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Rabbi Arnold A. Lasker 330 S.E. 2 Street Apt. 205H Hallandale, Florida 33009

A QUESTION OF IDENTITY

ARNOLD LASKER

Reprint from FORUM, No. 44

Department of Information

World Zionist Organization

A Question of Identity

On the Fifth of Iyvar, 5708 — 14 May 1948 — a provisional Council of State, meeting in Tel-Aviv, proclaimed the "establishment of the Jewish State in Palestine, to be called Israel." In that same proclamation, there was the promise that "the State of Israel . . . will promote the development of the country for the benefit of all its inhabitants . . . [and] will uphold the full social and political equality of all its citizens, without distinction of race, creed, or sex." In line with that, the Arab inhabitants were called upon to "play their part in the development of the State, with full and equal citizenship."

What is involved in Israel's being a "Jewish State"? What is the place of the

non-Jewish citizens in such a state? These questions, of course, could be treated in terms of governmental actions or of institutional structure. A more fundamental approach, however, would be in terms of the way in which those who constitute the body politic look upon themselves.

Two Goals

For the State of Israel to function Jewishly, Jewish Israelis, qua Israelis, have to see themselves as linked to the Jewish People and to Jewish values. On the other hand, if Israel is to avoid the type of religious and ethnic divisiveness that has undermined so many other countries, both its Jewish and non-Jewish citizens need to see themselves as sharing in a positive common existence.

Prof. Simon N. Herman of the Hebrew University asked almost 2,000 Jewish representative eleventh graders

The author teaches the Sociology Department in conjunction with the Judaic Studies Program, University of Miami, Coral Gables, Florida.

throughout the country whether, when they feel more Israeli they also - as a result - feel more Jewish. An affirmative answer was given by 72% of them, but fully 25% responded, "There is no relationship between my feeling Israeli and my feeling Jewish." Of the almost 800 "non-religious" students (constituting 41% of his sample), over half said that the fact that they are Jewish is of little or no importance in their lives. So, while most of the Israeli population feel that their identity as Jews and their identity as Israelis are intertwined, there is a substantial group who might agree with the young Jew in an Israeli naval unit who said this about himself: "I don't feel anything in common with the Jews of the Diaspora. If I go abroad one day and somebody tells me in English that he's a Jew, I'm sure it won't mean anything to me and I won't feel any different towards him than towards any other human being. If somebody speaks to me in Hebrew, that will be different. Not because he's a Iew, but because we have the State of Israel in common, because we live the same problems."

But to attain a sense of a common Israeli identity for all citizens — Jew, Christian, Moslem and Druze — that is much more difficult. The history of Arab-Jewish conflicts ever since pre-State days has left its mark — a residue of mutual suspicion, fear and hostility. Yet, successful community ventures do exist where Jews and Arabs come together and relate to each other on a person-to-person basis. Furthermore, Israel's wars found its Druze citizens fighting side by side with Jewish Israelis, and other Arabs, although not serving

in the army, helped in a variety of ways on the home front.

Can Jews and Arabs accept each other as fellow-Israelis? It is not easy. The very term "Israeli" is generally understood to mean a Jew, while Arabs are designated as "Israeli Arabs". But how do Arabs in Israel look upon themselves? In a study reported by M. A. Tessler in 1975, he asked 342 Arabs in the northern part of Israel whether the term "Palestinian" and/or "Israeli" describes them "very well", "fairly well", "a little", or "not at all". Of these, 48 (14%) responded that "Israeli" describes them "very well", and another 133 (39%) answered that it does so "fairly well". It is interesting that, of these 181 Arabs, 77 (23% of the total) also said that "Palestinian" describes them "very well", apparently seeing a measure of compatibility between the two designations. More recently, Prof. John E. Hofman found among 239 Arab college students in Israel that one in ten called himself an "Israeli", and another two in ten called themselves "Israeli Arabs". (Note that, throughout this article, we are dealing only with Arabs who are Israeli citizens, not those on the other side of the "Green Line".)

A majority of the Arabs in Israel undoubtedly do feel a greater or lesser sense of alienation, but there is substantial minority who want to be accepted as an integral part of the body politic. Yet they face what one villager has called "our basic problem — the question of the 'belonging' of the Arab to the State of Israel." In the words of a 29-year old Haifa teacher, "As an Arab, I have no problems, but how to feel as an Israeli Arab? There is the problem.

