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Series A: Union of American Hebrew Congregations, 1961-1996.

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Outreach [Midwest council], 1979-1993.

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

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*Outreach  
M.d.W.*

*Good letter*

November 15, 1993  
5 Kislev 5754

Sommer Whitmarsh  
284 LaPrele Drive  
Douglas, WY 82633

Dear Sommer:

Please forgive the informality but I am do not know if you are a young woman or young man so I address you on this informal basis.

Unfortunately, Reform Judaism has but one synagogue in Wyoming, in Laramie which is quite a distance from you. It is also very small and does not have a rabbi to whom I might direct you for counselling. I shall, however, share your letter with our Outreach Coordinator in St. Louis, the seat of our UAHC Midwest Council. The address is 10425 Old Olive Street Road, St. Louis, MO 63141 - telephone: ( 314) 997-7655. Our synagogues in Boulder and Denver, Colorado are a part of that Council and they appear to be the closest temples with rabbis to whom you might turn for guidance, if only by mail or telephone.

Enclosed herewith are some materials on Reform Judaism as well as our Outreach program. If you are interested in any of the books listed for our Outreach Library they can be ordered as noted on the form. You might also see what books on Judaism might be available in your public library.

With all good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.

*cc Marshak Lubin*



284 LaPrele Dr.

Douglas, WY 82633

November 2, 1993

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

AMERICAN JEWISH  
ARCHIVES

Dear President Schindler:

I understand that you are the president of the congregation. I would like to learn more about the church so I can decide if I want to join. I have not gone to church in a long while, for I can't find a Jewish church in my area.

Please help me in my quest, and send me information about your congregation. I would appreciate it very much.

Sincerely,

*Sommer Whitmarsh*  
Sommer Whitmarsh



COPY

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

August 7, 1992  
8 Av 5752

Marsha Luhrs  
Outreach  
Midwest Council - UAHC  
10425 Old Olive Street Road  
Suite 205  
St. Louis, MO 63141

Dear Marsha:

Thank you for your thoughtful note. I much appreciated it.

Your D'var Torah was well conceived and presented. I admire it. As you can imagine, the work of Outreach is very important to me and I am glad that it is in such competent hands.

Sincerely,

Alexander M. Schindler

MARION -

I BELIEVE I  
ANSWERED THESE  
VIA PHONE -  
ATTACH MY ANSWER  
+ GIVE TO EDIE



Midwest Council  
Union of American Hebrew Congregations

10425 Old Olive Street Road, Suite 205  
St. Louis, Missouri 63141-5923  
(314) 997-7566  
FAX (314) 997-4041

MARSHA LUHRS  
Regional Outreach Coordinator

July 17, 1992

16 Tamuz 5752

Dear Rabbi Schindler,

I hope you're enjoying the summer and had a safe trip to Israel.

I just wanted to let you know how much I appreciated the merit raise the other Regional Outreach Coordinators and I received for this new budget year. I realize it was a tight budget year ~~and~~ it was nice to know Outreach's work is truly appreciated by the Board.

We had a wonderful Outreach Staff meeting, led by Dru and all of us. What a great opportunity that is to get reenergized and inspired! →

I'm enclosing a d'var Torah I  
had the opportunity to present as  
I read from Torah (Korach)  
for the staff.

Take Care and thanks again.

B'shelom,

Marsha Lohr





D'var Torah  
Korach, Numbers Ch. 16: 1-18:32  
Outreach Staff Meeting  
June 29, 1992/28 Sivan 5752  
Marsha Luhrs, Midwest Regional Outreach Coordinator

This week's parsha Korach, is from the Book of Numbers Ch. 16 through 18. It describes the rebellion against Moses and Aaron led by Korach, a Levite and his two co-conspirators Dathan, and Abiram, members of the tribe of Reuben. This was the most serious rebellion that faced Moses and Aaron in the 40 years of wanderings. This is a very dramatic and powerful portion with many seemingly unnatural events or miraculous acts of God occurring.

The rebels basic complaint or challenge to the Israelites was "Why should Moses and Aaron be placed above you, for the entire congregation is holy?"

While the Bible is silent about Korach's motives, traditional Jewish commentaries see Korach as a villain - power hungry and desiring only to elevate himself into a position of high authority.

The Interpreter's Bible however sees this as a revolt against what the Israelites felt was the political and economic dictatorship of Moses. They say Korach's motive was to achieve religious and political democracy for the people. While this may be a noble goal, perhaps the people weren't yet sophisticated enough to handle such responsibility.

There is much that can be discussed in this portion about politics, leadership, speaking one's mind, complaining, attempts at reconciliation, the power of God and the eternal tension between authority and freedom. However, I would like to focus on one phrase in particular which appears twice in the first seven verses of this portion and relate it to our experiences in Outreach. The phrase is "Rav Lachem" אצלך, "you have gone too far!"

This phrase is repeated by the two opposing parties, first by Korach to Moses and Aaron and next by Moses to Korach and his followers. How many times and by how many people from opposing viewpoints have we heard this phrase in our work with Outreach?

From the demographers and sociologists we hear, Rav Lachem, you have gone too far with the ever increasing rates of intermarriage. The survival of Judaism is at stake.

We hear it from other Movements of Judaism when they tell the Reform Movement; Rav Lachem you have gone too far with your decision on patrilineal decent!"

We hear it addressed at Rabbis regarding officiation at interfaith weddings; Rav Lachem you have gone too far by marrying couples without requiring conversion or at least requiring enrollment in an Introduction to Judaism course. At the other extreme we may hear; Rav Lachem, you have gone too far by not officiating at the marriage of my children thus turning them off to the temple and Judaism.

We hear it at congregational Board meetings regarding the role of the non-Jew in the synagogue when it is said; Rav Lachem, you have gone

too far in welcoming non-Jews to the synagogue and allowing them the same rights as Jews. How can a non-Jew serve on the Board of our congregation? On the other hand we may hear; Rav Lachem, you have gone too far by not allowing my non-Jewish spouse to participate in the same way in our child's Bar Mitzvah.

We may hear it from interfaith families in December when the Jewish partner says Rav Lachem, you have gone too far - I cannot have a Christmas tree in my home. Or perhaps we hear the non-Jewish spouse counter; you have gone too far - you have asked me to forgo all my religious and family traditions. I will not let you take this from me too.

We hear it from parents when they learn their child plans to intermarry. They achingly say to their children, Rav Lachem, you have gone too far - where did we go wrong? This will ruin our family. How will you raise your children?

I'm sure we can all think of other times when this phrase has been implied or stated from a variety of view points.

But what about us in Outreach? Some say we have gone too far but most of us know we have really not gone far enough. There is so much to do, so many people who need to hear the message and learn the lessons of Outreach. So many Rabbis and Board members and teachers and congregants to be sensitized to Outreach issues; so many interfaith couples to welcome and educate and turn on to Judaism; so many Jews by Choice to nurture and learn from; so many children and teens and young adults in which to instill a love for Judaism and a strong sense of Jewish identity.

May we not be overwhelmed by our sacred task but rather let us work and hope for the day when we will soon hear, in a positive tone, Rav Lachem, you have gone too far: you have "Reached Out" so well that as a result you have "Reached In" and developed many Jewish souls.



*Outreach  
Mid West*



COPY

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

January 3, 1991  
17 Tevet 5751

Mr. Curtis Smith #42043  
Missouri State Prison  
Box 900  
Jefferson City, MO 65102

Dear Mr. Smith:

I have forwarded your letter of December 25th to our office in Kansas City. We have on staff an Outreach Coordinator who deals with people interested in learning more about Judaism and the Hebrew language. I am sure you will be contacted in the near future.

With every good wish, I am

Sincerely,

Alexander M. Schindler



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

January 3, 1991  
17 Tevet 5751

Ms Marsha Luhrs  
Outreach Coordinator  
Midwest Council - UAHC  
1045 Old Olive Street Road  
Suite 205  
St. Louis, MO 63141

Dear Marsha:

The enclosed letter is self explanatory. Since Jefferson City is in your region, I am taking the liberty of sharing Mr. Smith's letter with you and ask that you do your best to provide some books and materials which can help him learn more about Judaism and Hebrew. Perhaps contact can be made with the Educator at the local congregation. Many thanks for your assistance in this connection.

With kindest regards, I am

Sincerely,

Alexander M. Schindler

*Outreach*  
*M. Schindler*

February 8, 1988  
20 Shevat 5748

Ms. Susan Tivol  
1010 West 69th Terrace  
Kansas City, Missouri 64113

Dear Susan:

It was lovely to hear from you and I deeply appreciate your warm and gracious letter. Many thanks for sharing with me your feelings in regard to the importance of Outreach, not only in terms of others, but what it has meant to you as a Jew. I was moved by your comments.

Rhea and I deeply appreciate your kind offer to our son Josh. We will certainly tell him about you and Tom, how you have graciously offered to be his homew~~er~~ay from home family, and we will also tell him how very taken we were with the two of you. One minor correction: Josh is graduating from Washington University Law School in June and will be coming to Kansas City for a clerkship with a judge who resides there. This will save you the problem of discussing first semester anatomy courses.

Rhea and I really enjoyed you and Tom, not only on a communal basis, but we felt a very special personal warmth towards both of you. It was a joy to meet you and to be with you. I hope that our paths will cross again many times in the future.

With every good wish, I am

Sincerely,

Alexander M. Schindler



SUSAN TIVOL, M.S.W.

1010 WEST 69TH TERRACE • KANSAS CITY, MISSOURI 64113 • (816) 444-2009

January 20, 1988

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

Dear Rabbi Schindler,

I'm writing on behalf of the Outreach committee at Temple B'nai Jehudah to express our deepest thanks for your visit to our congregation. All of us were thrilled that you came as a follow-up to the Outreach conference. Your wonderful luncheon talk, interviews and sermon inspired us even further...

Many intermarried couples attended services on January 8th, and their feedback was very gratifying to hear. They expressed a good bit of awe that the leader of the Reform movement would take time to visit B'nai Jehudah specifically to speak about their needs and concerns. Your message of "Inreach" was heard as well as your message of Outreach. At an Outreach committee meeting after your visit, a member (who is in an intermarriage) asked me, "Susan, why do you do this? Why are you involved in Outreach? An answer came immediately to mind, that does I believe, have something to do with Inreach.

I'm drawn to Outreach because it continuously requires me to reach inside myself, to define myself as a Jew and to express that to others. I've known instinctively since I began working in Outreach that as a spokesperson for this effort, I would have to understand and articulate my Judaism more than ever before. My ability to help others consider Judaism has depended upon how clearly I can define its value in my own life.

Thus, from a selfish standpoint, I knew that involvement in Outreach would help me accomplish something essential to my own enrichment. My guess is that is also why many of our committee members have stayed involved in Outreach for a long time. It is an effort that helps others and it involves a process that requires us to understand ourselves.

I have enclosed the materials that we have sent to all of the rabbis in our community, in advance of our meeting with them to propose a community-wide Outreach program. I enclose them because I want you to know what you have inspired! It was only after your visit here that I was able to finally sit down at my typewriter and put our collective ideas into readable form. If you don't mind, would you please think very powerful, positive thoughts on February 1st at 4:30 pm your time? That's the date of our presentation to the rabbis!!

Cont'd,

*Thanks for  
Kind letter -  
also re offer  
to join.  
Respectful  
affection  
regard  
for  
communally  
& personally  
try to help  
you.*

On a personal note, it was a joy to dine with you and Rhea on Shabbat. Tom and I were delighted to learn that your son will be entering the UMKC six-year medical school program. We live only ten minutes away from the campus and are very familiar with the trials and tribulations of medical students. There have been many of them in our family! Please give him the following information:

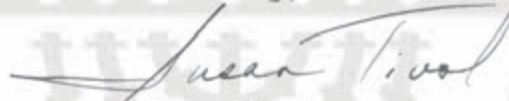
Susan and Tom Tivol  
1010 West 69th Terrace  
Kansas City, Missouri 64113

Home phone: 816-444-2009  
Store phone: 816-531-5800 (Tivol Plaza, Inc.)

We cheerfully provide hot meals, city information and much commiserating about the first-semester anatomy course...

Again, thank you for your visit. Sharing in your certainty, compassion and vision was a wonderful way for all of us to start the new year.

Sincerely,



Susan Tivol

P.S. I have also enclosed copies of your interviews with The Kansas City Times and The Jewish Chronicle. Happy reading...

enclosures

Suite 12  
2210 W. 75th Street  
Shawnee Mission, KS 66208  
(913) 722-2922

Eileen Garry  
Chairperson  
  
Alan S. Edelman  
Executive Director

Hilary Lewis  
Administrator,  
Community High School/  
Director, Teachers' Center



January 19, 1988

Rabbi I. David Oler  
Congregation Beth Shalom  
9400 Wornall Road  
Kansas City, Missouri 64114

Dear Rabbi Oler,

Thank you for agreeing to meet with us to discuss a proposal for reaching out to interfaith couples in the Kansas City Jewish community. We are sending you the enclosed materials prior to our meeting to present our thinking and our process to date.

