _____

The first meeting of H.O.W. will be at Temple _____,
Room _____, on _____. The topic of discussion at this
meeting will be "How Do I Feel About Judaism and/or Being Jewish?" If you would
like to stimulate your thought process before this first session, please call
the Temple office or stop by, and we will be sure that you receive a small
assortment of reading selections. Bring a calendar so that we can discuss fur-
thur meeting dates.

Suggestion:

After the first year, the initial class becomes H.O.W. Bet, and a new class
should be started, named H.O.W. Aleph - and so on, until the old HOW groups
become havurot or leaders of the new HOW groups.

Outreach

December 3, 1980

Ms. Janet D. Liliemark
14 Oak Grove Street #206
Minneapolis, Minn. 55403

Dear Ms. Liliemark:

Many thanks for your letter of November 29. I recall our previous correspondence and am delighted to know that you are moving forward with your study of Judaism and the Jewish people.

Rabbi Shapiro is a dear friend and colleague and I am delighted that he has been so helpful to you. As a matter of fact, he is the co-chairman of our Task Force on Reform Jewish Outreach and very involved in this important program.

With gratitude and every good wish, I am

Sincerely,

Alexander M. Schindler

14 Oak Grove St., #206
Minneapolis, Minnesota 55403
November 29, 1980

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

Dear Rabbi Schindler:

A little over a year ago, I wrote to you about my interest and desire to learn more about Judaism. I appreciated your kind response and encouragement that I seek out others who might assist me.

I did write to Rabbi Hachen of the Northeast Lakes Council and he was very helpful. In August, however, I relocated from Michigan to live and work here in Minneapolis. I have been regularly attending Temple Israel, with Rabbi Max Shapiro. Perhaps you know him. He is a very warm and generous person, and he encouraged my desire to become more active in the Temple. He suggested some classes and lectures for me to attend there and also through the University of Minnesota's extension program. I have thoroughly enjoyed the Temple and am very much looking forward to learning more and becoming a part of this fine congregation.

Thanks again for all your help and advice. I certainly appreciate it.

Sincerely,

Janet D. Liliemark

Janet D. Liliemark

Outreach

June 10, 1980

Ms. Miriam Cameron
1770 Bryant Avenue So., #109
Minneapolis, Minnesota 55403

Dear Ms. Cameron:

Your letter of June 5 has just reached our office. I am taking the liberty of responding inasmuch as Rabbi Schindler left the country last night for extended travel overseas. He is not due to return to the office until late June.

Rabbi Sanford Seltzer directs the work of our Task Force on Reform Jewish Outreach, I am therefore sharing with him the copy of your book and the informational data you were kind enough to share. I am certain they will be of interest to him.

With every good wish and kindest greetings, I am

Sincerely,

Edith J. Miller
Assistant to the President

cc: Rabbi Sanford Seltzer

1770 Bryant Avenue South
109
Minneapolis, Minnesota 55403
June 5, 1980

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

Dear Rabbi Schindler:

In the process of writing the enclosed book, I came to the conclusion that Jesus was a Jew who taught Judaism, not Christianity. He was a Reform Jew. The more I studied Judaism, the more I preferred it to Christianity. After a great deal of thought, I converted to Judaism in July, 1977, and joined Mt. Zion Hebrew Congregation in St. Paul, Minnesota. I've been an active member there ever since.

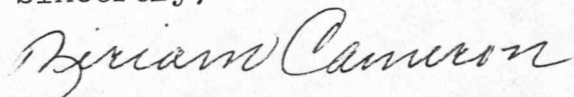
Because of your interest in converts and telling non-Jews about Judaism, I thought you might like to see Hello, I'm God and I'm Here to Help You. To me, it describes the spiritual essence of liberal Judaism. It might be helpful to converts and people who are thinking of converting.

Hello, I'm God and I'm Here to Help You will be in bookstores all over the country by the middle of June. I will be appearing on the Twin Cities media and if the book takes off, the publishing company will send me to other cities.

You may be interested to know that when Warner Books first bought the book, they were going to publish it in hard cover and send me on tour around the country. After they found out it isn't Christian, however, they decided to publish it in paperback instead.

I hope you like the book. If you want to contact me by phone, call 374-3732 or 788-9248 (answering service).

