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Outreach [Mid-Atlantic council], 1979-1990.

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*Outreach  
Mid Atlantic*

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

August 23, 1990  
2 Elul 5750

Mr. Lawrence J. McKenzie  
900 5th Avenue Apt #6  
St. Albans, WV 25177

Dear Mr. McKenzie:

I was delighted to learn of your interest in learning more about the Jewish faith. In response to your request, I am enclosing herewith a few back copies of our magazine, Reform Judaism. Unfortunately, I cannot have your name placed on the mailing roster as it is a publication sent to members of our UAHC congregations via congregational mailing lists.

With regard to your desire to be a member of our Union, you should know that we are an organization of Reform congregations and do not provide individual memberships. We can, however, put you in touch with the Reform congregation in Charleston, and I suggest that if you have not yet done so, you make contact with Rabbi Israel B. Koller, and seek to meet with him to discuss your interest in Judaism. Rabbi Koller can be reached at Congregation B'nai Israel, 2312 Kanawha Blvd. East, Charleston, West Va. 25311. Phone (304) 342-5852.

I am sharing this letter with Rabbi Koller so he is apprised of your interest in Judaism.

I am also sharing your letter with our Outreach co-ordinator in the UAHC Mid Atlantic Council, the region which includes our congregation in Charleston. Ms Elizabeth Farquhar can be of assistance in providing some of the UAHC Outreach material such as bibliographies, articles about choosing Judaism, etc., and she can be a valuable source of assistance to you. She can be reached through the UAHC Mid Atlantic Council office at 2027 Massachusetts Ave. NW, Washington DC 20036. (202) 232-4242.

Let me take this opportunity to extend my warm good wishes to you in your desire to deepen your understanding of Judaism.

Sincerely,

Alexander M. Schindler

cc: Rabbi Israel B. Koller  
Ms Elizabeth Farquhar

Lawrence J. McKenzie  
900 5th Avenue, Apt #6  
St. Albans, WV 25177

August 20, 1990

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

Dear Rabbi Alexander M. Schindler;

I am currently a pre-law student at the University of Charleston in Charleston, West Virginia. I have been corresponding with other organizations about conversion and furthering growth in Jewish studies.

However, I am writing to you in hopes of receiving your last publication of "Reform Judaism", to increase exposure to the Jewish faith. I would also like to be a member of your union, since the prospect of conversion arises I am not sure what this designates me; a non-member or member.

I looking forward to hearing from you, your cooperation is appreciated.

Sincerely,  
Lawrence J. McKenzie



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

*Outreach  
Mrs. Attache*

October 24, 1988  
13 Heshvan 5749

Mr. Stanley Salasky  
Suburban House #203  
110 Suburban Parkway  
Norfolk, VA 23505

Dear Mr. Salasky:

I was pleased to receive your letter and your expression of interest in the Outreach Program of Reform Judaism.

By coincidence, a devoted member of the UAHC Board of Trustees from your community is a member of the Outreach Commission and is also deeply involved in the work of the Mid-Atlantic Council UAHC Outreach Committee. I refer to Isabelle Horne, and since you are fellow long-time members of Ohel Sholom you undoubtedly are well acquainted. I am sharing a copy of this letter with Isabelle and with the coordinator of the Mid-Atlantic Outreach Committee, Elizabeth Farquhar. I am sure they will both welcome your involvement in this important aspect of our work. Your interest in this aspect of our program pleases me very much.

With every good wish, I am

Sincerely,

Alexander M. Schindler

P.S. I am enclosing, herewith, a brochure describing our Outreach Program

Encl.

cc: Mrs. Isabelle Horne, Mrs. Elizabeth Farquhar



Tuesday  
October 18, 1988

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

Shalom !

I am a member of  
Ohef Shalom Temple - here  
in Norfolk, Virginia, Rabbi  
L. A. Forman

Today, I received -  
"Program and Service" with  
message - President Message on  
page 1.

From page 2 to page 14

ms

I cannot find an interpret —  
what I found I have too  
much about,

I have been a member  
of the Temple here, over  
20 years

In your Program and  
Service - what can I do  
to get an "Outreach" - of  
Reform Judaism.

Awaiting too hear -  
too accomplish these noble  
ends.

Stanley Salasly

*Outreach Fund. Cella*

September 30, 1986  
26 Elul 5746

Ms. Mary Lynn Kotz  
1211 Connecticut Avenue, N.W.  
Washington, D.C. 20036

Dear Mary Lynn:

Thank you for sharing with me your letter of September 25, 1986 to Dr. Mihaly. I am delighted to know that you and Nick have made so splendid a gift to the College-Institute. It is important that our rabbinic students become aware of the Outreach program and the many ramifications it has on the lives of those who choose Judaism. As future rabbis, these young men and women must be sensitized to the needs of new-Jews for they will be dealing with many of them in the congregations and communities they serve.

My thanks to you and Nick for your continued contributions to the advancement of the work of Outreach.

Rhea and I join in wishing you both a New Year blessed with good health, happiness and fulfillment.

Sincerely,

Alexander M. Schindler

NICK KOTZ/MARY LYNN KOTZ  
1211 Connecticut Avenue, Northwest, Suite 308  
Washington, D.C. 20036

(202) 223-2870/(202) 659-5169

September 25, 1986

To Dan Spive  
FYT

Dr. Eugene Mihaly  
Vice President for Academic Affairs  
Hebrew Union College-Jewish Institute  
of Religion  
3101 Clifton Avenue  
Cincinnati, OH 45220

Dear Rabbi Mihaly,

As I promised last Spring, I am forwarding our gift of \$15,000.00 to Hebrew Union College, for programs to acquaint rabbinical students with the special needs, problems, and thoughts of people who choose to become Reform Jews. This, as we discussed at the Los Angeles Biennial, is an important component of the U.A.H.C. Outreach program.

The money should be earmarked for projects as outlined in your letter of November 18, 1985. We are giving the gift with the understanding that the projects will be subject to your approval.

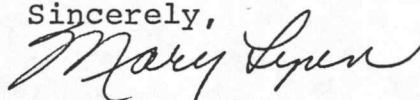
As I indicated in my letter to Rabbi Gottschalk on September 12, 1984, we should like to have the funds distributed at \$3,000 a year over the next five years, the remainder of which would be earning interest to be applied to the next year's program.

My husband and I should like to review the program at the end of each year.

It was our hope that the program would be in place for this Fall's semester. I trust that it will be ready to begin in the second semester, and that in the meantime, the money will be placed in a special interest-bearing account.

With our fondest wishes for a fruitful New Year for you and Mrs. Mihaly,

Sincerely,

  
Mary Lynn Kotz

cc: Rabbi Alfred Gottschalk  
Rabbi Alex Schindler  
Richard Scheuer  
Lydia Kukoff  
David Belin  
Richard England





*copy*

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

OFFICE OF THE EXECUTIVE DEAN  
FOR ACADEMIC AFFAIRS

3101 CLIFTON AVE. • CINCINNATI, OHIO 45220-2488  
(513) 221-1875

November 18, 1985

Mrs. Mary Lynn Kotz  
1211 Connecticut Avenue, N.W.  
Washington, DC 20036

Dear Mary Lynn:

Lydia Kukoff has now departed from our campus after a most successful and effective two-day visit. She met with a number of classes, the faculty, and with numerous individual students. She is a very competent and knowledgeable woman. Our entire academic community is most grateful for and deeply appreciates her presence and contribution.

During her stay I had a lengthy meeting with her and with the director of our Rabbinic School, Rabbi Kenneth Ehrlich, on how we could best utilize your and Nick's very generous offer.

We concluded that the following projects would be most helpful to our students and to the Outreach program and also be most practical in light of the time available in a very busy and overcrowded schedule to students, faculty, and resource personnel:

1. To arrange for groups of students, the number dependent on funds available, to attend and participate in shabbatonim, for interfaith couples or groups of Jews by Choice as arranged by the Commission on Outreach and its staff. These students would be present and participate in the programs during the entire weekend. This would afford them a singular opportunity to be in direct touch with Jews by Choice and with the range of problems that interfaith couples are facing. This program would be coordinated by the director of our Rabbinic School, Rabbi Ken Ehrlich, in cooperation with Lydia Kukoff and the appropriate regional Outreach coordinator.
2. To bring to our campus, on a selective basis, competent, experienced people from the staff of the Outreach Commission (people like Nancy Kleinman, who is the Boston regional coordinator and whom you may know) to run a series of workshops for groups of students over a several-day period.

Mrs. Mary Lynn Kotz  
Page 2  
November 18, 1985

3. That the College plan a Judaica enrichment weekend for the staff of the Outreach Commission. We would focus during the weekend on one subject related to Outreach and Jews by Choice and have various members of our faculty treat the subject vertically from biblical to contemporary times. We would also attempt to involve the membership of the Outreach Commission in such a weekend and also invite those students who are available and interested. Such a program would not only enrich the Judaica background of the staff of the Commission, it would also help sensitize our faculty to this entire area and would engage their interest in the work of the Commission.
4. The Hebrew Union College sponsors, in cooperation with the UAHC, an eighteen-week course entitled "Introduction to Judaism." This course is taught by Rabbi Gary Zola, our National Director of Admissions, and is specifically designed for prospective Jews by Choice, interfaith couples, and, more broadly, to those who have some interest in Judaism though not necessarily to become converts. These are evening sessions which begin with 45 minutes of open discussion among the participants regarding their problems and questions in their search to be in touch with themselves and their identity. It would be a very beneficial educational experience for our students if on a rotating basis some carefully selected students would be invited to be present for a series of these sessions and after participation actually serve as the resource person and conduct a few such sessions under supervision and expert guidance.

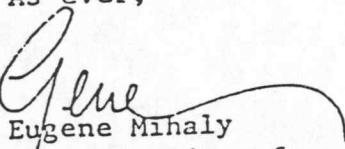
The above suggestions are not mutually exclusive. Our intent is to try one or several and then to evaluate them and be guided in our future planning by the success of the various projects. We would also plan to videotape the sessions in some of the projects, as appropriate, for wider distribution and participation.