"We Jews" and "We Israelis"

There is a dual problem here, centering around the word "we". The first problem is how to increase the likelihood that the Israeli experience will strengthen and deepen the sense of "we Jews", where "we" encompasses the entire Jewish People. The second problem is how to develop a sense of "we Israelis" that can be shared by all the citizens of the State, both Jew and non-Jew.

Are both these problems amenable to solution? Ellen Geffner, writing in Jewish Social Studies, told of the Arab who said to her, "There is a sharp distinction between Jewish and Israeli. There is a Jewish nation, but those Jews who live in Israel are Israelis in the same way that the Druze who live in Israel are Israelis, though they belong to a separate nation or people." There are Jews in Israel who agree that there is a "sharp distinction between Jewish and Israeli." Some of them affirm Jewishness and reject Israeliness, as do the Neturei Karta. Others, at the other end of the spectrum, reject Jewishness and affirm Israeliness. Still others, like some of the students surveyed by Herman, see "no relationship" between the two.

Those who emphasize the distinction between Jewish and Israeli deny the desirability — if not the possibility — of maintaining a Jewish state. Arabs may discountenance the idea of such a state lest they have no place in it; Jews may scorn the idea because they feel no need for it. Most Jews, however, both in Israel and in the Diaspora, insist that Israel must be a center for Jewish life and a focal point for the Jewish People.

Does this mean that only Jews can really be Israelis, and that all others are to be left in limbo — wards of a beneficent government at best, irritants or enemies at worst? There are 600,000 men, women and children in Israel who are not Jews, 15% of the total population. Can they have a sense of "belonging"? Can they feel that Israel, though a Jewish state, is their country too? Or is this a contradiction in terms?

The answer seems to lie in the cultivation of two kinds of Israeli "identity", a Jewish Israeli "identity" for the Jewish inhabitants and what can be called a "trans-ethnic" Israeli "identity" for the entire population.

The Meaning of "Identity"

Identity has been defined as a "coherent sense of self". It is the predicate of the sentence, "I am ...", where that predicate involves basic and enduring values and characteristics. Since such values and characteristics emerge out of one's social framework, identity is interwoven with the various groups of which an individual is a part. Hence, "I am . . ." can be translated into a series of sentences beginning with "I am a . . . " (I am a Jew, I am a merchant, I am a student, I am a Mason, I am a teenager, etc.) Because group identity is shared with other members of the group, "I am a . . . " becomes, in turn, generalized to "we are ..."

A statement that "I am a ..." or "we are ..." includes many possible implications. Involved are relationships to the group and to other group members, participation in group life, ap-

preciation of the group's traditions, sharing of its goals, familiarity with its background, and a desire to act in accordance with group expectations. Each individual weaves his own pattern of identity from these various strands. Some will stress one aspect, some another aspect. For some, their total pattern plays a large part in their lives; for others, it has little significance.

The nature and the strength of one's group identity depends on the number and the quality of the strands woven into the pattern. The more and the stronger they are, the greater will be the power of that identity in the life of the individual. This is true of "Jewish identity", of "Israeli identity", and of any

other kind of identity.

This analysis can help us to understand Israel's dual problem as it endeavors to be a "Jewish state" - with "full and equal citizenship" for its non-Jewish minority. In terms of the sense of identity of its inhabitants, the problem reduces itself to two questions: 1) How can the impact of living in Israel lead Israeli Jews to feel more keenly and express more fully a sense of Jewish identity? and 2) What is the nature of the identity that all Israelis — Jews and non-Jews — can have by virtue of the fact that they are Israelis?

Jewish Identity and Israeli Identity

Being a Jew means being a member of the Jewish group — a people with a long history and a distinctive heritage. The Jewish identity of any individual Jew is therefore made up of those factors which relate him to that group, to that people. But in the complexity of life, he is a member of a variety of other groups as well. Each of these generates its own sense of identity. Some of them reinforce each other, some are in conflict with each other, and some are independent of each other. Thus, an American Jew, in addition to his Jewish identity, also an American identity. possesses Although, in certain ways (e.g., their common Biblical heritage), they may reinforce each other, and in certain other ways (relative to problems of assimilation) they may conflict with each other, by and large they are independent of each other. Increasing American identity does not generally increase or decrease Jewish identity. Conversely, an increased Jewish identity is compatible with either a greater or a lesser American identity.

