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**MS-630: Rabbi Alexander M. Schindler Digital Collection, 1961-1996.**  
Series A: Union of American Hebrew Congregations, 1961-1996.

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Box  
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Folder  
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Outreach [Pacific Southwest], 1979-1993.

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

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October 11, 1993  
26 Tishri 5754

Ms. Xenia Amsdel  
3356 Barnard Way  
Santa Monica, CA 90405

Dear Ms. Amsdel:

This response to your deeply touching letter has been delayed far too long and I hope you will forgive me. Do not think for one moment that I ignored you. Quite the contrary, your comments have been with me since I received your letter. Unfortunately, my schedule has been frenetic what with the Jewish holidays (and I do serve a congregation for the High Holy Days) and preparations for the UAHC's major Biennial convention in San Francisco less than two weeks hence. I have barely been at my office for I have been researching and writing my President's Message which is to be given at that convention.

The fact of the matter is that I was profoundly effected by what you had to say; so much so that it is my intention to make reference to it in my Biennial address. It was also shared with the editor of REFORM JUDAISM, the UAHC magazine, and if you have not already heard from him you will be receiving a letter shortly.

Your story and others which are similar are precisely the kinds of unfortunate experiences which point to the injustice of it all. Indeed, that is why I was impelled me to press for Reform Judaism's adoption of a resolution on patrilineal descent which embraces as Jews children born to either a Jewish father or mother.

For your perusal, I enclose herewith some of my writings on this critical and sensitive subject which I believe will interest you. I do hope I will meet you personally before too long, perhaps during one of my visits to the Los Angeles area. Do you ever travel to New York? If so, you might let me know in advance so we might arrange to meet. I would welcome such an opportunity. With warm good wishes, I am

Sincerely,

Alexander M. Schindler

*For SW Outreach*

October 11, 1993

From: Rabbi Alexander M. Schindler

TO: Rabbi Lennard R. Thal

The enclosed is self-explanatory. She reads RJ so may be a member of one of our congregations. Before I seek a meeting, I thought you might seek to get me a line on this woman. Her letter is touching.

Many thanks.



*Q*



Rabbi Alexander Schindler  
Pres. of  
Union of Am. Hebrew Congregations  
3077 University Ave  
Los Angeles, Ca. 90007.

Sept. 1

In reaction  
to press release  
on my participation  
Source -

could we use a  
part of this  
powerful  
letter in  
speed?

Dear Rabbi Schindler:

The encl. article motivates me to write to you. I am the child  
of a Jewish father and a non-Jewish mother in Vienna, Austria.  
I lost my father in Buchenwald. I had to hide, excluded from  
schools and work, in fear of the Gestapo, for seven years.

In 1945 in postwar Europe I was starving, freezing (living in a  
ruin) destitute, trying desperately to stay a student at U of Vienna  
(Medizin). I applied for a p.t. job at a home of survivors  
from Theresienstadt (Terezin), run by the joint Jewish distribution  
Committee - just for a meal a day. I was shamed and re-  
jected, because I did not know the story of Purim! Not having  
been raised by a Jewish mother!!

I received no support at all from Jewish agencies to survive  
- I was "only" half a Jew!!! Having survived a hell for 7  
years meant nothing to them - it meant enough for me!  
I was never told, I could go to Israel. I survived the Post-Hitler  
years by cleaning toilet's as a cleaning woman in a Hospital  
in Basel, so I could have food and a warm room to sleep.... It  
was the only work-visa to Switzerland at that time.

I had to give up my goal to become a psychiatrist - I had  
no support system. Although I was anxious to learn about  
the religion of my fathers, no door was open in Europe at that  
time.

Hitler persecuted people for having "Jewish blood", but then



(3)

Jews discriminate people for having "non Jewish-blood" - what grim irony!

So - I had to go it alone, in a sort of no-man's-land. Gradually I awakened to an understanding that it was not my deficit but an abysmal lack in Jews who rejected me! Gradually I started to see my strength, my gifts, my own humanity....

Now I am 70 years old - and they still squabble in Israel over children with a Jewish father: 50 years after the Holocaust the "Nuremberg law" is still in force: one Jewish grandparent, two Jewish grandparents... etc. Too sad. What could be more important than to lovingly accept children with Jewish blood? Is there something more important than to be "a mensch"? Not for me, not for me!

Sincerely,

Xenia Auschke M.F.C.C.

3356 Barnard Way

Santa Monica, Ca. 90405.

*Outward Pac SW*

May 6, 1987  
7 Iyar 5747

Rabbi Frank Stern  
2625 N. Tustin Avenue  
Santa Ana, CA. 92705

Dear Frank:

Thank you for your letter of April 9 and your letter to your congregants. I am grateful to you for sharing your decision with me. I respect the earnestness of your approach.

With thanks and every good wish, I am

Sincerely,

Alexander M. Schindler

RABBI FRANK STERN  
2625 N. TUSTIN AVENUE  
SANTA ANA, CALIFORNIA 92705

April 9, 1987


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

Dear Alexander,

I have changed my position about officiating at a wedding ceremony in which either the bride or groom technically is not Jewish at the time of the wedding. Where there is a commitment to establish a Jewish family and to rear their children as Jews, I am now willing to officiate at such ceremonies.

I recently explained my new position to the members of my synagogue. I thought you might be interested in reading the letter which I sent to each of them.

Cordially,

  
Rabbi Frank Stern

RFS/ns

*I thank you  
for following  
up on showing  
your decision with  
me. I respect  
the earnestness  
of your  
approach.*



# Temple Beth Sholom of Orange County

March 26, 1987



Dear Congregant:

At the Board Meeting on March 25, 1987, Rabbi Stern shared with the Board of Directors his struggle regarding his officiating at marriages where both the bride and the groom are committed to establishing a Jewish home, but where one of them technically may not be Jewish at the time of the wedding. And he shared with us his decision now to officiate at such marriages.

The Board of Directors unanimously endorsed Rabbi Stern's position on this subject and praised him for his willingness to reconsider his ideas in the light of changed circumstances.

I asked Rabbi Stern to enclose this letter with his own, so that you might know that the Temple Board wholeheartedly endorses his decision.

Sincerely,

Susan G. Katz  
President

SGK/ns

RABBI FRANK STERN

2625 N. TUSTIN AVENUE  
SANTA ANA, CALIFORNIA 92705

March 26, 1987

Dear Friends:

Times change. Often more rapidly than ever we would have imagined. Who would have thought just fifty years ago that almost half the Jews in the world would be living in the United States? Who would have thought that almost 40% of Jewish marriages in America would end in divorce? Who would have imagined that in America one in every three Jews marries a non-Jew?

Times change. And we -- rabbis, educators, committed and caring Jewish leaders -- we must somehow change with them or be swept aside as irrelevant.

We are fighting against all the inducements and conveniences of modern living to preserve an ancient heritage, to maintain in our own lives and to transmit to our children our ancient patterns and traditions. It is clear to me now more than ever that we must wage that battle with even greater energy and determination if our traditions are to survive. We ought to intensify our efforts in Jewish education. We ought to increase our support of Jewish causes and institutions. We ought to make more time in our lives for Jewish observances.

Yet we should not close the door on those who are not so committed, on those who are uncertain, on those who stray. One out of every three Jews in America marries a non-Jew. And I anticipate that the proportion will continue to increase. If we don't try to keep these people attached to Judaism somehow, a generation from now the Jewish community in America will be decimated. I am pleased with our congregation's efforts to reach out to the non-Jewish spouses of temple members, to make them feel welcome and to involve them in synagogue life. I am pleased also with the Introduction to Judaism program housed at our temple and with our congregation's support of new converts to Judaism.

But more is needed.



Throughout my rabbinic career, I have officiated only in marriages where both the bride and groom were Jewish at the time of the wedding. In this regard (as in many others), I have been a traditionalist. Like the vast majority of Reform rabbis, I believed that Jewish tradition would be better preserved if I did not officiate in mixed marriages.

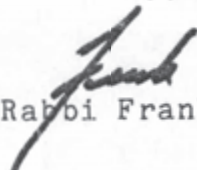
I've changed my mind. After agonizing over the issue alone and with congregants, after sharing with them their difficulties and disappointments, I now perceive things differently. I believe that Jewish tradition will be better preserved and the Jewish community better served if I officiate at marriages where the bride and the groom evidence a strong commitment to Judaism, even though one of them technically may not be Jewish at the time of the wedding.

I hope they will remain attached to Jewish tradition. I hope they will enroll in the Introduction to Judaism class. I hope they will rear their children as Jews. In mixed marriages, statistics have shown that the religion of the family generally follows the spouse that is most committed to his/her religion. I want to work on their Jewish commitments.

Most of the weddings at which I officiate involve members of the temple. I don't do many non-member weddings. I'm busy enough just serving the members of our congregation. And I anticipate that the pattern will continue. I don't plan to respond any more fully than I do now to requests from non-members for my services.

Times change, and we must change with them. My decision to change feel right and is justified by current and projected conditions in American Jewish life, but it marks a significant turning point in the life of our congregation -- and all turning points are a bit unsettling. We will need to support and encourage each other. In the long run, however, I feel certain that we and our children will be better for it.

Cordially,

  
Rabbi Frank Stern

RFS/ns



*Outreach Pac SW*

December 23, 1987  
22 Tevt 5748

Ms. Betty F. Levy  
11442 Culver Park Drive  
Culver City, CA 90230

Dear Ms. Levy:

Your letter of December 15 has just reached me and I hasten to reply. It pleased me to hear from you and to have you share with me your thoughts and concerns on intermarriage.