All of the above would be carefully planned and coordinated under the very able supervision of Rabbi Ehrlich and with the full participation and cooperation of the director of the Commission on Outreach.

I shall call you within the next ten days or so, after you have had an opportunity to consider the above suggestions.

With warmest greetings and best wishes, I am

As ever,

  
Eugene Mihaly  
Vice-President for Academic Affairs

7/11/85

Mary Lynn Kotz

Suite 308, 1211 Connecticut Avenue, Northwest, Washington, D. C. 20036 (202) 659-5169

September 12, 1985

Dr. Alfred Gottschalk  
Hebrew Union College-  
Jewish Institute of Religion  
3130 Clifton Avenue  
Cincinnati, Ohio 45220-2488

Dear Rabbi Gottschalk:

As we discussed last December at Dick and Lois England's lovely luncheon, my husband, Nick, and I would like to present Hebrew Union College-Jewish Institute of Religion a gift of \$15,000 to begin an ongoing series of programs to acquaint rabbinical students and rabbis with the special needs, problems, and thinking of men and women who choose or are in the process of choosing to become Reform Jews.

On your December 19, 1984 letter to me acknowledging our intention to make this gift in 1985, you suggested that "the income from the endowment be used from time to time to create a setting for a conference involving faculty, students, and Jews By Choice to bring about greater understanding of the problems of integration of Jews By Choice into the community."

I should like to be more specific in the use of this gift, for it has become increasingly clear to me that the contribution of Jews By Choice in sharing their own experience is the most effective way to communicate to a spiritual leader how he or she may be more helpful in binding a new Jew--and in most cases an entire family--to deeper Jewish commitment.

Therefore, with consultation between yourself, Rabbi Mihaly, and David Belin, Chariman of the UAHC-CCAR Commission on Outreach, I should like the gift to be used as follows:

For the next five years, the Commission on Outreach would bring to the College-Institute a program of study and sharing of experiences involving Jews By Choice. The participants and curriculum would be selected and designed by the Commission's director in conjunction with Rabbi Mihaly, as you suggested. It should involve whatever resources the Commission has developed, including films, etc., and should especially provide one-on-one contact between rabbis and Jews By Choice, in small discussion groups.

Each year's allocation for this purpose would be \$3,000, the remainder of which would be earning interest, to be applied to the next year's program for literature, travel, etc.

The sessions may be videotaped or otherwise used by the faculty, students, and the Commission.

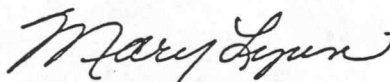
Our goal is to provide opportunities for students to address in a meaningful way issues related to Outreach. As a member of the Commission, I am very eager to have the College make a permanent commitment to including Outreach in the regular curriculum of the College-Institute. I understand that such a proposal, requested by you, is now being developed under the auspices of the Commission. I am delighted that the College-Institute is moving toward the involvement that you and I discussed, and I hope that our proposed gift, and possible future gifts can be used to enhance, and not substitute, that particular course as it develops.

My husband and I should like to be invited to observe one of the sessions, and to review the entire program with you at the end of each year. At the end of the five years, we would like to meet with you for a general review to judge its effectiveness as we consider further commitment.

Please let me know if this plan meets with your approval so that we may begin the money flowing in your direction.

As I remembered your powerful sermon at Washington Hebrew Congregation and the opportunity to meet your charming Dee, I wish you both the warmest, most meaningful year, with a renewed commitment to keeping Judaism alive and accessible.

Shalom,



Mary Lynn Kotz

cc: Richard England  
David Belin  
Eugene Mihaly



*Outreach*  
*Mid Atlantic*

April 18, 1985

Ms. Jill D. White  
2030 F Street, N.W.  
#205  
Washington, D.C. 20006

Dear Ms. White:

Your recent note requesting information on Outreach has come to my attention. I am enclosing herewith some material on Outreach which I trust will be of interest ~~to~~ you.

We have an Outreach Coordinator in your area. Ms. Robin Farquhar works out of the UAHC's Mid-Atlantic Council office, 2027 Massachusetts Avenue, N.W., Washington, D.C. 20036 - telephone 232-4242. She is not in the office on a daily basis but does call in for messages so please call and leave your name and number if she isn't in and she will be in touch with you and be able to provide full information on Introduction to Judaism courses in the Washington area.

With kindest greetings and every good wish, I am

Sincerely,

Edith J. Biller  
Assistant to the President

Encl.  
cc: Mr. Robin Farquhar

RICHARD COHEN ASSOCIATES  
30 East 60th Street  
New York, N.Y. 10022

Date

4/9/85

To: 1)

Edith Silber

2)

VAIC

3)

For your action ( ☒ )

Remarks:

For your files ( )

For your info ( )

Let's discuss ( )

*Thanks!*

*Refer this  
to our work.*

*By Jargan  
Robe  
DC  
HLL*

*RSS off / wall*

4/5/85


Could you please send me more information on the Commission on Reform Jewish Outreach as described in the article on page 17 of the Spring 1985 magazine of Reform Judaism?

I am very interested in participating in a course of "Introduction to Judaism" in my area (Washington, D.C. and Metropolitan area).

Thank you very much.

Send to:

Jill D. White  
2030 F St., N.W. #205  
Washington, D.C. 20006



of my marriage.

Another major decision that followed from our choice of religious identity was formal affiliation with the Jewish community. Would we and could we become part of a Jewish institution? At the time of our marriage, Ed knew he could not compromise his rabbi's position against officiating at our wedding by seeking out one who would. And we did not want a ceremony to accommodate everyone. What we chose was to write our own ceremony and be married privately by a justice of the peace followed by celebrations with each family in their respective homes. Although we were determined to create a Jewish home regardless of affiliation, we knew how difficult that would be if isolated from the support of a temple family. Fortunately, the door on which we knocked was wide open, and we were not only welcomed but encouraged to participate fully in temple life. Because this Reform congregation was the one in which Ed was educated, it added the security of family tradition, which cemented our sense of belonging.

Having established religious identity and affiliation, we were left with the task of translating these choices into our daily lives. For me this meant beginning my Jewish education both formally with the study of Hebrew, reading Jewish texts, and participating in temple life, and at home, by learning how to bake *challah*, to light *Shabbat* candles, and how to prepare for holiday celebrations.

We have tried to live Jewishly 365 days a year with the weekly *Shabbat* being the queen of all holidays. This, for example, prevents the minor holiday of Hanukkah from competing with Christmas and allows us to help our Christian friends and family celebrate their holidays without denigrating both religions by trying to merge them or lessen their importance. Naturally this approach challenges us as parents to work at developing strong identities for our children in a world where being Jewish places one in a minority and being children of a mixed marriage even more so. However, we feel the effort to help them be comfortable with who they are will provide them with positive feelings of pride and belonging that will eventually free them to be accepting of others who are different. By acknowledging these differences instead of blurring them or rationalizing them away, we hope to further the cause of respect and appreciation of the plurality among which we live.

**B**ecause our sons are still young, we cannot predict what the effects of our decision to choose a primary religious language will be. We do know, however, the effect it has had on our family for the past several years. We know it in the excitement with which they spread the linen for *Shabbat*, place the *china*, cover the *challah*, recite the blessings, and sing the songs. We know it when the letter arrives from religious school relating how thrilled a son is to hear a song he's always sung, a family tradition shared, or to bake a holiday treat

he already prepared at home. We see the pride in their faces when the rabbis call them to the *bimah* to open the ark. By the way these moments have enhanced and enriched our family life already, they alone justify our choice.

It has been said that there are only two things we as parents can give our children: roots and wings. In developing this religious dimension, we hope it will form the basis of a strong identity and foundation for the kind of inner strength that will prepare our sons to make their own choices in life. And, indeed, if this occurs, we hope to afford them the same respect we ourselves asked for and received.

A final note must be made concerning the support we received from our parents. Without it, we would have had an uphill battle. My mother-in-law often tells me it was luck and circumstance that allowed our story to be successful. Few success stories become so without hard work and pain. I'm convinced that because our parents could tell

us about their concerns and fears without rejecting us we have grown and continue to grow together.

This love has manifested itself on both sides. When my parents understood how important it was for us that they be present when our second son was born, they came an entire month before his due date only to have to leave the day before he finally did arrive—two weeks behind schedule. They then drove back ten hours through the night to stand beside my in-laws at the *bris* in our home. Likewise, my Jewish parents demonstrated their loyalty when they went to the local Jewish cemetery to buy burial plots for us all and were told I could not be buried with them. After a family meeting, they returned to purchase all their plots in the non-sectarian section so that even in death I would not be alone. This kind of love-in-action is the essence of both religions. It is our hope to pass on to our children, through the vehicle we have chosen, the heritage of love we have both received. ★

## New Outreach Survey

**A** recent survey of 429 men and women—more than half of them non-Jews—who completed "Introduction to Judaism" courses sponsored by the UAHC in 1983 and 1984 shows that 78 percent of the non-Jews either converted to Judaism or said they planned to convert. Some 90 percent of all those enrolled said they intended to raise their children as Jews, according to

44 percent reported a Roman Catholic upbringing, while 38 percent were raised as Protestants. Seven percent had one Jewish parent. Sixty-eight percent said they had enrolled in the course because they intended to convert to Judaism, while 21 percent said they had enrolled for informational purposes only, and nine percent said they took the course to please their Jewish partners.

In terms of education, the participants in the courses were closely matched: 90 percent of the non-Jews and 95 percent of the Jews had attended college or graduate school. This finding, according to the study, confirms the belief that "couples in interfaith relationships generally are intellectually compatible, and that educational and social congeniality play a significant role in the selection of potential marriage partners by persons from different religious and ethnic backgrounds."

Thirty interreligious couples who had married before they registered for the "Introduction to Judaism" course were included in the study. Of these, 73 percent said they had been married less than four years—"an indication that decisions regarding conversion are made early in the marital relationship," the study observed.