Sincerely,



Miriam Cameron

September 20, 1979

Ms. Sheri Singer
DONAHUE
2501 Bradley Place
Chicago, Ill. 60618

Dear Sheri:

The calls and letters following Rabbi Schindler's appearance on the Donahue Show have been incredible. I know they will continue for many weeks as the tape is shown across the country. We've gotten very good feed-back.

Would it be possible to send us a copy of the transcript. We would be grateful. Please also let me know if it is possible to get a tape of the program and the cost involved.

With appreciation for your prompt response and with warmest regards,
I am

Sincerely,

Edith J. Miller
Assistant to the President

*Cassette
Rec'd
10/24/79*

ONAHUE
GUESTS GUESTS GUESTS GUESTS G
DONAHUE
2501 Bradley Place, Chicago, Illinois 60618 Telephone 312-528-2311

August 22, 1979

TO: Rabbi Alexander Schindler
c/o Edie Miller
FROM: Sheri Singer

RE: GUEST APPEARANCE ON THE DONAHUE SHOW

DATE: Tuesday, September 11, 1979

SHOW TIME: 11:00 to 12 Noon (LIVE)

PLACE: 2501 W. Bradley Place

STUDIO ARRIVAL TIME: 10:30AM....leave Hyatt at 9:45AM from front
entrance of hotel. Our driver

TRANSPORTATION-
ARRANGEMENTS: Joe DiCanio will meet you there and
bring you to the studio.

TICKETS ENCLOSED:

HOTEL: HYATT REGENCY O'HARE

COMMENTS: If you have any questions, please feel free to call me.

Thank you,
Sheri
Sheri Singer
Associate Producer
SS/lS

CONTACT PRIOR TO INTERVIEW:

- EMERGENCY ONLY: Dick Mincer -- 433-3742
Pat McMillen -- 761-5934
Sheri Singer -- 475-7694
Darlene Hayes -- 327-9328
(Area Code 312)



GUESTS



Multimedia Program Productions
 2501 Bradley Place
 Chicago, Illinois 60618
 312/528-2311

Revised 7/5/79 jm

DONAHUE SHOW

Syndication List

Live Markets

WGN Ch. 9 (IND)	9/11	Chicago	11:00 AM-Noon
WMTV Ch. 15 (NBC)		Madison, Wisconsin	11:00 AM-Noon

One Day Delay

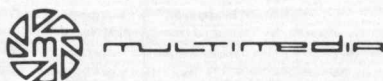
WDTN Ch. 2 (NBC)	9/12	Dayton, Ohio	9:00-10:00 AM
WCMH Ch. 4 (NBC)		Columbus, Ohio	9:00-10:00 AM
WLWT Ch. 5 (NBC)		Cincinnati, Ohio	9:00-10:00 AM
WTTV Ch. 4 (IND)		Indianapolis, Indiana	9:00-10:00 AM
WLEX Ch. 18 (NBC)		Lexington, Kentucky	9:00-10:00 AM

Two Day Delay

WNBC Ch. 4 (NBC)	9/13	New York, New York	9:00-10:00 AM
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One Week Delay

WDVM Ch. 9 (CBS)	9/18	X Washington, D. C.	9:00-10:00 AM
WJBK Ch. 2 (CBS)		Detroit, Michigan	9:00-10:00 AM
WIIC Ch. 11 (NBC)		Pittsburgh, Pennsylvania	9:00-10:00 AM
WLKY Ch. 32 (ABC)		Louisville, Kentucky	9:00-10:00 AM
WAGA Ch. 5 (CBS)		Atlanta, Georgia	9:00-10:00 AM
WITI Ch. 6 (CBS)		Milwaukee, Wisconsin	11:00 AM - Noon
WSPD Ch. 13 (NBC)		Toledo, Ohio	9:00-10:00 AM
WTFR Ch. 7 (NBC)		Wheeling, West Virginia	9:00-10:00 AM
WHIZ Ch. 15 (NBC)		Zanesville, Ohio	9:00-10:00 AM
WTAP Ch. 18 (NBC)		Parkersburg, West Virginia	9:00-10:00 AM
WKBW Ch. 7 (ABC)		Buffalo, New York	9:00-10:00 AM
WFBC Ch. 14 (NBC)		Greenville/Spartanburg, SC	9:00-10:00 AM
WBAL Ch. 11 (NBC)		Baltimore, Maryland	9:00-10:00 AM
WEWS Ch. 5 (ABC)		Cleveland, Ohio	10:00-11:00 AM
KCST Ch. 39 (NBC)		San Diego, CA	9:00-10:00 AM
WXII Ch. 12 (NBC)		Winston-Salem, NC	9:00-10:00 AM
WCSC Ch. 5 (CBS)		Charleston, SC	9:00-10:00 AM
KCRA Ch. 3 (NBC)	Sacramento, CA	12:30-1:30 PM	