While there are many important issues to work through in the course of designing a proposal, we believe there is a need for such a program and we are ready to define its purpose. Our greatest task however, is to design a program that is sensitive and responsive to the needs and philosophies of each of our synagogues and temples. Our effort must be one that our rabbis and congregations can support so that we can bring unaffiliated Jews and their non-Jewish spouses into the rich synagogue life of our community. Only then can we realize our long-term goal of encouraging conversion whenever possible and reinforcing the integrity of a Jewish home for the children of these intermarriages.

We have enclosed a brief history of efforts to date to reach out to this population in our community as well as some statistics that lend support for a community-wide program. We have included an outline of our proposal and suggestions for ways in which the synagogues and several communal agencies would interact with the program established by this proposal.

We need your help. We need your reactions, concerns and advice. We look forward to meeting with you on February 1st at 3:30 pm at The Hebrew Academy. Thank you so much for your time.

Sincerely,

Susan Tivol, M.S.W.  
Chairperson, Outreach Committee  
Temple B'nai Jehudah

Alan Edelman  
Executive Director  
Jewish Education Council

Tori Wucher, M.A., Director  
Family Life Education  
Jewish Family & Children  
Services



## History of Local Efforts to Date

The Temple B'nai Jehudah Outreach program began in August, 1983, with the formation of a task force whose purpose was to study the needs of interfaith couples, Jews-by-choice and their families at the Temple. While the parlor meetings elicited many ideas for programming, careful attention was given to those areas of concern that could realistically be addressed at the Temple.

By fall 1984, four areas of Outreach programming were in place at the Temple and these four areas continue to be the focus of the Outreach committee today. They are; discussion groups for conversionary couples and interfaith couples, programs to sensitize the religious school teachers whose students often come from families where at least one spouse was not born Jewish, efforts to integrate both newly-converted Jews and people working toward conversion into the life of the congregation, and programs to educate and sensitize all Temple members about Outreach issues.

In May, 1984, the local chapter of the American Jewish Committee and the Jewish Federation in cooperation with the Jewish Family Commission and a number of local synagogues sponsored a community-wide conference on intermarriage. In November 1987, Temple B'nai Jehudah presented an Outreach conference open to the entire, local Jewish community. Staff members from the Jewish Education Council and Jewish Family and Children Services assisted the Temple with this most recent conference.

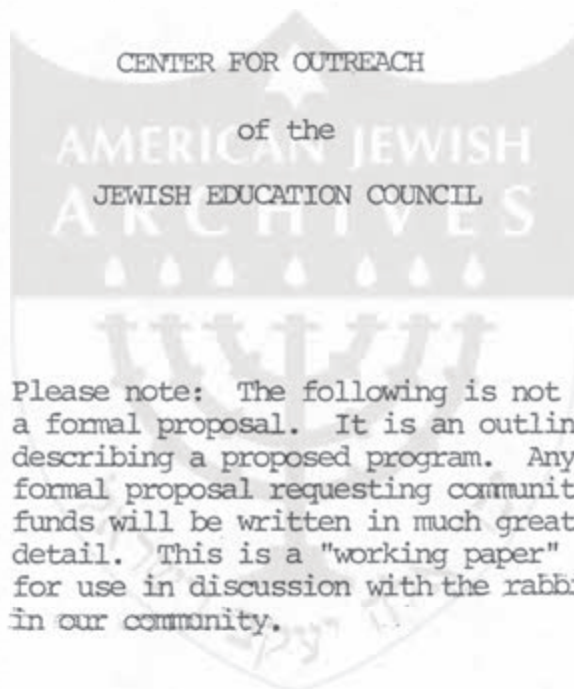
## Some Statistics

Locally, 58% of the Jews marrying in Kansas City in the last ten years married someone who was not born Jewish. Today, there are approximately 6,850 individuals in interfaith marriages in the Kansas City Jewish community. In 1984, the intermarriage conference mentioned above attracted 85 participants. The 1987 Outreach conference attracted over 220 participants.

While it has been difficult to obtain complete information on the religious background of the Jewish spouses in interfaith marriages, local and national research suggests that the Jewish spouses in these marriages come from all branches of Judaism - Orthodox, Conservative and Reform. Many have indicated that they did not choose to "marry out" of Judaism, but rather that they fell in love with someone who was not born Jewish. Their growing attendance at Outreach programs indicates that they are taking their Jewish identity seriously and are looking for ways to belong to the Jewish community.

While this is a very brief description of some demographics of intermarriage in the Kansas City Jewish community, it suggests that the issues of intermarriage are community-wide issues and are not confined to any single branch of Judaism. It is our belief that they can be most responsibly addressed through a community-wide program that cooperates closely with all of our local synagogues, temples and communal agencies

## Outline of Proposed Program



Please note: The following is not a formal proposal. It is an outline describing a proposed program. Any formal proposal requesting community funds will be written in much greater detail. This is a "working paper" for use in discussion with the rabbis in our community.



## I. Statement of Purpose

Our purpose is to encourage the active participation of intermarried couples and their families in the life of the Jewish community, to encourage conversion whenever possible and to reinforce the integrity of a Jewish home for the children of these intermarriages.

## II. Program Components

- A. Information and Referral
- B. Individual Family Consultations
- C. Community Education

## III. Breakdown of Program Components

### A. Information and Referral

The Center for Outreach and the Family would serve in part as a clearinghouse of information for intermarried couples in the Kansas City community. The center would provide;

- 1.) Referral to conversion classes
- 2.) Information about synagogue affiliation
- 3.) Information about continuing education classes
- 4.) Referral to holiday workshops
- 5.) Referral to discussion/support groups and facilitator training
- 6.) Information on publications and printed materials
- 7.) Options for counselling services

Couples would be referred to those synagogues, temples and/or communal agencies providing the requested information and services. Often intermarried couples seek assistance in one area yet need assistance in a number of areas. The Center would provide a comprehensive listing of all services available. To facilitate this process, the Center would develop a network of contacts with synagogues, temples and communal agencies.

### B. Individual Family Consultations

The Center would offer a type of individual family consultation with a trained therapist to help intermarried couples and couples contemplating intermarriage identify religious and family issues and create strategies for problem-solving in both arenas. Sometimes a couple can better utilize information and referral services in the Jewish community after they have identified their issues in a consultation setting. Therapists from JF&CS could be trained to assist the Center with requests for consultation.

### C. Community Education

Synagogues and temples are those institutions most skilled in teaching Judaism and teaching people how to establish Jewish homes. In the Reform and Conservative branches of Judaism,

information and resource material has begun to emerge to help temples and synagogues understand the special needs of intermarried families. There has also been a surge of articles, surveys and other useful materials issuing from numerous Jewish and secular publications.

The Center for Outreach would serve as a clearinghouse to facilitate an exchange of this information between synagogues, temples and communal agencies. In addition, a representative from the Center would be available for speaking engagements throughout the community to update, educate and sensitize people on the issues of intermarriage, interfaith dating and the impact on extended family.

#### IV. Staffing

The Center for Outreach could be housed at the Jewish Education Council. The JEC would be an appropriate location for the Center especially for those unaffiliated interfaith couples who want assistance but are not yet comfortable entering a synagogue setting. Also, in a general sense, the goal of the Center is to educate interfaith couples about options in the Jewish community for education, affiliation and strengthening the Jewish identity of the family. This fits well with the long-established goals of the JEC.

#### V. Benefit to the Community

History is being made even as we consider this proposal. Current research shows that Jews from all branches of Judaism are marrying non-Jews in record numbers. According to the research, those factors that we have traditionally believed deterred Jews from marrying non-Jews such as strong synagogue affiliation, a strong Jewish education and a commitment to the Jewish community are simply no longer factors that prevent Jews from marrying non-Jews in great number.

The Center would provide the Kansas City Jewish community with an opportunity for cooperation among synagogues, temples and communal agencies on an issue that has threatened to divide Jewish communities all over the country. We are a small Jewish community, yet closely-knit enough to demonstrate that cooperation in addressing the problem of intermarriage can yield positive results.

Our hope for increasing conversions and the rearing of Jewish children lies in the quality of our response. If we are accepting to the extent that we provide information, referral, education and counselling, then Judaism becomes an attractive choice. When these couples choose Judaism, they choose synagogue affiliation, they choose Jewish education, they choose community involvement. In doing so, they help increase rather than decrease the size, strength, and vitality of the Kansas City Jewish community.



*Outreach*

September 23, 1985

Mr. Paul Uhlmann, Jr.  
Post Office Box 410  
Kansas City, MO 64141½

Dear Paul:

Lydia has told me that the Kansas City function which you hosted was a very special and lovely occasion. She was very pleased with the manner in which she was received and, of course, she spoke of your warm and gracious welcome. We are all of us grateful to you for undertaking this fund raising endeavor in behalf of the Union and Outreach. You are a source of true strength and support.

Rhea joins me in sending fondest regards to you and Barbara and our best wishes for the New Year.

Sincerely,

Alexander M. Schindler

Alex-

I thought you'd be interested in  
seeing this.

Love to you and Rhea

כח'רה ורח'מה טובה

Lydia

# THE UHLMANN COMPANY

P.O. Box 410, KANSAS CITY, MISSOURI 64141

PAUL UHLMANN, JR.  
President

1009 CENTRAL STREET  
Telephone (816) 221-8200

September 13, 1985

Ms. Lydia Kukoff  
Joint Commission on Outreach (UAHC)  
6300 Wilshire Blvd., Suite 1475  
Los Angeles, California 90048

Dear Lydia,

Attached please find an advance group of checks totaling \$3,350. In addition, I am donating some stock which when sold, should amount to another \$1,900 for a total of \$5,200. We should get another \$700-800 minimum, making \$6,000 plus \$1,000 from the temples making the total \$7,000.

In addition, if you have some promises or glints from people's eyes, we would be glad to loan the project \$5,000 at no interest for a year or two while the money is pouring in.

Also, Kansas City might have a benefit for the first showing of the film and probably raise \$2,000-3,000. With the \$5,000 that you already had, this would bring you, or us, up to about \$20,000. Appreciate the film is going to cost more than that, but I do have some ideas and will discuss them with you in L.A. *it's your for -*

The above is a report, but what I should have started with is a thank you for coming to Kansas City. You started a lot of people thinking and you really reached a lot of people who could not have been reached without your presence. I hope you had a nice trip home and wishing you a wonderful and restful new year, and looking forward to seeing you in Los Angeles, I remain

Yours sincerely,

*Paul*  
Paul Uhlmann, Jr.

PUJr/bj

Enclosure



EVALUATION: SINCE THIS IS THE FIRST SESSION OF THIS GROUP, PLEASE TAKE A FEW MINUTES TO FILL OUT THIS FORM SO THAT WE CAN EFFECTIVELY MEET THE NEEDS OF INTRO STUDENTS IN THE FUTURE. THANK YOU!

DID THE DISCUSSION GROUP MEET YOUR NEEDS? Going into the class I wasn't exactly sure what my needs were. It had been a year since I had completed the Intro class and I had spent the year sorting out exactly what kind of Jewish life I intended to live. When I spoke with Lynn Fenster prior to the first class we ended up talking for a half hour. I realized I wasn't alone in my transition and became very excited at the prospect of being able to share with other Jews by Choice.

WHAT WAS MOST HELPFUL TO YOU? What really helped me was the interaction amongst the class and Rabbi Goldstein as well as the support Arlene gave us. It takes a while to feel Jewish, and realizing that those feelings are okay cleared up a lot of confusion for me. Though my fiancée was the initial catalyst for my embracing Judaism the discoveries I have made about my own Jewishness really had a chance to blossom with the support of the Outreach class.

WHAT WAS LEAST HELPFUL TO YOU? Least helpful...the calories from the tasty treats.

WHAT DID YOU ENJOY THE MOST? Besides all the people in the class I would have to say the evening we read from the Torah. It motivated me to buy a copy of The Modern Commentary and what I am gathering from that book is an ongoing process which I feel very enriched from. I also enjoyed the discussion about Israel as I had some blocks about Zionism. However, I now realize that I totally misunderstood the movement and am aware of how important Israel is to us.

WHAT DID YOU ENJOY THE LEAST?

Besides the drive in rush hour I really cannot think of anything. I always looked forward to the class and was sorry when it was over.

DO YOU HAVE ANY SUGGESTIONS THAT WOULD BE HELPFUL IN PLANNING FUTURE GROUPS?