The UAHC study notes that no accurate totals of the numbers of persons converting to Judaism are available but says that last year 318 rabbis reported they were involved in the conversion of 447 men, 1,144 women, and 263 children. No statistics are available on conversions by Conservative and Orthodox rabbis.

The study also points out that its findings can serve as a data base to be used and expanded "in the pursuit of a better understanding of the impact of conversion and interfaith marriage on the Jewish community." ★

**"318 rabbis reported the conversion of 447 men, 1,144 women, and 263 children."**

the survey by Rabbi Sanford Seltzer, UAHC director of research.

The survey, undertaken for the Commission on Reform Jewish Outreach, which supervises "Introduction to Judaism" courses and other programs for potential converts to Judaism, is based on responses to written questionnaires from those who had studied Judaism in courses given in Boston, New York, Philadelphia, and St. Louis. Similar courses, which typically run from 12 to 20 weeks, are conducted by the UAHC in major cities throughout the country. They are intended for those who are either considering conversion or who wish to learn about Judaism.

Nearly 75 percent of the non-Jews who took the courses in the four cities were women, whose average age was 29. (The average for men was 32.) Of the non-Jews,



*Outreach*

November 14, 1984

Ms. Mary Lynn Kotz  
1211 Connecticut Ave., NW  
Washington, D.C. 20036

Dear Mary Lynn:

Thank you for sending me the Washington Post article. I, too, am sorry about its essentially negative approach. When there is every reason to be more hopeful, God knows I was positive in my conversations with Janet Wallach. Unfortunately, there are some writers who start with a preconceived notion and then find the people - or pick out the half quotations - who support their thesis and ignore everything else that is being said.

You may well be right that a larger p.r. effort is called for. Why don't you raise this issue once again around the table of the Outreach Task Force.

There is in the works a major Outreach conference in the Spring which should lead to a more positive tone, at least in the New York area, and that will be to the good. But much more needs to be done and could be done.

Thank you so much for your warm words and your consistent support, and above all, for your friendship which is reciprocated with a full heart.

Sincerely,

Alexander M. Schindler

Mary Lynn Kotz

Nov. 13

Dear Rabbi Schindler,  
We in Washington  
Outreach were distressed  
by the negative tone  
of this article, and  
the selective use of  
quotes -- especially  
poor Lotte Wolfe, whose  
dedication to Judaism  
is a model for us  
all. - I feel so

Mary Lynn Kotz

Strongly that it is  
 past time for us  
 to bring in our  
 Jim Fosters, etc. who  
 can help us design  
 a professional, not  
 haphazard, public-information  
 model - (After our luncheon,  
 I was asked to "slow down"  
 on p.r.) - I still think  
 you are a Major Prophet!  
 See you in Urmshurg -  
 Love, Mary Lynn

*Outreach*  
*M. D. A.*

October 25, 1982

Rabbi Jack D. Spiro  
Congregation Beth Ahabah  
111 West Franklin Street  
Richmond, Virginia 23220

Dear Jack:

Many thanks for sharing with me the article on interfaith marriage. I appreciate your thoughtfulness.

The article is fascinating. But I do have one questions in regard to the Goldsfamily. Does Mrs. Gold do anything at home in terms of the rituals of Shabbat and the Holy Days? Just curious.

With warmest regards, I am

Sincerely,

Alexander M. Schindler



# Congregation Beth Ahabah

— FOUNDED 1789 —

1111 West Franklin Street  
Richmond, Virginia 23220

18 October 1982

DR. JACK D. SPIRO  
RABBI

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

Dear Alex:

I thought you might be interested in seeing the enclosed and our attempts at "outreach."

Warmest personal regards.

Fondly,

A handwritten signature in cursive script, appearing to read 'JDS', written in dark ink.

JDS:scw

# Rabbi encouraged by non-Jews' attitude in interfaith marriages

By JOE MURCHISON

Charles and Yvonne Gold joke about the time Charles called his grandmother to announce their engagement.

The sociable couple, sitting in their Bon Air home with their two daughters climbing on top of them, recalled how the grandmother broke into tears at the news.

Charles told Yvonne the tears must have been from happiness. Yvonne suspected they were because she was a Christian and Charles a Jew.

The story had a happy ending. The grandmother gave Yvonne a bear hug and kisses on both cheeks when they later met. But it was one of a number of special adjustments the couple has had to make because of their different religious backgrounds.

To give couples like the Golds a chance to share insights and questions, Rabbi Jack Spiro of Congregation Beth Ahabah, one of Richmond's six synagogues, held a forum for interfaith couples last Sunday. He hoped particularly to discuss how non-Jewish spouses could participate in the synagogue and provide a Jewish environment at home without feeling pressure to convert or compromise their own faiths.

## 'ALL DEMANDED A SECOND SECTION'

The response surprised him. About 50 people came and "all demanded a second section . . . It hit a responsive chord," Dr. Spiro said. The second meeting will take place Dec. 12.

Dr. Spiro and Rabbi Beverly Lerner of Congregation Or Ami are the two Richmond rabbis who belong to the Reform movement, the most liberal of the three major branches of Judaism. They also are the only two rabbis here who will perform marriages for interfaith couples.

Rabbis of the other two movements, Orthodox and Conservative, will not marry a Jew and non-Jew.

The issue of Jews marrying outside the faith — a phenomenon that has increased so rapidly since the 1960s that some guess the rate is now about 50 percent — is a passionate one within the Jewish community.

For instance, Rabbi Charles Lipshitz of Keneseth Beth Israel, an Orthodox synagogue here, said, "I think (rabbis who perform interfaith marriages), besides flouting Jewish law and Jewish tradition, are making a very serious and tragic mistake."

Rabbi Lipshitz said at issue is the possible extinction of the six million-member American Jewish community.

Dr. Spiro said he shares that concern and acknowledged that more than half of Reform rabbis in the



Staff photo by Lindy Keast

CHARLES AND YVONNE GOLD ARE REARING DAUGHTERS ALICE (left), KATHERINE AS JEWS  
'There's nothing taught in Judaism that I have any problem with,' says Mrs. Gold, who is Episcopalian

country refuse to marry a Jew to a Christian.

Why does he do it? "I don't like the alternatives. The alternatives are that they will have some kind of non-Jewish service, or a secular wedding with a justice of the peace."

(Rabbi Myron Berman of Temple Beth-El, a Conservative synagogue, said another alternative that happens frequently in his experience is that the Christian will convert to Judaism before the marriage.)

Dr. Spiro said the Bible and Talmud have many verses supporting his openness to non-Jews. He quoted a verse from Isaiah — "My house shall be called a house of prayer for all people" — and noted, "It didn't say all Jews. It said God's house shall be for all people."

He said the results of his openness are encouraging. "I observe a very strong and sincere attempt on the part of the non-Jewish spouse to respect the

Jewish identity and commitment of the Jewish spouse and the children.

"I would say 99 percent of our interfaith members send their children to our religious school rather than to another, (Christian) religious school."

## ROOTED IN YEARS OF TRADITION

The Golds said the question of how to bring up their daughters, Alice and Katherine, was the thorniest problem they faced. They decided, even before their wedding, that the children would attend Beth Ahabah, where Charles, a stockbroker, is a member.

"It was a history, a tradition, a way of life that I wasn't willing to give up for my children," he said. "It's a tradition of thousands of years and I wasn't interested in being the one to break the chain in history."

Yvonne explained why, as a Christian, she agreed to raise her children as Jews. "There's nothing taught in Judaism that I have any problem with, because it's the basis of my belief, of Christianity."

Charles quickly added, "Whereas there are things in Christianity that I have trouble believing in," such as the Trinity and divinity of Jesus.

Yvonne is very active in St. Paul's Episcopal Church, but they do not take their children there except for concerts or other special events. "We want (their religion) to be something consistent," Charles said. "Confusion is something we wanted to avoid."

Yvonne acknowledged, "I have my very private moments, based on my own very deep religious beliefs, of things I long for where my children are concerned. But you must make some compromises in life. What we're giving them far outweighs any misgivings."

The children have not asked tough questions yet about their parents' religious differences. Yvonne noted, "Every now and then, Kathy will look at me and say, 'Are you a Christian?' And I say yes. And she says, 'Well, I'm Jewish.' Then she runs out to play."

They both said they have profited from their religious diversity. "I think it's made the marriage stronger," Charles said. "Whenever you have to face potential difficulty — whether a matter of religion, a financial crisis, or a matter of honor — and overcome it, you're stronger. And if you do it as a couple, you're stronger."

Yvonne concurred. "I have learned so many wonderful things. I never knew about the rich traditions (of Judaism) . . . It has been a wonderful experience — something I would not have wanted to miss."



*Outreach  
Mid-Atlantic*

September 20, 1982

Mr. Tim B. Brittain  
Rt. 1 Box 328  
Casar, N.C. 28020

Dear Mr. Brittain:

In response to your recent letter I am delighted to enclose herewith a list of Reform congregations in North Carolina and South Carolina. I don't know if any of them are located near Casar but I am certain that at least one or two are probably not too far distant from where you reside.

Under separate cover I am sending you some literature on Reform Judaism which I think you will find to be of interest. I am also enclosing a catalog of our books, those published by the Union of American Hebrew Congregations, and have made check marks near those volumes which are particularly suited to one interested in the study of Judaism and its teachings.

If I or any member of my staff can be of further assistance to you in your search for more knowledge about Reform Judaism, please don not hesitate to be in touch.

With all good wishes and kindest greetings, I am

Sincerely,

Alexander M. Schindler

Mr. Tim B. Brittain  
Rt. 1 Box 328  
Casar , N. C. 28020

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

*Please do  
list - book*

Dear Rabbi Schindler,

Our church is engaged in a study of the Christian Old Testament, the Hebrew Bible. In the course of study, I have become very interested in Judaism and its teachings, most especially the Reform branch of the religion.

I would greatly appreciate it if you could send me a list of those Reform congregations in the states of North Carolina and South Carolina and their addresses.