Two Week Delay

9/25

WJCL Ch. 22 (ABC)	Savannah, GA	9:00-10:00 AM
KTTLA Ch. 5 (IND)	Los Angeles, CA	9:00-10:00 AM
KTVU Ch. 2 (IND)	San Francisco, CA	11:00 AM - NOON
WBTW Ch. 3 (CBS)	Charlotte, NC	9:00-10:00 AM
WPVI Ch. 6 (ABC)	Philadelphia, PA	9:00-10:00 AM
WCVB Ch. 5 (ABC)	Boston, MA	10:30-11:30 AM
WPLG Ch. 10 (ABC)	Miami, FL	9:00-10:00 AM
WTNH Ch. 8 (ABC)	New Haven, Connecticut	8:30-9:30 AM
WTVW Ch. 7 (ABC)	Evansville, Indiana	10:00-11:00 AM
WLUK Ch. 11 (ABC)	Green Bay, Wisconsin	9:30-10:30 AM
WESH Ch. 2 (NBC)	Orlando, Florida	9:00-10:00 AM
WJAR Ch. 10 (NBC)	Providence, Rhode Island	9:00-10:00 AM
WLYH Ch. 15 (CBS)	Lebanon/Lancaster, Penn.	9:00-10:00 PM
WJIM Ch. 6 (CBS)	Lansing, Michigan	9:00-10:00 AM
KXAS Ch. 5 (NBC)	Fort Worth/Dallas, TX	9:30-10:30 AM
KREX Ch. 5 (CBS/NBC)	Grand Junction, CO	8:00-9:00 AM
WPTV Ch. 5 (NBC)	West Palm Beach, FL	9:00-10:00 AM
KOA Ch. 4 (NBC)	Denver, CO	9:00-10:00 AM
WJRT Ch. 12 (ABC)	Flint, Michigan	9:00-10:00 AM
WOTV Ch. 8 (NBC)	Grand Rapids, MI	9:00-10:00 AM
(S) WTOM Ch. 4 (NBC)	Sheboygan, MI	9:00-10:00 AM
(S) KREY Ch. 10 (CBS/NBC)	Montrose, CO	8:00-9:00 AM
(S) KREZ Ch. 6 (CBS/NBC)	Durango, CO	8:00-9:00 AM

Three Week Delay

WPBN Ch. 7 (NBC)	Traverse City/Cadillac, MI	9:00-10:00 AM
KPRC Ch. 2 (NBC)	Houston, TX	9:00-10:00 AM
WCCO Ch. 4 (CBS)	Minneapolis, MN	8:00-9:00 AM & 1:00-2:00 AM
KTVI Ch. 2 (ABC)	St. Louis, MO	9:00-10:00 AM
WRAU Ch. 19 (ABC)	Peoria, IL	9:00-10:00 AM
WCIA Ch. 3 (CBS)	Champaign, IL	9:00-10:00 AM
WMAZ Ch. 13 (CBS)	Macon, Georgia	9:00-10:00 AM
WOAY Ch. 4 (ABC)	Oak Hill, W. Va.	9:00-10:00 AM
WOWK Ch. 13 (ABC)	Huntington, WV	9:00-10:00 AM
WTAR Ch. 3 (CBS)	Norfolk, VA	9:00-10:00 AM
WOKR Ch. 13 (ABC)	Rochester, NY	9:00-10:00 AM
WSM Ch. 4 (NBC)	Nashville, TN	9:00-10:00 AM
WDSU Ch. 6 (NBC)	New Orleans, LA	9:00-10:00 AM
KFSN Ch. 30 (CBS)	Fresno, CA	9:00-10:00 AM
WBBH Ch. 20 (NBC)	Fort Myers, FL	4:00-5:00 PM
WTEN Ch. 10 (ABC)	Albany/Schenectady, NY	9:00-10:00 AM
WTWO Ch. 2 (NBC)	Terre Haute, IN	9:00-10:00 AM