My original statement was a bit different from the quote you share in your letter. What I have said is that because we reject intermarriage we do not need to reject, indeed we should stand ready to accept the intermarried.

Rejecting intermarriage does not mean that the non-Jewish partner is to be rejected as a person, as a human being. What one has to make clear is that even when a clergy person will not conduct an interfaith marriage ceremony that in itself is not rejection of the couple. Non-performance of such a ceremony is based on the individual conscience of the rabbi. How the rabbi says "NO" to a couple makes a great difference in their feeling of rejection. The rabbi should still counsel the couple, explain the reason for non-performance of such wedding ceremonies and make it known to the couple that they are not being rejected. I have known of instances where a couple felt turned-off and rejected by a member of the clergy who performs interfaith weddings and the bride and groom determined to be wed by a Judge. There are ways to say Yes and No which communicate either openness or rejection and I have urged my colleagues to be very careful in dealing with couples of different faith and certainly to make certain they are not turned away by a telephone operator or member of the temple staff. The rabbi should be the one to respond to such calls.

The UAHC and our Outreach Department are making great strides in our work with new Jews as well as interfaith couples and their children. We are aware of the many problems which present themselves and we are striving to respond to the problems on every level and to provide as much aid and counsel, as well as warmth in welcoming these families into our midst, as is possible given our modest resources.



Ms. Betty F. Levy  
December 23, 1987  
Page -2-

If you are interested in obtaining some of our Outreach materials or in chatting with a member of the Outreach staff, you might want to contact our Outreach office in Los Angeles (213-653-9962). Our national director of Outreach, Lydia Kukoff, is based in Los Angeles and I am certain she will provide information and help should you seek either.

With warm good wishes, I am

Sincerely,

Alexander M. Schiddler



Have long  
back to Lydea  
or write "how  
to ceremony  
to ceremony  
matters?

11442 Culver Park Drive  
Culver City, CA 90230  
December 15, 1987

der Schindler  
rican Hebrew Congregations  
venue  
Y. 10021

chindler,

the liberty of writing to you, something I have  
been wanting to do since last year when I was reading an  
article by Dr. Louis L. Kaplan that appeared in the Jewish  
Spectator, Summer 1986 issue.

In his article\* "The Coming of Age of North American Jewry"  
Dr. Kaplan states the following: "Rabbi Alexander Schindler  
has stated that the appropriate stance is to reject inter-  
marriage, but to accept the intermarried." Doesn't rejection  
of the non-Jewish partner before the marriage cause sufficient  
hurt and/or hatred within this partner that affects a healthy  
relationship with the "parents-in-law"? In other words, a  
certain amount of damage is done.

I have been groping with intermarriage in our Jewish Community  
in general these past many years; and, now on a more personal  
level, I am grappling with it as a parent ("unbelievable", as  
many of us say), aunt, and friend to other parents in this  
same situation. Recently I have been trying to accept the  
"response to intermarriage...to outreach"\*\*\* even though  
inwardly I am not coping.

Thank you so much for your understanding.

Respectfully yours,

Betty F. Levy  
Betty F. Levy

\* Actually this is a print of a paper Dr. Kaplan presented  
at the 1985 General Assembly of the Council of Jewish  
Federations and Welfare Boards.

\*\* "From Outrage to Outreach" by Dr. Egon Mayer, Women's  
League Outlook, Fall Issue 1987, p. 28.





איחוד  
ליהדות  
מתקדמת  
באמריקה

*Outreach*  
*SK*

# 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

*na funder*

December 9, 1986  
7 Kislev 5747

Rabbi Alexander M. Schindler  
UAHC  
838 Fifth Ave.  
New York, NY 10021

Dear Alex,

I thought that the Board Meeting was absolutely terrific. I returned home late Sunday night and by the time I got to the office Monday morning I already had several calls from Regional Directors who had Board members return and call them immediately to say what a fabulous Board Meeting it had been and how much they loved the film and were eager to obtain a copy. So many good things happened that it will take me a while to assimilate them all but I am grateful to you for giving Outreach the opportunity to be the subject of a Board Meeting.

As I looked at the mail that had accumulated in my absence, I found the enclosed and I wanted to share with you some of the *nachas* I felt. Kandy Larkey was a participant in our first "Times and Seasons" group. She had never known Jews as she grew up and she was the person who did not even know that her husband-to-be was Jewish. In fact, when she brought him home to meet her mother, her mother asked whether he was Jewish. Kandy replied that she did not know. They participated in the group and found it very helpful. Shortly after the group Kandy became pregnant and had Jacob. Kandy and Charles divorced shortly after and she found herself alone with a baby. We have never lost contact with her and have been very supportive to her. She has been doing a super job of raising her child and trying to maintain some sense of Judaism in the home. When she moved from the immediate Los Angeles area, her first phone call was to us to find where the temple was and where a good Jewish pre-school was in her new community. When we got the enclosed card we *kvelled*. Kandy is a most remarkable woman, beautiful in all senses of the word. She is highly intelligent and very deep. We have now put her in touch with a rabbi with whom we know she will enjoy working toward her conversion. Another success story for "Times and Seasons"; another person who would never have been reached without this terrific program.

Chairman  
David W. Belin  
Co-Chairman  
Rabbi Steven Foster  
Director  
Lydia Kukoff  
Los Angeles  
Assistant Director  
Rabbi Nina Mizrahi  
838 Fifth Avenue  
New York, NY 10021  
(212) 249-0100

more...

It was especially fitting that I saw this almost first on top of my stack of mail.

I hope that you and Rhea had a marvelous time in Israel and I will look forward to seeing you soon.

Fondly,

*Lydia*

Lydia Kukoff  
Director

LK/mf

enc.







Dear Lydia & Mickey,

May the spirit  
of this holiday season  
lighten your lives  
and BRING you joy.

Love,  
Kandis and Jacob Larkey

We are both fine -  
We are planning to convert  
to Judaism just before the  
high holy days - I'll keep  
you posted.



Dec. 8 —

Dear Lydia,

It was great being  
with you and seeing you  
"in action" — you're a gem!

Love always,

Jocelyn.

Alex,

I just received this from Jocelyn  
Rudner. Maybe we can clone her!  
She really is too wonderful.

S.

From the Desk of —

Lydia Kukoff

Outreach

Ally —

cc to Larry Bush  
10/22/86

An example of Outreach  
in action, again to unaffiliated  
intermarried couples. Also  
an example of the good  
work done by our Outreach  
staff as they serve our  
congregations.

Love,  
Lydia



# MEMORANDUM

From ARLENE CHERNOW  
To RABBI THAL, RABBI BRIDGE AND LYDIA KUKOFF  
Copies  
Subject VISIT TO TUSCON AND PHOENIX, SEPTEMBER 28TH AND 29TH

Date OCTOBER 9, 1986

My visit to Tuscon and Phoenix was very productive. The day I spent in Tucson opened some doors to Outreach that had been previously closed. It was a day that will live for a long time in my memory.

My first stop in Tucson was a meeting sponsored by Congregation Chaverim. The meeting was planned to explain Outreach to Chaverim members, and to raise the awareness of the community about Chaverim. Chaverim had gone to great effort to contact intermarried couples. Somewhere between 60-75 people attended.

Now we get to the memorable part of the meeting. I described Outreach with a special emphasis on welcoming intermarried couples. The time that had been allotted for questions and answers became a sharing of experiences, with each one being more painful than the one before.

A typical story was "I didn't think that having Jewish children was important to me until I became pregnant. The only person that would talk to us was my husband's priest." This story came from a Chaverim member. A great deal of anger was also expressed. It became very important to let the couples express their feelings. My responses to their questions were: this meeting is a beginning, I suggested that non-members look at what Chaverim was saying to them and that there are segments of the community that we cannot change, but that should not be the cause of denying their family a Jewish experience.

The couples may have entered angry, but that was not the way they left. In fact, they almost did not leave at all. The Chaverim members who were present approached each couple. One hour after the formal part of the meeting many of the families were still talking to Chaverim members. I also made contact with every couple who had spoken. By 9:00 that evening Chaverim had received six phone calls from families interested in membership.

Chaverim will need to provide support groups if the intermarried couples do join. I think that the leadership has both the awareness of the need and the talent to provide the groups.



Union of American Hebrew Congregations

6300 WILSHIRE BLVD., SUITE 1475, LOS ANGELES, CA 90048 (213) 653 9962

From the Chaverim meeting, I went to the home of Trudy Aaron the program director of Temple Emanu-El. Trudy and I spent an hour and a half talking before dinner.

Trudy had invited Temple leaders to dinner including Burt Landau, Meryl Schoolman and active intermarried couples who are not on the board. The first part of the evening involved a general discussion of what Outreach is all about, and dealing with the feelings of the people in the room. Once that was finished, we were able to discuss the program.

Burt and Meryl think that Temple Emanu-El is now ready to become more involved in Outreach. At this point they offer a holiday workshop for every holiday. They offer one year of participation in religious school without requiring membership for intermarried couples. They seemed to have a clear understanding of their problems names: older membership, personality of the Rabbi and the need for growth among the young intermarried couples in Tucson.

They also felt that the professional support staff that had been recently hired would be effective in dealing with the problems. They were very receptive to all of my suggestions. They would like me to speak to their membership. They also suggested a meeting in Casa Grande of Temple leadership from Tucson and Phoenix to discuss Outreach.

I think that Trudy is outstanding and interested in bringing Outreach to Temple Emanu-El. I would like to discuss a return visit to Tucson and the Casa Grande suggestion with you.