If possible, I would welcome any literature you might have available on Reform Judaism.

Enclosed, please find a stamped, self-addressed envelope. Thank you very much for any help you can give me.

Sincerely yours,

*Tim Brittain*

Tim Brittain



*Outreach*

June 15, 1982

Rabbi Stephen C. Listfield  
Adas Israel Synagogue  
2850 Quebec Street, N.W.  
Washington, D.C. 20008

Dear Steve:

Thank you for the Menorah article. How very  
admirable your efforts are. It is clear that we are kindred  
spirits.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

*Stephen Chaim Listfield*  
*Assistant Rabbi, Adas Israel Synagogue*  
*2850 Quebec Street, N.W.*  
*Washington, D. C. 20008*

June 10, 1982

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

Dear Rabbi Schindler:

I, too, would love to have the opportunity to meet you in person. First, this would give us a chance to further our own dialogue. Second, it would give me the opportunity to tell you in person how much I admire your imaginative and courageous leadership in the American Jewish community.

On that latter note, let me tell you how much I appreciated your defense of Prime Minister Begin of about four weeks ago, in answer to all the poppycock that is spread about him. This week, more than any time in the past decade, we need articulate spokespersons on behalf of Israel's military posture. In other words, someone has to remind Anthony Lewis that Syria had no damn business in the first place bringing SAM-6 missiles into the Bekaa Valley, pointed at the heart of Israel.

That's off the topic of Outreach. In reading and re-reading your letter to me of May 17, I must tell you that I am now even more of a believer. In all too many cases, the issue is: shall we keep people as Jewish (however tenuous that "Jewish connection" might be), or are we prepared to lose them altogether? I wring my hands until they turn red, lamenting that things have come to so sorry a pass. But lamentation won't change the facts; Outreach might.

I'll share with you how much frustration I feel, as a pulpit rabbi, in wishing I could do more toward this end. People contemplating intermarriage require tremendous amounts of education, care, concern and passion. Just helping them to undo all the Jewish negatives that they have built up from their perceptions -- rightly or wrongly -- of stuffy synagogues, indifferent rabbis, etc., can be a mountainous burden.

Who can take the time? I already have, thank God, a full-time job that keeps me quite busy. But of course I feel guilty when I see people for whom I believe I could do more,

Rabbi Alexander M. Schindler    -2-    June 10, 1982

had I had the time and energy. What we need are full-time rabbis and other outreach workers whose sole job it is to reach the intermarried, the unchurched of all faiths, and -- believe me, Rabbi Schindler, the numbers are overwhelming -- the Jewish un-synagogued.

The synagogue community in America has not yet structured itself in this way. I, for one, believe that the time has come.

Some of my reflections no doubt stem from my recent activities in working with Jewish singles in Greater Washington. I am taking the liberty of enclosing an article that appeared in Menorah in February, 1982. Since then our attendance has climbed from 800 to 1,000. Many of the single people who attend our services come up to me afterward to tell me (a form of Jewish confessional, no doubt) that they have not set foot inside a synagogue for twenty years and more.

Keep up your good work.

Devotedly,

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

Stephen Listfield

SL:jt  
Enclosure

# Bringing Single Jews To Shul—800 at a Time

By Stephen Listfield\*

By 8:30 the synagogue lobby is already full of young people meeting, chatting and laughing. By 8:45, hundreds more have joined the ranks, standing both inside the Synagogue and on the grounds outside. And at 9 p.m., when the rabbi and cantor enter, 800 single people—of all ages, but mostly from 23 to 38—find their seats in the sanctuary.

That is the scene once a month on Friday nights, at the phenomenon known as the "Singles Service," at Adas Israel Congregation in Washington, D.C.

And the monthly worship service is only part of the story. Last year our Congregation began a monthly brunch series for singles. The most recent brunch attracted 600 people, to hear Congressman Tom Lantos of California. We have several singles' study groups in progress, among them a discussion group on the Bible, a book review group, and—perhaps unique among Conservative synagogues anywhere—a singles' study group in Hassidic philosophy. Our newest project is Shabbat dinners in singles' homes. And that, too, is off to a flying start.

Why did Adas Israel get involved in programs for single people? What are the elements of a successful program for busy single Jews? How did our programs grow so explosively?

We got started because of some simple facts of Jewish life. Inter-marriage today is said to be 40 percent. I have conducted no studies on the topic, but I do speak with a lot of single people. The sentiment I hear most frequently is "I would prefer to marry a Jewish person, but I will marry the person I love, whether he/she is Jewish or not." Very few are indifferent to the religion of their prospective mate, but equally few are insistent that the mate be a Jew. From this it seemed obvious to me that simply to make it possible for single Jews to meet and socialize with each other is the first *mitzvah* that is owed to our young people today.

But we didn't look upon ourselves as a Shadchan bureau alone. The fact is that single Jews are as Jewish as any other Jews. They ought to be served. We decided that, instead of incapacitating ourselves in standard Jewish-community hand-wringing position, we would reach out in order to embrace as many single Jews as we could, and to meet them on their own terms.

The question of how to start loomed difficult at first. Single people are busy. They frequently don't live by fixed schedules. Singles are said to travel frequently and to live transiently. In my perception, much of this is overstatement. Nevertheless, it appeared that there was no period during the week that would be convenient for singles' programming. Then we realized that the best time to reach singles was not during the week at all but on Shabbat, specifically, on Friday night. On Friday night, single people are looking for "something to do." And from a synagogue perspective, Friday night is the ideal time to welcome Jewish people and to provide an authentic Jewish program for them.

Ironically, I was moved to action by reading an article about singles in which a Washington discoteque owner

maintained that 30 percent of his Friday night clientele was Jewish. If he could get Jews to his discoteque on Shabbat evening, I could get them to my Synagogue. And so we announced that Adas Israel was going to hold a service for single people on an upcoming Friday night (May 25, 1979). Despite a tornado watch that night, limited publicity, and our own uncertainty as to whom or what to expect, sixty people showed up and we knew that we had a viable idea.

This leads us to the question of what we have done to build the program to its current level of 800 participants—with the numbers increasing all the time.

The first and probably central feature is what I call accommodation. That is, I wanted to present a service that would meet the needs and interests of Jewish singles. Accordingly, we had a full Kabbalat Shabbat service led by a guitar-playing Chazzan—usually Rochelle Helzner or David Shneyer, spirited singers who emerged from the havurah movement. (Our congregation has a regular Friday night service dominated by Cantor and choir; I didn't think the singles would respond to that.) Instead of a sermon, I commented on selected prayers. And at the conclusion of the service, we invited the singles to an Oneg Shabbat in which we tried to make everyone as comfortable as possible. When people are comfortable, biology takes over. And I believe in Jewish biology.

I have one message that I repeat over and over: Everyone is welcome here. An astounding number of single people confide in me that they don't know Hebrew, or can't follow the service, or, indeed, haven't been to a synagogue in years. Well, I don't believe in excluding. We Jews can't afford that. So our message is: don't worry, you'll learn; we are making no demands on you and we are not judging you.

No doubt that a lot of single people feel awkward simply to come to a "singles' program." Being single myself, I understand this. Perhaps I even manage to subtly project my understanding of this feeling. Here again, I believe that an upbeat service, a word of encouragement, and our expressed desire to make everyone feel welcome has gone a long way toward reducing anxiety and stimulating singles to keep coming.

The sad truth is that there exists a kind of vicious circle between synagogues and single Jews. The synagogues think that singles don't want to attend. The singles think that the synagogues are not oriented to them nor interested in serving them. Of course, both sides are by and large correct. The time has come to shatter this mutually disadvantageous syndrome.

The fact is that single people enjoy Adas Israel. Perhaps because so many have secretly felt excluded from organized religious life, they are all the more eager to participate in our synagogue's programs. At our Oneg Shabbat, the singles linger for an hour or more. They are enticed, to be sure, more by the presence of the opposite sex than by a sense of gratitude for the synagogue's hospitality. But the point is that they come, and they tell their friends (word of mouth is an important part of our success), and they have begun to involve themselves in all aspects of congregational life.

\*Listfield is the associate rabbi of Adas Israel Congregation in Washington, D.C.



*Outreach  
M.O ATLANTIC*

May 17, 1982

Rabbi Stephen Listfield  
Adas Israel Congregation  
Connecticut Avenue at Porter St., N.W.  
Washington, D.C. 20008

Letters are really not a satisfactory means of engaging in the kind of dialogue which you initiated. It would be much better if we would have an opportunity to chat in person. I'll give it a try anyway, in the hope that you will understand that I must per force be brief. Hopefully we will have an opportunity to meet one of these days so that we can engage in the kind of give-and-take which your letter deserves.

My Outreach program was not reported in all its fullness by the press. Only one point, admittedly the most dramatic point, received the attention of the media and as a consequence my intent was somewhat distorted.

In brief, I see the Outreach primarily as a means as coming to grips in some positive manner with the problems presented to us by dramatic and continuing rise and the rate of Jewish inter-marriage. I reached the conclusion that in the final analysis there is very little that we can do to prevent it. Jewish education helps some; the opposition of parents and authority figures like rabbis is also a means for retarding that rate. Ultimately, however, inter-marriage is the sting which comes to us with the honey of our freedom. Living in a free society we have to accept this reality.

After an inter-marriage has taken place, however, we do have a choice. We can either reject the inter-married, or draw them closer to us; we can either sit shiva over them or we can do everything we humanly can in order to make them part of our community in the hope that the non-Jewish partner will ultimately become Jewish, or at the very best to assure that children issuing from such a marriage will in fact be reared as Jews, sharing the destiny of our people.

To this end, I proposed a four pronged program.

A) To dramatically intensify the instruction of those who have determined to be Jews (There is too much of a chaos in this realm and some important elements relating to our peoplehood are generally ignored in this instruction. Judaism is presented as if it were a system of thought rather than a way of life).

Rabbi Stephen Listfield

May 17, 1982

Page two.