Well in my case the time between ending the Intro class and the Outreach class was over a year. Perhaps Outreach classes could be offered immediately following the Intro class or 6 months after. I found it hard to conceive that so few took the class (although the size of the class was perfect). It's such a valuable experience and a follow-up that really clarifies; coordinate the Follow-up with the Intro classes if at all possible.  
ADDITIONAL COMMENTS:

I think it is very important that there be a Rabbi as well as another co-leader like Arlene. The balance between the two of you was very comforting and provided a space for looking at the two sides of the Jewish life we will lead; in the home and at the Temple.

In conclusion I must simply give thanks. Where as before I felt like my conversion would be something I could never be really worthy of or prepared for, I now feel that being Jewish will be a ongoing life process, one that will enrich my life. I also realize that the deep spiritual conviction I have now has a foundation in Judaism.



*Outreach*

✓

June 21, 1984

Mr. David W. Belin  
2000 Financial Center  
Des Moines, IA 50309

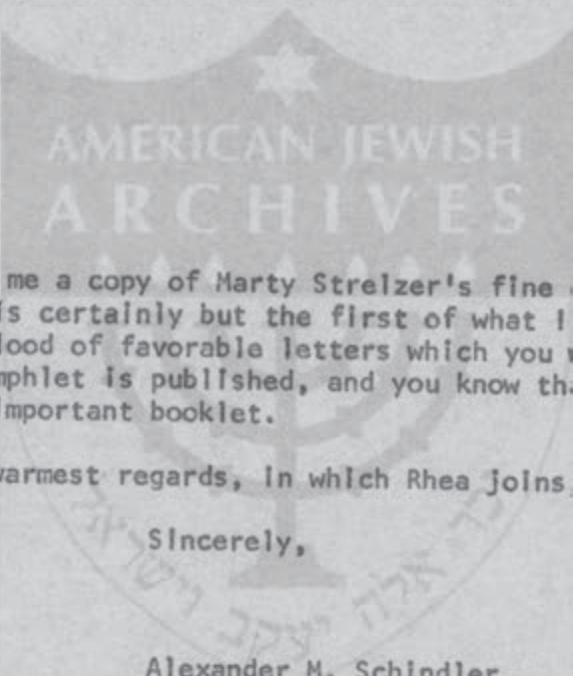
Dear David:

Thank you for sending me a copy of Marty Strelzer's fine comments on your booklet. It is certainly but the first of what I am confident will be a flood of favorable letters which you will be receiving once the pamphlet is published, and you know that we do plan to publish this important booklet.

With best wishes and warmest regards, in which Rhea joins, I am

Sincerely,

Alexander M. Schindler



LAW OFFICES

BELIN, HARRIS, HELMICK, HEARTNEY & TESDELL

2000 FINANCIAL CENTER

DES MOINES, IOWA 50309

DAVID W. BELIN  
CHARLES E. HARRIS  
ROBERT H. HELMICK  
MATTHEW J. HEARTNEY, JR.  
E. S. TESDELL, JR.  
JEFFREY E. LAMSON  
FREDERICK C. BLACKLEDGE  
DAVID L. CLAYPOOL  
JON L. STAUDT  
SUE LUETTJOHANN SEITZ  
JEFFREY A. KRAUSMAN  
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STEVEN J. DICKINSON  
LINDA L. KNIEP  
QUENTIN R. BOYKEN  
LAURA L. GOECKE  
DENNIS J. NAGEL

TELEPHONE  
(515) 243-7100

TELECOPIER  
(515) 282-7615

TWX  
910-520-2625  
(FINA DMS)

June 12, 1984

PHILIP C. LOVRIEN  
1911-1980

LAWRENCE E. POPE  
COUNSEL

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

Dear Alex:

I continue to receive extremely positive feedback on the booklet, "Jewish Outreach: Why Should I Choose to be Jewish?" Enclosed is a copy of a June 5 letter from Marty Strelzer. Apart from being pleased with his more than generous comments, I was glad to learn that he feels that the booklet would be very helpful to his New Congregations Committee as well as for new congregations seeking to attract the unaffiliated.

Best regards.

Sincerely,

David W. Belin

DWB:cs

Encl.

c.c. Lydia Kukoff

c.c. Rabbi Sanford Seltzer

c.c. Rabbi Daniel Syme





איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION  
1330 BEACON STREET, SUITE 355, BROOKLINE, MASSACHUSETTS 02146 (617) 277-1655

## COMMITTEE ON NEW CONGREGATIONS

June 5, 1984

Mr. David Belin  
1705 Plaza Circle  
Des Moines, Iowa 50322

Dear David:

A few weeks ago you were thoughtful enough to give me your booklet dealing with a subject so critical to the survival of our movement and all of Judaism; our reaching out to embrace into our families those Jews who remain unaffiliated and those "not yet" Jews who are seeking a spiritual meaning and home. I am embarrassed that I cannot quote the exact title but we are moving to a new home and in the packing it was misplaced and I probably won't find it for a few weeks or months and I did want to give you my comments.

David, first of all, let me tell you how privileged I feel that you allowed me to read and comment on the endeavor before its general distribution. I truly feel one of the "Chosen". Now for my impressions.

You may not have reinvented the wheel but you certainly have come up with a vehicle that will allow those conscious and sub-conscious seekers of spiritual security a mode of transportation into that realm. The booklet is all at once exciting, incisive, effectively focused and presented in the manner typical of all of your presentations; clearly understandable.

Without doubt this publication will be a most valuable tool in your Outreach Program and should also be required reading for every Rabbi, temple president and temple board member. However, it can also be that same valuable tool to my New Congregations Committee in its task of searching for new Congregations and new members for existing congregations currently filling the rolls of the unaffiliated.

Thanks again for the privilege and I hope that my observations have interested you.

Have a good and healthy summer.

Cordially,

Martin Strelzer

Martin Strelzer  
Chairman  
Rabbi Paul J. Menitoff  
Director



*Outreach*

March 14, 1984

Ms. Sarah Grossman  
7610 Reading Road  
Cincinnati, Ohio 45237

Dear Sarah:

Our Committee on Research does not exhaust our efforts in seeking to combat the consequences of intermarriage. Virtually our entire youth, camp and educational programs can be seen as an effort to reinforce the Jewish commitment of our young people.

Moreover, we recently institutionalized our Outreach program with which you are apparently not too familiar. Suffice it to say that it has been called, and is indeed, American Jewry's "first genuine effort to come to grips in some positive manner" with problems which ensue from intermarriage. We have made enormous strides forward in this realm: in integrating Jews-by-Choice into our community, in conducting classes for the unaffiliated and/or mixed marrieds in communities all across the country, and in programming for the children of such marriages. This effort will be extended and deepened during the years ahead. We have made an enormous commitment of time and energy and material resources in this important realm.

Just the same, we cannot be content to proceed without some objective data; we cannot always fly by the seat of our pants. We really do not know, for instance, why one person converts and another does not, and what the consequences of rabbinic officiation or non-officiation at such interfaith marriages really are in terms of the ultimate conversion of the non-Jewish partner to Judaism or to the rearing of the children of such marriages as Jews, etc. Such studies are needed by us if we are to apply the resources at our command in the most efficient manner.

Rabbi Musnitsky's effort is commendable. You should also know that similar attempts are being made in the regions of our Union and in our member-congregations throughout the country.

With all good wishes, I am

Sincerely,

Alexander M. Schindler



7610 Reading Road, Apt. 702  
Cincinnati, Ohio 45237

March 9, 1984

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

Dear Alex:

I am just now looking at a copy of the Spring, 1984 Reform Judaism. It's a very good issue.

I notice that one of the Houston Biennial resolutions calls for an extensive research study on the ramifications of interfaith marriage in North America which will be considered for publication as a guide for the Reform movement, if finances permit. Great! Here we go again. In the meanwhile, the rate of intermarriage is accelerating and assimilation is increasing.

Appintment of committees on intermarriage, research studies, updating statistics, symposia, new publications, etc. are subject to different interpretations and lead nowhere.

In the March 1, 1984, American Israelite, there appears an article by Rabbi Randi Musnitsky, of Rockdale Temple (copy enclosed), in which Rabbi Randi takes a direct approach to the problem of intermarriage. I applaud Rabbi Musnitsky's courage. Of course there are congregations which have programs reaching out to unaffiliated young adults and programs geared especially to single post-college persons; some programs are successful and some are not.

If Rockdale Temple seeks through the printed word to reach out to Jewish singles in Cincinnati to become involved -- how many congregations do not acknowledge that this need exists and don't do anything? I can tell you that many temples need a "shot in the arm."

Rabbi Musnitsky's article is short and to the point and, perhaps in some form, ought to be sent, with a covering letter, to other congregations for their information and guidance.

As my good friend and former boss the late MNE used to say: "don't just stand there and wring your hands; don't engage in studies, more studies, debates, symposia, et al, but DO SOMETHING; FIGHT; TAKE ACTION!"

Perhaps this matter belongs in the department on Synagogue Activities or with some other "brain trust" bureau at UAHC. In any case, I know also that there is always room in the wastebasket for an extra letter! I wouldn't mind a bit!

I certainly wish you all success in your tremendous job.

Cordially,  
*Sarah*  
Sarah Grossman

SG  
encl.



K.K. BENE ISRAEL / ROCKDALE TEMPLE / FOUNDED 1824

# K.K. BENE ISRAEL

HOWARD A. SIMON, RABBI/RANDI MUSNITSKY, RABBI/DR. VICTOR E. REICHERT, RABBI EMERITUS

## Over the Rabbi's Desk

Dear Friends,

It is estimated that upwards of 80% of all young adults nationwide are unaffiliated with any Jewish organization, be it a Temple, Jewish Community Center, or Jewish agency. The implications of this high percentage of non-affiliation are staggering.

Young adults, particularly single post-college persons, need a place to meet each other and share their Jewish identity. The very survival of our American Jewish communal structure is at stake if young Jews cannot feel comfortable within our communities.

We as involved and affiliated Jews, must reach out to the young singles in our community. We must invite them to join with us in services and fellowship and introduce them to each other.

Currently, we at Rockdale Temple are designing several groups and programs specifically for single young adults. We are interested in sponsoring a variety of activities from education series, and Shabbat dinners to get-togethers and "strictly social" events.

If you are interested in helping to plan these events or want to be on our mailing list and know of others who want to meet single young Jews, please contact Rabbi Simon or me at 891-9900.

Please remember, our Temple needs to be a place for all Jews to meet.

In Shalom,  
Rabbi Randi Musnitsky



# Commission on Reform Jewish Outreach

UNION OF AMERICAN HEBREW CONGREGATIONS—CENTRAL CONFERENCE OF AMERICAN RABBIS  
6300 WILSHIRE BOULEVARD, SUITE 1475, LOS ANGELES, CALIFORNIA 90048 (213) 653-9962  
1330 BEACON STREET, SUITE 355, BROOKLINE, MASSACHUSETTS 02146 (617) 277-1655

*Outreach*

November 1, 1983  
25 Cheshvan 5744

Mr. Gabriel Cohen  
The Jewish Post and Opinion  
2120 N. Meridian St.  
P.O. Box 449097  
Indianapolis, IN. 46202

Dear Mr. Cohen:

Please forgive my delay in responding. I have been traveling extensively since the holidays. I am enclosing a number of items which I hope you will find to be of interest:

1. A congregational Outreach packet which is designed to be a primary resource in aiding a congregation to set up its own Outreach program.
2. A flyer about our new Basic Judaism curriculum which is being used in many of our UAHC Introduction to Judaism classes as well as for Basic Judaism for temple members as part of Adult Education programs.
3. A flyer for Choosing Judaism.
4. We have also produced a 30 minute video tape, "Choosing Judaism: Some Personal Perspectives" which is being widely used across North America.
5. A flyer announcing our Connie Belin Memorial essay contest.

As of the Houston Biennial, the work of the Task Force on Reform Jewish Outreach will be finished and the UAHC-CCAR Commission on Reform Jewish Outreach will come into existence. I will be the Director of the Commission and David Belin will be continuing as Chairman. The main focus of the Commission will be programmatic. At the Biennial, we will be conducting workshops on integrating Jews-by-Choice into congregational life and "Interfaith Marriage: The Couple, The Family and The Synagogue.

Chairman  
David W. Belin  
Co-Chairman  
Rabbi Sheldon Zimmerman  
Director  
Lydia Kukoff  
Los Angeles  
Co-Director  
Rabbi Sanford Seltzer  
Brookline

more .....



We will be developing new program models for interfaith couples and parents of intermarried couples as well as working to implement fully those programs we have already developed. We also intend to publish books, materials and research studies, as well as videotapes, relevant to various areas of Outreach.

There is a great deal of interest and commitment on the part of so many and we are especially gratified to find that Outreach has become the agenda of many beyond the Reform community.