The day in Phoenix was very routine by comparison to Tucson. In the morning I met with Rabbi Bell and his educator, Wendy Robinson. They were very appreciative of my visit and suggestions. We found a sample program that Rabbi Bell really liked and felt would work for them. He is currently working with fifteen couples whose wedding ceremonies he will be doing in the next year. He requires Temple membership as a sign of the couples commitment. When I pointed out that fifteen young couples sounded to me like a natural support group or havurah, he and Wendy agreed. They even had a Temple member in mind to lead the group. He is going to go to his board to get funding for the program and the support group leader.

My appointment at Beth Israel was cancelled, but Rabbi Herring and I will talk again after Sukkot.

I met Rabbi Pinkwasser and a leader of his congregation for dinner. She is married to a Jew-by-choice who converted after ten years of marriage. Temple is becoming increasingly Jewish. Rabbi Pinkwasser is very warm and has many intermarried couples involved in Temple leadership. He also sees that many of his new members are intermarried couples. We discussed program at dinner. The day ended with a warm meeting of the congregation, again to answer the questions "What is Outreach, Why Outreach?"



# MEMORANDUM

*file*

From Lennard R. Thal

Date 3/20/86

To Alexander M. Schindler

Attached you will find a copy of the Synagogue Funding proposal entitled Kindred Spirits. Our "hearing" before the Committee will take place April 17 although we will not know the results until June.

Lydia Kukoff, Rabbi Laura Geller and Mark Levy will join me in making the presentation.

We will keep you posted.



*Outreach*  
*Bar S.W.*  
*Admission*



Union of American Hebrew Congregations

6300 WILSHIRE BLVD., SUITE 1475, LOS ANGELES, CA. 90048 (213) 653-9962

# COMPATIMATES COMPATIMATES

An introduction and dating service for Jewish singles.

## WHAT IS COMPATIMATES?

COMPATIMATES is a confidential service designed to offer you an innovative approach to meeting new people based on a time-honored tradition. Through a selective and personal interview process, you will be introduced to compatible Jewish singles who share your interests and aspirations.

## WHO SPONSORS IT?

COMPATIMATES is a service sponsored by The Educational Alliance and funded by Federation of Jewish Philanthropies. For nearly a century The Educational Alliance has provided cultural, educational and recreational programs to New York's Jewish community.

## WHO IS ELIGIBLE?

COMPATIMATES offers membership to individuals who are single, Jewish, over 21 years of age, and are genuinely seeking to form serious meaningful relationships.

COMPATIMATES reserves the right to accept members based upon our professional judgement of whether this service is appropriate.

## HOW DOES IT WORK FOR YOU?

We send you a confidential application. Your completed application plus a non-refundable \$25.00 registration fee is returned to Educational Alliance West. A private, relaxed interview is then set up for the purpose of determining what it is you are looking for and how we can best respond to your desires.

Our interviewers are sensitively trained professionals committed to serving singles who seek permanent relationships. At the time of your interview a membership fee of \$150.00 will be required. In addition, we will verify the information you have supplied to us. If accepted you will begin to receive names of people to call. Invitations to small gatherings and special events which you can attend at your discretion, at minimum additional cost, will also be a part of our service.

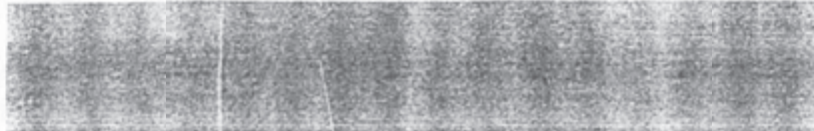
## HOW MUCH DOES IT COST?

Your non-refundable registration fee is \$25.00. Your one year membership fee is \$150.00

**Renée Rosenberg, Program Director, COMPATIMATES**







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COMPATIMATES is a project of Educational Alliance West

Yes, I am interested in the services of COMPATIMATES.  
Please send me a confidential application.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



COMPATIMATES is a project of  
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51 East 10 Street  
New York City 10003  
(212) 982-8196

It takes people to meet people.

# COMPATIMATES COMPATIMATES

An introduction and dating service for Jewish singles.

# COMPATIMATES

An introduction and dating service for Jewish singles

## SINGLE ADULT PROFILE

Please complete all information below—All information will be kept confidential  
\*If available, please enclose a small recent photograph of yourself for office use only.

1. Name \_\_\_\_\_
2. Address \_\_\_\_\_
3. Telephone: Home \_\_\_\_\_ Business \_\_\_\_\_
4. Current Living Arrangements: a) Live alone \_\_\_\_\_ b) Share \_\_\_\_\_  
c) Live with Family \_\_\_\_\_
5. Age \_\_\_\_\_ 6. Date of Birth \_\_\_\_\_ 7. Sex \_\_\_\_\_
8. Height \_\_\_\_\_ 9. Weight \_\_\_\_\_
10. Education: a) High School \_\_\_\_\_  
Name, date graduated & diploma  
b) College \_\_\_\_\_  
Name, date, degree, field of study  
c) Post Graduate \_\_\_\_\_  
Name, date, degree, field of study
11. Current occupation or profession: \_\_\_\_\_  
Present place of employment \_\_\_\_\_  
How long at present place of employment \_\_\_\_\_
12. Marital Status: a) Never married \_\_\_\_\_ b) Divorced \_\_\_\_\_ How Long? \_\_\_\_\_  
c) Separated \_\_\_\_\_ d) Widowed \_\_\_\_\_ How Long? \_\_\_\_\_
13. Dependent children: a) living with me \_\_\_\_\_ b) living elsewhere \_\_\_\_\_  
c) none \_\_\_\_\_ d) how many \_\_\_\_\_  
e) ages \_\_\_\_\_
14. Present income: a) under \$20,000 \_\_\_\_\_ b) \$20-30,000 \_\_\_\_\_  
c) \$30-40,000 \_\_\_\_\_ d) \$40-50,000 \_\_\_\_\_  
e) \$50-100,000 \_\_\_\_\_ f) over \$100,000 \_\_\_\_\_
15. How do you express your Jewishness/Jewish identity?  
a) Culturally \_\_\_\_\_ b) Religiously \_\_\_\_\_ c) Israel \_\_\_\_\_  
d) Morally/Social Conscience \_\_\_\_\_ e) Not at all \_\_\_\_\_
16. Are you a Synagogue member? a) yes \_\_\_\_\_ b) no \_\_\_\_\_
17. If yes, do you attend a) Regularly? \_\_\_\_\_ b) Frequently? \_\_\_\_\_  
c) Occasionally? \_\_\_\_\_ d) High Holidays only? \_\_\_\_\_
18. Do you consider yourself to be a) Orthodox? \_\_\_\_\_ b) Conservative? \_\_\_\_\_ c) Reform? \_\_\_\_\_  
d) Reconstructionist? \_\_\_\_\_ e) Unaffiliated? \_\_\_\_\_
19. Is it important to you to meet someone of similar Judaic background?  
a) yes \_\_\_\_\_ b) no \_\_\_\_\_
20. Are you a member of any Jewish organizations?  
a) yes \_\_\_\_\_ b) no \_\_\_\_\_ if yes which ones? \_\_\_\_\_



21. Check off below the major activities/interests which you have. Use XX to indicate a strong or major interest.

- |                                   |                                   |                             |
|-----------------------------------|-----------------------------------|-----------------------------|
| 1. _____ Tennis                   | 20. _____ Bridge                  | 39. _____ Creative Writing  |
| 2. _____ Racketball               | 21. _____ Parties                 | 40. _____ Lectures          |
| 3. _____ Golf                     | 22. _____ Computers               | 41. _____ Foreign Films     |
| 4. _____ Paddleball               | 23. _____ Adult Education Courses | 42. _____ Galleries/Museums |
| 5. _____ Skating                  | 24. _____ Long Talks              | 43. _____ Concerts          |
| 6. _____ Skiing                   | 25. _____ Entertaining            | 44. _____ Movies            |
| 7. _____ Swimming                 | 26. _____ Sun and Surf            | 45. _____ Ballet            |
| 8. _____ Cycling                  | 27. _____ Picnics                 | 46. _____ Theater           |
| 9. _____ Running                  | 28. _____ Traveling               | 47. _____ Opera             |
| 10. _____ Sailing                 | 29. _____ Dining Out              | 48. _____ Country Music     |
| 11. _____ Exercising/health clubs | 30. _____ Japanese Food           | 49. _____ Latin Music       |
| 12. _____ Yoga                    | 31. _____ Mexican Food            | 50. _____ Classical Music   |
| 13. _____ Taking Walks            | 32. _____ Health Food             | 51. _____ Jazz              |
| 14. _____ Camping/hiking          | 33. _____ Gourmet Cooking         | 52. _____ Popular Music     |
| 15. _____ Spectator Sports        | 34. _____ Home-Cooked Meals       | 53. _____ Disco Music       |
| 16. _____ Flying                  | 35. _____ Literature              | 54. _____ Politics          |
| 17. _____ Painting                | 36. _____ Poetry                  | 55. _____ Business          |
| 18. _____ Playing Trivial Pursuit | 37. _____ Science Fiction         | 56. _____ Community Affairs |
| 19. _____ Country Jaunts          | 38. _____ Mysteries               | 57. _____ Other _____       |

22. Please list attributes in order of priority of the person whom you would like to meet.

---



---

23. Please list attributes of individuals that would make them unacceptable.

---



---

24. List 3 references whom you wish us to contact. ~~At least two must be~~ other than family members.

one business  
two persona

- 1) Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 Tele: \_\_\_\_\_ Relationship \_\_\_\_\_
- 2) Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 Tele: \_\_\_\_\_ Relationship \_\_\_\_\_
- 3) Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 Tele: \_\_\_\_\_ Relationship \_\_\_\_\_

25. Do you have friends who you feel would be interested in receiving our brochure?

- 1) Name \_\_\_\_\_ 2) Name \_\_\_\_\_  
 Address \_\_\_\_\_ Address \_\_\_\_\_  
 Tele: \_\_\_\_\_ Tele: \_\_\_\_\_

I authorize COMPATIMATES to contact any persons listed above for purposes of verifying the information given by me.