B) To achieve the fullest possible integration of these Jews-by-choice once they are converted, they need some further support, so they have told me, during the first year of joining the Jewish community. They have special needs which we have largely ignored. As a case in point, they have given up the faith of their past, but they did not cut themselves off from their non-Jewish families. What should they do with these families, what will happen if they bring their children to homes of their non-Jewish grandparents, what should they do on Christmas and on Easter and the like.

C) I would like us to make a special effort to reach out to the non-Jewish partner of mixed-marriages where no conversion occurs, again, in the hope of gaining the eventual conversion of the non-Jewish partner.

D) I think that the Jewish community and the synagogue in particular ought to make an effort to give some Jewish education -- schooling, camping, trips to Israel, etc. -- to children issuing from mixed marriages whether or not their parents are members of the congregation or the community.

E) Finally I called for a general program of reaching out to the unaffiliated, those many seekers-after-truth who abound on the American scene.

The above is not just a random listing of the areas in which I would like to function under the general rubrick of "Outreach." It also sets my priorities: Points "A" to "D" first and in that order; only thereafter point "E."

Why did I add my call for a general program of Outreach? There were essentially three reasons.

A) If we are going to pursue the program in its totality, particularly the Outreach to the non-Jewish partners and their children, we have to accept the principle of a Jewish community and a Judaism which is assertive not passive.

B) Had I eliminated the last section I would not have engendered any kind of discussion and I needed this discussion in order to call attention to the program in its totality. I wanted the Jewish community to engage in an earnest internal debate to determine just how deeply we believe in the spiritual heritage of our people and not just in those external which give us comfort, eg., Israel and our exhalted stature here on the American scene.

C) I do believe that it is possible to find many non-Jews who will accept Judaism and will make valuable members of our community and people. It may interest you to know that our preliminary investigation shows that 10% of all those presently converting to Judaism by all branches of our community do so for reason other than an inter-marriage.



Rabbi Stephen Listfield  
May 17, 1982  
Pageethree.

I enclose herewith a copy of the Task Force Report which was approved by our Biennial which sets forth our program in its priority. I also enclose a copy of a speech in which I made my original suggestions which will give you a further insight into my thinking.

As I told you, this does not by any means answer all of your concerns but a fuller answer will have to await our meeting which, I trust, we will have in the not-too-distant future.

With cordial greetings, I am

Sincerely,

Alexander M. Schindler

Encls.

*dictated by Anne*



# adas israel congregation

CONNECTICUT AVENUE AT PORTER ST., N.W. • WASHINGTON, D. C. 20008 • EMERSON 2-4433

**STANLEY RABINOWITZ**  
Rabbi

May 12, 1982

**STEPHEN LISTFIELD**  
Associate Rabbi

**ARNOLD H. SALTZMAN**  
Cantor

**ABE GOLINKIN**  
Assistant Cantor

**MARSHALL KUPCHAN**  
Director of Education

**SANFORD S. COHEN**  
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**MAX M. GOLDBERG**  
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Rabbi Alexander Schindler, President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021

Dear Rabbi Schindler:

I have long been one of your ardent admirers. I wish that we had more Jewish leaders of your stature and foresight. In fact, we Conservative Jews could use one or two people like you.

On March 6 of this year I delivered a sermon at Adas Israel Congregation entitled "An Open Letter to Rabbi Alexander M. Schindler". I am enclosing a copy to you.

I am intrigued, but bewildered, by your famous proposal to "convert the unchurched" of other religions. Perhaps you have addressed my question many times, but I've never seen an answer, and I would love to receive one from you: Precisely whom do you propose to convert?

What I mean is, if our Jewish outreach program brings us in contact with a married couple, both of whom are Gentiles, what happens if one spouse but not the other is receptive to Jewish conversion? Then, in effect, all we have done is to have taken a perfectly good (albeit non-Jewish) marriage, and converted it into an intermarriage! Now if the other spouse also wishes to convert, that would be very beautiful. But, on the more reasonable assumption that we reach one of the two partners, are we not just creating a problematic situation for the couple (think of the implications if they already have children), and for us?

Suppose we reach an unchurched Gentile who is single, and we succeed in converting him or her. Here, the problem is less dramatic than the above paragraph, but -- surely you have experience with this -- this person is cut off almost altogether from family, until such time as he or she gets married. That is to say, may we not assume that this person's family celebrates Christmas -- which we are now asking this person no longer to do. In brief, although religiously-cum-ideologically speaking, we prefer a ger tzedek to one who is



May 12, 1982

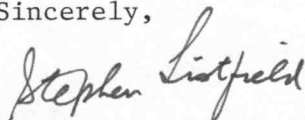
obviously converting for reasons of marriage, but sociologically, I recognize that the latter kind of convert usually has a better entry into the Jewish community than the former. I am asking you if you agree with me, and if so, how you understand your outreach program to work, given this dilemma.

You see, I applaud your devotion to our faith, but I am bothered by the way you seem to overlook the issues of Jewish peoplehood and Jewish family. That there are currently many American families of whom some members are Jews and some are Christians is a fact that we have to live with; for us to go about the business of creating such families seems to me our way of further weakening the integration and integrity of the concept of mishpachah. Christians might not be especially bothered by this problem; I believe that we Jews are, and should be, bothered by it. Frankly, I am disturbed at that trend within America that sees religion as a private matter, an affair of my heart alone. This is where the democratic ideal and the Jewish ethos are in conflict. It may be wonderfully American, but it is awfully un-Jewish, for a family to have, let's say, a Methodist father, a Jewish mother, and a born-again Christian daughter (they're going after the unchurched too, after all).

One last thought: I sometimes wonder if your outreach program is nothing other than the making of a virtue out of necessity, That is, if you are not convincing people that instead of reluctantly, or with mixed feelings, <sup>we are</sup> accepting as converts people planning to marry Jews, we are now saying that it is downright good to bring <sup>such</sup> converts to the Jewish fold. In this model, the outreach program is designed to appeal mostly to those people who would have (or might have) converted anyway, although, as I say, you are packaging it as a virtue rather than a necessity.

There are no neat solutions. At least you are tackling the problems of alienation, assimilation and intermarriage. I'm disappointed in so many of my Conservative colleagues, who seem to think that by avoiding the words, the problems will disappear. So I doff my kipah to you, and I thank you in advance for what I hope will be your readiness to share some of your philosophies and findings with me.

Sincerely,



Stephen Listfield

SL:jt  
Enclosure

Stephen L. Stithfield  
SATURDAY, MARCH 6, 1982

"AN OPEN LETTER TO RABBI ALEXANDER M. SCHINDLER"  
-----

SOMEONE SUGGESTED THAT THE BEST SERMONS ARE THOSE IN WHICH THE RABBI SPEAKS TO HIMSELF, AND THE CONGREGATION, AS IT WERE, LISTENS IN. SO THIS MORNING I AM ADDRESSING A FELLOW RABBI, A COLLEAGUE, AND I HOPE YOU MIGHT FIND IT INTERESTING TO EAVESDROP. THIS IS A LETTER TO RABBI ALEXANDER SCHINDLER, PRESIDENT OF THE UNION OF AMERICAN HEBREW CONGREGATIONS, AND THE LEADER OF THE REFORM MOVEMENT IN AMERICA.

DEAR RABBI SCHINDLER:

I APPLAUD YOU, AND THE REFORM MOVEMENT, FOR THE WAY THAT YOU ADDRESS CONTEMPORARY PROBLEMS, AND FOR YOUR INNOVATIVE APPROACHES TO THEM. YOU HAVE HELPED TO MAKE REFORM JUDAISM EXCITING. YOUR NEWEST PROJECT, INVOLVING \$25 MILLION TO RECORD DOCUMENTARIES, ~~AND~~ FILMS, TV PROGRAMS AND INTERVIEWS WITH JEWISH LEADERS, WILL NO DOUBT BE OF INCALCULABLE ADVANTAGE TO JEWISH EDUCATION. BY THE WAY, I HAVE A GOOD FRIEND, A WELL-KNOWN JEWISH ARTIST IN POTOMAC, WHO LOOKS GREAT ON FILM, AND I'M SURE HE'D LOVE TO DO IT.

MAY I SHARE SOME THOUGHTS ABOUT ANOTHER MAJOR ENTERPRISE OF YOURS, THE PROJECT TO REACH OUT TO NON-JEWS THROUGHOUT AMERICA, IN ORDER TO "CONVERT THE UNCHURCHED." IT HAS BEEN CALLED RABBI SCHINDLER'S PROGRAM OF "JEWISH MISSIONIZING."

THIS IDEA WAS CONTROVERSIAL WHEN YOU FIRST PROPOSED IT A COUPLE OF YEARS AGO, AND IT REMAINS SO, EVEN AS YOU CONTINUE TO CLARIFY IT IN YOUR CHARACTERISTICALLY THOUGHTFUL MANNER.

YOU HAVE MADE IT CLEAR THAT YOU ARE NOT SEEKING A "TRAVELLING RELIGIOUS CIRCUS," NOR EVANGELICAL JEWISH BIBLE-THUMPING PREACHERS. YOUR POINT IS WELL-TAKEN THAT THERE ARE MANY CHRISTIANS IN AMERICA WHO ARE NOT SATISFIED

WITH THEIR CHURCHES, AND WHO MIGHT FIND SPIRITUAL SUSTENANCE IN JUDAISM. YOU ARE RIGHT IN REMINDING PEOPLE THAT CONVERSION IS AN HONORABLE, AND GOOD, PART OF JEWISH RELIGION. AND I'M GLAD THAT YOU WANT YOUR OUTREACH TO TOUCH JEWISH PEOPLE AS WELL.

SO, I AGREE WITH VIRTUALLY ALL THAT YOU SAY. BUT I WOULD PUT THE LAST POINT FIRST, AND THE FIRST POINTS LAST: LET'S HAVE OUTREACH TO JEWS, BEFORE WE MISSIONIZE THE CHRISTIANS.