I thank you for your continuing interest and I will continue to give you periodic updates. Of course, if you have any questions or if there is any way I can be of assistance, please don't hesitate to contact me.

Sincerely,

Lydia Kukoff,  
Director

cc: Edith J. Miller

LK/mf



*Outreach.*

July 12, 1983

*Good letter, Ed.*

Ms. Edith J. Miller  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Edith:

Thanks for your comprehensive letter. Please give my regards to Alex.

The enclosed is the second letter, and it also drew the same blank response.

I appreciate your following through, and I'm sure I'll have no future complaints.

If there is any organization that we've worked closely with, it has been UAHC.

While I'm writing, I would appreciate receiving material mailed not only by the Pacific Southwest Council but also by the other offices in the Outreach Program.

Sincerely,

*Gabriel*

Gabriel Cohen  
Publisher

mc  
encl.

*note  
it's from  
Mary Kay!*



July 22, 1982

Ms. Mary K. Bogot  
38 Harvey Road  
Ridgefield, Connecticut 06877

Dear Mary:

You never responded to my letter of June 23, a copy of which I'm enclosing.

The columns that we've printed in the last few weeks have been really beautiful.. In fact, I'm writing an editorial complimenting the columns.

As you'll note, I asked you to place me on your mailing list, and evidently either nothing has been sent out to those on the list or else you overlooked this request.

And if's possible, I'd like to send a few free issues to your mailing list, because I think that the column would be found to be valuable in approaching prospective converts.

I'd appreciate hearing from you.

Sincerely,

Gabriel Cohen  
Publisher

mc  
encl.



bcc: Dick Cohen — AMS wrote at Dick's request...

*Outreach*

*Good letter*

July 5, 1983

Mr. Gabriel Cohen, Publisher  
The Jewish Post and Opinion  
611 North Park Avenue  
Indianapolis, IN 46204

Dear Mr. Cohen:

Our clipping service has just shared a copy of The Editor's Chair of June 8, 1983 with the notation "issue delayed en route." Since Rabbi Schindler is out-of-the-country, I am taking the liberty of making a few observations concerning your comments on the UAHC and Outreach.

Perhaps you never received a response because you wrote to the "Union of American Hebrew Rabbis." I'm certain you will agree that Rabbi Schindler has always responded to letters from you promptly and, in fact, on occasion has written merely to comment on an item in the Jewish Post and Opinion. There was correspondence between you and Rabbi Schindler in May-June 1982 about Outreach and he noted arrangements would be made to send information to you. If you didn't receive materials you should have let this office know; we certainly would have looked into the matter.

Let me also note that you may be equating non-response from Mary Kay Bogot with non-response from the UAHC. Mrs. Bogot is the wife of a Union staff member but her work in the area of outreach is independent and she is not affiliated with the Union's Outreach program.

I am sharing your June 8 column and this letter with the staff person in charge of our Outreach program - no longer a Task Force, now a Commission of the UAHC and CCAR. Ms. Lydia Kukoff directs Outreach from our Pacific Southwest Council offices in Los Angeles. I have asked her to make certain that you receive information and materials in the future. And, you will continue to receive press releases from our p.r. office for your paper is on our mailing list for all releases. Should you wish to contact Ms. Kukoff directly please note that after July 12 you may write to her at: 6300 Wilshire Boulevard, Suite 1475, Los Angeles, CA 90048. I do not know what the new telephone number will be at this office.

I do hope there will be no further difficulty in your receiving Outreach materials from the UAHC. Please feel free to let me know if you have any problems.

With kindest regards and all good wishes for a pleasant summer, I am

Sincerely,

Edith J. Miller  
Assistant to the President

*cc Lydia K--*



NATIONAL JEWISH  
POST & OPINION  
NEW YORK, N. Y.  
W-12,000

ISSUE DELAYED  
IN ROUTE

JUN - 8-83

## The EDITOR'S CHAIR

We wonder whether our antenna has become dulled or whether the excited reaction of some of our readers to events which hardly disturb us is unwarranted.

The story about Sarah Lawrence College is a case in point.

If you have read our account of the quota for Jews at the liberal college, known for its high reputation in educational circles as an institution of reknown, you know that an article in Commentary by a professor at the College detailed actual memoranda limiting the number of Jews.

Yet after the story broke, it turns out that there are three deans who are Jewish, the chairman of the board of trustees is Jewish and the quota situation goes back three decades ago.

What we believe is the problem is that the present generation doesn't remember and does not experience anti-Semitism. We've never been called a dirty Jew epithet, not to our hearing anyway, and we don't ascribe every mistrust of us for any reason to anti-Semitism, although we may not be analyzing our reaction accurately.

In any event, we have experienced anti-Semitism, and here are three instances.

One was in 1930 as we were graduating from the University of North Carolina, which at that time did not admit negroes. One of our classmates was Harold Uris, long since dead. He was a Spanish major and had applied and had been accepted on the faculty of a South Carolina institution of higher learning. When he arrived at the campus and it was discovered that he was Jewish, he was rejected.

The second experience must have been a decade later. We were visiting Helen's family in Tampa, and drove over to Tarpon Springs to play golf. As we drove into the country club road, we passed the first tee and stopped to take out our bags so we wouldn't have to lug them. We continued on to the pro shop, and were about to register, when we looked up and saw the large sign which said, "Jews Not Permitted to Play."

We told the attendant to forget it, and started to walk away. He then said, "It's off season, so you can play now." We didn't answer and left.

The last incident had to do with when we thought we had the makings of a champion boxer, and were fighting professionally in Louisville. The promoters felt that our name Gabriel Cohen wasn't Jewish enough, so we fought under the name of Abie Levy. They were after Jewish fans.

We didn't lose for nine bouts, all three and four rounders, and we could have continued on but the tenth bout was against a tall skinny fighter, and while one daily paper (there were no decisions rendered by the judges at that time) called it a draw, the other gave it to our

opponent. We believe he was about 15 pounds over the announced weight, but this after all those years may be the way our mind is rationalizing that we never fought professionally today.

Now here is the anti-Semitism. While we were in the ring, almost impervious to what was going on around us because we were dodging blows aimed at our chin, the fans were hollering, "Kill That Jew." Especially the women fans. We can almost hear their shrieks today.

It didn't bother us then — we presume the Jew then accepted anti-Semitism as a norm of American life — and even today as we look back, it seems to us not anti-Semitism but just part of the fight game. And since we won the fights anyway, so we had our reward. The Jew had persevered despite the cat-calling of the excited fans, who were paying to watch us perform.

Now to get back to Sarah Lawrence College. We reported what the New York Times reporter had to say, but not in full. Dean of the college, Dr. Ilya Wachs had this to say:

"This is a college that has a substantial number of Jewish students. Three deans are Jewish. The experiences in the past are very discontinuous with our situation now, in the sense that this is a college that is so committed to not pursuing prejudice."

ONE NEVER KNOWS how a Jewish organization, religious and general, will react.

When we launched our column, "Jews By Choice," we contacted the Union of American Hebrew Rabbis and suggested that we be put on their mailing list of their outreach program and called attention to the column. When after several months there was no response, we forwarded a copy of the first letter, and we got the same answer — nothing.

Any reader of The Post and Opinion must have the feeling that our column has more than one contribution to make. That is that it makes born Jews feel unworthy. The embarrassment must run deep, or else we don't know our Jews. Here are two lovely converts, deeply immersed in their religion, practicing all the rituals, while perhaps not 10 percent of our readers know what time services begin Friday night or Saturday morning at the congregation to which they belong, if they belong.

So why not cooperate?

Are we taking something away from the outreach program of the UAHF?

What is it that they resent, and therefore will not cooperate?

There must be a reason.

and Reform can go its way also. But in the case of patrilineal descent, Orthodoxy cannot escape being involved. The alternative is to forbid marriages where no strict conversion ceremony has been performed and that is pitting Orthodoxy against love, and we all know which will win.



*Outreach  
Shapiro*

June 10, 1982

Mr. Gabriel Cohen, Publisher  
The Jewish Post and Opinion  
611 N. Park Avenue  
Indianapolis, IN 46204

Dear Gabe:

I'm sorry to be so long in responding to your letter of May 26.

This is to advise that I have shared your letter with the chairman of our Task Force on Reform Jewish Outreach, David W. Belin of Des Moines, Iowa. David is going to handle the matter and see to it that you receive material and information on Outreach which can be used in the Post and Opinion.

With warmest regards and all good wishes, I am

Sincerely,

Alexander M. Schindler



*Hand for*  
**THE Jewish Post and Opinion**

611 N. PARK AVE. • INDIANAPOLIS, IND. 46204

May 26, 1982

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

Dear Alex:

I hope this finds you in good health.

I got a long distance call from I guess Mary Bogot, but I failed to make a note, so I'm not sure, and she promised to send me some material. I mailed her some back issues of The Post and Opinion so she could peruse our two columnists on "Jews by Choice". However, I never did hear from her.

I follow your career, and would hate to be in your shoes.

When you see Begin, next month, please get across to him that there is a rising feeling of disease with Israel's West Bank actions and plans. I think it important that he knows that there is a surging underground resentment, if not actual opposition. I doubt that this would change any decisions, but it certainly would help him to weigh everything when he does make decisions, which involve the need for support from the American Jewish community.

With best wishes,

*Gabriel*

Gabriel Cohen, Publisher

*mc*

*Hand for*  
*forward*  
*take face*  
*meeting*  
*Hand will*  
*if case may be*  
*if not*  
*of Susan Sachman*  
*we got card*  
*for Dubs*  
*in the Jewish community*  
*What did we*  
*decide to do?*

*Debra*

June 14, 1983

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

Dear Fred:

That's quite a "case history" you shared with me. Oy! I hope there is another side to this story, but we'll probably never know.

With fondest regards to you and Dee, in which Rhea joins, I am

Sincerely,

Alexander M. Schindler

cc: David W. Belin, Esq.  
Ms. Lydia Kukoff

THE HEBREW UNION COLLEGE  
JEWISH INSTITUTE OF RELIGION

From the desk of:  
DR. ALFRED GOTTSCHALK  
President

Cincinnati, Ohio 45220

Date 6/7/83

Alex  
A case  
his story  
Zac? you -  
here  
Thank you  
Share this  
w/ Belin  
+  
Hyda  
ce ↑

Rabbi Schneider



May 4th, 1983

Hebrew Union College  
Office of Education  
Clifton Avenue  
Cincinnati, Ohio  
45219

This is not a letter. It is a story. A short story made of experiences and I do not expect that many future rabbis will ever see it, nor do I expect that it will leave your office. But my story must be heard, and I will be satisfied knowing that it reached you. It is written from my heart, and on an old typewriter, my hands prone to error, without the aid of a secretary. My story concerns your attempt at educating converts and possible converts to Judaism via your evening classes. Everyone is wanting to know what happened to the affluent Jews, the headline Jews, the converts who made it and are smiling and happy.

I was born in 1941 in a small town in Ohio. My parents had a long history in this country dating back to the late 1600's. Their religious backgrounds were Protestant. They believed strongly in God and attended services regularly. As I matured, I attended Sunday School, and many summers of religious school and camps. As a youth leader I took an active role in services, assisting the minister, and leading services. Unfortunately, I could not accept Jesus. This philosophical dilemma haunted me through college and a brief stint in the U.S. Army, where I trained for death, witnessed death and the pleas of the dying, many of which were Jewish. I did not need a Holocaust to know death. My break away from the church and its failure to communicate with a needing congregation came when my first marriage failed.

RECEIVED

JUN 6 1983

At that time my interest in Judiasm slowly was aroused. I had many Jewish friends in Cleveland. It was strongly rumored that the roots of my mother's family were Jewish. I studied Jewish concepts in classes I took at night in Cleveland. I felt happy with Judiasm. I didnt need a shul, I didnt need a congregation.

After a long period of wandering in Cleveland, I met my wife, . She was of Hungarian and Russian Jewish roots, beautiful, knowing, sensitive. We are very happy in our marriage. Her mother was Orthodox, her father an atheist. We share an interest in Oriental philosophy and parapsychology. She is Jewish because of her mother. One could spit on Jews, but beacause of a Jewish mother, they remain Jewish.

After moving to Cincinnati and living here for many years, I wanted to convert to Judiasm. I took your classes in the evening. I entered the Mikvah in earnest and with a scincere heart. I wore a kippah at services. I covered my head when not in service. I ate Kosher. I went to classes at Adath Isreal on Torah. I went to Chabad classes. We were given a free one year membership at Wise Center. I attended minyan at the Downtown Synagogue for over a year. We attended services, we ate up the holiday moods, we bought kosher food in Cleveland and sent it to Cincinnati. We studied Hebrew.