It is difficult to assert that the same is true of Jewish identity and Israeli identity. Most of Simon Herman's respondents said that when they feel more Israeli, they also feel more Jewish. (In addition, the majority said that when they feel more Jewish, they also feel more Israeli.) A substantial minority, however, told him that there is "no relationship" between the two.

In order to account for the difference between the majority and the minority among Herman's sample of students we need to spell out in greater detail the elements that make up each of these identities so that we can see how they relate to each other.

We have seen that any identity includes attitudes to the group, its traditions and hopes; relationships to the group as a whole, to other groups members and to the group's organized structure; knowledge of the group's background and

of its workings; and conformity to its norms and values. We can apply this schema to Jewish identity by referring these various elements to the Jewish People, its history, institutions, culture and religion. It can be applied to Israeli identity by referring the elements to the State of Israel and all its facets.

It seems that the way in which the majority related these elements to the Jewish People or to the State of Israel - or both - may be different from the way in which the minority did so. Let us take as an example the matter of Israeli history. A sense of being part of the history of the Land of Israel is certainly one component of Israeli identity. Whether or not that will reinforce Jewish identity depends on the view taken of that history. If it is seen as stretching back through many centuries and as interrelated with the total history of the Jewish People, then it connects the individual Israeli with his historical background as a Jew. If, however, it is limited to recent times and concentrates on the events that have occurred within the Land, it can tend to mark off Israelis as a "new breed" - distinct from other Jews.

If the only elements of Jewishness that are stressed are those theological beliefs and ethical teachings which are unconnected with Jewish national aspirations, then Jewish identity would have little bearing on Israeli identity. On the other hand, if the Jewish elements that stand out are the national elements, those connected with memories of national glories and with hopes for the Return to Zion, Jewish identity would support the Israeli identity.

Among the Neturei Karta, Jewish iden-

tity relates to the anticipated miraculous arrival of the Messiah. Such a Jewish identity stands in opposition to an Israeli identity which depends on the acceptance of a secularly established state. At the opposite extreme are those who see in the State of Israel the emergence of a new nation, unrelated to World Jewry and to historic Jewish aspirations. Their Israeli identity is necessarily divorced from a Jewish identity.

Bringing the Two Together

The Zionist movement is predicated on the interconnection between the Land of Israel and the People of Israel, a connection that goes back through Jewish history to Biblical days. It is this connection which distinguishes the State of Israel from all other countries and which makes of it a Jewish state.

Israel can function as a Jewish state only if the Jewish identity of its Jewish citizens is intertwined with their Israeli identity, when the stimulation of one intensifies the other. ("When I feel more Jewish, I feel more Israeli... When I feel more Israeli, I feel more Jewish.") Certainly, not every aspect of Jewishness has a bearing on Israeliness nor is every aspect of Israeliness tied to Jewishness. Unless, however, there is considerable overlap between the two, Israel would be simply another country in which Jews live rather than being a Jewish country.

Thus, one aspect of Jewish identity is a sense of belonging to the Jewish People. One aspect of Israeli identity is a sense of belonging to the Israeli body politic. To the extent to which they overlap, there

is the sense of belonging to the entire Jewish People, but with the feeling of having — with one's fellow Israeli Jews — a special role to play within that peo-

ple.

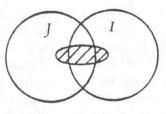
In similar fashion, knowledge of the Jewish heritage contributes to Jewish identity, and knowledge of the background of Israeli statehood contributes to Israeli identity. The two overlap when there is knowledge of the Jewish heritage that has developed wherever Jews have lived, with special attention given to the relationship between that heritage and the Land and State of Israel.

Generalizing from these examples, Jewish identity and Israeli identity are mutually reinforcing when the State of Israel is seen as having a vital special relationship to the Jewish People, when Israeli culture is viewed as built upon and reflecting Jewish culture and when Jewish destiny is conceived as revolving around the destiny of the Land of Israel.

It is this sense of interrelationship between Jewishness and Israeliness on the part of the Jews of Israel that, in the last analysis, lies at the foundation of Jewish Statehood. As this sense is intensified, Israel becomes more of a Jewish State. As it weakens, it becomes less so.

Jewish Israeli Identity

The kind of relationship between Jewish identity and Israeli identity may be graphically shown as in Fig. 1.