Signature

date



COMPATIMATES is a project of Educational Alliance West, 51 East 10 Street, New York City 10003, 212 • 982 • 8196

# COMPATIMATES

A Project of Educational Alliance West  
51 EAST 10TH STREET NEW YORK CITY NY 10003

Dear Applicant:

WELCOME TO COMPATIMATES. We would like to clarify our acceptance policies and membership procedures. Please read all information carefully. We suggest you discuss any questions with your interviewer.

## ACCEPTANCE POLICIES

Our Membership Committee reviews all applications. Acceptance into the service will be determined by our ability to respond to your expressed interests and preferences. If we feel we will be unable to make suitable introductions for you, we will return your \$150. check and application promptly.

## MEMBERSHIP POLICIES AND PROCEDURES

If accepted, your membership begins on the day of your interview. Extensions will be granted only to those members who request their applications be placed on hold because they are seriously dating another member of Compatimates. The Director must approve all extensions of membership. We will make every effort to take your expressed interests and preferences into consideration during matching. As you are aware, it is not always possible to meet all of your expectations. However, all introductions will be carefully selected to include criteria common to both applicants such as educational background, age, Jewish identity, etc.

It may take six months to fulfill our obligation of four (4) introductions.

The verifying of references takes time. It is done discreetly and confidentially. Your application to a dating service is never discussed.

Please allow at least 4-6 weeks before you begin to receive introductions in the mail. You will be given one to three (1-3) names and telephone numbers to start when appropriate matches become available.

We cannot assume responsibility for the outcome of the introductions, and whether or not the contact was a telephone call or in person.

Our experience has shown the value of an in-person contact; therefore, we strongly advise you not to limit contact to a telephone call.

We will enclose feedback forms along with your list of names. You are encouraged to give us positive as well as negative feedback. In order for us to follow-up with more introductions, you must mail in the completed form. Please be assured that the feedback information is not shared or discussed with any other Compatimate participant. The purpose of the feedback is for future matching only!

All information will be kept confidential and is accessible to Compatimates' staff only.



COMPATIMATES AGREEMENT

AN INTRODUCTION AND DATING SERVICE FOR JEWISH SINGLES

COMPATIMATES is a project of  
Educational Alliance West

51 East 10th Street  
New York, New York 10003  
Phone: 982-8196

Ronni Mann, Program Director

Name      Mr.  
            Miss  
            Ms.  
            Mrs.

Application Date:

Interview Date:

Address

Last

First

Home Phone

Work Phone

Best time to call

Fees

Initial

Renewal

1. PURPOSE: Compatimates is a service which offers an innovative approach to meeting compatible Jewish singles.
2. SERVICES: Compatimates agrees to use its best efforts to facilitate introductions for applicants. In this regard, Compatimates provides the following services:
- Actively solicit participation of new clients in the program.
  - Interview all applicants and maintain profile questionnaires.
  - Recommend potential compatible introductions to participants and recommend participants to others, where appropriate.
3. MEMBER RESPONSIBILITIES: Applicant agrees to the following:
- To pay the full fee prior to above listed interview date.
  - To complete promptly the Profile Questionnaire, provide a current photograph, and participate in a personal interview.
  - Keep all information obtained from Compatimates in strict confidence.
  - Treat all other members with dignity and respect.

4. REPRESENTATIONS: Applicant represents that s/he is Jewish and single or divorced (provided this status is clearly stated on the profile), and that all information provided in the Profile Questionnaire is accurate, and that any changes that occur will be immediately reported to Compatimates.
5. TERMINATION: The applicant's agreement shall terminate without refund in the event that representations in Paragraph 4 hereof are determined to be false or misleading.
6. RELEASE: The undersigned hereby expressly assumes full and complete responsibility for and accepts all risks of any kind, nature or description, including, without limitation, risks of personal injury, property damage or other loss, that may occur as a result of his/her participation in (the dating service). The undersigned expressly acknowledges that neither the Federation of Jewish Philanthropies ("Federation") nor The Educational Alliance, Inc. (the "Alliance") is a guarantor of the accuracy, correctness or truthfulness of information contained in an application for membership in Compatimates.

### AMERICAN JEWISH

The undersigned for himself, herself, his/her heirs, executors and assignees hereby releases Federation, the Alliance, and any other agency of Federation, its successors, assigns, officers, directors, employees and agents and their heirs, executors and administrators from any and all claims he/she has, had or may ever have arising out of, resulting from or incident to his/her participation in Compatimates whether caused by negligence, fault or otherwise.

COMPATIMATES

MEMBER

Compatimates Interviewer \_\_\_\_\_

(Signature) \_\_\_\_\_

Date: \_\_\_\_\_

Date: \_\_\_\_\_

COMPATIMATES, a project of Educational Alliance West, is a Beneficiary of the UJA/Federation Joint Campaign.



KINDRED SPIRITS

PROPOSAL SUBMITTED TO

THE SYNAGOGUE FUNDING COMMITTEE

COMMISSION ON SYNAGOGUE AFFAIRS



Submitted by the Pacific Southwest Council  
Union of American Hebrew Congregations

Edward R. London, Regional President  
Lennard R. Thal, Regional Director

## KINDRED SPIRITS

### A. INTRODUCTION

Application for funding from the Council on Jewish Life is being submitted by the Union of American Hebrew Congregations (Pacific Southwest Council). The UAHC is the umbrella organization of the Reform Movement with its regional office located in Los Angeles. Of the sixty-four (64) congregations constituting the Pacific Southwest Council, twenty-eight (28) are located within the area served by the Jewish Federation-Council of Los Angeles. The applicant respectfully suggests that its overall purposes, goals and programs are well known to and understood by the Commission of Synagogue Affairs and its Committee on Synagogue Funding. Activities undertaken in conjunction with those purposes, goals and programs are, for the most part, of direct benefit to the applicant's constituents. Those constituents include the congregational entities referred to above, the lay and professional leadership of those congregations and the "rank and file" membership of the congregations as well.

### B. PROBLEM STATEMENT

Various Jewish demographic research reports suggest very clearly that Jews, as well as other American groups, have experienced a phenomenon whereby young adults have been deferring marriage. Various factors have contributed to this phenomenon. These include a higher rate of students attending graduate school, growing numbers of women wishing to establish themselves in various professions, etc.

Considerable anecdotal evidence suggests that once such people feel that they are ready to seek out a marriage partner, the search is more difficult than might have been assumed. This phenomenon is particularly noticeable among Jewish women in the age range of 25-40. Some years ago, William Novak wrote an article for Moment Magazine in which he discussed the various reasons for the "shortage" of Jewish men. Some of the reasons suggested by Novak and others include:

1. The higher percentage of Jewish men who are involved in intermarriages.
2. The higher percentage of men who are homosexual.
3. The preference of some women to marry older men (and vice versa) especially when combined with the larger numbers in "the Baby Boom" generation (people currently 30-40) and the smaller numbers in the generations just ahead of and behind "the Baby Boomers."

To the extent that there is a real or perceived shortage of potential marriage partners for Jewish women, more and more of them may be drawn to the possibility of considering intermarriage in preference to indefinite singleness. Further, many young women speak rather freely of their concern about the expiration of their biological "time clocks" and express dismay at the thought of not bearing children. As a result, some may be all the more receptive to marrying a non-Jew. Currently, many Jewish organizations have committed substantial program resources to address the problems created by a rising rate of intermarriage. Yet, while one important factor that contributes to increased intermarriage is the difficulty experienced by Jewish men and women in finding marriage partners from within the Jewish community, none of these "outreach" programs address this issue.



During the 1970's the popular literature suggested that many young people had made a conscious choice to remain single, and therefore probably would not marry during their lifetimes. However, in the 1980's it has become clear that for many of these people, marriages simply had been deferred. The shared experiences of various Reform Jewish professionals and lay leaders suggests that many such folks are very eager to get married. Nonetheless, the stories told by these people suggest that it is not very easy to meet Jews of the opposite sex who are genuinely interested in a permanent relationship. This includes many men as well as women.

As further evidence of the problem described above, one need only consult the materials used in programs established to assist Jewish singles in meeting each other in cities such as Boston, New York and Vancouver (see Appendices A, B, and C). In each case, those programs have established a personal introduction service which directly addresses the need described above. In each instance, those who have developed the programs have created a modern application of the old Jewish practice of shadchanut. To state the obvious, the problem is not peculiar to Los Angeles. However, to date, the Los Angeles Jewish community has failed to develop the kind of program which is specifically designed to introduce 25-40 year old Jews who have expressed a readiness for a permanent relationship to other Jews who are potential marriage partners.

#### C. PROGRAM OBJECTIVES

It is the intention of those planning this program to reach a somewhat limited target population consisting of men and women aged 25-40 (although some exceptions may be made to the outer limits of this age range). Further, it is our intention to serve an equivalent number of men and women. The primary purpose is to create opportunities, based on the conclusions of a social worker functioning as a contemporary shadchan and working half-time, for those in the target audience to meet and date people whom they otherwise might never know.