Four Week Delay

** KTAL Ch. 6 (NBC)	Shreveport, LA	9:00-10:00 AM
WNNE Ch. 31 (NBC)	Hanover, NH	4:00-5:00 PM
WMC Ch. 5 (NBC)	Memphis, TN	9:00-10:00 AM
KETV Ch. 7 (ABC)	Omaha, NE	9:00-10:00 AM
KPHO Ch. 5 (IND)	Phoenix, AZ	9:00-10:00 AM M-F & 12:30-1:30 AM M-TH
WSJV Ch. 28 (ABC)	Elkhart, IN	9:00-10:00 AM
** KVAL Ch. 13 (NBC)	Eugene, OR	9:00-10:00 AM
** KPIC Ch. 4 (NBC)	Roseburg, OR	9:00-10:00 AM
** KCBY Ch. 11 (NBC)	Coosbay, OR	9:00-10:00 AM

#New time **New Market/(S) Satellite

*New delay

Four Week Delay (continued)

WBRE Ch. 28	(NBC)	Wilkes-Barre/Scranton, PA	9:00-10:00 AM
KYTV Ch. 3	(NBC)	Springfield, MO	11:30 AM- 12:30 PM
WRBT Ch. 33	(NBC)	Baton Rouge, LA	11:30 AM-12:30 PM
WJXT Ch. 4	(CBS)	Jacksonville, FL	9:00-10:00 AM
WLSL Ch. 10	(NBC)	Roanoke, VA	9:00-10:00 AM
KOIN Ch. 6	(CBS)	Portland, OR	9:00-10:00 AM
WMT Ch. 2	(CBS)	Cedar Rapids, IA	9:00-10:00 AM
KCMO Ch. 5	(CBS)	Kansas City, MO	9:00-10:00 AM
WBNG Ch. 12	(CBS)	Binghamton, NY	9:30-10:30 AM
WTVC Ch. 9	(NBC)	Chattanooga, TN	9:00-10:00 AM
WLIO Ch. 35	(NBC)	Lima, OH	10:00-11:00 AM
KIRO Ch. 7	(CBS)	Seattle, WA	9:00-10:00 AM
KVOS Ch. 12	(CBS)	Bellingham, WA	9:00-10:00 AM

Five Week Delay

KIFI Ch. 8	(NBC)	Idaho Falls, ID	11:00 AM-12 NOON
WAPT Ch. 16	(ABC)	Jackson MS	11:00 PM-12 MIDNIGHT
WVIR Ch. 29	(NBC)	Charlottesville, VA	7:00-8:00 PM
WIFR Ch. 23	(CBS)	Rockford, IL	11:30 AM-12:30 PM
KOLD Ch. 13	(CBS)	Tucson, AZ	5:00-6:00 AM
WOI Ch. 5	(ABC)	Des Moines (AMES), IA	9:00-10:00 AM
WTVR Ch. 6	(CBS)	Richmond, VA	9:00-10:00 AM
WWLP Ch. 22	(NBC)	Springfield, MA	10:30-11:30 AM
KTVX Ch. 4	(ABC)	Salt Lake City, UT	9:30-10:30 AM
WIXT Ch. 9	(ABC)	Syracuse, NY	9:00-10:00 AM
KCBJ Ch. 17	(ABC)	Columbia, MO	4:30-5:30 PM
KOCO Ch. 5	(NBC)	Oklahoma City, OK	9:00-10:00 AM
WTSP Ch. 10	(ABC)	St. Petersburg, FL	9:00-10:00 AM
KTIV Ch. 4	(NBC)	Sioux City, IA	9:00-10:00 AM
KTHV Ch. 11	(CBS)	Little Rock, AK	9:00-10:00 AM
WBIR Ch. 10	(CBS)	Knoxville, TN	9:00-10:00 AM
KXLY Ch. 4	(ABC)	Spokane, WA	9:00-10:00 AM
WPTA Ch. 21	(ABC)	Fort Wayne, IN	9:00-10:00 AM