= Israeli Jew

J = Jewishness

I = Israeliness

FIGURE I — Jewishness overlapping with Israeliness

In certain situations, the Israeli Jew [shaded ellipse] may feel and act substantially the same as Jews anywhere else in the world [inside the Jewish circle but outside the Israeli circle]. In other situations [where Circles J and I overlap], his responses may result from the joint influence of both his Jewishness and his Israeliness. Additionally, however, there is an area of his life [inside the Israeli circle but outside the Jewish circle] where he may function purely as an Israeli, un-

affected by his relationship to World Jewry or to the Jewish heritage. The overlap between his two identities may be great (and the thesis of this article is that it should be as extensive as possible), but part of the identity of an Israeli is different and distinct from the identity of a Jew living in any other country. Reflecting the unique Israeli experience, it marks him off from — rather than linking him together with — his fellow-Jews in the Diaspora.

While their Israeliness distinguishes Israeli Jews from other Jews, it does not necessarily bring them closer to all other Israelis. The Israeliness that they feel is, to a large extent, a special kind of Israeli identity — one that connects them only with those Israelis who are also Jews. As pointed out above, when they speak of "Israelis", they usually mean only Jews; if they want to refer to Arab citizens of the country also, they feel it necessary to specify, "Israeli Arabs".

This is quite natural. The State was created by Jews in order to achieve Jewish purposes. (The national flag and the national anthem both express this Jewish emphasis.) Jews, constituting the vast majority of the citizenry, dominate the political, social, economic and cultural life of the country. In addition, as a result of demographic patterns, reinforced by mutual stereotyping, fears and hostilities, genuine person-to-person relationships between Israeli Jews and Israeli Arabs are at a minimum.

There are, it is true, social, economic, religious and ethnic gaps within the Israeli Jewish community. These, however, are not sufficient to break down the essential unity that holds it together. Except on the part of those who are completely alienated, there is a feeling of being tied to one another in a common destiny, with shared experiences, a comparable way of life and the same basic challenges to survival. This feeling, with all the attitudes, actions and interactions, norms and values to which it gives rise, can best be termed "Jewish Israeli identity".

If all the inhabitants of the State of Israel were Jews, then Jewish Israeli identity would provide the bond that would cement national unity. National unity, however, must encompass the entire citizenry — including the substantial minority of Moslems, Christians, Druze and others. Obviously, a national identity which can be shared only by Jewish Israelis would leave non-Jewish Israelis outside the fold — certainly alienated, very likely hostile.

Trans-Ethnic Israeli Identity

Is it possible to develop an identity which can be felt by all Israelis, whether or not they are Jewish? Can a Jew in Israel say, "We Israelis," with a feeling of oneness with all other citizens of the State? Can non-Jewish Israelis, whatever other religious and ethnic attachments they have, also say, "We Israelis," and feel a sense of unity with the total Israeli population? For Israel to have vitality, its Jewish citizens must feel their Jewishness keenly, but if there is not a sense of identity shared by the *entire* population, the centrifugal forces may be more than the country can endure.

Granted that a trans-ethnic Israeli identity - one shared by Israelis of all religious and national backgrounds - is essential, what does it require? It requires that the various elements of the population should accept the interdependence of all Israelis, think in terms of one country, feel a sense of oneness with the total population, aspire a harmonious to relationship, act in accordance with generally accepted norms, interact with fellow-Israelis of diverse origins, and reflect in their lives shared values and shared responsibilities.

What distinguishes trans-ethnic Israeli

identity from Jewish and Jewish-Israeli identity, however, is that it lacks their historic wellsprings. Jewishness is nurtured by a common heritage and a shared experience that goes back almost forty centuries. Jewish Israeliness, rooted in an age-old messianic hope, has been given substance by an "Ingathering of the Exiles" made possible by Zionist nationalism. By contrast, transethnic Israeli identity is forged more out of necessity than of love.

Both Jews and Arabs can indulge in a process of denial, the former by acting as though they alone belong in Israel, the latter by attempting to wish the State out of existence. But many Jews recognize the cultural enrichment that comes from the presence of neighbors who stem from different backgrounds, and they welcome the opportunity to demonstrate how Jews can treat the minorities in their midst. On the other side, many Arabs appreciate the material and cultural advantages that the State of Israel provides, and they are eager to show that they too can be good citizens. (In the words of an Arab intellectual, "We are an integral part of this country. Destiny linked our fate to that of the Jews of Israel to find the 'golden path', to live together in a common destiny.")

