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Outreach [Northeast council], 1979-1990.

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*Outreach  
N. E. Coenen*

RABBI ALEXANDER M. SCHINDLER  
PRESIDENT

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

August 16, 1990  
25 Av 5750

Ms Joan M. Driscoll  
49 Main Street, #4  
Northport, NY 11768

Dear Ms Driscoll:

As Rabbi Schindler is out of the city, I am taking the liberty of responding to your letter of August 12.

I do not know of too many rabbis who are willing to officiate at a wedding ceremony to be conducted jointly by a rabbi and priest or minister. As a matter of fact, they are really few and far between.

It would be good however, for you to have a conversation with the rabbi of the Reform Congregation in Syracuse, Temple Society of Concord. I refer to Rabbi Sheldon Ezring, who is a very caring and kind human being and I am certain an opportunity for you to take counsel with him will be helpful to you. I am not aware of his own principles with regard to interfaith marriages, but I know he will be more than willing to take the time to meet with you. May I therefore suggest that you telephone him and arrange for a meeting. I am sharing a copy of this letter with him so he is apprised of your situation. His telephone number is (315) 475-9952. The Temple address is 910 Madison Street, Syracuse, NY.

If you do not plan to be in Syracuse in the near future and would prefer to meet with someone closer to your home, please telephone me and I will be happy to put you in touch with someone locally. Since you plan to have the wedding in Syracuse, it would probably be best to speak with Rabbi Ezring.

With every good wish and kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to the President

cc: Rabbi Sheldon Ezring

August 12, 1990

Dear Rabbi Schindler:

I am wondering if you can direct me in any way. I am engaged to be married next June; my fiancé is Jewish, and I am not; (Roman Catholic.)

We are hoping to have a combined ceremony in my hometown of Syracuse NY next June, and as you probably are aware, we are having difficulty finding a rabbi to officiate in the Syracuse area.

I spoke with the director of the interfaith center at Syracuse University, and he said that the rabbi there will not do interfaith services, nor will any other rabbi in the area.

We would really like to have a combined ceremony at our wedding; we have known each other almost four years and have learned many aspects of each other's religions. If there is anyone that you know of that might be able to officiate that we could speak to, we would really appreciate the referral.

My fiancé is spending the next few months in different parts of the country, but you can contact me at the following address and phone number. Thank you very much

Sincerely,

Joan M. Driscoll

49 Main St #4

Northport NY 11768

516-754-4117

N.E. Council



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

June 1, 1990  
8 Sivan 5750

Michael P. Weinstein, M.D.  
15 Meadowview Circle  
Nashua, NH 03062

Dear Dr. Weinstein:

I thank you for your letter of May 9th, which has reached me today. I don't know if the delay was in the mailing or the delivery system.

Be that as it may, your letter comes as no surprise. It discusses precisely the kind of conduct that stood in the way of Congregation Betenu joining the UAHC.

Alas, there is nothing we can do since they are not affiliated with us. Nonetheless, I am turning your letter over to Rabbi Paul Menitoff, of our Northeast Region. Nashua, New Hampshire is a community of that region. Perhaps through the regional process, there can be some discussion with the leaders of Congregation Betenu.

I am glad to learn that you were joining the Manchester Congregation. Rabbi Starr is a fine rabbi and it is a wonderful congregation. As a matter of fact, my wife is a product of Temple Adath Yeshurun, so it has a special place in my heart.

With all good wishes, I am

Sincerely,

Alexander M. Schindler

CC: Rabbi Paul Minitoff



**Michael P. Weinstein, M.D.**  
**15 Meadowview Circle**  
**Nashua, New Hampshire 03062**

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

May 9, 1990

Dear Rabbi Schindler,

I am writing to acquaint you with a very distressing situation regarding an allegedly Reform Congregation in Nashua, New Hampshire, called *Congregation Betenu*.

I was brought up Conservative. In 1976, because I lived only a block away from it, I joined Temple Emanuel in Worcester, Massachusetts. I rapidly became "converted" to the Reform philosophy and when I moved to Georgia in 1984 and had to drive 30 miles to go to ANY temple, I chose the reform temple, Temple Beth Israel of Macon. My association with both Temple Emanuel and Temple Beth Israel was so positive that when we moved to Nashua my wife called *Congregation Betenu*. We understood that the congregation was currently meeting in a church, but were told by the board member we spoke to that they were in the process of "buying land" to "build a new building."

What we discovered was a congregation with sporadic meeting times, and that had in fact NO specific new site in mind. In its newsletter we learned that it had been "rejected" by the UAHC, that unless more money was forthcoming it might not survive at all, and the rabbi extolled us to consider whether or not there was really a need for a reform congregation in Nashua (there is a thriving Conservative *shul* in Nashua and apparently a thriving Reform congregation in Manchester, only 20 miles away).

In the next newsletter we learned that the congregation was buying space in an *office condo complex* in another town as its permanent home.

Neither my wife nor I thought that an office condo complex (zoned "light industrial") was a suitable location for a "permanent home" for a temple. We did not join a Nashua congregation to find it moving to the next town. And never in my wildest dreams did I imagine a "reform" temple would *not* be a member of the UAHC. And so, having used no facilities, having attended no services, we asked for a

*Not member  
Look into it  
to see if  
applying*

refund of the portion of dues we had paid. My wife's check was dated February 12, 1990. The day she called to say we had made a mistake in joining was March 30 -- six weeks.

When we heard nothing from the treasurer, and from the treasurer who replaced him, I called the Rabbi. He was impolite on the telephone. In fact, he was quite offensive. He told me the ENTIRE BOARD had met on our request and decided to refund us \$50.

I told him that that was not acceptable and last week we received a letter from him, a photocopy of which is enclosed. His claim that we were members for "25%" of the year is false. As I noted above, it was 6 weeks, if you can call it membership at all.