Six Week Delay

KOAM Ch. 7	(NBC)	Pittsburg, Kansas (Joplin, MO)	9:00-10:00 AM
KECI Ch. 13	(NBC/CBS)	Missoula, MT	9:00-10:00 AM
WEAU Ch. 13	(NBC)	Eau Claire, WI	9:00-10:00 AM
WRDW Ch. 12	(CBS)	Augusta, GA	9:00-10:00 AM
KOAA Ch. 5	(NBC)	Colorado Springs/Pueblo, CO	9:00-10:00 AM
KGGM Ch. 13	(CBS)	Albuquerque, NM	9:00-10:00 AM
KERO Ch. 23	(NBC)	Bakersfield, CA	9:00-10:00 AM
WLTX Ch. 19	(CBS)	Columbia, SC	9:00-10:00 AM
WTAJ Ch. 10	(CBS)	Altoona/Johnstown, PA	9:00-10:00 AM
WTVD Ch. 11	(CBS)	Raleigh-Durham, NC	9:00-10:00 AM
WKPT Ch. 19	(ABC)	Kingsport, TN (Tri-Cities)	9:30-10:30 AM

** New Station/(S)Market Satellite

*New delay

Six Week Delay (continued)

	WPTZ Ch. 5	(NBC)	14/23	Plattsburgh, NY	9:00-10:00 AM
	WQAD Ch. 8	(ABC)		Moline, IL	9:00-10:00 AM
	KTEW Ch. 2	(NBC)		Tulsa, OK	9:00-10:00 AM
	WECT Ch. 6	(NBC)		Wilmington, NC	9:00-10:00 AM
	WAPI Ch. 13	(NBC)		Birmingham, AL	8:00-9:00 AM
	KRGV Ch. 5	(ABC)		Weslaco, TX	9:00-10:00 AM
	KTVB Ch. 7	(NBC)		Boise, ID	9:00-10:00 AM
(S)	KEVM Ch. 6	(NBC/CBS)		Butte, MT	9:00-10:00 AM
(S)	KCFW Ch. 9	(NBC/CBS)		Kalispell, MT	9:00-10:00 AM
	WPSD Ch. 6	(NBC)		Paducah, KY	9:00-10:00 AM

Seven Week Delay

	WJHG Ch. 7	(ABC)	10/30	Panama City, FL	9:00-10:00 AM
	WCSH Ch. 6	(NBC)		Portland, ME	12:30-1:30 PM
	WTVM Ch. 9	(ABC)		Columbus, GA	9:00-10:00 AM
	WICU Ch. 12	(NBC)		Erie, PA	9:00-10:00 AM
(S)	KABY Ch. 9	(NBC)		Aberdeen, SD	9:00-10:00 AM
	KCOY Ch. 12	(CBS)		Santa Maria, CA	5:00-6:00 PM
	WKRG Ch. 5	(CBS)		Mobile, AL	9:00-10:00 AM
	KVUE Ch. 24	(ABC)		Austin, TX	9:00-10:00 AM
	KVVU Ch. 5	(IND)		Henderson/Las Vegas, NV	11:30 AM-12:30 PM
	KBJR Ch. 6	(NBC)		Duluth, MN	9:00-10:00 AM
	KMCC Ch. 28	(ABC)		Lubbock, TX	9:00-10:00 AM
	KTTC Ch. 10	(NBC)		Rochester/Austin/ Mason City, MN	8:00-9:00 AM
	KNOP Ch. 2	(NBC)		North Platte, NB	9:00-10:00 AM
	WYTV Ch. 33	(ABC)		Youngstown, OH	10:00-11:00 AM
	WCTV Ch. 6	(CBS)		Tallahassee, FL	9:30-10:30 AM
	KAPP Ch. 13	(ABC)		Yakima, WA	10:00-11:00 AM
	KSFY Ch. 13	(NBC)		Sioux Falls, SD	9:00-10:00 AM
	KPRY Ch. 4	(NBC)		Pierre, SD	9:00-10:00 AM
	KTVH Ch. 12	(CBS)		Wichita-Hutchinson, KS	9:00-10:00 AM
	KFDA Ch. 10	(CBS)		Amarillo, TX	10:00-11:00 AM
	WSFA Ch. 12	(NBC)		Montgomery, AL	8:00-9:00 AM