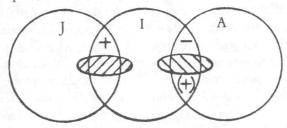
A trans-ethnic Israeli identity can be further developed. Its growth requires planning so as to achieve more personal contacts, more mutual understanding, and greater opportunities to share in common experiences.

Interrelationships

Jewish identity, Jewish Israeli identity, and trans-ethnic Israeli identity all have their parts to play. In addition, there is the possibility of the emergence among the Arabs (who constitute the bulk of Israel's non-Jews) of an Arab Israeli identity. It is premature to spell out how they would all relate to each other, but some possibilities come to mind.

Figure II suggests the manner in which both Jews and non-Jews (with special reference to Arab Israelis) could relate to an Israeli identity which they both share but which interacts differently with their separate identities.

We see here a plus sign where Jewishness and Israeliness overlap, in-



= Israeli Jew

= Israeli Arab

J = Jewishness

I = Israeliness

A = Arabness

FIGURE II — Israeliness overlapping with Jewishness and Arabness

dicating that the two are congruent and reinforce each other. The relationship between Arabness and Israeliness is quite different. The minus sign is dominant, indicating a relationship of incongruence and disharmony, if not opposition and conflict. Yet, there is to be found — within parentheses — a plus sign, representing the existence of a potential for the two to give strength to each other.

Identification with fellow-Arabs, at a time when most of the Arab world is virulently anti-Israel and when Palestinian nationalism is intensifying, cannot help but make it difficult for Israeli Arabs to feel comfortable as Israelis. Furthermore, the awareness of being a minority in a "Jewish state" — a state identified with the majority to which they do not belong — creates further identity problems for them.

The picture, however, is not completely negative. Many Arabs have accommodated themselves to living within the State of Israel, and there are even those who take pride in their Israeli citizenship. They should be made to realise that, although a minority group, they have an important positive role to play in a country where they live together with Jews.

The history of Arab-Jewish relations over the centuries has been many-hued, but it has included a considerable measure of intense cultural collaboration. A common Semitic heritage, with languages that are cognate and traditions that have many similarities, provides a foundation on which to build mutual understanding. These are some of the factors that need stressing in the schools and the media so that there can develop

a shared appreciation of the contributions that Arabs as an integral part of the State of Israel can make, with dignity and self-esteem, to the common good.

Israeli public policy must attempt to counterbalance the negative valence coming from Arabness by nurturing those factors which can provide Israeli Arabs with a positive valence for their Israeliness. Otherwise, they will be not only a foreign, unassimilated minority; they will be more and more a hostile, disruptive minority.

For the Arabs who accept the fact of their Israeli citizenship, whether willingly or grudgingly, a trans-ethnic Israeli identity would provide a sense of belonging and a normalization of status. For the Jews, who have long known what it means to be treated as outsiders, the establishment of a sound majority-minority relationship would be a contribution to the world. For the State of Israel, the development of a spirit of unity among all its people would greatly enhance its security.

There is a Hebrew proverb, "What wisdom will not accomplish, time may." For the solution of the problems with which we have dealt in this article, however, dependence on time is too risky. For some of these problems, time seems to be running out. Wisdom, determination and good will are required if they are to be solved.

The author wishes to express his appreciation to Professors Simon N. Herman of The Hebrew University and John E. Hofman of Haifa University for their kindness in reading the original draft of this article. Although many of their suggestions have been incorporated into this final version, they bear no responsibility for anything that is stated herein.

MORROCAN

Denis Diamond

The Morrocan knives grow in your hands, burning elegies break from your corroded mouth, of angels flying over Casablanca, quite distinct from the indignity of gas and crematoria which, one way or another, I survived.

Lugging my Viennese anthologies about,
I am so far from your fierce eyes,
gold skin,
strong hands,
easy waist,
your tumbled hair,
the high strut of your walk.
And I am afraid that, once again,
you'll stamp my grandchildren
with stories in place of history,
once again generations
will have to bear the burden
of your voices
as you lure the hungry with the taste of words
and kiss them when they die.

Yet, we who search for crowns in ash and piles of sacrificial shoes,
what do we know, beyond the chandeliers,
the palaces and panoply, what do we know,
of kings and falcons and armies across the sand?

VIV

September 29, 1982

Mr. Stanley Gottheimer United Jewish Appeal 1290 Avenue of the Americas New York, N.Y. 10104

Dear Stanley:

In response to your wecent letter I enclose herewith pertinent lists of the UAHC Officers and regional offices and directors. Also enclosed is a map which indicates the areas covered by our regional offices in terms of constituencies.