Unlike some programs, especially those which constitute for-profit enterprises, we are not interested in recruiting large numbers of participants until the program is well established. At the outset, we are most eager to identify, recruit and serve those whose loss to the Jewish community might be most keenly felt.

It is not our intention to supplant singles programs offered currently by various synagogues; they may fulfill an important function. However, for individuals whose consciously felt need is marriage, they may not suffice.

#### D. METHODS

##### Recruiting participants

It is not our intention to engage in a widespread publicity campaign in an effort to identify and attract participants. Rather, we plan to recruit participation through referrals. For that purpose, we will turn to congregational rabbis, Hillel rabbis, congregational program directors and key staff at various other Jewish organizations. We will outline the kind of program we plan to mount to those from whom we would request referrals, indicating very specifically what they should consider in identifying the potential participants.

##### Staffing

It is our intention to engage a trained social worker (or another professional with



similar skills), preferably in the same general age range as those we wish to attract. This person would function on a half-time basis. The social worker, who would be supervised by Rabbi Daniel Bridge, the Assistant Regional-Director of the UAHC, would compile, or oversee the compilation of, an appropriate questionnaire and then would meet with each participant for a personal consultation. No computerization is planned. Rather, following the personal interview model developed in Boston, New York and Vancouver, the staff person will use his/her good judgment and intuition to suggest potentially appropriate dating partners. The social worker then would conduct follow-up contact and consultation. Much thought will be given to the selection of the social worker since we believe that that person's sensitivity and care will constitute the most important factor in establishing this program successfully. Further, it is our conviction that the fact that this is a not-for-profit program will reassure the participants that their interests are the paramount concern of the social worker and the UAHC.

It should be noted further that the social worker will provide supervision to the volunteer coordinator of a series of evenings described below.

#### Volunteer Coordinator of "At-Homes"

It is our intention to hold a series of evening gatherings at the homes of married couples who are Reform temple members and who are in the same general age range as the program participants. Sixteen-twenty of the participants (divided equally by gender) will be invited to each "at-home" evening. Each gathering will be programmed around a different theme (for example, a discussion on nuclear disarmament, a presentation about the hosts' art collections, a brief talk on some film clips focusing on a particular topic, etc.

In doing so, we will provide additional opportunities for participants to meet each other (over and beyond the introductions that flow from the social worker's intuition and judgment). At the same time, we hope that these evenings also will prompt the host couples (selected by the Volunteer Coordinator) to stimulate further interest in Kindred Spirits on the part of their congregations and their rabbis.

We anticipate no significant problem in finding a volunteer who would coordinate such gatherings while working in conjunction with the social worker since our experiences reveal many people who are interested in the problem addressed by this proposal. The volunteer would need to be in touch with congregational leadership to identify potential hosts, establish a schedule, recruit speakers where appropriate, etc.

#### Advisory Committee

It is our intention to create an Advisory Committee that will function informally as a source of assistance and as a "sounding board" for the social worker. The Advisory Committee would include several lay people including those in the age range of the population to be served as well as 2-3 from the age range of the parents of that population. In addition, it will include the four professionals who have designed this proposal (Rabbi Laura Geller, U.S.C. Hillel Director, Ms. Lydia Kukoff the Director of the Commission on Reform Jewish Outreach, and Rabbis Lennard R. Thal and Daniel E. Bridge, Director and Assistant Director of the UAHC Pacific Southwest Council).

#### E. EVALUATION

Our evaluation will be comprised of the following components:



1. Written and oral reports of participants after several matches.
2. Oral reports of "at-home" hosts.
3. Written or oral reports of "at-home" coordinator.
4. written and oral reports of staff person to the Advisory Committee and to the supervisor (Rabbi Bridge). These will include both quantifiable evidence (the level of participation in evening gatherings, the number of dates made, etc.) and impressionistic responses.

It is not clear to us whether the objectives, using the methods described above, can be met and evaluated appropriately in one year's time. By January, 1987, we will know whether or not we wish to continue the program beyond June 30, 1987. If so, we will return to the Synagogue Funding Committee and ask for an extension of the grant into the second and third years.

In addition, we would be open to taking counsel with those who have implemented somewhat similar programs in other cities as to which methods of evaluation they have employed.

#### F. ADDITIONAL AND FUTURE FUNDING

If this Grant application is not successful, the UAHC simply will be unable to initiate the program in 1986/1987. As is indicated in the budget format (attached) the UAHC will absorb in its operating budget the cost of office space, equipment usage and consumable supplies.

At the outset, we are reluctant to charge a fee even while being fully aware of the widely held notion that people tend to be more committed to something if they have paid for it. On the one hand, we are not at all convinced that that notion obtains if the fee is set at a symbolic or token level (e.g. \$25.00). On the other hand, we are reluctant to establish the kind of fee which, while assuring the participants' ongoing commitment through his or her sense of investment, may act as a deterrent to some of those people we are most eager to attract. Once the program is well established and widely known in this community, it may be the case that a substantial fee would not be a deterrent.

With respect to future funding, especially to compensate for the automatic reduction in the size of a second and third year grant, we see two possible sources. As noted just above, after one year it may well be possible to establish a significant fee for the participants. In addition, if the program demonstrates some success and promise by the end of the first year, we believe it would be a rather easy matter to raise funds for its continuation.

#### G. QUESTIONS: SCREENING COMMITTEE

1. What is the relationship between this program and other singles programs throughout the city?

As noted in the body of the application narrative, there are other programs offered by various institutions in the Jewish community. Some are intended to provide ample compensation for the entrepreneur(s). Some are intended to reach the widest possible audience and rely on computerized matchmaking with little, if any, personal consultation. Some are simply social opportunities, frequently

held in a synagogue setting, for singles to meet each other (usually without any special measure taken to ensure a balanced male/female ratio). As indicated above, it would be our intention that the social worker would make himself/herself available to consult with those responsible for singles programs in individual Reform congregations to see what mutual benefits might inhere in the sharing of ideas and experiences.

2. What evidence is there that the Union of American Hebrew Congregations as a synagogue movement is better equipped to offer this program than other individual synagogue programs?

It is our impression that individual synagogue programs essentially reach out to the limited audience of singles affiliated with that particular congregation or singles known to other members (whether single or married). Utilizing the resources of an umbrella organization such as the UAHC, it is our belief that we could reach those singles known to the leadership of all twenty-eight (28) Reform congregations in the Greater Los Angeles area as well as to rabbis serving in Hillel positions who may have contacts with graduate students and others in the appropriate age range. Moreover, by conducting a unified program that serves this large constituency, the size and diversity of the pool of potential dating partners is increased significantly.

3. Which parts of the program will you offer if you do not receive the \$16,000 requested?

The key component is the identification and recruitment of an outstanding social worker. That is by far the largest expense item in the budget. We are convinced that we are not asking for an excessive sum with respect to that person's compensation on a half-time basis. Also, we are requesting an additional sum (\$2000) to cover anticipated postage and telephone costs while the UAHC will absorb the other expenses.

4. What is meant by the word "appealing" in your project?

The term has been eliminated in the final draft of the proposal.



## BUDGET FORMAT

The budget format should clearly delineate anticipated expenses and income for the entire program. The budget format required by the Jewish Community Foundation is presented below.

AGENCY Union Of American Hebrew Congregations

### I. EXPENSES

AMOUNT

#### A. Personnel

1. Salary and Wages *	\$ 14,000
2. Fringe Benefits **	0
3. Consultant and Contract Service	0

#### B. Non Personnel

1. Space Costs (including rental, maintenance and utilities)	2,000
2. Rental, Lease, and Purchase of Equipment	0
3. Postage	1,000
4. Telephone	1,000
5. Travel	
Local	250
Out of town	0
6. Consumable Supplies	750
7. Printing, Duplication	0
8. Other costs, e.g. insurance	0

TOTAL EXPENSE

\$ 19,000

### II. INCOME

A. Amount requested from Jewish Community Foundation	\$ 16,000
B. Other Grant Support (please identify source)	0
C. Program Service Fees	0
D. Fundraising/Donations	0
E. Other Sources of Revenue (please identify) from UAHC	3,000

TOTAL INCOME

\$ 19,000

\* In the Salary and Wages Section, list all full and part-time staff. Include the number of persons in each position, title, monthly salary, percentage of time on project, number of months to be employed. For example, (1) Executive Director at \$1,000 per month (100% time) x 12 mos. = \$12,000.

\*\* In the Fringe Benefits Section, list all the fringe benefits your employees will be receiving and the dollar cost of these benefits.

B'NAI B'RITH HILLEL  
UNIV. of BRITISH COLUMBIA  
VANCOUVER, CANADA

Eliezer at the Well: Interview Form

Interviewee #                      Man #                      Woman #

Date of Interview                      Interviewer

Name:                      Phone (h)

Address:                      (w)

Birthdate:                      Age:

Employer/School:

Form of Employment/Major:

Birthplace:

Other Places Lived:

Began Living in Vancouver:

Reason(s) for coming here:

Please describe your education and work experience:

How did you learn about this service?





Is your mother Jewish?

Where do your parents live?

How often do you see them?

How do you get along with them?

Are there any particular moments/events/experiences from your time with your parents that made a special impact on you?

How have you coped with them or adjusted to them?

Do you have any brothers and sisters?

Where do they live and how often do you see them?

Have you been married before?

If yes, was (is) your spouse Jewish?

Are you now divorced? separated? widow(er)?

If divorced, is there a get?

Where does your (former) spouse live?

Why do you think the marriage didn't work out?

What did you learn from the experience?

Do you have any children?

If yes, boy or girl and ages:

Do you see (more) children included in your life plan?

If so, how much and in what ways do you see yourself involved in raising them?