Eight Week Delay

	KHAS Ch. 5	(NBC)	11/6	Hastings/Lincoln, NE	3:30-4:30 PM
	KTVL Ch. 10	(NBC)		Medford, OR	9:00-10:00 AM
	KTVN Ch. 2	(CBS)		Reno, NV	12:00-12:30 PM
	KOTA Ch. 3	(NBC)		Rapid City, SD	8:00-9:00 AM
	KTHI Ch. 11	(ABC)		Fargo, ND	9:00-10:00 AM
	WCTI Ch. 12	(ABC)		New Bern/Greenville/ Washington, NC	9:00-10:00 AM
	WMUR Ch. 9	(ABC)		Manchester, NH	10:00-11:00 AM
	KSBW Ch. 8	(NBC)		Salinas/Monterey, CA	9:00-10:00 AM
	KABL Ch. 10	(Cable)		Palm Desert, CA	11:30-12:30 PM & 7:00-8:00 PM
	KSWO Ch. 7	(ABC)		Lawton/Wichita, OK	9:00-10:00 AM
	KPLC Ch. 7	(NBC)		Lake Charles, LA	9:00-10:00 AM
	KFYR Ch. 5	(NBC)		Bismarck, ND	9:00-10:00 AM

** New Station/(S)Market Satellite

*New delay

#New time

Eight Week Delay continued

KMOT Ch. 10	(NBC)	Minot, ND	9:00-10:00 AM
KUMV Ch. 8	(NBC)	Williston, ND	9:00-10:00 AM
WHNT Ch. 19	(CBS)	Huntsville, AL	9:30-10:30 AM
WFMZ Ch. 69	(IND)	Allentown, PA	9:00-10:00 AM
WCBI Ch. 4	(CBS)	Columbus/Tupelo, MS	9:00-10:00 AM
KIMO Ch. 13	(ABC)	Anchorage, AK	1:00-2:00 PM & 6:00-7:00 AM
KCEN Ch. 6	(NBC)	Temple/Waco, TX	9:00-10:00 AM
KBMT Ch. 12	(ABC)	Beaumont, TX	9:00-10:00 AM
WLUC Ch. 6	(CBS/ABC)	Marquette, MI	9:00-10:00 AM
KNOE Ch. 8	(CBS)	Monroe, LA	9:30-10:30 AM

Nine Week Delay

WKTV Ch. 2	(NBC)	Utica, NY	9:00-10:00 AM
KTSM Ch. 9	(NBC)	El Paso, TX	9:00-10:00 AM
WLBZ Ch. 2	(NBC)	Bangor, Maine	12:30-1:30 PM

Ten Week Delay

KMID Ch. 2	(NBC)	Midland/Odessa, TX	9:00-10:00 AM
KGMB Ch. 3	(CBS)	Honolulu/Maui, HI	10:00-11:00 AM
WBKB Ch. 11	(CBS)	Alpena, MI	9:00-10:00 AM & 5:00-6:00 PM

CABLE MARKETS:

CATV Puerto Rico	Hato Rey, Puerto Rico	10:30-11:30 AM, 6:00-7:00 PM & 10:00-11:00 PM
WSVI Virgin Islands	Christiansted, St. Croix, VI	10:30-11:30 AM

TO BE ADDED:

(9/1)	KMOL CH. 4	(NBC)	San Antonio, TX	9:00-10:00 AM
(8/6)	KULR CH. 8	(ABC)	Billings, MT	9:30-10:30 AM
(7/23)	KYEL CH. 13	(NBC/ABC)	Yuma, AR	4:30-5:30 PM
(8/6)	KTSB CH. 27	(NBC)	Topeka, KS	9:00-10:00 AM

#New Time

*New delay

**New Station/(S) Market Satellite

(0171)

10/9/79
maly

September 11, 1979

Mrs. Marshall Miller
25217 E. Roycourt
Huntington Woods, MI. 48070

Dear Lucille:

I trust you've had a chance to chat with Sandy Seltzer and that your conversations went well. I am looking forward to chatting with you and hope we will have a chance to see each other in the very near future. Please do give me advance notice of your travel plans so we can avoid scheduling difficulties.

Rhea joins me in sending fondest regards to you and Marshall and our warm good wishes for a sweet and fulfilling New Year.

Sincerely,

Alexander M. Schindler

Did you talk?