I trust this will be of help.

Good wishes for the New Year.

Sincerely,

Alexander M. Schindler

United Jewish Appeal

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September 23, 1982

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

Dear Rabbi Schindler:

We are seeking to put together a list of the names of the Executive Directors or of the top professionals, as well as lay leaders, and the addresses with telephone numbers of local branches of major American Jewish organizations such as yours.

I would deeply appreciate, therefore, your providing me with such information for branches or offices of your organization in American communities. In order to expedite the compiling of our list, it would be additionally appreciated if you would send it to me at your earliest convenience.

We are particularly interested in the information for the communities on the attached list.

With kind regards.

Sincerely,

Stanley Gottheimer

SG/rm Attachment Honorary National

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W/

January 6, 1983

Rabbi Arnold A. Lasker 330 S.E. 2nd Street Apartment 205H Hollandale, FL 33009

Dear Arnold:

Thank you for your encouraging note.

I am continuing to recommend that people give to the UJA even as do I. The fund raising leaders of the American. Jewish community are very well represented on the WZO and they do everything in their power to make certain that these funds do indeed go to worthwhile causes in Israel. I suspect that not all of them do, but the bulk of the money is applied as it is intended to be applied.

To be sure, I recommend that this giving be supplemented by direct grants to special institutions in Israel, including our Reform Jewish projects there. All funds which come to Israel are a boon to the State.

Thank you for sharing your article with me. It is very interesting and I share its assumptions fully.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

Rabbi Arnold A. Lasker 330 S. E. 2nd Street Apt. # 205 H Hallandale, Florida 33009

#2

January 2, 1983

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

Dear Rabbi Schindler:

I was pleased to read in the International Edition of the Jerusalem Post your views concerning Israel's handling of the administered territories. I agree completely with your analysis as stated there that a settlement policy predicated on a determination to annex the land is a great danger to the future of the country as a Jewish State.

In common with many other Jews, therefore, I am faced with a dilemma. As a Jew who is devoted to the State of Israel (my son and his family have lived there since their aliyah in 1978), I naturally want to give it economic support. This I have always done through Federation-UJA. My understanding, however, is that UJA facilitates the present settlement policy which will make it increasingly difficult to find a workable long range solution to Israel's basic problems. I hate to feel that not only would I be making a genuine peace more difficult but that my contribution to UJA would help subsidize low cost housing where I would not like to see it while there is inadequate housing where I would like to see it.

I imagine that bookkeeping records would show that, in accordance with IRS requirements, all UJA money is spent within the "Green Line". Manipulation obviously makes it possible for the WZO to disregard that limitation.

I should appreciate it if you could give me your advice as to how best make my financial contribution to the true upbuilding of Medinat Yisrael.

While I am writing to you, I thought that you might be interested in the enclosed article of mine which appeared in the Spring, 1982, issue of FORUM. My own feeling, as you can see, is that the place to start dealing with Arab-Jewish relations is within the "Green Line", where both Arabs and Jews share a common citizenship. If progress cannot be made there, progress on the external front is pretty hopeless. I should appreciate your reactions.

Sincerely yours,

And I hase



COPY

of

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

April 1, 1996 12 Nisan 5756

Bobi Klotz Carol Solomon UJA Federation 130 East 59th Street New York, NY 10022

Dear Friends:

Many thanks for your gracious invitation to join you for a third session on the Partnership 2000 Think Tank Colloquia.

Unfortunately, once again, I find it will not be possible for me to join with you. On Friday, April 19th I will be out of the city for a long standing speaking engagement and therefore simply cannot participate in morning program. I very much regret this and thank you for your thoughtful invitation. Perhaps I will have better luck at some future time.

With every good wish for a sweet and happy Passover, I am

Sincerely,

Alexander M. Schindler





We help 4.5 million people a year. One at a time.

March 25, 1996

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

Dear Rabbi Schindler:

We are sorry you were unable to join us at either of our Partnership 2000 Think Tank Colloquia held earlier this month to explore creative ways of linking New York and Jerusalem. Both sessions generated interesting and creative responses to the challenge we posed:

Unlike any previous allocations programs involving Diaspora and Israeli Jews, representatives of the two communities are actually sitting, planning and deciding together on the use of funds.