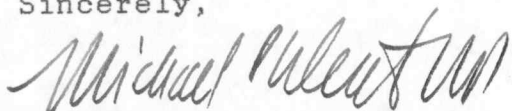
In 1976 Temple Emanuel offered me "free" membership for the summer. In Macon, in 1984, Rabbi Goldstein invited me to attend services as often as I liked and then decide if I wanted to join. In light of this "standard" practice, *Betenu's* attitude is doubly unjustified.

I agree firmly with Rabbi Segal's suggestion, made in his own newsletter, that there is probably no need for a reform congregation -- at least not this one -- in Nashua. We will be joining the Manchester congregation.

Rabbi Segal implied in his telephone conversation that *Congregation Betenu* never misrepresented itself, but that is not true. While they never *stated* that they were members of the UAHC, they did not say that they weren't. One assumes that a congregation claiming to be reform is a member of the UAHC just as one assumes a conservative congregation is a member of the United Synagogue of America, and that a Catholic Church is affiliated with the Vatican. And they most *certainly* said they were in the final stages of **buying** land on which to erect their own **building**, which is not the same as buying an office condo. And we joined *Congregation Betenu* of Nashua, New Hampshire, not of Amherst, New Hampshire, where they are relocating.

While I understand also that the UAHC has no authority over a congregation which is not a member, I thought you ought to know what they are about.

Sincerely,

A handwritten signature in cursive script, reading "Michael P. Weinstein".

Michael P. Weinstein, M.D.  
enclosure



CONGREGATION BETENU

JOSHUA L. SEGAL, RABBI

12 BRIARWOOD DRIVE  
NASHUA, NH 03063  
Telephone: 603 886-1633

**Dr. and Mrs. Michael Weinstein**  
15 Meadowview Circle  
Nashua, NH 03062

**April 29, 1990**

**Dear Dr. and Mrs. Weinstein:**

In light of your phone call of April 23, I asked that the Board of Directors reconsider its position with respect to issuing a refund on your membership dues. When the subject was raised at last month's board meeting, the consensus was that no refund was due you. However, the board's initial position was that in the interest of *shalom*, we would issue a partial refund. The hostile tone of your phone call of April 23 indicated that *shalom* will not be achieved with a partial refund.

There are many members of congregations, (ours included), who choose not to attend services and/or not to participate in other synagogue events. However, they belong to and support a congregation, just in case a crisis should occur. (Funerals are one such example.)

To these people, belonging to a congregation is analogous to a prepaid medical plan or paying an attorney a retainer. We can't go to our HMOs at the end of a year and demand a refund because we were healthy.

Betenu memberships are annual. You paid for about 25% of a year. From the time you joined until the time you indicated intent to leave was about 25% of a year. While there may be question as to whether you owe Betenu for the remainder of this year, there is no question that you have been members for 25% of the year and that Betenu owes you no refund. Hence, no refund will be forthcoming.

We are sorry that you didn't take the normal steps to meet our members and find out who we are before you joined. We are even sorrier that you opted to resign never having attended an event. We hope you will have a better experience at your next congregation.

בברכה,

Joshua L. Segal, Rabbi

# MEMORANDUM

November 14, 1989  
12 Cheshvan 5750

Date

From Rabbi Paul Menitoff

To Rabbi Alexander Schindler

Copy for information of

-- PERSONAL AND CONFIDENTIAL --

Subject

Dear Alex:

At our NCRCR meeting in New Orleans, David Sampliner, Harry Danziger and I presented a proposal to the Commission as a follow-up to our NCRCR May Workshop conducted by the Alban Institute for NCRCR members and regional directors. We suggested that the NCRCR team approach works well through the team visit and recommendation stage. We fall short in the follow-up, because we lack the time, skills and resources.

We, therefore, proposed that, in some selected cases, we send in a professional conflict management consultant for three or four follow-up visits. The concept was enthusiastically received by the members of the Commission.

As is indicated in the enclosed budget, the congregation would be expected to pay \$350 per visit and the NCRCR would pay \$700 per visit. We suggested that the NCRCR's per visit portion of the fee be split by the UAHC and CCAR.

Joe Glaser was at the meeting and was asked for his reaction. Joe indicated that the Conference does not have the money for this project and that funds would have to be obtained from other sources. He continued by declaring that the UAHC should fund the project, because the CCAR pays for Placement Commission (approximately \$300,000 - which is in the neighborhood of what the CCAR collects in dues). He continued by pointing out how ironic it is that one of the major reasons (perhaps the only reason) that congregations are members of the UAHC is to have access to Placement and that Placement is paid for by the CCAR! Alex, I have been in a number of CCAR meetings in which Stanley Dreyfus has bragged that the CCAR pays for Placement, so it can control it. Although I would not swear to it, I think I have heard Joe say the same thing.

(CONTINUED)

UAHC Northeast Council  
1330 Beacon Street, Suite 355  
Brookline, MA 02146  
617-277-1655

Rabbi Paul J. Menitoff  
Regional Director  
Irving Belansky  
Regional President

The NCRCR will explore other funding sources (including the UAHC) for this project. We are presently testing the concept in Worcester. The purpose of this memo is, however, to make you aware of the situation. It seems to me that the CCAR is playing the funding of the Placement Commission for all it's worth; changing the emphasis depending on the audience.

I look forward to seeing you in Boston.

A handwritten signature in dark ink, consisting of a large, stylized capital 'A' followed by a cursive 'l'.



*H. G. Cohen*

Rabbi Alexander M. Schindler

September 12, 1989

Rabbi Paul J. Menitoff

Arthur Grant

The 1989-90 Mini-University of Judaica is an admirable program. I wish the other Regions would emulate it, perhaps they do and I am not aware of it. I have been admiring of your efforts in this realm and continue to take pride in this effort, even as you should.

Have a great season!

*Out reach*

October 12, 1984

Ms. Marianna Segal  
770 Salisbury Street  
Worcester, MA 01609

Dear Marianna:

It was great hearing from you. All is well with our gang and I trust the same goes for you.

Please forgive the brief response. As always, I'm on the fly. But I did want you to know that Dorothy's letter is most moving. I'm sending it to the editors of REFORM JUDAISM in the hope that they will be able to place it in this fine publication. The decision lies with the Editorial Board and, of course, there are always space considerations.