Although our enthusiam remained high, our reception was very cool by members of the Jewish community. We didnt look different. We didnt act differen t. We dressed like everyone else. We drove a nice car. We lived in Glendale, we both had good jobs. What was different. Wise Center is very large. Then a Rabbi, recently graduated from your school and a close friend of my wife, tole us, "The bigger the shul, the bigger the fool." We wondered if we should have joined a smalller place of worship.



③  
In the business world, we made every attempt to befriend everyone. Being well-known in Cincinnati business, we had many friends. We did jobs for every Jewish organization, and the Peerless people, the Freeman people, the organizers, the country clubbers, the kosherites, the condo crowd.

Every job we did for the Jewish Federation was returned. Something was always found to be wrong (there seldom was), we were <sup>shouted</sup> ~~shouted~~ down and forced to grant more than liberal discounts. Every job at Wise Center had a problem.. (there were no problems). It was incredible. Here was the Catholic view of the Jewish stereotype: Jew him down, try to get it cheaper. Those supposedly righteous Cincinnati Jewish people were behaving like ill-mannered peasants in an Isaac Singer novel!!!!!! And we got burned in one business transaction after another. Finally, my wife put her foot down; she refused to deal with any Jewish organizations again: she, the descendant of hundreds who perished in Treblinka and Dachau, the great granddaughter of the chief rabbi of Riga!!!

When it was time to get tickets to Plum Street Temple for the high holy days, we were told we should cough up the bucks for our second year membership. This soured my wife.

Any Catholic can walk into an Easter service at any church at any time. Any Methodist can worship God any time any place any church. But a Jew will put a price on observance. The Chabads had the right idea... let mainline Judaism out of the bag and into the hearts of the Jewish masses FREE OF CHARGE, providing you ask no questions and have blind faith. I do not have blind faith in anything.



4  
We attended services in a small rural shul. The city life and Cincinnati Jewish German people got to be too much. With a name like [redacted], you get stares of disbelief when you say youre Jewish.

We got more that disbelief at that tiny shul. We got rude treatment... plain old fashioned rude treatment. We did our volunteering. We gave, we helped. But we still hung on to our beliefs. We were still Jewish.

One year, something terrible happened. We both lost our jobs. We were down and out. We called the Jewish Welfare Agency (I'm sorry, we cant help you at all.) The local shul (I'm so sorry there is nothing we can do for you). And we had a child. With no money. And payments. And not one Jewish hand, except from the Chabads, who wanted our souls in return. We were bumming out on Cincinnati Judaism very quickly.

The problem with Rabbis is that they cant help anyone, only argue Torah. That was the case in 4 shuls.

We both collected unemployment. It was rough. We could afford to keep Kosher/ no longer. My wife was in ill health. We sometimes almost starved. And when the holy days came around, there were no tickets because we didnt "belong." Shuls became country clubs in their ~~refusal~~ refusal to let non members in to pray. We were bumming out on Judaism very quickly.

We were learning why young Jews no longer are actively Jewish, why many convert... it is bause they want acceptance. They wouldt find it here. Time and another winter passed by.

54.  
We both found other jobs. My wife joined a successful company. I own a small business that is growing. Our daughter has a sitter. We own a home in a quiet suburb. We began reading Dr. Leo F. Buscaglia. "The Way of The Bull"..Fawcett paperback. And "Personhood." And "Living, Loving, and Learning." same guy. Words of wisdom. Not to be found in your library, we are sure! The bull represents life, energy, truth, and action. But once found, the bull cannot be tethered. ... he must be free. One must seek him, and his meaning, over and over again.

✓ We were both very unhappy with our Jewish experiences in Cincinnati. I joined a Buddhist organization in Mt. Shasta, California, and ~~practice~~ practice a combination of religions (I have an open mind and no master) .. I do yoga (siddha) and meditate, and ~~id~~/ indulge myself in Shintoism and Buddhist practices. We hope our daughter follows out traditions. We have gained many new friends and we are both at peace. I attend minyan once a week, and say the Shema in the morning and at night. But to be an active Jew again, no way, Jose! Judaism has done nothing for those eager to accept the challenge of life. .. expect impose certain restrictions and instill a bigoted viewpoint (in Cincinnati) far more dangerous than your holocaust fantasies of the hillbillies and the Catholics. As Jewish education teaches the young child to assimilate the snobbishness needed for survival in cafe society, I need to tell my child she has a choice to become a lover or a loser. Wilder said there is a land of the living and a land of the dead, and the bridge is love. The only survival and the only meaning. Cincinnati Jews are aloof. I am indifferent.



⑥

Many of you will find this letter offensive. While I do not have hate in my heart, I have only compassion for all human ity. But I shall not go out of my way to befriend the Jewish community. And if things really get tough in the world of bigotry (and lets hope they do not), my viewpoint still stands. I will not cast my lot with a group of cafe society biggots who wont help their fellow man unless he is living on a kibbutz.

And your newspaper is nothing more than a society page and you and I both know it. The Jewish Welfare Fund is a hoax and only a small percentage of funds realized actually get to those in need... witness the opulant offices of your shuls, and associations of 4th Street downtown.

So many expensive dinners to give out so many awards to people who would n o more help a Jew in need in this country than I can f ly by myself.

Take a long hard look at yourselves!!!!

Thousands of diamond toting condo owning richies raising money from the cant afford it middle class so that the money can be sent to a homeland run by an Othodox monarchy that is anti-Reform and Anti-conservative and treats incoming non orthos as second class citizens, who denys freedoms to black Jews.. That is my gripe, my "fellow Jews."

I may be a lousy typist but I have a right to be angry. I would never give one red cent to anyone who would openly support a biggoted government .... how could I stand stall and defend my so called Jewishness in this light....???

Q.

I have seen thousands die, their insides melting on my hands, their S'mas and pleas for mother on their lips. And now I have seen the turned hand and the turned head. Now I have seen it all. And now you know why I read Basaglia and turn to Buddhism. While Buddha sought to enlighten all human beings, what enlightenment have you brought in a Mercedes with \$50 a plate dinners! You just cant be humble, Jews... you dont know the meaning of the word. That Mikvah didnt purify anything, but water will wake someone up.. it took me three years to wake up and now the last drop had been dried off. There are those Jews I hold in high esteem and respect. There are some Jews I have as close friends, but I would <sup>N-I</sup> give you ten cents for the rest of Cincinnati Jewry, and I have gone out of my way to tell this to possible converts everywhere.

unfigned.



*Outreach*

February 10, 1983

Dr. Eugene Mihaly  
Executive Dean for Academic Affairs  
Hebrew Union College-Jewish Institute of Religion  
3101 Clifton Avenue  
Cincinnati, Ohio 45220

Dear Gene:

Before this letter reaches Cincinnati, we undoubtedly will have seen each other at the Task Force Meeting. I am looking forward to attending and to seeing you.

Thank you for sharing with me Dr. Davidson's autobiography. It is a fascinating and magnificent statement! I am going to send it along to Lydia, Sandy and David for their perusal. I'll also be interested in learning if Dr. Davidson becomes a student in the Rabbinic School.

With warmest regards, I am

Sincerely,

Alexander H. Schindler

to: LK/SS/DWB for reading...

bcc: Erica Bard Riley

Rabbi Alexander M. Schindler

November 16, 1982

Rabbi Sanford Seltzer; David W. Belin; Rabbi Leonard A. Schoolman; Lydia Kukoff

The enclosed is self-explanatory. Erica gave this material to me when I spoke in Louisville some days ago.

Please be good enough to respond to her request for suggestions. You can do so directly.

It also occurred to me that this might be an intriguing pattern for other communities, to begin with Denver.

Thanks much.





November 16, 1982

Ms. Erica Bard Riley  
Coordinator, Intermarriage Project  
Jewish Family and Vocational Service  
3640 Dutchmans Lane  
Louisville, Kentucky 40205

Dear Erica:

As you can see by the enclosed memo, I'm very much impressed with your proposal and I'm sending it along to our "experts" in the field who, I am sure, will respond to you with some suggestions which might be of help to you.

I myself am much impressed with what you have to offer. I am encouraged by the fact that the Outreach effort which I initiated within the synagogue is extending to the entire community as well.

Be sure to keep me posted as you progress in your work.

It was a delight to meet you. Every good wish.

Sincerely,

Alexander M. Schindler



3640 Dutchmans Lane  
Louisville, Kentucky 40205  
502 452-6341

November 8, 1982

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*Federation*

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

Dear Rabbi Schindler:

I am the coordinator of the recently inaugurated Project on Inter-marriage of the Jewish Family and Vocational Service. The Project was funded by a one-year grant from the Endowment Committee of the Jewish Federation of Louisville and is designed to provide a unified, community wide approach to the issues of intermarriage.

We view this project as one encompassing both a close working relationship with our rabbis and the formation of a Task Force made up of representatives from all of the local organizations, congregations and agency boards of the Louisville Jewish community. While the first meeting of the Task Force has not yet been held, the response of the community has been good and we now have nineteen Task Force members, including three rabbis.

I am aware of the Outreach Program of the UAHC, and, in fact, attended an Outreach Weekend in Indianapolis with Lydia Kukoff. I found the program quite rewarding, both personally and professionally; many of Lydia's suggestions were extremely helpful.

I have enclosed a copy of the project proposal and copies of the tentative structure and goals of the Task Force committees. I would greatly appreciate any comments or suggestions you might have on the project and the objectives of the Task Force.

I am continuing to pursue research on the issues of intermarriage but have found that much of the source material is fifteen to twenty years old. I would be grateful for any suggestions of more recent references. Do you, by any chance, know of a bibliography on the topic of intermarriage?

I feel that the issues of intermarriage are important and sensitive ones and I would appreciate any help you could give me. I thank you in advance for your assistance.

Sincerely,

*Erica Bard Riley*

Erica Bard Riley, MA  
Coordinator, Intermarriage Project  
JEWISH FAMILY AND VOCATIONAL SERVICE

EBR/fb  
Enclosure



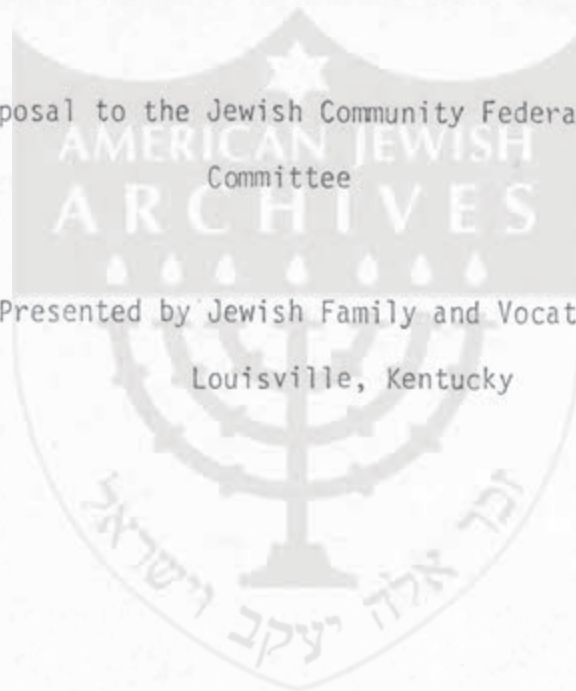


Model Demonstration Project: A Community

Approach to Respond to Intermarriage

Proposal to the Jewish Community Federation, Endowment  
Committee

Presented by Jewish Family and Vocational Service  
Louisville, Kentucky



March 16, 1982  
Second Draft

## INTRODUCTION

Intermarriage is one of the great challenges facing the Jewish family and community today. This issue is not new; it has been part of the Jewish experience for several millennia but has grown rapidly in the past 20 years. This has resulted in the growth of a population with special needs and concerns affecting not only themselves, but their families and the entire Jewish community.

In terms of this proposal, we will be using the same definitions as used in the American Jewish Committee Survey: Intermarriage as an all inclusive term for any marriage between an individual who was born Jewish and one who was not; mixed marriage refers to marriages in which neither partner converted; conversionary marriages refer to marriages in which the non Jewish spouse converted to Judaism.

Some of the facts \*

- \* Prior to 1960 the rate of intermarriage was below 10 per cent
- \* From 1961-1965 the rate rose to 17.4 per cent
- \* Between 1966-1972 the rate doubled to 31.7 per cent
- \* 44 per cent of Jewish adults in mixed marriages are under 40 years old
- \* 30 per cent of intermarriages, non Jewish spouse converted to Judaism
- \* Over 70 per cent of intermarrieds indicate that they intend for their children to receive a Jewish education

In addition to this:

- \* The loss of 1/3 of the Jewish people in the Holocaust
- \* The low Jewish birth rate (below zero population growth)
- \* Significant increase in divorce, remarriage, and choice of single lifestyle

It is imperative that intermarriage be looked at from a community perspective in a constructive, realistic manner.