7/19

July 19, 1979

Mrs. Marshall Miller
25217 E. Roycourt
Huntington Woods, MI 48070

Dear Lucille:

I'm just back from my travels to Israel and Europe. It was good to get away and Rhea and I were able to get in a few days of rest and relaxation.

As I told you in my letter of June 14, I am eager to have an opportunity to chat with you. At the moment I don't have any plans to be in the vicinity of Detroit. I was wondering if your travels might take you to New York at any time in the near future. Perhaps we could arrange to get together if you find that you and Marshall are going to be in this area.

I hope you've been enjoying a restful and rewarding summer. Rhea joins me in sending fondest regards to you and Marshall.

Sincerely,

Alexander M. Schindler

*When in N.Y.
Let's see*

June 14, 1979

Mrs. Marshall Miller
25217 E. Roycourt
Huntington Woods, MI 48070

Dear Lucille:

I received rave reports concerning the RJA function and I write to convey my personal as well as my institutional thanks to you for your manifold efforts toward the advancement of our cause. We are all beholden to you.

In a few days I'm going to be off to Europe and when I return I'd like to have a chance to talk to you. There are some ideas which I have which I'd like to brainstorm with you. I'll be in touch when I get back in a month or so.

My very best to you and Marshall and again my heartfelt thanks.

Sincerely,

Alexander M. Schindler

September 18, 1979

Ms. Crystal Glugla
3042 North Troy
Chicago, Illinois 60618

Dear Ms. Glugla:

Thank you for your letter of recent date in which you express your desire to learn more about Judaism and the conversion procedure.

I am sharing your letter with Rabbi Alan Bregman of the UAHC's Chicago office. We have an Introduction to Judaism program and work closely with the rabbis of the Chicago area in aiding those who wish to embrace the Jewish faith. You may contact Rabbi Bregman directly and I know you will find him to be sensitive and understanding. The office is located at 100 West Montrose Street, Room 312 and the telephone number is 782-1477.

With every good wish, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Alan D. Bregman

Dear Rabbi Chindler:

I am 18 years old and was raised as a Lutheran. I, myself cannot relate to my own religion and have always been partial to Judaism and I am seriously thinking about converting. Judaism, to me seems like a much more meaningful religion. Could you inform me as to what the procedure for converting would be and also the cost if any.

Thankyou

{Love, peace, and understanding}

Crystal Hughes
3042 North Troy
Chicago Illinois 60618

September 18, 1979

K. Valasek
3922 Lawn Avenue
Western Springs, Ill. 60558

Dear Mr. Valesek:

Thank you for your recent letter. It was good of you to
share your thoughts with me.

With every good wish, I am

Sincerely,

Alexander M. Schindler

Sept. 11, 79
3922 Lawn Ave.
Western Springs, Ill.
60558

Rabbi Schindler
Union of American Hebrew Assn.
N. Y., N. Y.

Dear Rabbi Schindler.

The Phil Donahue Show, on which you were a guest, was very encouraging to my religion - namely that all the accepted religions are anti-God, to a great extent, and contradictory to their teachings.

The encouraging point is that people are confused and are groping for an answer to their inner feelings which the decaying religions are now and always have been forced to rationalize and apologize for.

I found that "love", the essence of God, was in the hearts, especially of those who were getting married and of different faiths. But the different faiths set up fences that help to confuse and bring unhappiness to people and hinder their love.

Ideas, both good and bad, go through a state of confusion and antagonism before they become a reality. Fortunately, the relentless "truth", which is a part of God, persists through education and thought. Evolution is a way of God through God, I believe.

Yours truly

K. Valasek

September 14, 1979

Dear Bob:

It was great seeing you in Chicago and appearing on TV with you! When we watched the New York showing at the office yesterday the staff in the room was more excited at seeing you - I'm old hat to them - and they couldn't get over how well you look. I agree, you're looking marvelous - I think that comes from leaving the Union staff!!

The couples you brought were marvelous and I am grateful to you. I thought the program went very well, aside from the few times we got off the subject, and the participants from the audience were articulate and touching. There were a few very special people, I hope they are part of your congregation for you deserve that kind of nachas.

Rhea joins me in sending fondest regards to you and Marcia and all good wishes for a healthy, happy and fulfilling New Year.