With best wishes for the New Year and fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler

Best hearing  
from you. Please  
keep note. Along,  
you in the fly.  
Dorothy's letter  
most moving.  
The slender  
along to

MSB

love -

10/4/84

Send letter to  
R.T. - from  
cousin -  
maybe these  
use it -  
their  
desire

Dear Alex:

I hope  
in the hope  
use it.

Happy New Year to you and  
your dear ones! Hope everyone  
is well. -

Enclosed is a letter I received  
from my daughter-in-law, Dorothy  
(Connally), Richard's wife, which  
I think is a beautiful expression  
of the meaning of Judaism to  
her - Do believe it is worthy of  
publication in REFORM JUDAISM

770 St. Louis  
87

01009  
legae



P.S. Dorothy's letter is to her own Mother, a  
strict Mormon - as was Dorothy in her  
youth.

for future men & women who  
are thinking of conversion -

Dorothy's, - of course is Nov. 30<sup>th</sup>  
at Temple Emanuel in San Rafael,  
Rabbi Bienenbaum's Cong. in Calif.

Incidentally, Kenny, my middle  
son, is getting married Nov. 23<sup>rd</sup>  
in Maine. - Also, an eccumenical  
service - maybe another conversion soon.

Sorry to hear what you think of it -

Kisses to Rhea, the kids & you -

Ed Sends his best - , Maiana  
Seigel -

Dear Mother,

I promised to tell you how I feel about this important step I'm taking on November 30th.

Before we even thought of a wedding, Richard said he wanted his children to be Jewish. By Jewish law, that means the mother must be Jewish. Without hesitating I said I would become Jewish. At that time, my thoughts and concerns were about the children to come. I wanted them to be part of their father's tradition since mine was so eclectic. I wanted them to have a religious upbringing because I felt that what was good and ethical about my life came from the teachings at home reinforced by the church affiliation and the best of teachers at school. And if the Jewish community was to be our community of choice, I wanted the children to be full fledged and first class members of that community.

Now three years later, tradition, moral education and a sense of community are still the gifts I want to give my children. In the meantime in the process of studying for conversion, there have been gifts for myself that are enhancing each day and enriching my life in unexpected ways. What started as a commitment to Richard's wishes and our family to come became a commitment to me.

Reading and thinking about basic questions of belief has been a profound renewal for me. And perhaps the articulation and ritual expression of those fundamental beliefs are God's gift to the human soul. My life and its preoccupations the last seven years have been focused on achieving professional competence and the respect of my peers. I chose a corporation in which my ethics were unlikely to be challenged and would be reinforced. So I've been fortunate to work out my career goals in a hospitable environment. But without the challenges, my core feelings haven't gotten much exercise either. In confronting basic Judaism, I've rediscovered not only the essentials in my life, but also found a haven for their personal and communal expression.

One of my first questions when I began study classes was "What makes a Jewish good person different than a Christian good person?" The class response was -- A good person is a good person. The rabbi explained that while that may be true, there were approximately 600 mitzvahs (commandments) which a Jewish person should observe in order to be "good." Later study classes introduced the calendar of holidays and the life cycle observances, each with historical and emotional meanings as part of the associated ritual. Although I haven't read through a formal list of all 600 mitzvahs, I have learned that by celebrating the holidays and the Sabbath year round and participating in the family events, I will be observing a great many of the mitzvahs. As I am continuing to learn, my sense is that mitzvahs are not extraordinary, senseless sacrifices, but ordinary sensible guidelines for human interaction and heavenly interaction. In the computerized end of the 20th century, there is comfort and peace of mind for me in becoming a Jewish good person with 5745 years of support behind me.

With such a long history, there is also a tradition of diversity. The old joke goes -- find three Jews in a room together and you'll get five opinions. The ability to maintain intellectual freedom within any formal institution is difficult at best. In my studies and affiliation with the local Jewish community, I've found passionate proponents of a variety of

Jewish beliefs as well as enthusiastic support for those differences. And I've found that no one is excluded from traditional observance. How observant you are is between you and God. However, that is not to say that there aren't people who worry about the number of angels on the head of a pin or how kosher the kitchen counters are. Judaism has organizations and people as other religions and also suffers like all institutions from politics and philosophical disputes. But my final joy in becoming Jewish is that I can be fully observant with my family in my home. The last two Fridays have found Richard and I reading the Torah portion for the week after my blessing of the Sabbath candles and his blessing of the bread and wine and discussing some of my other studies. If I could bottle those moments together... but then the Sabbath happens every seven days; I can't wait until next Friday evening.

And that's the secret of my conversion -- my looking forward to those special times to celebrate the meaning and goodness of life.

Love,



Rabbi Alexander M. Schindler

October 12, 1984

REFORM JUDAISM

The enclosed letter is from a convert to her Jewish mother-in-law.  
I found it to be moving and she thought it worthy of publication  
in REFORM JUDAISM. Of course, the decision is yours but I did want  
to call it to your attention.

*Subra*

April 12, 1982

Rabbi Marc Saperstein,  
Assistant Prof. of Jewish Studies  
Harvard University  
The Divinity School  
45 Francis Avenue  
Cambridge, MA 02138

Dear Marc:

Thank you for your recent letter in regard to our video-tape "Choosing Judaism." I was pleased to know that you showed it to the five suburban congregations of the South Boston area and that the reaction was positive and enthusiastic.

I am also grateful to you for your caution in regard to the introductory remarks. Thank you for calling this to my attention. Your comments are well taken.

I hope you and the family had a beautiful Pesach. Rhea joins me in sending fondest regards from house to house.

Sincerely,

Alexander M. Schindler

HARVARD UNIVERSITY  
THE DIVINITY SCHOOL

45 FRANCIS AVENUE  
CAMBRIDGE, MASSACHUSETTS 02138

April 6, 1982

*Thanks for  
your comment -  
well taken.*

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

Dear Alex:

I would like to report to you that we used the new video-tape "Choosing Judaism" at our Union Service, which brought together five suburban congregations to the south of Boston on March 28. The reactions of the congregants were extremely positive and enthusiastic. I found the introduction to this tape a little disturbing, however, and I wanted to bring the matter to your attention.