What is a good balance between house and career work for you?

What parts of housework do you most like?

most dislike?

What inner qualities do you look for in someone you want to be close with?

How important is physical appearance? Does it matter if s/he smokes?

What age person are you looking for?

What do you think is most important for a successful marriage?

Is there anything unusual about your personal schedule?



Generally speaking, how is your health? Do you keep to any special diet? Do you smoke? Exercise?

Do you have any regular activities or hobbies?

What are your best qualities?

What do you want to change most about yourself?

What do you see yourself doing in 5 years? 10 years?

Where do you see yourself living? Are you willing to move?

Describe your Jewish upbringing:

How does being a Jew currently affect your life? What Jewish practices do you observe now?

Are you interested in developing your Jewishness further and, if so, in what direction(s)?

What about you has been left out of this interview that you think would be useful for us to know in order to help you?

Is there anyone in particular you would not want us to introduce you to?

Do you have any comments about the interview? Suggestions?

Introduced to:

Interviewee #

Outcome:





Post Interview Form

Date of Interview:

Interviewer:

Interviewee #  
Name

Man #

Woman #

Rate 1-5

Self Concept.....

Goal Orientation.....

Time/Thing Orientation.....

Self direction/Motivation.....

Activity Level.....

Quality of Family Experience.....

Adjustment to Family Experience.....

Importance of Family Relationships.....

Openness.....

Jewish Commitment/Involvement.....

Priority of Children in Future Family Life.....

Flexibility.....

General Physical Appearance.....

Desire to Share Household Responsibilities.....

Desire to Share Childcare.....

Desire to Share Financial Obligations.....

Potential Mate: Important Qualities (Rate 1-5)

Active

Outgoing

Emotional

Sensitive

Independent

Intellectual

Warm

Quiet

Adventurous

Open

Goal Oriented

Creative

Artsy

Serious

Comments:

RATE YOUR PARTNER

RESERVED	1	2	3	4	5	6	7	OUTGOING
EMOTIONAL	1	2	3	4	5	6	7	RATIONAL
INTUITIVE	1	2	3	4	5	6	7	LOGICAL
CONCRETE	1	2	3	4	5	6	7	ABSTRACT
SUBMISSIVE	1	2	3	4	5	6	7	DOMINANT
SERIOUS	1	2	3	4	5	6	7	LIGHT
EXPEDIENT	1	2	3	4	5	6	7	CONSCIENTIOUS
CAUTIOUS	1	2	3	4	5	6	7	ADVENTUROUS
TOUGH-MINDED	1	2	3	4	5	6	7	SENSITIVE
TRUSTING	1	2	3	4	5	6	7	SUSPICIOUS
PRACTICAL	1	2	3	4	5	6	7	IMAGINATIVE
SELF-ASSURED	1	2	3	4	5	6	7	APPREHENSIVE
CONSERVATIVE	1	2	3	4	5	6	7	EXPERIMENTAL
OPEN	1	2	3	4	5	6	7	CLOSED
RELAXED	1	2	3	4	5	6	7	TENSE
SPONTANEOUS	1	2	3	4	5	6	7	DISCIPLINED
STRONG	1	2	3	4	5	6	7	WEAK
CAREFREE	1	2	3	4	5	6	7	TIDY
DEPENDENT	1	2	3	4	5	6	7	INDEPENDENT



RATE YOURSELF

RESERVED	1	2	3	4	5	6	7	OUTGOING
EMOTIONAL	1	2	3	4	5	6	7	RATIONAL
INTUITIVE	1	2	3	4	5	6	7	LOGICAL
CONCRETE	1	2	3	4	5	6	7	ABSTRACT
SUBMISSIVE	1	2	3	4	5	6	7	DOMINANT
SERIOUS	1	2	3	4	5	6	7	LIGHT
EXPEDIENT	1	2	3	4	5	6	7	CONSCIENTIOUS
CAUTIOUS	1	2	3	4	5	6	7	ADVENTUROUS
TOUGH-MINDED	1	2	3	4	5	6	7	SENSITIVE
TRUSTING	1	2	3	4	5	6	7	SUSPICIOUS
PRACTICAL	1	2	3	4	5	6	7	IMAGINATIVE
SELF-ASSURED	1	2	3	4	5	6	7	APPREHENSIVE
CONSERVATIVE	1	2	3	4	5	6	7	EXPERIMENTAL
OPEN	1	2	3	4	5	6	7	CLOSED
RELAXED	1	2	3	4	5	6	7	TENSE
SPONTANEOUS	1	2	3	4	5	6	7	DISCIPLINED
STRONG	1	2	3	4	5	6	7	WEAK
CAREFREE	1	2	3	4	5	6	7	TIDY
DEPENDENT	1	2	3	4	5	6	7	INDEPENDENT

# New Possibilities



Boston's Personal Jewish Introduction Service

743 Washington Street, Newtonville, Massachusetts 02160

Telephone (617) 969-2234

Dear Friend,

The Holidays are here again. Are you looking for someone special to share the New Year with?

If the answer is Yes, you're in good company. Like many professional men in the Boston area, you already know that it's not always easy to meet women who are warm, attractive, and accomplished. And if you're a Jewish man who, in his heart, prefers to be with a Jewish woman, it's that much harder.

Our clients tell us that bars, health clubs and singles events just don't work for them. The challenge, they say, is not meeting people, but meeting the right person.

Studies have shown — and our clients confirm this — that the most efficient and comfortable way to meet other single people is through third-party introductions. Last year alone, New Possibilities consulted with over 300 single men and women. We think that our personal approach and our expertise account for our impressive success rate.

We recently asked our friends, colleagues, and contacts for the names and addresses of interesting men who might appreciate a small adventure. That's why we're sending you this letter, together with the enclosed literature to tell you a little more about us.

We hope you'll consider New Possibilities, and we're going to make it easy for you to do just that. If you call us for an appointment during September or October, you can have a six month membership for only \$150. (Our regular six-month membership is now \$275, so you can see how much you're saving.) We can't extend this offer to everyone, so please mention this letter when you call.

Some clients have told us: "It's worth \$150 just to get my mother/neighbor/daughter/ex-wife [choose one] off my back." We can think of better reasons for joining New Possibilities, but we'll leave that to you.

Whatever your reasons, we look forward to meeting you.

Sincerely,

Linda and Bill Novak



HOW TO JOIN

New  
Possibilities



CALL US. After a brief conversation, we can decide together whether NEW POSSIBILITIES makes sense for you.

WE WILL GIVE YOU all the information you need about how we operate. Please feel free to ask questions.

MAKE AN APPOINTMENT to visit our Newton office for a free initial interview. It's as simple as that!

You're only a phone call away from putting NEW POSSIBILITIES into *your* social life.

Call NEW POSSIBILITIES: (617) 969-2234



### WHO WE ARE

**Linda Novak** is a licensed independent clinical social worker. She has a special knack for getting to the heart of a person and helping them focus on their social needs and preferences. Linda is highly intuitive and perceptive, and she communicates with both warmth and authority.

**William Novak** is a nationally-known writer and speaker. His recent book *The Great American Man Shortage and Other Roadblocks to Romance* provides an insightful look at the realities of single life today. Bill is also the co-author of *The Big Book of Jewish Humor* and of the new autobiography of Lee Iacocca.

*"As far as I'm concerned, there are two urgent social problems in our society right now, and whoever can solve them deserves a Nobel Prize. The first challenge is to find a cure for baldness. The second is to come up with an effective and dignified way for single people to meet each other."*

—David, 42, a lawyer

New  
Possibilities



Boston's Personal  
Jewish Introduction Service

*If your social life just isn't as successful  
or fulfilling as your professional life,  
then NEW POSSIBILITIES is for you.*

## CONSIDER THESE ADVANTAGES

***The personal interview***

We make matches the old-fashioned way—based on our personal judgment and intuition.

***Follow-up***

We make it a point to remain in close touch with our clients. We don't want you to fade away after your interview.

***Jewish orientation***

Your expanded social life will involve special people like yourself whose Jewish background and identity are compatible with yours.

***Free optional consultations***

We believe that making introductions is the easy part. We're available to talk with you and to offer helpful advice *after* the introduction is made.

***Confidential and Discreet***

We check with both parties before each introduction to protect our clients from awkward or uncomfortable situations.