The conclusions of the AJC National Study on "Intermarriage and the Jewish Future" were clear as to ways in which to meet this population and strengthen the total Jewish community.

The findings all seem to suggest the need for formal and informal programs of outreach to the intermarried by communal organizations and the Jewish community as a whole. They also suggest that the most important focus of such outreach must be education, directed not solely to the Jewish spouse, but to the couple and to their children.

The goal should be to enable both Jewish and non-Jewish spouses to learn more about the Jewish religious and cultural tradition, and to help them to make their family life and the education of their children more Jewish-oriented.

---

### Footnotes:

- \* Statistics compiled from National Jewish Population Study of 1971, conducted by Council of Jewish Federation and the American Jewish Committee Report of 1979 on Intermarriage.



Obviously, the spirit in which outreach is conducted is as important as its content. Our attitude toward the intermarried should be that of welcome, not only because they are our children, or because communal etiquette requires it, but because their Jewish feelings and connections are of value and importance to us.

Nor is the urgency of adult Jewish education and communal outreach limited to the intermarried. If it is important to encourage more conversions to Judaism among the intermarried, it is even more important for many who were born Jewish to experience a learning similar to conversion.

There is a crying need to strengthen Jewish experience and identity among American Jews, from early childhood on, and to continue those ties in both endogamous and exogamous marriage. In the long run, this is the only way to assure Jewish continuity and to provide for a meaningful Jewish future.

#### CURRENT EXPERIENCE IN LOUISVILLE

There have been isolated attempts to reach this population from synagogue and temple outreach and education programs to JFVS sponsored JFLE groups. Each of the synagogues in Louisville offers either individual and/or group conversion lessons with their respective rabbis. The number of individuals who might convert in any one year ranges from zero to eighteen. The range is a reflection of individual synagogue, denomination and rabbi differences. The Reform congregations in the community have offered various dialogues on the issue as suggested by the Union of American Hebrew Congregations as well as programs such as "family match ups" between converts and born Jews. Each of the rabbis sees the phenomena of mixed marriages and conversionary marriages as issues which certainly affect numbers in their congregations whether it be personally or close family members or friends.

Jewish Family and Vocational Service sponsored a one evening discussion program which sixteen people attended plus an additional eight expressed interest. Since the first meeting, JFVS has heard from approximately ten other individuals interested in this type of programming. In recent weeks, articles on conversion have appeared in the COMMUNITY, KENTUCKY JEWISH POST, and THE MESSENGER. One of the major conclusions from these varied programs has been the need for a more integrated, total community approach to this issue in a planned and coordinated fashion.

#### PLAN OF ACTION

This model demonstration program, to be funded for one year, would develop a community-wide integrated approach to intermarriage, developing services and programs, increasing community awareness, creating aggressive outreach attempts and providing support and guidance for all of those individuals, agencies and organizations to develop their own particular, relevant foci of service.

This would be done in part through the use of a community task force to be convened with lay and professional representation from the Jewish agencies, synagogues and membership organizations in Louisville. The mission of this task force in conjunction with the staff project coordinator would be to research the issue, assess community needs, define populations who are "at risk" for outreach, and develop a program of services to be offered by any of the local organizations/agencies which will be involved. Each local agency/organization would then have the option of offering a



specific, relevant service or program geared at the populations at risk which would most appropriately fit within their structure, goals, and foci of service. This would inturn provide the Louisville community with a professional, unduplicated, integrated total community approach to the issues of intermarriage.

This project could not take place under the auspices of the JFLE program as presently staffed because the nature of this project will involve extensive time and research in terms of the issues of intermarriage and other community responses; informing and staffing the task force; and in developing programs and guidelines for implementation. The present JFLE program already offers a full range of group workshops covering many life cycle issues and staff time would not be available for this intensive program.

Initial outreach would include word of mouth, newspaper articles, membership lists, brochures, and might be geared to the following groups:

- Intermarried couples (where a spouse has converted or where a conversion has not taken place)
- Potential intermarrieds and converts
- Converts
- Children of mixed marriages
- Parents and grandparents of intermarrieds
- Teens and college age youth

Some of the services which might be developed are:

- 1) Educational "How to" programs (through Bureau, synagogues, JCC)-- (e.g. how to celebrate Shabbath, how to build succah . . .)
- 2) Outreach for Shalom Night re: Jewish organizations and services (through Federation, organizations)
- 3) Social-emotional discussion, courses (through JFVS, synagogues)
  - a) In conjunction with conversion classes
  - b) Around holidays (Christmas)
  - c) At different life cycle events (birth of first child, Bar Mitzvah . . .)
  - d) For parents of intermarrieds, children of intermarrieds, couples
  - e) Interdating for teens, college age
- 4) Informal support networks (JCC, synagogues)

This program will be evaluated at the end of one year on the following indexes:

- a) Numbers of people that participate in any one program or are put on a mailing list
- b) Numbers of new programs or services that are offered by organizations and agencies
- c) Survey of participants reactions to programs that are offered based on written and oral evaluation forms.
- d) Numbers of people who participate who subsequently join a Jewish organization, contribute to UJC, send a child to a Jewish educational program, or in any way affiliate with the Jewish community

At the end of the year, this program could potentially be funded by national monies or could be absorbed by local agencies with minimal coordination through the JFLE program of JFVS. This would be possible because the ultimate goal of this proposal is to encourage, guide, and develop programming within the framework of already existing agencies and organizations.



CONCLUSION

The time has come for intermarriage to be placed on the Jewish community agenda. This model program will enable the Louisville Jewish community to be in the forefront of this issues, to develop quality programming within the framework of existing agencies, and to make a significant contribution to the incorporation of this population into the Jewish community.



## Committee for Programming and Outreach

1. Develop list of Jews by choice, mixed married couples for use in appropriate mailings.
2. Develop agenda for support groups for agencies, synagogues, organizations
  - A. educational
  - B. emotional
  - C. social
  - D. related to life cycle events
  - E. related to age groups
3. Solidify and improve linkage network
  - A. Shalom Louisville brochure in all synagogues
  - B. develop host individuals and families
  - C. increase contact between old and new members of congregations, organizations
  - D. enlarge Shalom program
4. Develop recommendations regarding outreach to Jews by choice, mixed marrieds by synagogues, organizations e.g.,
  - A. complimentary membership in congregations
  - B. complimentary membership at Jewish Community Center
5. Develop policy and plan for continuation of programming
6. Evaluate committee's functioning in context of project





*Outreach  
M.d.W.*

November 3, 1982

Ms. Karen V. Griebel  
4266A Castleman  
St. Louis, MO 63110

Dear Ms. Griebel:

In response to your recent letter I am pleased to enclose herewith some materials developed in connection with our Outreach Program. I call your attention especially to the Summary Report of the Task Force on Reform Jewish Outreach.

You should know that our efforts in regard to seeking to reach un-churched Americans are not the subject of our prime concern at this time.. We are working closely with interfaith couples and, of course, with Jews by ~~Choice~~ *Choice*

I trust ~~this~~ materials be shared with you will be of help. Please extend my warm regards to Rabbi Jacobs. With all good wishes, I am

~~Sincerely,~~

Alexander M. Schindler

4266A Castleman  
St. Louis, MO 63110  
October 30, 1982

*Send him  
requisite  
materials.*

Dr. Alexander Schindler  
838 5th Ave.  
New York City, NY 10021

Dear Dr. Schindler,

I am finishing my M.Div. work at Christ Seminary-Seminex in St. Louis, Missouri (Lutheran). For a class project I recently interviewed Rabbi Robert Jacobs and he suggested I contact you for information on your work. I understand that you are attempting to reach unchurched Americans and tell them about Judaism (especially Reformed Judaism). I am beginning to study the impact of secularism on our society and find this idea to be fascinating. Could you give me more details about your efforts? Thank you—

Yours truly,

*Karen V. Griebel*

Karen V. Griebel

P.S. Rabbi Jacobs sends his greetings—



*Outreach*

April 29, 1982

Mr. Gabriel Cohen, Publisher  
The Jewish Post and Opinion  
611 North Park Avenue  
Indianapolis, IN 46204

Dear Gabe:

Yes, I had a chance to see the new column which you are running on "Jews by Choice" and needless to say I am delighted with it and even more delighted with your willingness to devote a full page to this subject. It is a very good way of carrying this much needed program forward. After all, our essential problem here is the communication with our constituency and the need to exchange programmatic ideas.

I am asking Mary K. Bogot to provide you regularly with materials which may be of help to you in getting the information you seek. She will, I am certain, be happy to do so on an ongoing basis. Mary K., by the way, is the wife of our Associate Director of Education, Rabbi Howard Bogot, she is a Jew by Choice and she is now editing a Newsletter which goes to Jews by Choice throughout the country. In other words, she is made to order for what you need.

I am asking Mary K., by means of a copy of this letter, to get in touch with you and to determine just what kind of material you want and how often you would like to hear from her.

There are other people within the Union you might want to contact on an individual basis from time to time, such as: David W. Belin of Des Moines, Chairman of the Task Force on Reform Jewish Outreach; Rabbi Sanford Seltzer, Director of the Outreach Program; and Lydia Kukoff, National Coordinator for this endeavor. This letter is also being shared with the above noted people so they are apprised of the new development in The Jewish Post and Opinion.

With all good wishes and best regards, I am

Sincerely,

Alexander M. Schindler

cc: David W. Belin, Esq.  
Mary K. Bogot  
Lydia Kukoff  
Rabbi Sanford Seltzer

# THE Jewish Post and Opinion

611 N. PARK AVE. • INDIANAPOLIS, IND. 46204

April 23, 1982

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

Dear Alex:

I hope this finds you in good health.

I don't know whether you had a chance to see the new column we are running on "Jews by Choice".

I am willing to devote a page to the subject, but need some ideas. I'm of course thinking of this page being useful to those who are considering conversion.

If I had a way of finding out various instruction courses going on in almost every Jewish community in North America, I would sample them. I have an idea that this might be helpful to those considering or in the process of undergoing instruction.

If you have any ideas, I would be appreciative.

With best wishes,



Gabriel Cohen  
Publisher

mc



*Outreach*

January 27, 1982

Mr. Mauritz Gustafson  
12880 Willow Way  
Golden, CO 80401

Dear Mr. Gustafson:

Thank you for your letter of January 17 expressing a desire to learn more about Judaism and the Jewish people and your hope to convert to the faith of your ancestors. Let me assure you of our desire to aid you in your quest.

Fortunately, there are a number of synagogues in your area. I have spoken to Rabbi Steven Foster of one of our most prestigious Reform congregations, Congregation Emanuel, 51 Grape Street, Denver. He asks that you telephone him to arrange for an appointment as he will be happy to meet with you. The telephone number is 388-4013. I am confident you will enjoy meeting Rabbi Foster and that he will do his utmost to be of help to you.

With every good wish and kindest greetings, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Steven E. Foster



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

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OFFICE OF THE EXECUTIVE DEAN  
FOR ACADEMIC AFFAIRS

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

February 7, 1983

*Thank -  
I too look forward -*

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

*Shore Bio w/  
Sandy  
Lydia -  
then pass it  
on to  
David B.*

Dear Alex:

As you undoubtedly know, we require an autobiography from all candidates for admission to the College. The enclosed one is from a young man whom I had met several years ago in Houston. I find the essay deeply moving and most impressive. I look forward to seeing you at the meeting of the Task Force on Outreach next Sunday.

With warmest greetings and best wishes, I am

As ever,

Eugene Mihaly  
Executive Dean for Academic Affairs

EM:pg  
Enclosure



Denver Colorado.

January, 17, 1982

Dear Rabbi Schindler,

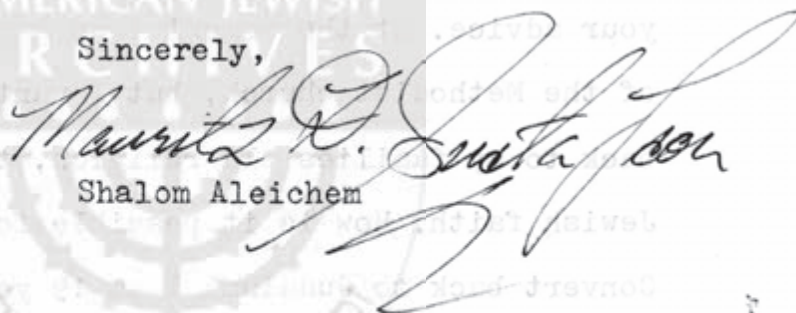
My name is Mauritz Gustafson, and at the moment I live in Colorado. I have an important question which I would appreciate your advice. At the moment I am a member of the Methodist church, but I want to go back to my families old religion, the Jewish faith. How is it possible for me to Convert back to Judaism? I am 19 years old, and have therefor past my Bar-Mitzvah age. I have been thinking about this for many years, and have decided, but I need advice. Thats why I got your address from a friend. During the last seven years I have been living in Europe and have visited Synagogues in Oslo, Rome etc. But I've ALLways felt like a Methodist visiting a Synagogue, not a Jew. How can I

January, 17, 1982

Denver Colorado.

become a Jew? In my heart I feel like a Jew,  
but my knowledge of Judaism is minimal. I  
would deeply appreciate your advice.