You may recall that after your initial "Outreach" address of December 2, 1978, Balfour Brickner sent copies of the speech to a number of Christian leaders throughout the country asking for their reaction. One of these was Krister Stendahl, then Dean of the Harvard Divinity School. At that time, Krister discussed his impressions with me. He was troubled by the sentences "Judaism offers life, not death. It teaches free will, not surrender of body and soul to another human being. The Jew prays directly to God, not through an intermediary who stands between him and his God," believing that the passage implies a stereotyped and distorted view of Christianity, somewhat akin to the image of Jewish "legalism" or the "God of strict justice" which we find offensive in Christian theological discourse.

My response then was that the passage was not intended to refer by implication to Christianity, but rather to the Jonestown cult to which you alluded in the previous sentence, and that it should be read only in that context. I assume that I am correct in understanding this to be the thrust of what you said.

Now, however, these same sentences have been taken out of their original context and used as the introduction to a film about conversion to Judaism by people who had been raised as Christians. This new context makes it seem as if your purpose is indeed to contrast Judaism with Christianity, and Professor Stendahl's strictures are now very much in order.

I would argue that the Outreach program must be conducted with great care that we never--even by implication--bear false witness against another faith. Unfortunately, the production people of the film do not appear to have exercised such care in the use of your own words out of context.

With warmest wishes for a joyful Pesah,

Yours Sincerely,

*Marc*

Marc Saperstein, Asst. Prof. of Jewish Studies



*Handwritten signature: O. Israel*

March 3, 1982

Mr. Philip Applebaum  
Jewish Historical Society  
of Michigan  
24680 Rensselaer  
Oak Park, MI 48237

Dear Mr. Applebaum:

I really find it difficult to respond to your letter because your stated views are based on some misconceptions. So let me state my own view on the subject of a public debate which you raise.

I agree with you that a debate such as those in the pages of the New York Times should be eschewed. I myself never attack any Orthodox leaders in such a forum. I do, however, feel free to defend Orthodox attacks on my position in such a forum. If Orthodox leaders choose to denigrate my view in this marketplace of ideas, I have the right to respond.

None of this, incidentally, is done with the "rancor" which you attribute to us. Sol Roth and I are good friends, we work together harmoniously in a host of endeavors and we do not allow a divergence of view on substantial issues to impair either our personal relationship or our conviction that the realms of our agreement are infinitely greater and more significant than realms of our disagreement.

Which brings me to the last point which I want to make, namely that I do not agree with you that we are "separate communities." We are merely divergent segments of one people. We may be a pluralistic community, but we are still one community, one people. This, at any rate, is my conviction, which I hope you will come to share.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

# Jewish Historical Society of Michigan

24680 RENSSELAER  
OAK PARK, MI 48237  
(313) 548-9176

February 25, 1982

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

Dear Rabbi Schindler:

I read with great interest your recent criticism of the Orthodox Rabbinical Council of America for its decision to expell members who marry Gentiles. According to the press, you called that decision "blind" and stated, "If a (RCA) member is an adulterer or a thief, he may remain a member. Are those smaller sins than intermarriage?"

I think your statement and similar remarks from other Jewish religious leaders--be they Orthodox, Conservative or Reform--are not only needlessly antagonistic, but anachronistic as well. We must face the fact, that in this country, we Jews--in religious terms--are not one people, but at least three distinct communities. We may stem from the same root, but today we form separate denominations with separate rules of behavior and expressions of faith. It is not the place of a leader of one denomination to criticize the religious actions of another denomination or its leaders. In the best American tradition, we should learn to mind our own business; good fences do make good neighbors.

With regard to your remarks on adulterers and thieves, I would submit to you that Halakha, which presumably guides the lives of RCA members, provides tshuva for adultery and thievery; what penitential alternative exists for the intermarried Jew except divorce? Moreover, adultery and thievery are serious criminal charges, subject to the laws of evidence; intermarriage is an open transgression that all can see.

Once we agree, that as separate communities, we are entitled to lead our lives as we wish in American society, we can begin to retreat from the rancor and animosity that divide us now.

Sincerely,

*Phillip Applebaum*

Phillip Applebaum  
President



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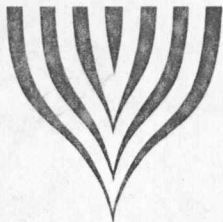
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Union of American Hebrew Congregations

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

*Material sent on Outreach*  
*2/16/82*



איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

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

GREAT LAKES REGION

Rabbi Alan D. Bregman  
Director

February 12, 1982

Rabbi Sanford Seltzer  
Union of American Hebrew Congregations  
1330 Beacon Street  
Brookline, MA 02146

Dear Sandy:

I am sure that you got a firsthand report from Leslie Simon when she was in New York, as to how the rest of the conference went. It was a grand success from every viewpoint. There were probably about a hundred and sixty people in the room, and they stayed until the end of the conference.

As usual, your presentation was excellent and started the conference on a very high level of discourse and attitude. From all of us, may we thank you for your encouragement and especially for your participation.

I only want to make one other comment. You said in your presentation that the Outreach Program has had implications for all Jewish religious movements. Even though the forum was sponsored by a number of organizations, I want to tell you what happened just prior to lunch. A leading orthodox rabbi in the community stood up and publicly thanked the Union of American Hebrew Congregations for making the forum a reality. For him to do this publicly, was no small matter. I think that it confirms what you so eloquently said in your remarks.

Again, thanks so much for helping us make the forum a success.

Sincerely,

Alan D. Bregman, Rabbi  
Director

ADB/dt

cc: Rabbi Alexander Schindler  
Rabbi Leonard Schoolman

Chairman  
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President  
Rabbi Alexander M. Schindler

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*Outreach*

January 28, 1982

Reverend Carl Scovel  
King's Chapel House  
64 Beacon Street  
Boston, MA 02108

Dear Reverend Scovel:

Your letter of January 20 awaited me on my return from extensive travel out-of-the-city. Thus, I trust you will pardon the delay in responding.