# New Possibilities



Boston's Personal  
Jewish Introduction Service

**What  
NEW POSSIBILITIES  
Can Mean  
For You**

**NEW POSSIBILITIES** lets you get more out of the time and energy you invest in your social life;

**NEW POSSIBILITIES** makes it easier to lead an active professional life and still meet the people you want to meet;

**NEW POSSIBILITIES** offers you an ever-growing pool of carefully screened and selected professional Jewish singles.

**New  
Possibilities** (617) 969-2234

*You're only a phone call away.*





# PROFILE QUESTIONNAIRE

Name \_\_\_\_\_ Sex \_\_\_\_\_ Age \_\_\_\_\_ Birthdate \_\_\_\_\_

Address \_\_\_\_\_

Home Phone \_\_\_\_\_ Work Phone \_\_\_\_\_ Okay to phone at work? \_\_\_\_\_

Occupation \_\_\_\_\_ Employer \_\_\_\_\_

How long employed there? \_\_\_\_\_ Social Security Number \_\_\_\_\_

Height \_\_\_\_\_ Weight \_\_\_\_\_ Color eyes \_\_\_\_\_ Color hair \_\_\_\_\_

## Marital Status:

Never married \_\_\_\_\_

Separated \_\_\_\_\_ Date \_\_\_\_\_ Years married \_\_\_\_\_

Divorced \_\_\_\_\_ Date divorce final \_\_\_\_\_

Years married \_\_\_\_\_ Do you have a get? \_\_\_\_\_

Widowed \_\_\_\_\_ Date \_\_\_\_\_ Years married \_\_\_\_\_

Children and ages \_\_\_\_\_

Living with me \_\_\_\_\_ Living elsewhere (where?) \_\_\_\_\_

Educational background \_\_\_\_\_

Jewish educational background \_\_\_\_\_

Ever been convicted of a felony? no \_\_\_\_\_ yes \_\_\_\_\_

Explain \_\_\_\_\_

Has abuse of alcohol or narcotics ever caused need of counsel, loss of license, position or home?

no \_\_\_\_\_ yes \_\_\_\_\_ Explain \_\_\_\_\_

Briefly describe how you see yourself \_\_\_\_\_

The best thing about me is \_\_\_\_\_

The worst thing about me is \_\_\_\_\_

The most important qualities I seek in a partner \_\_\_\_\_

Qualities I would not accept in a partner \_\_\_\_\_

Interests and hobbies I want to have in common with my partner \_\_\_\_\_

What kinds of books do you enjoy? \_\_\_\_\_

What kinds of music do you enjoy? \_\_\_\_\_

What is the age range of the people you'd like to meet? \_\_\_\_\_

Do you smoke tobacco? \_\_\_\_\_

Would you date a smoker? \_\_\_\_\_

What drugs do you use (including alcohol) and how often? \_\_\_\_\_

Will you date someone who is divorced? \_\_\_\_\_

With children? \_\_\_\_\_

Do you have any impairments? \_\_\_\_\_

Will you date a person with impairments? \_\_\_\_\_

Describe your dietary habits (e.g., kosher, vegetarian, etc.) \_\_\_\_\_

Dietary habits I seek in my partner \_\_\_\_\_

Are both of your parents Jewish? \_\_\_\_\_ If not, please specify \_\_\_\_\_

If your mother is not Jewish, have you converted to Judaism? \_\_\_\_\_

Will you date somebody whose mother is not Jewish and who has not converted? \_\_\_\_\_

Briefly describe your level or style of Jewish observance \_\_\_\_\_

What level or style of Jewish observance are you seeking in a partner? \_\_\_\_\_



Do any of the following Jewish affiliations currently apply to you?

- |  |  |
|--|--|
| <input type="checkbox"/> Reform              | <input type="checkbox"/> Political action group    |
| <input type="checkbox"/> Conservative        | <input type="checkbox"/> Jewish Young Adult Center |
| <input type="checkbox"/> Reconstructionist   | <input type="checkbox"/> CJP Young Professionals   |
| <input type="checkbox"/> Orthodox            | <input type="checkbox"/> Jewish Community Center   |
| <input type="checkbox"/> Havurah-style group | <input type="checkbox"/> Other _____               |

Do any of the following Israel affiliations apply to you?

- |   |  |
|---|--|
| <input type="checkbox"/> Never been there       | <input type="checkbox"/> Lived there (how long?)     |
| <input type="checkbox"/> Visited briefly        | <input type="checkbox"/> Would consider living there |
| <input type="checkbox"/> Visited more than once |  |

I am interested in:

- |   |
|---|
| <input type="checkbox"/> A serious committed relationship |
| <input type="checkbox"/> Expanding my social network      |
| <input type="checkbox"/> Casual dating                    |
| <input type="checkbox"/> Other _____                      |

I am usually most alert in the

- |                                  |                                    |  |                                       |
|----------------------------------|------------------------------------|--|---------------------------------------|
| <input type="checkbox"/> morning | <input type="checkbox"/> afternoon | <input type="checkbox"/> early evening | <input type="checkbox"/> late evening |
|----------------------------------|------------------------------------|--|---------------------------------------|

Are you considered attractive?

- |                                    |                                  |                                    |                             |
|------------------------------------|----------------------------------|------------------------------------|-----------------------------|
| <input type="checkbox"/> yes, very | <input type="checkbox"/> usually | <input type="checkbox"/> sometimes | <input type="checkbox"/> no |
|------------------------------------|----------------------------------|------------------------------------|-----------------------------|

What kind of parties do you enjoy?

- |  |  |                              |                               |
|--|--|------------------------------|-------------------------------|
| <input type="checkbox"/> loud and lively | <input type="checkbox"/> small and quiet | <input type="checkbox"/> all | <input type="checkbox"/> none |
|--|--|------------------------------|-------------------------------|

Which of the following goals is most important to you?

- |                                    |                                |   |   |
|------------------------------------|--------------------------------|---|---|
| <input type="checkbox"/> wealth    | <input type="checkbox"/> love  | <input type="checkbox"/> fame           | <input type="checkbox"/> serenity         |
| <input type="checkbox"/> knowledge | <input type="checkbox"/> power | <input type="checkbox"/> respectability | <input type="checkbox"/> self-fulfillment |

What types of TV programs do you watch regularly?

- |                                      |                                   |                                  |                               |
|--------------------------------------|-----------------------------------|----------------------------------|-------------------------------|
| <input type="checkbox"/> educational | <input type="checkbox"/> comedies | <input type="checkbox"/> movies  | <input type="checkbox"/> talk |
| <input type="checkbox"/> adventure   | <input type="checkbox"/> variety  | <input type="checkbox"/> serials | <input type="checkbox"/> quiz |
| <input type="checkbox"/> westerns    | <input type="checkbox"/> specials | <input type="checkbox"/> health  | <input type="checkbox"/> news |
| <input type="checkbox"/> musicals    | <input type="checkbox"/> drama    | <input type="checkbox"/> sports  | <input type="checkbox"/> none |

How often do you read newspapers?

☐ daily

☐ several times a week

☐ weekly

☐ seldom

How intelligent do you consider yourself?

☐ exceptionally bright

☐ above average

☐ about average

☐ below average

When going to an appointment I am usually

☐ late

☐ on time

☐ early

Keeping my house or apartment neat and orderly is

☐ very important

☐ somewhat important

☐ not important at all

Where do you like to go when you date? (check all that apply)

☐ movies

☐ pubs and clubs

☐ concerts and plays

☐ dancing

☐ weekend trips

☐ driving around

☐ dinner

☐ sports events

☐ each other's home

☐ museums

☐ long walks

☐ outdoor activities

Is there anything we haven't asked that you would like us to know?

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How did you hear of New Possibilities?

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*Outreach*

✓

January 2, 1988

Mrs. Joseph Klein  
1761 Pomona  
Las Cruces, NM 88001

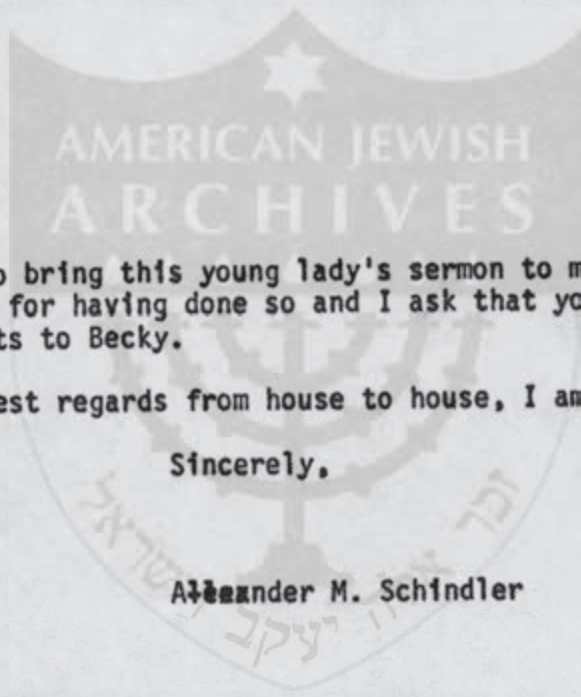
Dear Rose:

It was good of you to bring this young lady's sermon to my attention. I am grateful to you for having done so and I ask that you see that the enclosed note gets to Becky.

With thanks and fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler



January 2, 1985

Ms. Rebecca Taylor  
c/o Mrs. Joseph Klein  
1761 Pomona  
Las Cruces, NM 88001

Dear Becky:

I had an opportunity to read the sermon you delivered at a Youth service at Temple Beth El. Mrs. Rose Klein was kind enough to send me a copy and I am truly grateful to her.

I appreciated your talk, it was well-thought out, put together beautifully and according to Mrs. Klein you delivered it splendidly. You have reason to be pleased and proud and I congratulate you on a job well done.

Mazal tov and every goodwish.

Sincerely,

Alexander M. Schindler



① Write Bechy  
how much I  
appreciated her  
talk sent to me  
by Rose Klein etc  
well thought out, well put.

② Send it c/o

Ros Klein

W/ note thanking

Rose



December 25, 1984

Dear Alex,

Hope this finds you and your dear family happy and in the best of health.

I thought you might be interested in reading Rebecca Taylor's sermon which she gave at a youth service. Several topics were given to her by Ellen Goldsmith (Rabbi Leibson's wife) and she chose to speak on the necessity of ritual. She and her parents converted to Judaism about 3 years ago.

Since it is a copy, you need not send it back to me.

Sincerely,

Rose Klein

Nov., 1984

Becky Taylor ①

Our religion, Judaism, is based upon laws & traditions that have been growing & developing for over four thousand years.

In general we have two kinds of laws, the moral laws such as "honor thy father and thy mother," "thou shalt not steal" and so on.

We also have the ritual laws ~~and~~ concerning the types of food we are allowed to eat, the requirements for sacrifices and offerings and other laws of a purely ritual nature.