Sincerely,



A large, stylized handwritten signature in dark ink, reading "Mauritz Gustafson". The signature is written over a faint, circular background that appears to be a seal or logo, possibly related to the American Jewish Archives. The signature is written in a cursive, flowing style.

Shalom Aleichem

MY ADDRESS: Mauritz Gustafson  
12880 Willow Way  
Golden Colorado  
80401

Please excuse my bad typing.



# STANDARD MILLING COMPANY

P.O. BOX 410, KANSAS CITY, MISSOURI 64141

PAUL UHLMANN JR.  
President

1009 CENTRAL STREET  
Telephone (816) 221-8200

January 6, 1982

*Outreach 7/R*

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

*Ment KC NY*

Dear Alex,

I received two letters from you in December and I am most appreciative of both of them. I, too, am happy to be back on the Board and look forward to our May meeting.

In your last letter you were asking particularly about what could be done in Kansas City for the Outreach Program. This was of course discussed at the Delegates' meeting and it was visibly highlighted (skyrocketed!) by Mr. Rapoport's challenge grant. These are the kind of figures up with which I am willing to put, but I don't believe they are the kind of figures you will find in Kansas City.

I do not think that a fund-raising for Outreach would be productive in Kansas City at this time. As the program becomes a little more definitive, I still have hopes of being able to raise a little money out this way, but not in those brackets.

Would love to have you in Kansas City anytime, of course, but I think your fund-raising out here, or my fund-raising for the Outreach Program out here, would be easier once we get a program and a budget.

I will be in Phoenix for approximately three months starting this week, but want to be at the Outreach committee meeting in February and I am looking forward to seeing you then. In the meantime, with best regards and hopes for a great New Year for you and Rhea, I remain

Yours sincerely,



Paul Uhlmann, Jr.

PUJr/bj





December 22, 1981

Mr. Paul Uhlmann, Jr., President  
Standard Milling Company  
P.O. Box 410  
Kansas City, MO 64141

Dear Paul:

In your letter of September 2 reacting to my phoning whether or not something could be done for the Outreach program in Kansas City, you replied: "I hope to get some more facts and figures at the Biennial and possibly I can do something after it."

Now I want you to know an offer like that is not forgotten and I write to offer my help in helping you to fulfill your wishes.

In your letter you raised the possibility of my coming to Kansas City for a special function. Whatever it is, any time you want me please let me know and I'm ready to help us both advance our mutual cause.

Let me say once again how nice it was to be with you in Boston.

Sincerely,

Alexander M. Schindler

# STANDARD MILLING COMPANY

P.O. BOX 410, KANSAS CITY, MISSOURI 64141

# 2

PAUL UHLMANN JR.  
President

1009 CENTRAL STREET  
Telephone (816) 221-8200

September 2, 1981

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

Dear Alex,

Thank you very much for your letter of August 25th and for your phone call - enjoyed talking to you and appreciated hearing a little bit about the CCAR Convention. Also, received in the mail an invitation for the Board of Delegates' meeting in Boston, followed of course by the Biennial Convention. I plan to attend both and look forward to seeing you there.

Over the phone we discussed possible contributions of a major nature to an Outreach Program endowment. I of course think it is a great idea to have such a fund. I have been on the Outreach Committee since its beginning and I am a great admirer of David Belin and think his report will be received enthusiastically at the Biennial Convention.

Even before your phone call, I had done a little discussing with some of my friends here about increasing their support to the UAHC, either on a direct project basis or just by joining the RJA at a reasonable level. I think we will have a very good attendance at the Biennial Convention and will try to work on some of them prior to it.

Concerning Outreach, I have never talked to anyone - and I have talked to many people concerning this, who has not been enthusiastic about the program; frequently with the question of why we didn't do this sooner. Just in our own small community here, we have had two inter-marriages recently that I know of, both performed by Rabbi Ed Cohn, and one involving some very close friends of ours. At our last Friday night's service, I met some out-of-town parents of one of the participants and they had never been in a temple before. I think they were genuinely



impressed with the dignity and beauty of the service; and although I think they take a somewhat dim view of their son's marrying, their very presence at the temple and Ed Cohn's gracious manner and understanding will be helpful.

I have discussed raising some money for the Outreach Program. Everyone is for the program, but everyone I have talked to feels it should be an integral part of every temple, not requiring separate funding. I have explained that literature, pamphlets, organization and man/woman-power do not come free. If the program is really to get off the ground, it will have to have some funding. I hope to get some more facts and figures at the Biennial and possibly I can do something after it, but I do not think that I have any major contributors in sight.

We would enjoy having you in Kansas City; in fact, I think your last visit sparked a fine idea that we are continuing and that is the joint service of all three Reform congregations. We are having a Biennial in Kansas City next October and I am not sure if you are planning to come, but if you have time, you could combine the Biennial visit with a small fund-raising dinner.

There is one thing I am doing and it is a project I have discussed for three to four years, but have held off starting as I have been waiting for the right moment. Basically, it concerns a more reasonable distribution of funds going to Israel, not only from Kansas City, but all Federations. As you know, the Federations give substantial funds of money from all over the country, through the JDC with essentially the funds being used for health, educational and religious projects in Israel. Funds are limited to these areas by the IRS ruling. These funds go into the hands of the government of Israel and are used for health, educational and religious projects, but only the Orthodox branch receives any funding.

In a town like Kansas City where the Reform movement gives 30-40 percent of the money or in a town like Nashville where it might give 80 percent of the money, there is something intrinsically wrong with this division. More and more people are talking about it and some of the actions of the Begin government will presumably increase this trend. I think it has already dampened sources of funding. It seems morally wrong as well as self-defeating and I am in hopes that the Kansas City Jewish Federation will direct that

some percentage, even a small percentage, of its funds be given to the Reform institutions in Israel as well as Conservative, and of course continuing funding of the Orthodox institutions in Israel. I will keep you advised of my progress, but as one of my very close friends and a staunch Federation man said, "Don't hold your breath."

With best regards and looking forward to seeing you and Rhea soon, I remain

Yours sincerely,

*Paul Uhlmann, Jr.*  
Paul Uhlmann, Jr.

PUJr/bj





August 25, 1981

Mr. Paul Ullmann, Jr.  
Standard Milling Company  
1009 Central  
Kansas City, MO 64105

Dear Paul:

Thank you so much for your willingness to listen to my request. Not that your response was any less than I expected, you have always been most gracious to me.

Please give the matter some thought, discuss it with your friends and see what you can do. Then let me know. Whatever frame work you determine will be acceptable to me. I can meet with individuals or with small groups, whatever you decide.

If, at the same time, I can visit your temple and speak there to a larger group I will be glad to do so. Again, if this is what the Congregation wishes.

With repeated thanks and warmest regards to you and Barbara, in which Rhea joins me, I am

Sincerely,

Alexander M. Schindler

# Temple Adath Israel

124 NORTH ASHLAND AVENUE  
LEXINGTON, KENTUCKY 40502

April 29, 1980

Rabbi Alexander Schindler  
UAHC  
838 Fifth Avenue  
New York, N. Y. 10021

Dear Alex,

I spoke with Lydia Kukoff yesterday and heard about the Outreach session this weekend. She was pleased. John Bush just left my office. They returned last evening. He and his wife are ecstatic.

Accolades to you for arranging the session and to the Union staff who made it all fall in place.

Keep up the good work.

Kindest,

Bill

William J. Leffler

cc Rabbi Seltzer

mid-west



September 19, 1979

Mrs. David Brenner  
4260 Centennial Court  
Carmel, Indiana 46032

Dear Mrs. Brenner:

It was thoughtful of you to write after having seen me on the Phil Donahue Show. I am grateful to you for sharing your concerns and your thoughts with me.

With best wishes to you and your dear ones for a sweet and fulfilling New Year, I am

Sincerely,

Alexander M. Schindler

MR. & MRS. DAVID BRENNER  
4260 Centennial Court  
Carmel, Indiana 46032

Dear Rabbi Schindler,

I enjoyed your appearance on the Phil Donohue Show of September 13<sup>th</sup>. Strange, but I feel I must share this experience with you!

I was brought up in Freehold, N.J. where my parents could not afford to belong to the Temple; therefore, my Jewish education left much to be desired.

In 1972, my husband was transferred to Indianapolis. We eventually joined the Indianapolis Hebrew Congregation. Since joining I.H.C. my commitment to Judaism has grown, along with my education!

I shared in your embarrassment when the women called in about the \$250. fee for



(2)

a marriage. I can understand paying for the Rabbi's travel & lodging, but - here's my story.....

Two and a half years ago, my father passed away. In our grief we were "relieved" that the Harwa Kaddisha from the Congregation Agodeth Achim of Freehold, N.J. only charged (her) my mother \$300. for the Mitzvah of preparing my father's body. This experience left such bad feeling in my immediate family that two months later when my sister was to be married, she and her fiancée (both Jewish) went to the Rabbi at the Reform Temple on Craig Rd. in Freehold. Because they could not

afford \$200. for a private ceremony in his study, they were married in a civil ceremony by the local judge!

There is more! My mother was fortunate enough to meet a widower and to re-marry. Although he is a practicing Catholic, they wanted to be married by a Rabbi as well as a priest, so..... in August the ceremony was performed in the Rabbi's study at the Craig Rd. Temple by the humble Rabbi and Father Duffy. Imagine our embarrassment when the Rabbi charged a mere \$175. for a six minute ceremony; then - refused our invitation to my mother's home for a small reception! Father Duffy on the other hand, found the time to come to my mother's home, where he returned \$15. to my



new father explaining that \$25. was more than adequate! I must add that Father Duffy was not a long time friend, but this was the first time any of us had met him!

Thinking about being taken advantage of by a Rabbi really turns my stomach, but it happens! I was under the impression that an honorarium presented to the Rabbi went to his discretionary fund. With experiences like these, I can see how gentiles get such a mercenary opinion of Jews!

Back to the show - I resent hearing people who are converts to Judaism refer to themselves as "Non-Jews". Now that their conversion is complete, they are Jews! And the women? Their children

are born as Jews - no choice!

After 8 years of living in the mid-West, I'm still amazed at the ignorance and prejudice of the "Bible-Belt" people. You really looked surprised when the women asked about "3 chances to make good in business....etc...."

We are subjected to these "pearls of wisdom" quite frequently! Someday I'll write a book about "Common Knowledge About Jews in the Mid-West"! In it, I'll include "3 chances!"

Shalom.

Cindy Brunner



September 18, 1979

Mrs. William Kaufman  
116-I Evergreen Road  
Edison, N.J. 08817

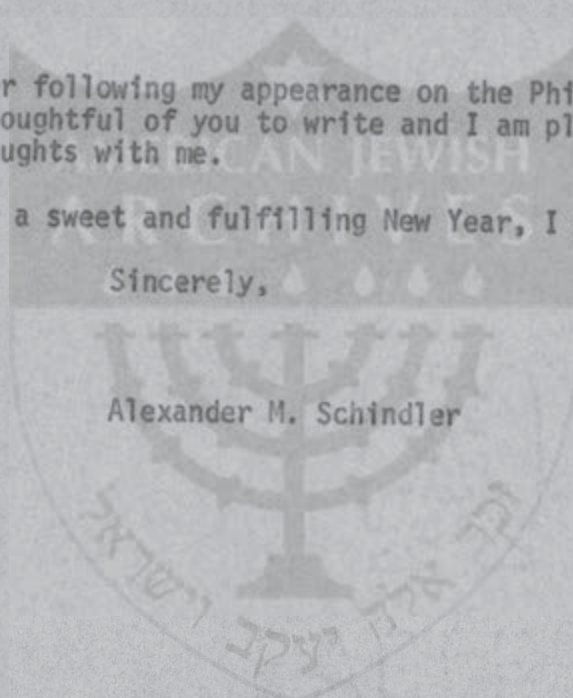
Dear Mrs. Kaufman:

Thank you for your letter following my appearance on the Phil Donahue Show. It was thoughtful of you to write and I am pleased that you shared your thoughts with me.

With every good wish for a sweet and fulfilling New Year, I am

Sincerely,

Alexander M. Schindler





116-I Evergreen Rd.  
Edison, N. J. 08817  
Sept. 13, 1979

*Thanks for  
sharing thoughts*

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

Dear Rabbi:

Just finished watching you on the Phil Donahue Show, which I watch every morning and find it very stimulating. I feel his show is TOPS and should be rerun at night when more people can see and enjoy it.