YOU RECALL THAT CANDIDE, IN VOLTAIRE'S MASTERPIECE, HAS ADVENTURES AROUND THE WORLD, DURING WHICH HE PROCLAIMS HOW GREAT EVERYTHING ELSE IS. BUT HE FINALLY STOPS HIMSELF, AND THE BOOK CONCLUDES, "MAIS, IL FAUT CULTIVER NOTRE JARDIN" -- FIRST WE HAD BETTER TAKE CARE OF OUR OWN BACKYARD.

RABBI SCHINDLER, ~~I SUGGEST TO YOU THAT BEFORE WE CONVERT THE GENTILES,~~  
<sup>FIRST</sup> LET'S TAKE CARE OF OUR OWN BACKYARD. THERE'S SO MUCH TO BE DONE.

NO ONE IS MORE CONCERNED THAN YOU ARE ABOUT THE DEFICIENCIES IN JEWISH LEARNING THAT WE FIND EVERYWHERE IN AMERICA.

SPEAKING OF CONVERSIONS AND THE RELATIVE MERITS OF RELIGIONS, WE KNOW THAT CHRISTIANITY OFFERS INSTANT SALVATION FOR THE BELIEVER, WHILE JUDAISM SAYS גידן תהא דר קד -- "AN UNLEARNED PERSON CAN NOT BE PIOUS."

AND YET, LET'S LOOK AT JEWISH EDUCATION IN OUR TEMPLES AND SYNAGOGUES. WE SEE OUR CHILDREN FOR FOUR OR FIVE HOURS A WEEK, AND SOME OF OUR CONGREGANTS THINK THAT IS TOO MUCH. CAN WE REALLY DO AN EFFECTIVE JOB WITH OUR OWN KIDS IN THOSE FEW HOURS?

AND WHAT HAS GONE ON IN OUR RELIGIOUS SCHOOLS DURING THOSE FEW HOURS? FOR MANY YEARS WE HAD CAPTURED OUR CHILDREN'S BODIES, BUT NOT THEIR SOULS, NOT THEIR SENSES, NOT THEIR IMAGINATIONS.

I WAS DEPRESSED WHEN I READ A STUDY OF JEWISH CHILDREN WHO GREW UP IN THE 1950s. THE STUDY REPORTED THAT AS ADULTS IN THE LATE '70s THE GROUP THAT HAD RECEIVED NO JEWISH EDUCATION WERE MORE AFFIRMATIVELY JEWISH THAN THE GROUP THAT HAD RECEIVED AFTERNOON SCHOOLING IN OUR TEMPLES.

HAPPILY, VIRTUALLY EVERYONE AGREES THAT JEWISH EDUCATION IN THE AFTERNOON SCHOOLS IS VASTLY BETTER NOW THAN IT WAS TWENTY OR THIRTY YEARS AGO. THE RISE OF JEWISH DAY SCHOOLS IS A MARVELOUS PHENOMENON. WE'VE GOT SOME REMARKABLY TALENTED AND CREATIVE EDUCATORS OUT THERE. BUT WE'VE STILL GOT SUCH A LONG WAY TO GO. SHOULD WE CHASE AFTER CHILDREN OF OTHER RELIGIONS, WHEN IN OUR TEMPLES WE HAVE KIDS GRADUATING CONFIRMATION CLASS, NOT EVEN KNOWING THEIR HEBREW NAMES, OR THAT "MITZRAYIM" MEANS EGYPT?

LET'S BUILD UP OUR OWN SCHOOLS, OUR OWN CAMPS, OUR OWN EDUCATIONAL STRUCTURES. THEN PERHAPS WE CAN SEEK TO CONVERT OTHERS.

AND I'M NOT TALKING JUST ABOUT CHILDREN. THE GENERATION OF JEWS WHO ARE OLDER THAN I BUT YOUNGER THAN YOU -- THAT IS CALLED "THE LOST GENERATION." FIFTY PERCENT OF THOSE JEWS ARE UNAFFILIATED WITH ANY SYNAGOGUE. HOW MUCH TORAH, HOW MUCH YIDDISH, HOW MUCH JEWISH LOYALTY, HAVE WE LOST IN ONE OR TWO GENERATIONS!

YOU KNOW OF DR. MORTIMER ADLER, THE DISTINGUISHED EDITOR OF THE GREAT BOOKS SERIES. IN A RECENT RADIO PROGRAM WITH BOOK EDITOR MARTIN GROSS, ADLER ANNOUNCED THAT HE HASN'T BEEN INSIDE A SYNAGOGUE SINCE HIS BAR MITZVAH. THEN THE FOLLOWING EXCHANGE OCCURRED, WHICH I QUOTE DIRECTLY:

ADLER: "I CHOOSE AS MY TEXT A STATEMENT BY CHRIST AFTER THE RECITATION OF THE TEN COMMANDMENTS. CHRIST SAYS, 'THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART AND WITH ALL THY MIND AND WITH ALL THY SOUL. THIS IS THE FIRST AND GREATEST COMMANDMENT. THE SECOND IS LIKE IT: THOU SHALT LOVE THY NEIGHBOR AS THYSELF. UPON THESE TWO COMMANDMENTS HANG ALL THE LAW AND PROPHETS.'"



GROSS: "DOESN'T THIS FOLLOW DIRECTLY FROM HEBREW THEOLOGY?"

ADLER: "DO JUSTICE, LOVE MERCY AND WALK HUMBLY WITH THY GOD" IS ONE OF THE GREAT PROPHETIC HEBREW SAYINGS. BUT THESE TWO COMMANDMENTS ARE CHRIST'S. THAT'S WHY IT IS CALLED THE NEW LAW. THE OLD LAW INCLUDES THE TEN COMMANDMENTS AND ALL THE DETAILED CEREMONIAL PRECEPTS ~~IN LEVITICUS AND DEUTERONOMY...~~

MARTIN GROSS, WHO IS ALSO JEWISH, ~~DIDN'T SEEM TO KNOW THAT~~ <sup>was unable to answer that, in fact,</sup> JESUS (NOT "CHRIST") WAS QUOTING THE JEWISH BIBLE, ~~IN FACT, HE WAS QUOTING~~ <sup>word for word,</sup> ~~LEVITICUS AND DEUTERONOMY.~~

NOW HERE WE HAVE TWO JEWS WHO ARE EXTREMELY EDUCATED AND SOPHISTICATED MEN. AND THEY LITERALLY DON'T KNOW THE FIRST THING ABOUT JUDAISM. SO, MY DEAR RABBI SCHINDLER, YOU GO CONVERT MORTIMER ADLER, AND I'LL CONVERT MARTIN GROSS. AND WHEN WE HAVE MADE JEWS OUT OF JEWS, THEN I'LL FEEL MORE INCLINED TO TRY TO MAKE JEWS OUT OF CHRISTIANS.

AND, SPEAKING AS ONE RABBI TO ANOTHER, ARE THE TEMPLES AND THE JEWISH INSTITUTIONS AND THE RABBIS AND LAY LEADERS DOING ALL THAT WE SHOULD FOR JEWISH PEOPLE, BEFORE WE CONVERT OTHER PEOPLE?

I ADMIRE YOU FOR USING THE TERM "OUTREACH". YOU NOT ONLY SAY IT; YOU DO IT. BUT HOW MANY OF OUR INSTITUTIONS ARE DOING OUTREACH TO ELDERLY JEWS, ESPECIALLY TO WIDOWS AND WIDOWERS, WHO MAY LIVE ALONE FOR THE LAST TWENTY OR THIRTY YEARS OF THEIR LIVES? WHAT ABOUT OUTREACH TO SINGLE JEWS, IN DANGER OF INTERMARRYING? OUTREACH TO YOUNG MARRIED JEWS, TRYING TO GET STARTED IN LIFE? WHAT ABOUT OUTREACH TO DIVORCED JEWS, WHAT ABOUT OUTREACH TO HELP THE MANY PROBLEMS OF JEWISH SINGLE PARENTS? AND WHAT ABOUT OUTREACH TO ALL THOSE JEWS WHO HAVE BEEN TURNED OFF TO JUDAISM?

YOU'RE INVOLVED IN THESE AREAS. MANY MORE OF US COULD BE INVOLVED.

JEWS CAN'T AFFORD THE LUXURY OF NOT REACHING OUT; WE NEED EACH OTHER TOO MUCH. AND SO I WOULD SUBMIT TO YOU THAT WE DO OUTREACH TO THE UNAFFILIATED AND THE UNCARED-FOR JEWS BEFORE WE DO OUTREACH TO THE UNCHURCHED CHRIST- IANS. WE'VE GOT HUNDREDS OF THOUSANDS OF OUR OWN TO REACH.

FINALLY, I SUGGEST THAT WE START A PROGRAM FOR JEWISH PASSION. BECAUSE UNLESS WE TREAT JUDAISM AS THE MOST EXCITING AND MOST STIMULATING PART OF OUR OWN LIVES, HOW CAN WE PRESUME TO PROMOTE IT FOR SOMEONE ELSE'S LIFE?

YET I WORRY THAT WE ARE LACKING IN PASSIONATE JEWS. WE HAVE JEWISH LEADERS, WHO ARE USUALLY SELF-APPOINTED. THEY HOLD MEETINGS, WHICH ARE ENDLESS, AND AT WHICH THEY USUALLY COME TO THE FIRM DECISION THAT THEY SHOULD HOLD ANOTHER MEETING.

BUT WHERE TODAY IS AN ELIJAH, TO THUNDER FROM A MOUNTAINTOP THAT GOD IS REAL? WHERE IS AN AKIVA, TO REJOICE UNCEASINGLY THAT HE LIVED FOR GOD AND COULD EVEN DIE FOR GOD? WHERE IS OUR BAAL SHEM TOV, WHO SAW EVERY PIECE OF NATURE AS PART OF THE GRAND AND INCONTESTABLE PROOF THAT GOD LOVES US, AND THAT WE MUST THEREFORE LOVE EACH OTHER WITH A LOVE THAT KNOWS NO BOUNDARIES.