The purpose of the moral laws is ~~to~~ to give us rules for living with our fellow man. Most of us accept the need for moral laws because these laws hold society together.



(2)

The main reason we have ritual laws is stated in Ch. 20 in the book of Leviticus, where God tells us that we are to be set apart from the other peoples of the earth. Set apart so that we may preserve the Torah & so that we may become holy as God is holy. This doesn't mean that we are the only people who can become holy, for the Talmud tells us that the righteous of all nations shall have a place in the world to come.

One of the problems Jews over the ages have faced & especially face today, is determining which ritual laws & traditions we are still obligated to follow.

For the Orthodox Jew the choice is not so difficult, he or she simply follows all of the ritual laws without ~~questioning~~ questioning.



~~and~~ them.

However, the reform view is that God gave us reason so that we might decide for ourselves which ritual laws are still valid and which ones we no longer need to ~~follow~~ observe.

There are some laws which we no longer observe or enforce because the state has taken over the responsibility for enforcing them.

These are mostly laws concerning damaged property or injury to another person.

We cannot follow laws, such as the ones dealing with <sup>sacrifices</sup> agriculture, because our historical conditions have changed. Most of us don't live in an agricultural society and we stopped offering animal sacrifices 2,000 yrs ago when the Temple in Jerusalem was destroyed.



Yet there are still many ritual laws & traditions that we can still follow.

For example: observing the Sabbath or keeping certain of <sup>the laws of</sup> Kashrut. Each of us must choose which laws he or she feels are important.

It seems to me that ~~the~~ ritual laws & traditions such as these are important because without them we would have nothing left of Judaism except an empty, meaningless religion.

I also believe that by not following, or at least ~~by~~ attempting to follow the ritual laws & traditions we are breaking the covenant between God and our forefathers.

Whatever the reasons we use for following some ritual commandments and choosing not to follow others,



we should be ~~consistent~~ consistent. We should use the same guidelines all the time. To use one set standards on one occasion, and a different set of standards on another occasion, not only makes a mockery of our religion, but also shows no respect for the ~~the~~ covenant upon which Judaism is founded.

This is why it is important for every generation to study and learn about our laws & traditions, so that we may understand them & learn to make the right choices.

That is why the Youth Group is here tonight so that we may be prepared to teach the generation that will follow us and thereby keep Jewish culture and religion alive.

The End



MRS. J. KLEIN  
1761 POMONA  
LAS CRUCES, NM 88001



Rabbi Alexander Schindler  
Union of American Hebrew Congs.  
838 Fifth Ave.  
New York, New York. 10021

*Outreach*

Rabbi Alexander M. Schindler

March 14, 1984

David W. Belin, Esq.; Lydia Kukoff

The enclosed will interest you.

Trude is Orthodox but she has been consistently supportive of us in Outreach as well as Patrilineal descent. It might be a good idea to send her a letter giving an up-date on how far we have come along. It might inspire her to write another column and this time refer to us.

Dr. Trude Weiss-Rosmarin  
P.O. Box 2016  
Santa Monica, CA 90406

Regards.





FROM: Richard Cohen

TO:

1.

2.

3.

4.

5.

6.

7.

8.

Remarks:

Please return ( )  
Your action ( )  
Your files ( )  
For your info ( )  
Let's discuss ( )

*GO Box 2016*  
*S. Mover*  
*90406*

# Viewpoint

## More 'Jews by Choice'

Viewpoint contributions express the views of the author and do not necessarily reflect the view and/or policies of Israel Today. Editor

TRUDE WEISS-ROSMARIN

Conviction and the urge to convert are inseparable — and the firmer the conviction the stronger is the desire to share it. In the case of religious beliefs, the urge to share them is especially intense. When God commanded Abram, "Get out of your country, and from your kinfolk, and from your father's house to the land that I will show you. And I will make of you a great nation." He climaxed the promise with the pledge: "And in you shall all the families of the earth be blessed."

The hope that eventually all mankind will know and worship the One God recurs in many forms throughout the Hebrew Bible. Isaiah "saw" that "in the end of the days, the mountain of the Lord's house shall be established at the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say: 'Come and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem'."

In the same spirit the Psalmist proclaimed:

*"O sing unto the Lord a new song;  
Sing unto the Lord, all the earth ...  
Declare His glory among the nations,  
His marvelous works among all the peoples ...  
Say among the nations: 'The Lord reigns'."*

The call to *all the earth* to know that the Lord is God is the message of the Hebrew Bible.

We do not know whether the author of the scroll of "Ruth" intended it to be a missionary tract. However this concise book of four chapters, read as part of the Synagogue service on Shevuoth, makes the point that a Moabite woman is not only fully qualified to enter the household of Israel but is worthy of becoming an ancestress of David and, thus, of the Messiah of the house of David.

The notion that it is not in the nature of Judaism to seek converts is not borne out by Talmudic evidence. It can be vindicated by only one isolated statement of Rabbi Helbo that "proselytes are as burdensome to Israel as leprosy." But this opinion of one Sage is unrepresentative. Hillel's condensation of the teachings of Judaism into "do not unto your neighbor what you would not want him to do unto you," for the benefit of a would-be convert, and the Rabbis' attempts to facilitate conversion even for those whom Biblical law excludes from entering the assembly of the Lord, prove that the Sages were not averse to proselytizing. Thus, arguing that Sennacherib's military campaigns and deportations "mixed up all nations," Rabbi Joshua convinced his colleagues that an Ammonite convert to Judaism should be permitted to marry a Jewish girl. Earlier generations of Rabbis had already relaxed the Biblical ruling as applying Ammonite and Moabite women converts because, they pointed out, the Bible excludes Ammonite and Moabite *men* — but not Ammonite and Moabite *women*.

The Sages held that no one was by birth disqualified from becoming a Jew. They had the tradition that Jeremiah and Ezekiel were descended from Rahab, the prostitute of Jericho who, after helping Joshua to conquer the city, became his wife. Even the descendants of Haman, the personification of evil, were not excluded from the assembly of the Lord. According to the Talmud, Haman's descendants were studying and teaching at Bnei Berak. And Rabbi Akiba was said to be a descendant of Haman.

The Talmud is eloquent in praise of proselytes and of the pious merit that accrues to those who bring non-Jews under the wings of the *Shekhinah* — the Divine Presence. According to Rabbi Eleazar Ben Pedat (3rd Century), God exiled Israel and scattered them over the face of the earth, so that they should win converts.

Those who maintain that it is not in the nature of Judaism to seek converts argue that the Sages discouraged would-be converts. They inquired carefully about motives for conversion.



# wal Doesn't Depend Washington — Shamir

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"forever," Shamir said, Israel would like to imple-  
ment its agreement with "the legitimate government  
of Lebanon." Failing that, he said, "We are going to  
get it through cooperation with local forces or other  
Lebanese forces."

This was an apparent reference to local militias that  
the Israelis have been trying to recruit among the  
inhabitants of south Lebanon mainly through the  
militia of the late Lebanese Christian leader, Maj.  
Saad Haddad, but also among Lebanese Shia  
Moslems who constitute the vast majority of the pop-  
ulation in the south.

The prime minister accused the Syrians of being the  
spoilers in obtaining a political settlement in Lebanon  
because of what he called the Syrian desire to "con-  
trol all of Lebanon."

"It would be very easy to get a reconciliation of all  
the Lebanese communities if the Syrians didn't do  
everything not to enable it," Shamir said.

But he said that "the United States and its allies  
have to make all the necessary effort to save  
Lebanon."

"If they leave Lebanon without getting any solution  
in this direction, it would mean the failure of any  
effort to save Lebanon," he said.

G. Jefferson Price III writes for the Baltimore  
Sun.

## Diets? Jewish Inmates or Kosher Menus

ere work-  
menu at a  
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be transferred to maximum-security prisons. They  
would be taken away from their families and  
synagogues."

Helen Parmley writes for the Dallas Morning  
News.

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## 'Jews by Choice'

(Continued from page 5)

were "troubled, oppressed, despised and subject to endless  
tribulations." They stressed the difficulties of living  
as a Jew and of observing the laws of the Torah. All  
this, however, does not prove that the Sages were  
averse to accepting sincere converts. Eventually con-  
version was made difficult and discouraged because  
during the Hadrianic persecutions, in the second cen-  
tury, and, in the Middle Ages, Christian legislations  
made conversion to Judaism a capital crime.

Judaism has not carried its message abroad with the  
missionary zeal of its daughter religions, Christianity  
and Islam. Still, it has eclipsed them in proselyting  
force. The Jewish God idea and the Jewish ethics  
epitomized in the Ten Commandments are the core of  
Christian teachings and of the foundation of the  
democratic idea. Spiritually, ideationally and re-  
ligiously, Christians and Muslims live, pray and hope  
by concepts and ideas grown in Jewish soil.

Judaism teaches that deed is more important than  
creed: "The righteous of all nations will share in the  
world to come." Jewish efforts to win converts do not  
aim at "saving souls" but strive to recruit co-workers  
for the Jewish program-and-task of perfecting this  
world according to the blue-print of God's kingdom.  
Judaism neither abets nor provides room for the  
vainglorious boast that one religion holds the keys to  
salvation. There are many ways leading to God,  
although we hold that the Jewish way is best. This is  
self-pride, but it is not a claim to exclusive possession  
of the truth.

Jews who are convinced that their way is right have  
the obligation to invite others to join them. Conviction  
and the urge to convert are inseparable. Exile and per-  
secution which resulted in many unnatural dichoto-  
mies and splits also led to the separation of Jewish  
conviction and the urge to convert.

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