Why doesn't the Jewish organizations and people have more shows on Television telling about the Jewish religion, the Jewish accomplishments, the Jewish philanthropies, etc. I feel this is the time to stand up and correct so many myths about the Jewish People. I am Jewish and until this generation we have not had any inter-marriage. My son married a Gentile Girl and we love her dearly. Although there was friction in the beginning, not because she was gentile but because they married so young and that my son did not get his college education. Needless to say her parent's were very unhappy because she married a JEW. However, I feel that they have changed a great deal in their feelings and understanding of the Jew and the Jewish Religion. However, this is not my purpose in writing to you.

I am greatly worried about anti-semitism becoming (once again) a detriment to the Jews. Why not spend this time counteracting? Before it gets a chance to get out of hand. Perhaps it could be done through the Bnai Brith. I see films on T.V. by the Klu Klux Klan, P.L.O., Colored Organization - even stories coming out of the United Nations, against the Jews. No one seems to correct or defend us. I realize on a one hour T.V. Show (really 1/2 hour of actual program time), it is hard to have quick answers to all questions put and thoughts expressed. For instance, when the lady in the audience asked, "Is it true that a man is given money to make good in business and he has three chances to do it?" (Maybe these aren't her exact words but the question is correct). You should have spent more time telling her that this is not TRUE. Lots of Gentile People have many distorted views of the Jews. We must correct and educate them. I had a neighbor who moved to N. J. from W. Virginia several years ago. Would you believe that she had never seen a Jew nor had contact with a Jew. So help me, I think she even thought Jews had horns. I am sure by my actions, she learned that Jews were not devils and we became friends.

In regards to Israel, most gentiles blame the high cost of oil, etc. on the Jews. They feel that the P.L.O. should have a homeland (I agree that they should) but they feel Israel should give everything up. How about the Arab Nations giving part of their land to the P.L.O. Israel should get the people in the United States to realize that we are their only protection in the mid-east and their only friend. I think the Jewish People should speak out now. Have our representatives go out lecturing and educating the people as to the good side of the Jewish Religion. Billy Graham, Oral Roberts and others are spending lots of money pushing their religion. I know we don't have the large amount of money they have, but we must manage to spend more, especially through Television. We MUST try to reach the black population especially.

I enjoyed your program. Get on more programs. Spread Jewish love.

Yours truly,

*Rose Kaufman (Mrs. Wm.)*



May 17, 1979

Rabbi Jay B. Goldberg  
Temple B'nai Jeshurun  
Grand Avenue at 51st Street  
Des Moines, Iowa 50312

Dear Jay:

Thank you very much for your lengthy letter reacting to my proposals. Needless to say, I have counter-arguments to your every argument but I hope you will forgive me for not presenting them in this letter. I simply do not have the time to engage in such a dialogue via correspondence. Suffice it to say that I respect your cautions and your variance from my view and I would have seen to it that the Task Force on this subject would have heard your thoughtful views even if you had not shared a copy of your letter with David Belin. He will, I am sure, make sure that your views are expressed.

Since many of the points you make refer to the reaction in the Christian community, you might be interested in some of the comments from leading Christian theologians, Catholic and Protestant, received by Balfour Brickner. I enclose a copy of a release on these comments herewith.

If you have not seen the March issue of MOMENT magazine I commend it to you, as well as the May edition of COMMENTARY. Both of these have articles which will be of interest to you.

With repeated thanks for sharing your concerns with me and with warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Mr. David W. Belin  
Rabbi Sanford Seltzer

## TEMPLE B'NAI JESHURUN

JAY B. GOLDBURG  
RABBI

GRAND AVENUE AT FIFTY-FIRST STREET  
DES MOINES, IOWA 50312  
515-274-4679

May 14, 1979

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

Dear Alex:

I have given careful consideration to your outreach proposal and shall share my tentative conclusions.

I believe that many of your examples may help sensitize all of us to the hurts and slights experienced by some non Jews, non Jewish spouses and those inquiring about our faith and way of life.

I am favorably inclined to Dr. Wacholder's interpretation of Jewish lineage and recommend that the responsa committee of the CCAR consider preparing a responsum in which we recognize paternal as well as maternal lineage. In my Rabbinate I have encountered several personal cases similar to the ones you cited and I too am saddened when an affirming Jewish son or daughter of a Jewish father is rejected by our faith.

While I share your concerns about a viable Jewish future, I incline to different evaluations and conclusions. Perhaps placing my comments in serial order will help clarify my thinking and facilitate any reply you may wish to make.

1. You have cited several statistical studies. Statistics are extremely intricate, involving numerous variables, predictors and controls that must be evaluated with extreme care. I personally need to examine the various sampling methods and statistical studies utilized before accepting any predictability as likely. The vanishing American Jew of a few years ago elected not to vanish. We must be extremely cautious before accepting any dire statistical analysis as fact.
2. As I interpret Jewish history, I see our imprint as having been made through the millenia by "Tzadikim She B'chol Dor" and not by multitudes.



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3. If my conversations with colleagues reflect any accuracy, then only a small proportion of our synagogue members are morally and communally committed, Jewishly informed or deeply devoted. Philosophically I accept the premise that we are a "light unto the nations" only insofar as we are exemplars of Torah and live by the sublime ideals of our faith. I would have been unequivocally in favor of a resolution that sought to find ways of enriching synagogue life, thus increasing the number of the already too few "Tzadikim." I fear that unless we are inspired internally then all external endeavors are for naught.
4. What you said of the newly converted Jewish partner, "We drop the couple and leave them to fend for themselves," could just have easily been said about new members, old members, all members. The problem is not the attitude toward the non Jew as much as it is the impersonal nature of today's synagogues and the unrealistic expectations placed upon the Rabbi. In our era the synagogue Rabbi is burdened with such extraordinary administrative, bureaucratic, communal, counseling and teaching demands that he seldom has time to be involved with his people in the deeply personal and caring way he or she so desires. The UAHC and CCAR may be of inestimable help in initiating dialogue with synagogue boards about the meaning of "Smicha" in order that the Rabbi will have more time to be a Rabbi rather than an executive, meeting attender or an administrator. Such a dialogue would also help define the nature of the Temple in the post modern world. Until the Temple becomes a haven of prayer, study and sharing and the Rabbi is given the time to fulfill his quinessential qualities as teacher, healer and personally involved participant in an eternal quest (Moreh Derech), then all outreach resolutions will fall on already too heavily burdened shoulders.
5. You refer to Jewish "drift" of the non Jewish mate. You say, "I believe that our Reform congregations must do everything possible to draw into Jewish life the non Jewish spouse of a mixed marriage." I, too, discern a "Jewish drift," but contrary to your assertion, I find that it exists precisely because we are non coercive and make no special effort "to draw" others into Jewish life. So often a non Jewish mate has told me how much he or she appreciates a Rabbinic atti-

## TEMPLE B'NAI JESHURUN

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tude that accepts him/her in the fullness of his/her being rather than as an object to be convinced or converted. I believe that it is this very attitude of theological laissez faire that causes our faith to be attractive to a non Jew and makes him or her more amenable in raising his/her child in such a tolerant and non dogmatic faith. Alex, there are many ways of affirming a non Jewish mate that do not require efforts at "drawing them in." Simple human kindnesses and polite salutations at Oneg Shabbat and social gatherings make the non Jew feel comfortable and welcome. Overt attempts at "drawing them in" may have just the opposite effect.

6. I believe that we must examine your proposal in the context of our cultural milieu. You rightly refer to Jewish conversion practices of the past. I do not know enough about the history of Jewish conversion to be aware of the other variables that may have been involved (eg. fear, revenge, coercion, competition, unsalutary practices, etc.). I do know that we live in a milieu in which toleration and privacy of religious conviction are highly valued by many in our pluralistic culture. I believe that we play with these twin ideals only at our great peril.
7. For every negative example you cited, I am able to allude to many positive examples of non Jews, non Jewish mates and those inquiring about Judaism who have been greeted and accepted by Rabbis and members of synagogues with graciousness, openness, kindness and thoughtfulness. It is equally erroneous to reach the conclusion that we have hurt a majority of such persons just as it is to say that we have graciously welcomed a majority. Although you do not make an explicit accusation about rejecting non Jews, I am troubled by the implication of your speech. It is all too easy for any of us to set up straw persons and universalize from several particular cases.
8. While there may be "a yearning" in America, I believe that it is presumptuous for us to assert that we have the answer for this yearning. Perhaps we may and perhaps we may not. Those who come to us often do so after months and years of serious inner searching. I am reluctant to interfere with



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this natural incubation process by reaching out. A spiritual yearning has its own natural evolution.

9. You asked, "Are we ashamed?" "We Jews ought to be proud to speak about it frankly, freely and with dignity." Alex, one may be unashamed and talk of Judaism with candor, freedom and dignity while not espousing your outreach proposal.
10. One must exercise extreme caution with regard to semantics. Words have emotional connotations. Several years ago there was a "outreach program" designed to convert Jews. Should Reform Judaism approve your resolution I would hope that a far more appropriate name would be selected.
11. I share your concern about the quality and future of Jewish life. My deepest instincts and most thoughtful meditations lead me to different conclusions. I only wish the intellect, talents and devotion of a David Belin would have been used to truly enhance synagogue life (some say this will be a peripheral benefit of your resolution). I see the outreach proposal as another vicarious involvement by our members. I aver that if our synagogue members live the sublime moral values of our faith, we would not only retain the hearts and minds of our members and their children, but attract other thoughtful and sensitive persons to our faith (by example as opposed to outreach).
12. Some persons who espouse this program say that the future of Israel depends upon a sizeable and viable American Jewry. I am a Zionist and deeply committed to Israel with my life and soul. Yet I am deeply troubled by the defining of Jewishness exclusively by our ties to Israel. Israel is one essential aspect of our Jewishness. One may justifiably argue that had Israel not been nearly as dependent upon a rather hawkish American Jewry during the last fifteen or twenty years, she may have initiated many more creative and innovative overtures for peace. Had this been the case, perhaps much bloodshed in the Near East would have been averted and a resolution

## TEMPLE B'NAI JESHURUN

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may already have been found for the precarious position of the Israelies and Palestinians.

Alex, I believe that it is relatively immaterial whether or not there are three or seven million Jews in America in the year 2000. Basically America will formulate her foreign policy with regard to the Near East based on American self interest. This is not a cynical view, but a realistic one.

I further believe that the "Tzadikim," and not quantity will cause Judaism to be a blessing in our world.

Even if the outreach program were to be successful beyond all expectations, I wonder if the shape of our faith would not be so transformed (due to emphasis on apologetics, unsalutary intentions, misinterpretations of your aspirations, well intentioned yet misguided involvement in outreach and public relations gimmicks that are a part of any corporate enterprise) that the cherished and timeless values of our faith would forever be lost to Reform Judaism.

For years in American life Reform Judaism has been a model of toleration, mutual respect and freedom of conscience and choice amidst some endeavors of outreach, invasion of privacy and assertions of certitude for those who are spiritually yearning. I fear for our theological honesty, heuristic and humility when I consider "Jewish outreach."

I believe that internal endeavors and enhancing the quality of Jewish life rather than outreach will assure the viability of our faith and survival for our children and children's children.

I am,

Sincerely yours,

  
Rabbi Jay B. Goldberg

JBG/ps

CC: David Belin



April 17, 1979

Mrs. Ann Gillmore  
300 Hathaway Terrace  
Paducah, KY. 42001

Dear Mrs. Gillmore:

Thank you very much for your recent letter and the press clipping on your election as President of Temple Israel. I want to express a very warm and hearty mazal tov to you. It is my fond hope you will derive a full measure of satisfaction and fulfillment from your new responsibilities.

It was good of you to share your thoughts on our new Outreach program and a bit of your own background. I am taking the liberty of forwarding the article and letter to Rabbi Sanford Seltzer, our staff member assigned to work with the Task Force. Your experiences will undoubtedly be of interest to him.

With repeated thanks and every good wish, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Sanford Seltzer



# BOARD FOR EVANGELISM

500 North Broadway, St. Louis, Missouri 63102  
Telephone: 314-231-6969

December 29, 1978

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

Dear Rabbi Schindler:

I have had several questions from some of our clergy concerning the statement that was approved by the Union of American Hebrew Congregations welcoming converts and suggesting an outreach to the un-churched.

Sometimes this statement is misinterpreted and misunderstood so I would appreciate a copy of the full text of the statement.

Thank you very much.

Sincerely,

Erwin J. Kolb  
Executive Secretary for Evangelism

*Handwritten note:* Am 1/2/79

EJK/cjc



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