WHERE, RABBI SCHINDLER, IS THE PASSION?

BUT I WRITE THESE WORDS NOT OUT OF DESPAIR BUT OUT OF GREAT OPTIMISM. YOU AND I KNOW THAT JEWISH EDUCATION TODAY IS BETTER THAN IT EVER WAS IN THE UNITED STATES. WE KNOW THAT YOUNG JEWS ARE RETURNING TO THEIR ROOTS. WE KNOW THAT THERE IS AN INTENSE SPIRITUAL YEARNING WHICH USED TO BRING JEWISH KIDS -- NOT UNCHURCHED CHRISTIANS, BUT JEWISH KIDS -- TO SUN YUNG MOON, OR TO THE MAHARAJI, AS THE WASHINGTON POST RECENTLY REPORTED, BUT WHICH NOW BRINGS THOSE JEWISH KIDS TO THE BIBLE, AND TO ISRAEL, AND TO RABBIS AND REBBES AND JEWISH TEACHERS.

IF THIS GENERATION OF YOUNG PEOPLE ARE FURTHER THAN ANY OTHER GENERATION FROM THE REVELATION AT SINAI, I SAY THAT THEY ARE CLOSER THAN ANY OTHER GENERATION TO THE COMING OF THE MASHIACH. I AM AN UNCONTROLLABLE OPTIMIST.

THE CHIEF RABBI OF GREAT BRITAIN, ~~RABBI~~ IMMANUEL JACOBOWITS, SAYS THAT THE SIMPLEST JEW OF THE MIDDLE AGES HAD A BETTER UNDERSTANDING OF HOW WONDERFUL IT IS TO BE JEWISH, THAN THE MOST OUTSTANDING JEWISH LEADERS OF TODAY DO.

OUR JOB, THEN, IS TO RE-DISCOVER THE WONDER OF BEING JEWISH; TO STUDY IT, AND TO LIVE AND FEEL THE PASSION OF IT. IF WE DO THAT, 16 SINN, *automatically* WE WILL ATTRACT THE INTEREST OF SOME UNCHURCHED PEOPLE OF OTHER FAITHS, 16 SINN WE WILL DO THE WORK OF THE PROPHET ZECHARIAH IN HELPING TO MAKE GOD'S NAME ONE THROUGHOUT THE EARTH.

AND UNTIL THAT DAY COMES, WE WILL AT LEAST RE-CLAIM OUR OWN PURPOSE IN BEING JEWS, AND WE WILL, EACH ONE OF US, BE AN ELIJAH OR AN AKIBA; OR A BAAL SHEM TOV, FINDING GOD'S TREASURES UNDER EVERY ROCK, AND DISCOVERING GOD'S SPARKS IN THE SOULS OF ALL HIS CREATURES.

MAY YOUR WORK BE BLESSED.

SINCERELY,

STEPHEN LISTFIELD

*Chase*  
*Muse*

April 22, 1982

Dear Mary Lynn:

Thank you so much for arranging the meeting with Jim Foster.  
I am deeply grateful for your concern and your support.

I thought the meeting was most interesting and helpful. I  
am looking forward to hearing further from Jim but believe  
it was a fine preliminary session.

Fondest regards to you and Nick.

Sincerely,

Alexander M. Schindler

Ms. Mary Lynn Kotz  
5508 Montgomery  
Chevy Chase, MD 20015



April 22, 1982

Mr. James H. Foster  
Executive Vice President  
Brouillard Communications  
J. Walter Thompson  
420 Lexington Avenue  
New York, NY 10017

Dear Mr. Foster:

It was delightful meeting you and I thank you for your warm and gracious hospitality

I found our meeting to be most helpful and I look forward to hearing from you. Your counsel is much appreciated.

With thanks and warmest regards, I am

Sincerely,

Alexander M. Schindler

*Orthodox*  
*M.D.-Atlantic*

December 18, 1981

Linda S. Gordon, Ed.D.  
1656 Comanche Road  
Arnold, Maryland 21012

Dear Dr. Gordon:

Your letter of November 18 finally reached me after my return from Boston. Sorry to be so late in answering it, but I had no other choice.

I take it that you were at the Biennial and heard my response to your rabbi's plaint. I'm very much concerned with the problem which you raised and I think that with intelligence and foresight it can be overcome.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler



# 5

November 30, 1981

Linda S. Gordon, Ed.D.  
1656 Comanche Road  
Arnold, Maryland 21012

Dear Dr. Gordon:

Your letter of November 18 reached Rabbi Schindler in the midst of his preparation for the UAHC Biennial in Boston. Lest you think that he is ignoring you, I am writing to advise that he will give your letter his attention on his return from the Biennial. You will be hearing from him at a later date.

Please tell George that Judy and Jon are having a wonderful experience at Kfar Blum. Their letters and tapes are exceedingly good.

With kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to the President

1656 Comanche Road  
Arnold, Maryland 21012  
November 18, 1981

Rabbi Alexander Schindler  
6 River Lane  
Westport, Connecticut 06880

Dear Rabbi Schindler,

I have just learned that six new member families have joined our temple this year. Three of those families are mixed marriages. In addition we have another ten or twelve mixed marriages within the congregation. These families constitute a minimum of ten per cent within our congregation. This may seem a positive situation when one thinks of all the possible gentiles we may be able to "outreach" from all of this, but if this is to be the trend in reform Judaism does that mean that in five or six years my husband and I who are both Jewish will be in the minority in our own synagogue?

Like many other temples our by-laws have given full membership rights to our gentile members. As you know this entitles them to vote on the hiring of our rabbi or the termination of our rabbi's contract. They can vote on all ritual issues which might come up before the congregation. They can help decide for us among other things how Shabbat is to be celebrated in our synagogue. They can be trustees. Indeed, a gentile in our congregation can be president.

Some of our parents wanted to send their Christian children to our religious school. Fortunately, this was defeated by our board of trustees, although by a narrow margin. Having Christian children in our religious schools creates many adverse affects on our children: it may inhibit our teachers by making them choose their words too carefully for the benefit of the non-Jews in the classroom; also, the subject of Jesus cannot be avoided when Christian children sit in a religious school classroom. How should a teacher respond to the Jewish children when during a discussion of the succah a gentile child announces that is where Jesus was borne? In addition, the importance of Jewish contact with other Jewish children cannot be underestimated. There is no place other than the religious school classroom where our children can meet other Jewish children their own age on a regular basis.



Another issue which just came up and was also defeated by a narrow margin was the question of whether or not Christian children of members can join our youth group. When I objected to having Christian children in the youth group, the Jewish husband of a religious, churchgoing gentile informed me that his wife was every bit as much a temple member as I was and therefore their Christian child was entitled to be a member of our youth group. I had to admit to him that according to our by-laws he was correct about his wife's membership. Our board action on the matter of the youth group was offensive to them---and the whole idea of Christians having equal rights in my temple is offensive to me. Changing our by-laws is the only answer---but, because we already have so many mixed marriages it would be such a sensitive matter we would probably lose many families if we made an issue of it now. Yet, if this trend continues, we will never be able to change our by-laws.

We live in a non-Jewish area. At most we are .6% of the population where our only possible Jewish surroundings can be our homes and our synagogue. Unfortunately, we are beginning to change the composition of our synagogue so that we are no longer welcoming mixed marriages into a Jewish environment. We are on the way to becoming a mixed-marriage environment. Those Jewish families who want to feel comfortable in Jewish surroundings are beginning to find less than that from their synagogues. I think we must begin to ask ourselves what affect this outreach program is having on the Jewish families in our synagogues and whether or not we are risking the chance of losing them.

,/100177      מילרדס  
Linda S. Gordon

Linda S. Gordon, Ed.D.

My son George (Chavah, Camp Halani) sends his regards to Judy and Jon. He hopes they are having a good year at Kfar Blum.

*Outreach*

December 15, 1981

Irwin S. Eskwith, M.D.  
Pinnell Street  
Ripley, WV 25271

Dear Dr. Eskwith:

It was good hearing from you and I appreciate your candor in regard to your inability to support the Reform Jewish Appeal this year. It is my fond hope that circumstances will change for the better in the very near future.

The Outreach program of the UAHC is moving along beautifully. At the recent Biennial the Report of the Task Force and various resolutions submitted were passed by the assembly. I enclose herewith a copy of the report which will be of interest to you. I also enclose a copy of my president's message which makes reference to our work in Outreach.

At the Biennial a superb film on Outreach created by the UAHC was viewed by the delegates and it received a very positive response. Further information on this film will be sent to all congregations shortly. In addition, we have recently published a book by Lydia Kukoff, Task Force Program Consultant, Choosing Judaism which will be of inestimable help to people who have chosen Judaism as well as their families, Jewish and non-Jewish alike. She has also edited a Program Guide for Reform Jewish Outreach and I enclosed a copy herewith.

So, as you can see, we are moving forward and enriching our manifold programs in the area of Outreach. It is an important aspect of our work and it has become obvious to me that even while we are providing assistance for Jews-by-Choice and those who seek to choose Judaism, we are at the same time creating new educational tools for all Jews.

With appreciation for your interest and warmest regards, I am

Sincerely,

Alexander M. Schindler



IRWIN S. ESKWITH, M.D.  
PINNELL STREET  
RIPLEY, WEST VIRGINIA 25271  
PHONE 304-372-2681

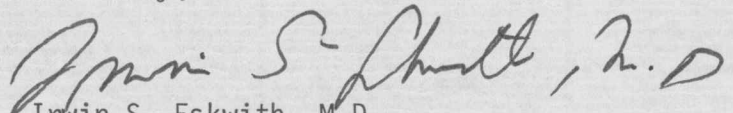
December 8, 1981

Rabbi Alexander Schindler, President  
Union of American Hebrew Congregation  
838 5th. Avenue  
New York, New York 10021

Dear Rabbi Schindler:

I have not given to the reformed Jewish Appeal this year, because of financial problems, but I hope to do so in the future. About a year ago, you started a project that was very fascinating. The project was converting people to Judaism. Do you have any information available to show the progress of this project and whether it is still being pursued? If so, I would be delighted to receive it. Thank you for your courtesy.