What Hermann Taub reported to you on my Outreach proposal to member congregations of the Union of American Hebrew Congregations is essentially correct. However, I must note that my proposal was not quite as broad and encompassing as he indicated. Of course, our member congregations welcome all who wish to share in the worship experience, as I am certain is the case in your own congregation. However, we do reserve the role of leader of the service and various ritual components of our worship service for those of the Jewish faith.

The social life of the congregation is also open to all. And I must note that my particular concern is that our congregations be open and welcoming to interfaith couples and their children. In terms of governmental aspects, our congregations are autonomous and while in the majority of cases the leadership is closed to those of the Jewish faith, there are instances where non-Jews, usually married to a Jew, is so active in the congregation they do serve on the Board and in a very few cases we have heard of non-Jewish presidents.

I am enclosing a copy of my Houston address to the UAHC Board of Trustees, when I first proposed Outreach. I believe you will find it to be of interest.

There are many aspects of my proposal which simply cannot be given proper discussion by correspondence. I would welcome an opportunity to chat with you by telephone or, if you visit New York with any regularity, perhaps we could arrange to meet.

With kindest greetings and every good wish, I am

Sincerely,

Alexander M. Schindler

Encl.

# KING'S CHAPEL



BOSTON, MASSACHUSETTS 02108

January 20, 1982

Rabbi Alex Schindler  
6 River Lane  
Westport, Connecticut 06880

Dear Rabbi Schindler:

A neighbor and friend of yours, Hermann Taub, whose son has been keeping company with my daughter for almost four years now, told me of a proposal which is to come up before the reform congregations in this country. As I understand the proposal, it is to allow non-Jews to take full part in the liturgical, governmental and social life of the reform congregations without requiring the customary ritual of conversion. I am writing to ask if this is in fact true. Is there any material which you could allow someone like myself to see?

Standing on the liberal side of Christianity, I am intrigued by such a universalistic gesture, and it is the sort of thing that I sometimes hoped might happen in Christianity. I would be grateful for anything which you feel you can send me. May God bless you, sir, in your work.

Sincerely,

Carl Scovel

CRS/cmf

Rev. Carl Scovel, Minister

King's Chapel House, 64 Beacon St.: Telephone 227-2155, Miss Dorothy Lindsey, Parish Secretary



איחוד  
ליהדות  
מתקדמת  
באמריקה

## Task Force On Reform Jewish Outreach

UNION OF AMERICAN HEBREW CONGREGATIONS - CENTRAL CONFERENCE OF AMERICAN RABBIS  
1330 BEACON STREET, SUITE 355, BROOKLINE, MASSACHUSETTS 02146 (716) 277-1655

*Outreach*

January 26, 1982

Ms. Edith Miller  
UAHC  
838 Fifth Avenue  
New York, NY 10021

Dear Edith:

Thank you for your good wishes. I hope we can meet when I'm in New York February 7 and 8.

I have responded to Mrs. Apkin and am enclosing a copy of my letter for your information.

Shalom,

*Dru Greenwood*

Dru Greenwood

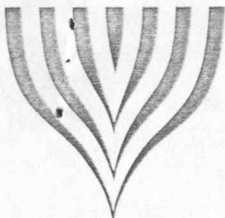
DG:dan  
enclosure

Chairman  
David W. Belin

Co-Chairman  
Rabbi Sheldon Zimmerman

Director  
Rabbi Sanford Seltzer





איחוד  
ליהדות  
מתקדמת  
באמריקה

## Task Force On Reform Jewish Outreach

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1330 BEACON STREET, SUITE 355, BROOKLINE, MASSACHUSETTS 02146 (716) 277-1655

January 26, 1982

Mrs. Benjamin Apkin  
19 East Quincy Street  
North Adams, MA 01247

Dear Mrs. Apkin:

I have just received a copy of your letter inquiring about Outreach in the Hartford area. Outreach programming for intermarried couples is still in the exploratory stages in most communities, so this should be an exciting time for your children to become involved.

Temple Sinai in Newington, Connecticut, is in the process of initiating such a program and is planning a first meeting to identify needs and set goals sometime in February. Their rabbi, Mark Bronstein, would be most happy for your daughter and her husband to participate. They should call Temple Sinai (561-1055) for further information on the date, time and place of the meeting.

If I can be of any further assistance to you please don't hesitate to contact me.

Sincerely,

Dru Greenwood  
Outreach Coordinator  
Northeast Region, UAHC

Chairman  
David W. Belin

Co-Chairman  
Rabbi Sheldon Zimmerman

Director  
Rabbi Sanford Seltzer

DG:dan

cc: Edith Miller

Edith J. Miller

1/8/82

Drue Greenwood

Rabbi Sanford Seltzer

OUTREACH

Welcome! Glad to hear you'll be serving as Outreach coordinator for the Northeast Council. I do hope we meet one of these days and in the meantime I want to wish you mazal tov. I know you will find your new responsibilities to be challenging and fulfilling.

From time to time our office will direct letters to you in regard to Outreach. Enclosed is the first and I hope you can provide information for Mrs. Apkin. I have no idea as to what our congregations in the Hartford area are doing or if we are planning any programs under the auspices of the Union. At any rate, whatever you can do will be appreciated.

Warm regards.

January 8, 1982

Mrs. Benjamin Apkin  
19 East Quincy Street  
North Adams, MA 01247

Dear Mrs. Apkin:

As Rabbi Schindler is out-of-the-country, I am taking the liberty of responding to your letter of December 31.

Your letter is being shared with Ms. Drue Greenwood, Outreach coordinator for the UAMC's Northeast Council, which encompasses congregations in the Hartford area. She will be in touch with you in regard to our programs in that area.

I am also sharing a copy of your letter with the director of our Outreach Task Force, Rabbi Sanford Seltzer, so he is apprised of your inquiry.

With kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to the President



Nov. 31, 1981

Attention Rabbi Alexander Schindler

Dear Rabbi,

I recently read an article on a group "outreach aimed at spreading the message of Judaism to non-Jewish partners in mixed marriages."

Our daughter is married to a non-Jew in Hartford, Conn Area (West Hartford, Bloomfield) and I would like to be able to contact group in this area so they could be put



in touch with such a  
group.

Thank you  
Catherine Ophkin

Enclosed is addressed envelope  
stamped.

July 17, 1979

Ms. Victoria Read  
31 Barlow Street  
Jamaica Plain, MA. 02130

Dear Ms. Read:

Your June 27 letter to Rabbi Schindler has been forwarded to this office by MOMENT Magazine. As Rabbi Schindler is out-of-the-country, I am taking the liberty of responding in his behalf.

Rabbi Schindler's article in MOMENT was based on an address he made to the Board of Trustees of the UAHC in December, 1978. For your interest, I enclose the full text of that address. I also enclose here<sup>with</sup> an Adult Jewish Studies outline which provides resource materials and study questions which will be of interest. You will note a reference to KEEPING POSTED among the resource materials. This magazine is published by the UAHC and a sample edition is enclosed, as well as the KEEPING POSTED Mini-Course brochure which is an excellent source of study materials.

As a result of Rabbi Schindler's proposals to the UAHC, a Task Force on Outreach has been formed. It is directed by Rabbi Sanford Seltzer, a member of the UAHC staff. He is located in Boston and I am certain he would be pleased to suggest additional reading materials to you. Rabbi Seltzer is the author of "Jews and Non-Jews Falling in Love," and he is a very sensitive human being. You might wish to share your concerns with him. His office telephone number is 617-277-1655 and I am sharing with him a copy of this letter so he will be apprised of the possibility of a call from you.

With kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to the President

Encl.  
cc: Rabbi Sanford Seltzer



June 27, 1979

31 Barlow Street

Jamaica Plain, MA, 02130

Alexander Schindler

To Moment

Jewish Educational Ventures, Inc.

462 Boylston Street, Suite 301

Boston, MA, 02116

Dear Rabbi Schindler:

It was with great interest that I read your article entitled "Reaching In, Reaching Out - Dealing With The Jewish Population Problem" in the March, 1979, Moment.

My husband is Jewish and I am not. We have spent a great deal of time discussing the issues of intermarriage, conversion, and the religion of our future children. Although my husband professes disinterest in Judaism as a religion, he and I are very aware of the depth of his feeling for his cultural and historical background. I am very concerned that this culture (and the entire cultural world of Judaism) not be lost for him and our children.

He has voiced one of the statements in your article (...only a madman would choose to be a Jew...).

If you can suggest any other reading that I can do on these subjects, or if you have written anything else, I would greatly appreciate it.

Thank you very much.

Sincerely,

Victoria Resal



May 11, 1979

Mr. Robert Siff  
B & W Footwear  
Webster, Massachusetts

Dear Bob:

The enclosed series of Moment articles, beginning on page 17, are based on my Houston speech. I thought they might be of interest to you.

The current (May) Commentary also has an article on my proposals written by a Protestant theologian.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler

enc.

May 11, 1979

Mr. Nathan Greenberg  
390 Main Street  
Worcester, Mass. 01608

Dear Nate:

The enclosed series of Moment articles, beginning on page 17, are based on my Houston speech. I thought they might be of interest to you.

The current (May) Commentary also has an article on my proposals written by a Protestant theologian.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler

enc.



May 11, 1979

Mrs. William Yoffie  
147 Winifred Avenue  
Worcester, MA 01602

Dear Judy:

The enclosed copy of Moment magazine in which there is a symposium on my Houston proposals on conversion may be of interest to you. I call it to your attention because I recall you wrote me sometime ago that the members of Emanuel were a bit taken aback by my proposals on this subject. You might also be interested in an article in the May edition of Commentary written by a prominent Protestant theologian.

I suppose Eric has told you about our conversations. Needless to say, I am delighted with the prospects.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler

enc.

April 10, 1979

Rabbi Albert S. Goldstein  
Temple Ohabei Shalom  
1187 Beacon Street  
Brookline, MA 02146

Dear Albert:

I wasn't quite in knee pants in 1954. As a matter of fact I was at Pike, but I was busy playing poker not listening to addresses and in those days I didn't even read the New York Times. (actually, as I recall it, I suffered something of a kidney attack then and was rushed off to the hospital in mid-conference as it were).

I'm very happy that you are of one opinion with me. You ought to know that I've made it clear wherever I go that I do not consider my views to be in any sense a novum but quite the contrary that I consider this view in the fullest harmony with every great thinker and leader of the Reform movement (and, of course, that includes you!).

All our love.

Sincerely,

Alexander M. Schindler



briefly from

3 April 1979

Rabbi ALBERT S. GOLDSTEIN

Dear Alexander —

I realize 1954 was  
a quarter-of-a-century (!)  
ago, and you were still  
in knee pants.

The N.Y. Times also printed  
a similar pitch by Robt. Gordis  
about 10 or 15 years ago.

L & K. — Albert.

P.S.

J. M. Wise was actually  
doing the job personally;  
"converting the U.S. to  
Reform Jurory" a century  
ago.

Morris Kertzer once opined,  
in print, that we missed  
the boat—someone with Wise's  
zeal & goura should have picked  
it up where he left off.  
Fond regard to Rhea

February 20, 1979

Mr. Stephen C. Messner  
Morris E-33  
Harvard Business School  
Soldiers Field  
Boston, Mass. 02163

Dear Mr. Messner:

Thank you for your letter of February 7, It was gratifying to learn of your interest in our new Outreach Program and most especially was I pleased to learn of your continued activity in Jewish affairs following your experience at Temple Beth El of Great Neck and our own Eisner Camp.