Sincerely,

Alexander M. Schindler

Rabbi Robert D. Schreiber
Temple Jeremiah
937 Happ Road
Northfield, Ill. 60093

March 20, 1979

Mrs. William J. Meyers
3240 Lake Shore Drive
Chicago, Illinois 60657

Dear Mrs. Meyers:

Thank you for your thoughtful letter of March 16. I am grateful that you took the time to share your concerns with me.

Enclosed herewith is a copy of the full text of my address to the UAHC Board of Trustees. I believe a reading of the entire speech will indicate to you that we are not very far apart in our thinking.

With repeated thanks and warm good wishes, I am

Sincerely,

Alexander M. Schindler

March 16, 1979

Dear Rabbi Schindler:

In the March issue of Reform Judaism I read the article "UAHC Launches Program to Win Converts." In response to the apparent need and desire of the U.A.H.C. to encourage Christians and others of undecided faith to join the Jewish faith, I'd like to express the following feelings.

My daughter was married to a Catholic young man this past summer. I understood that since he was not converting, the Rabbi of our Congregation could not marry the couple.

However, I did ask the Rabbi if he could give them a blessing in his private study and he declined. I know there are some traditional religious reasons why such a blessing could be excluded from the Rabbi's chores and prevent him from so administering a blessing.

It is my definite feeling, and insight in this one particular case, that if the Rabbi had complied with the request, my son-in-law would have felt welcomed by the Rabbi, and in time might have become affiliated with my daughter in the Temple. The young couple was aware that the Rabbi had declined to bless them, which certainly did not give their religious orientation as a couple into Judaism a good start. It furthermore removed a great deal of the feeling my husband and I had for the temple and the Rabbi. If two young, eager, intelligent people could not be blessed privately by a Rabbi of a congregation, where their Father had served as a member of the Board of Trustees for 12 years, then there seemed little chance that our attachment for the Temple and formal Judaism had much meaning to them. What this did, in fact, was turn our entire family away from the congregation. We still enjoy worshipping, but simply do not feel that the strict formality of this particular incident was appropriate.

I'm afraid more mixed couples will be turned away from Judaism, rather than drawn to, if such practices persist. I'm writing to you in hopes that you can discuss this matter with the Rabbinical Board and possibly get some reversal of such practices.

I, personally, would bless an animal and wish it well. To turn down a young couple, with aspirations of happiness and, hopefully, Jewish aspiring, seems to me a cruel use of tradition and a disservice to the program of launching converts for Judaism.

Hoping this letter may have some effect on the Rabbinate and possibly help other young couples to adapt their marriages to Judaism and eventually convert the non-Jewish spouse to our religion, I am sincerely,

Clorothy Meyers

February 23, 1979

Mrs. Margaret S. Jensen
3415 20th Avenue So. #23
Grand Forks, N.D. 58201

Dear Mrs. Jensen:

Thank you for your recent letter and expression of interest in learning about the Jewish faith.

I am taking the liberty of forwarding your letter to the director of the UAHC's Great Lakes Council, Rabbi Alan Bregman. Our Reform congregation in Fargo is a member of that Council. However, in all honesty I must tell you I am not certain as to the distance between Fargo and Grand Forks. It is possible a congregation in another State might be closer.

In any event, Rabbi Bregman will be able to provide you with information on Judaism, including a bibliography of books you might obtain which would aid you in your search for knowledge about the Jewish religion and people.

With every good wish, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Alan D. Bregman



Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
1300 BOYLSTON STREET ROOM 207 CHESTNUT HILL MASS 02167 (617) 277-1655

NORTHEAST COUNCIL

Rabbi Sanford Seltzer
Director

February 20, 1979

Rabbi Arnold Kaiman
Congregation Kol Ami
255 East Ontario Street
Chicago, Illinois 60611

Dear Arnold,

Thank you for your invitation to participate on your WIND radio program show on April first. As I indicated during our telephone call, I will be in Los Angeles that day, and upon receipt of the telephone number, will phone the station from the Los Angeles Airport a few minutes before 9 p.m. Los Angeles time, which I gather is 11 p.m. Chicago time. You, in turn, will then phone me back and we can continue accordingly.

I look forward to seeing you in Phoenix.

Sincerely,

Rabbi Sanford Seltzer

RSS/em

cc: Edith Miller

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