Sincerely,

  
Irwin S. Eskwith, M.D.

ISE/dke

*Outreach*

May 5, 1980

Mrs. Martin Kriesberg  
5805 Tanglewood Drive  
Bethesda, MD. 20034

Dear Harriet:

It was lovely meeting you and Martin this week-end. I hope you found the meetings to be stimulating and helpful. Your own participation was meaningful and you made some very fine suggestions.

You will recall we spoke of the program of the Task Force on Reform Jewish Outreach. Mary Lynn Kotz, a member of Washington Hebrew Congregation, is on the Task Force and can probably share with you some of the exciting programs which are just beginning to come out as a result of the creation of this Task Force.

The Task Force is directed by Rabbi Sanford Seltzer, the UAHC's Director of Synagogue Research and Planning. His office is in the process of moving and his temporary address is:

c/o Cong. Ohabei Shalom  
1187 Beacon Street  
Brookline, MA. 02146

617- 277-1655

He can provide information on the fuller program of the Task Force and possible personnel should your congregation desire to undertake a program geared to Outreach.

With warmest regards, I am

Sincerely,

Edith J. Miller  
Assistant to the President



Rabbi Alexander M. Schindler

December 31, 1981

Mary Lynne Kotz

Rabbi Sanford Seltzer

OUTREACH

As you know, a great deal of mail comes across my desk seeking information on Judaism. Some comes from non-Jews, some from new-Jews and very often family members write in behalf of new in-laws, etc.

Now that we have Outreach Coordinators in most of our regions, I will be sending these requests directly to the particular region. I am delighted that you will be serving as coordinator for our Mid-Atlantic Council and hope that you find your new responsibilities to be meaningful and fulfilling. The enclosed letter is self-explanatory.

By now you should have a complete library of materials to share with those seeking information. By means of a copy of this memo to Sandy, I am asking him to make certain that you do indeed have bulk copies of materials which will help you to assist those seeking our help and information.

Warmest regards and all good wishes.

December 31, 1981

Mr. Gregory J. Quesenberry  
135 Williams Street  
Abingdon, Virginia 24210

Dear Mr. Quesenberry:

Thank you for your letter of December 26 expressing an interest in learning more about Judaism and the Jewish people.

I am sharing your request with Ms. Mary Lynne Kotz, Outreach Coordinator for our Mid-Atlantic Council, which includes the State of Virginia. I am asking her to contact you with information about books and pamphlets which will help you in your desire to learn about Judaism.

With every good wish, I am

Sincerely,

Alexander M. Schindler

cc: Ms. Mary Lynne Kotz



135 Williams St.,  
Abingdon, Virginia  
December 26, 1981

Rabbi Alexander M. Schindler  
838 5th Ave.,  
New York, NY 10021

Dear Sir,

Please send me  
information on Judaism.  
I've heard only a little  
about it. There are no  
synagogues around this  
area but could practice  
the religion in my home.

Thank you  
Cordially yours

Gregory J. Quesenberry

March 5, 1979

Ms. Millicent Dodge  
5495 Cedar Lane  
Columbia, MD. 21044

Dear Ms. Dodge:

It really is wonderful to receive your letters and the various clippings you have been kind enough to share. In some instances they are items which I have not seen and thus I am truly grateful for your thoughtfulness. Per your request, I am returning herewith the clippings you sent recently.

As I read your comments on events I can't help but think what a remarkable person you are. Your thoughts processes and understanding are superb. It would be wonderful to have an opportunity to meet you personally and I hope that I will have that pleasure one day.

I was very pleased to have your reaction to our Adventures in Judaism series and thank you for letting me know of your appreciation of this program.

With every good wish and warmest regards, I am

Sincerely,

Alexander M. Schindler

Encl.



March 5, 1979

From: Rabbi Alexander M. Schindler

To: Rabbi Balfour Brickner

A wonderful woman from Columbia, Maryland has been writing to me since she read the reports of my Board address. Her first letter was signed with the indication that she is a "WASP." She sends me clippings on the Middle East and Energy etc. and is a marvelous "pen Pal, " as I recall she is in her eighties!

The enclosed from her last letter will interest you:

"I have meant to express my appreciation before for the Adventures in Judaism program, which I have long followed, and which this past Saturday presented a program on Proverbs, refreshing so satisfactorily my recollections from childhodd hours of church attendance plus the beautiful music."

February 21, 1979

Dear Rabbi Schindler:

With the news about Iran, plus whatever Brown's pronouncements mean, I thought you might be interested in several pages from an article in Esquire, 1/30/79, on Sadat, if you haven't already seen it. The most of it didn't <sup>really</sup> interest me <sup>in any case</sup> and is too much to enclose in a regular envelope, but the latter part, which I do enclose, I found rather suggestive. Pondering the content, I began to feel that the Israelis might be the only salvation for Sadat! Perhaps be the way to ensure him the immortality he craves for saving his country and people? Perhaps he might be realistic enough to grasp such a line thrown him? <sup>(I mean a carefully worked out plan for the Israelis to achieve cooperation rather than success?)</sup> The Israelis have done a terrific job in their country, with the same possibilities as the Arabs, which they did not use, and achieved the prosperity and satisfactions for their people, including those from very much less privileged places, that Sadat has to be aware his people are looking for, <sup>for which his people</sup> and may topple the whole Egyptian setup if they don't get. <sup>some</sup> Such a cooperative effort might loosen Sadat's pressure from other Arab countries, <sup>anathema</sup> obviously handicapping him in the efforts he knows he has to make to achieve his personal goals, and might even lessen his thirst for the last grain of sand of what he perceives as Egyptian or Arab land, especially the Sinai peninsula <sup>Ques, the golden rights,</sup> and the West Bank, which I cannot see safety for Israel in giving up.

Not being at all economics minded, with a C-for-charity in college in that field, and with not much further illumination since then, in spite of my efforts and those of administration and media specialists, I further enclose an article on the IMF from the Saturday Review, 2/3/79, which I believe is relevant. I have also read several light novels in the field, which may have fed



my ideas on the scene. They were The Masada Plan, By the Rivers of Babylon, the most interesting, not to say suspenseful, <sup>plus</sup> ~~and~~ The Jew Today, King of the Jews, and the New York Times Magazine article on Einstein of the previous Sunday, etc. <sup>for the times that he is in this country</sup>

Additionally, perhaps in a positive direction, I believe the following may represent a slow seepage of the facts of life in this muddy world situation in which we find ourselves. (Maybe Khomeini has cleared away some of the fog?) For instance, that "skimming" is no longer acceptable, large or small, social or economic? That "human rights" is more than keeping political prisoners unincarcerated and alive somehow? That largesse from Mexican gas might ~~not~~ benefit, not only east coast economics, (gas <sup>will</sup> increase <sup>we</sup> for home heating 279%) but foreign relations? That may <sup>be</sup> <sup>"new"</sup> farmers' problems are not solved by set-aside support <sup>prices</sup> which principally benefit "old boy" Southern families and their families? That The Pied Piper of Hamelin might be applied to the failure, from personal and corporate greed, <sup>be</sup> AFTER THE ~~1954~~ '54 DECISION ON CIVIL RIGHTS, to implement that decision? Etc., etc.

<sup>as</sup> I hope I don't appear/a know-it-all passing out "words of wisdom," <sup>as</sup> or what might seem like them to me, but only/an odds-and-ends writer, member of a mass of comparatively literate members of the populace who I think are noticing and speaking up, as they will probably continue to do, more and more?

I have meant to express my appreciation before for the Adventures in Judaism program, which I have long followed, and which this past Saturday presented a program on Proverbs, refreshing so satisfactorily my recollections from childhood hours of church attendance, plus the beautiful music.

*Millicent Dodge*

Millicent Dodge, 5495 Cedar Lane, Columbia, Maryland 21044

*If you have the articles enclosed at hand, you might slip my endowments in your next note if or when? Thanks. (We're co-exchange such.)*

February 27, 1979

Dear Rabbi Schindler:

Do please forgive ~~my~~ my writing this letter on top of the proceeding one. But events are moving so fast! I'm so glad to hear today that the Israeli Cabinet takes the responsibility of stopping Sddat's little game.

T'eng's comment, of this morning's news, about "the Cubans of South-East Asia," touched a vein, along with my recollection of the phrase, "The Chinese, the Jews of Asia." The original authorship of this is unknown, <sup>(to me, at the present time)</sup> but Scribners does put out a Dictionary of the History of Ideas, which the Graduate Library of the U. of Md. has, but that's a "fury piece", and <sup>as</sup> the reference has <sup>(libraries these)</sup> long since grown weary of my queries, ~~and~~ that will have to wait a bit. <sup>for me to look it up.</sup>

What I'm getting to, and please forgive any untoward editing lacks (as in also my last letter) is the possibility of T'eng and the Israelis getting together! China has land, <sup>unlimited</sup> personnel <sup>(clever, these Chinese!)</sup> untold natural resources (such as oil, for instance) and Israel <sup>unlimited</sup> has technique, <sup>technicians</sup> along with several <sup>other</sup> sine qua nons, hopefully leading to pre-eminence? To say nothing of the mutual respect for the past, which, according to Whitman, Pound <sup>for example</sup>, means all in achieving in the present. That is that The Old Testament and Confucius, are as one in <sup>commenting on the best method for</sup> the expression of history and ideas, Confucius, with his "write it new" and the Old Testament writers, "write it real?"

Dear me, what a responsibility trying to run the world! But one thinks of that oldie, "Why does a dog have flees?" To which the answer obviously is, "To keep from worry <sup>and</sup> about being a dog?"

Millicent Dodge, 5495 Cedar Lane, Columbia, Maryland 21044

Millicent Dodge

P.S. Trying to write this more adequately, was to probably result in not sending it at all. Try to add each future meeting.