We are in the process of forming a Task Force on Outreach and once they have had an opportunity to study the various proposals approved by our Board and the ramifications attendant upon them, the Task Force will recommend the manner of implementation. Thus, the involvement of a greater number of people on a national, regional and/or local level will not become a reality for some months. I will, of course, share with the director of the Task Force your interest, as well as your background, in the hope that we might use you to advantage in implementing this important program.

For your interest, I enclose herewith the full text of my address to the UAHC Board.

With every good wish and kindest greetings, I am

Sincerely,

Alexander M. Schindler

Encl.

Morris E-33  
Harvard Business School  
Soldiers Field  
Boston, Mass. 02163

February 7, 1979

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

Dear Rabbi Schindler:

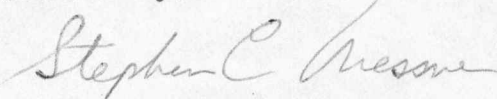
I was very excited to read about your suggestion that we Jews try to reach out to the religiously uncommitted. I wonder if there is any way in which I could get involved in this effort.

At present, I am a first year student at the Harvard Business School. I am very active in Jewish affairs here. I am the President-elect of the HBS Jewish Students Association and am on the Student Coordinating Council of Harvard-Radcliffe Hillel. In addition, I have been involved with Reform Judaism for years. I grew up in Temple Beth-El of Great Neck and went to Camp Eisner.

I have enclosed a copy of my resume to give you a better idea of my secular background.

I look forward to hearing from you.

Sincerely,

  
Stephen C. Messner



## RESUME OF STEPHEN C. MESSNER

Morris Hall E-33  
Harvard Business School  
Boston, Massachusetts 02163  
Phone: 617-498-5712

Home Address:  
8 Surrey Lane  
Great Neck, New York 11023  
Phone: 516-487-3780

### education

- 1978-1980      **HARVARD GRADUATE SCHOOL OF BUSINESS ADMINISTRATION**  
Candidate for the degree of Master in Business Administration, June, 1980. First-year general management curriculum. Member Agribusiness, Computer Industry and Technology, and Small Business Clubs. Writer, Student Musical. Intramural Athletics.
- 1972-1976      **HARVARD UNIVERSITY**                      **CAMBRIDGE, MASSACHUSETTS**  
Received Bachelor of Arts degree, *magna cum laude*, and Master of Science degree, both in Applied Mathematics. Academic Honors included Dean's List all semesters and Harvard College Scholarship (honorary) for academic distinction. Member of WHRB, college radio station, and Literary Board, *The Harvard Lampoon*.

### business experience

- 1977-1978      **LEHMAN BROTHERS KUHN LOEB**                      **NEW YORK, NEW YORK**  
Corporate Analyst in Corporate Finance Department. Responsible for statistical information, memos, and various special projects for mergers and acquisitions, underwritings, evaluations, and financial advisory services.
- 1976-1977      **BAIN & COMPANY**                      **BOSTON, MASSACHUSETTS**  
Management consulting firm specializing in strategic planning. Research Assistant, responsible for analysis of data; close work with consultants as member of case team.

### other experience

- 1974-1976      Research Assistant/Computer Programmer, Department of Economics, Harvard University, specializing in statistical data analysis and scientific programming.

### personal background

Have traveled extensively in the United States and Europe and in parts of the Middle East and Far East. Special interests include music, theater, jogging, and the outdoors.

### references

Personal references available on request.

November, 1978

February 7~~8~~, 1979

Mrs. William A. Yoffie, President  
Temple Emanuel  
May and Chandler Street  
Worcester, Mass. 01602

Dear Judy:

It was good hearing from you and I thank you for sharing with me the clipping from The Evening Gazette. The press reports of my address to the UAHC Board played up but one facet of my remarks. There were other concerns expressed which did not make the news. By now you have undoubtedly received the full text of my address but should this not be the case I enclose a copy herewith for your interest.

I appreciate your invitation to come to Worcester to discuss my various proposals with the families of Temple Emanuel. Unfortunately, my travel schedule is extremely hectic and I simply am unable to schedule a visit to Worcester. As a matter of fact, your letter awaited me on my return from an extended trip to the West Coast for two UAHC Regional Biennials and I am in the office today for the first time in a few weeks. Tonight I leave for an important meeting in Israel to be followed by attendance at the HUC-JIR Board meeting in Los Angeles. I won't be back at my desk until February 20.

The Task Force on Outreach will be directed by Rabbi Sanford Seltzer and he would be able to discuss my address, the projected program and work of the Task Force in all their ramifications. You might want to call Sandy to discuss a visit to Worcester.

Rhea joins me in sending fondest regards from house to house.

Sincerely,

Alexander M. Schindler

Encl.

TEMPLE EMANUEL  
MAY AND CHANDLER STREETS  
WORCESTER, MASS. 01602  
TEL: (617) 755-1257

MRS. WILLIAM A. YOFFIE, PRESIDENT

Regret -  
impossible to come -  
Give her some idea of  
my recent schedule -  
send COT? -  
Sincerely  
January 28, 1979

Dear Alex,

The enclosed article appeared in the Worcester paper last Wednesday, and many people who had not read it previously in the New York Times have been in touch with me. As you are aware, Temple Emanuel congregants take a very proprietary interest in all you say and do, and they seemed quite disturbed by your proposal.

Needless to say, I would not presume to speak for you, other than to defend your right to express your opinion as you see it. The thought of proselytizing seemed to be offensive to this small group, and the reasons for your suggestion, while limited to the "unchurched", were ignored.

Would it be possible, anytime at your convenience - and with your schedule I know this is an imposition even to ask - for you to come to Worcester and discuss your proposal with the Congregation? We would be happy to arrange a meeting at any time.

If this is feasible, perhaps a call to Stan Davies to arrange a date would be the sensible approach. He knows I am writing to you, and his pocket calendar is more accurate than mine on Temple activities.

I hope your family is well. Please give my best to Bhea. We'll look forward to hearing from you.

Sincerely,  
Judy





January 18, 1979

Bernard Poller, D.D.S.  
278 Federal Street  
Greenfield, Mass. 01301

Dear Dr. Poller:

It was thoughtful of you to share with me your most effective response to the Boyarsky column in the December 28 issue of the Jewish Weekly News. I appreciate your having written as you did.

While the response to my address has been very, very positive, there are, of course, those who disagree. The columns in various Jewish weeklies vary from pro to con and I have determined not to respond as to do so would keep me constantly writing letters to the editor of different publication. Perhaps others who feel as you do will also take it upon themselves to reply to such negative writings.

With gratitude and every good wish, I am

Sincerely,

Alexander M. Schindler



*Bernard Poller, D.D.S.*

---

278 FEDERAL STREET - GREENFIELD, MASS. 01301  
TELEPHONE 773-5132

January 5, 1979

Rabbi Alexander Schindler  
Union of American Hebrew Congregations  
65th Street & Fifth Avenue  
New York, New York

Dear Rabbi Schindler,

The enclosed column appeared in the December 28th issue of the Jewish Weekly News published in Springfield, Mass.

Now normally I don't go about writing letters to editors nor do I normally defend Rabbis, since by and large they can adequately defend themselves.

However, as a former President of a Reform Congregation, and as a believer in the Reform movement, I could not allow the hatred to go unanswered.

My answer is enclosed and you might wish to answer it yourself.

Sincerely,

  
Bernard Poller, D.D.S.

Bernard Poller, D.D.S.  
278 Federal Street  
Greenfield, Mass.

January 5, 1979

To the Editor:

I was shocked to read Rabbi Boyarsky's "Standpoint" column in the December 28th issue of the Jewish Weekly News. Never have I read such venom and contempt from one colleague toward another.

Does Rabbi Boyarsky maintain that only he, and those who think as he does, know what is best for Judaism? That strikes me as the height of 'chutzpah'. Certainly such terms as 'quick-fix', 'one-size-all solution', and 'panacea' convey contempt not only for the idea, but also for the man behind the idea.

Perhaps Rabbi Boyarsky would do better to examine new ideas in depth before denigrating a colleague in the rabbinate. Perhaps he should realize that the Reform arm of Judaism does not have to be 'converted to a more positively oriented Judaism'. The Reform arm is 'positively oriented', although possibly not to Rabbi Boyarsky's liking.

Intermarriages, unfortunately, occur through all the arms of Judaism and the Rabbi's intimation that it only happens amongst Reform Jews is a sad commentary on his prejudices. His attack on the 'spiritual and educational' diet of Reform youth reflects badly on his knowledge of the matter.

Let me also point out to the good Rabbi that a religion that fears 'contamination from foreign influences' invites stagnation and death. Throughout history, Judaism has grown and changed and has survived, more often than not, by adapting to conditions. At times the adaptation has been a turning inward and at other times an expansion into the civilization around it. It has remained true to its inner character, but has changed its clothes many times.

# STANDPOINT

by Rabbi Ezra Boyarsky



## Schindler's Call For A 'Jewish Evangelism'

American Jews can now breathe a sigh of relief and relax. Rabbi Alexander Schindler, president of the congregational arm of Reform Judaism, has concocted a "quick fix," cure-all solution for the erosion caused by the high incidence of intermarriage that is plaguing the American Jewish community. His panacea for what ails American Jews was prominently featured on the front page of the Dec. 2 Sunday edition of the New York Times.

In an address before the board of the Union of American Hebrew Congregations, Rabbi Schindler stated that like the other branches of Judaism, the Reform movement has been showing increasing

concern for the loss of Jews through intermarriage.

To replenish these losses, he called on Reform Jews to reverse the practice of centuries and mount a drive to convert the "unchurched" gentiles to Judaism — a euphemism for a Jewish brand of evangelism. For its implementation, he recommended the establishment of an outreach commission, adequately funded for the recruitment of proselytes to Judaism among the millions of Americans who are "seekers of truth" and who fall prey to the mystical cults which enslave them. "Their hunger for truth," he said, "had only been underscored by the

Please turn to Page 20

## Standpoint...

Continued from Page 1

loss of 900 members of the People's Temple in the mass suicide and murders in Guyana."

Rather than venturing on a missionary hunting spree for non-Jewish "seekers of truth" who are by and large emotionally disturbed and socially maladjusted individuals, Rabbi Schindler should "convert" his own flock to a more positively oriented Judaism. "First correct thyself," says the Talmud, "then correct others..." The Guyana tragedy that he refers to, amplifies the unsoundness and

indignity of his proposal all the more.

Since by his own admission, a shocking number of Reform Jews marry out of their faith, it would have been wiser for Rabbi Schindler had he not unveiled his ill-conceived missionary scheme abroad. By so doing, he has committed a double indiscretion: he has compromised the inadequate spiritual and educational diet fed the youth of his movement and obliquely, if not directly, sanctioned the soul-snatching activities of the mushrooming missionary organizations which entrap thousands of Jewish youths an-

nually. His appeal for funds should be allocated instead, to outreach these victims for their rehabilitation.

One of the primary reasons why Judaism has survived all these centuries and succeeded in retaining its vigor and maintain its original, unadulterated character, is because it has always drawn on its own inexhaustible, spiritual resources and operated with its own physical manpower. And to safeguard it from contamination by foreign influences, Judaism has shunned involvement in any missionary activity. Only those who seek conversion voluntarily and with sufficient proof of conviction are accepted. That is why the religious parties in Israel and Orthodox leaders elsewhere insist on keeping the "who is a Jew?" issue on the front burner of the Knesset agenda and are tirelessly pushing for the passage of an amendment to the Chok Hasheyut — the Law of Return — to read: conversion according to the strict requirements of Jewish Law.

In all fairness to Rabbi Schindler it must be said that in a sense he has made a valuable contribution. He brought to public attention a most crucial problem that faces American Jewry and the urgency for undelayed action to solve it. As far as his proposition proper is concerned, my guess is that the Reform movement's own rank and file membership will reject it outright. And all that will remain of it will be a faint static echo of his rhetoric.

## Jewish Weekly News

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