The basis of this project is a recognition that we are entering a new phase of Israel-Diaspora relations. It is a time when the question is no longer "What can New York do for Jerusalem?" Rather the question is "What can New York and Jerusalem do to enhance the quality of Jewish life in both communities?"

Here is our assumption:

In the history of the world, we have never had a strong, vibrant, creative independent Israel, AND Diaspora. Until now. Consider all that we have accomplished as a people with one or the other. Now imagine what we can accomplish with BOTH.

Here is our question:

Given these strengths and the unique characteristics of both Jerusalem and New

York, what can we do together which will

a) impact on both Jewish communities, and

United Jewish Appeal-Federation of Jewish Philanthropies of New York, Inc. 130 East 59th Street, New York, N.Y. 10022 (212) 980-1000 FAX (212) 888-7538

In order to accommodate those who were also unable to join us in March we have scheduled a third session of the Colloquia for:

FRIDAY, APRIL 19, 1996 8:15 - 10:00 A.M. UJA-Federation 130 East 59th Street Roserwald Room - 2nd Floor

We do hope you will be able to join us at this session and we look forward to seeing you at that time.

With best wishes for a joyous and peaceful Passover.

Bobi Klotz, Chairman

Partnership 2000

Cordially,

Carole Solomon, Chairman Think Tank Sub-Committee

Carole Solomon





We help 4.5 million people a year. One at a time.

Partnership 2000 Strategic Think Tank Colloquium

Invitees

Rabbi Irwin Kula - Clal

Rabbi Yitz Greenberg - Clal

Rabbi Haskel Lookstein - Kehilath Jeshurun

Rabbi Saul Berman - Professor of Judaic Studies, Stern College

Professor Yosef Yerushalmi - Department of Judaic Studies, Columbia University

Professor Mervin Verbit - Department of Sociology, Brooklyn College

Dr. Lawrence Hoffman - Professor of Liturgy, Hebrew Union College

Dr. Ismar Schorsch - Chancellor, Jewish Theological Seminary

Rabbi Roland Matalon - B'nai Jeshurun

Ruth Popkin - Honorary Vice President, Hadassah

Professor Deborah Dash Moore - Department of Religion, Vassar College

Rabbi Daniel Allen - Associate Executive Vice President, United Israel Appeal

Rabbi Steven Shaw - Jewish Theological Seminary

David Elcott - Clal

David Mann - Executive Director, Board of Jewish Education

Dr. John Ruskay - UJA Federation

Rabbi Eric Yoffie - President-Elect, Union of American Hebrew Congregations

Rabbi Alexander Shindler - Union of American Hebrew Congregations

Dr. Noam Shudofsky - Administrator, Ramaz School

Joyce Kitey - Vice President, Jerusalem Foundation

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Partnership 2000 Colloquium Invitees Page 2

Professor Robert Chazen - Department of Judaic Studies, New York University

Dr. Norman Lamm - President, Yeshiva University

Shoshana Cardin - Chair, United Israel Appeal

Rabbi J.J. Schacter - The Jewish Center

Leon Levy - Chairman, Presidents Conference

Professor Lawrence Schiffman - Department of Judaic Studies, New York University

Gary Rosenblatt - Editor, The Jewish Week

Michael Miller - Executive Director, Jewish Community Relations Council

Judith Stern Peck - Chair, Partnership 2000

Barbara Dobkin - Ma'ayan, Center for Women's Issues

Micha Galperin - Executive Director, Educational Alliance

David Arnow - Vice President, UJA-Federation, NY

Rabbi Shira Milgrom - Congregation Kol Ami-Jewish Community Center

Ron Weiner - Associate Treasurer, American Jewish Committee

Shifra Bronznick - Executive Vice President, Swig, Weiler & Arnow Management Company

Michelle Friedman Belfer - Chair of the Board, Drisha Institute for Jewish Education

Fax/ 1 page

December 27, 1993 13 Tevet 5754

From: Rabbi Alexander M. Schindler

To: David Bernstein

cc: Marvin Lender

Thanks for the invitation to join Marvin Lender on the upcoming UJA leadership Mission to Uzbekistan and Israel. It sounds like a very meaningful experience and I much regret that I am unable to share in it. Unfortunately, prior engagements here in the U.S. preclude my joining the Mission.

I will, however, be in Israel for the Agency meetings and look forward to hearing a report on the Mission at that time.

Warm regards and all good wishes.





RABBI ALEXANDER M. SCHINDLER UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

December 15, 1993 1 Tevet 5754

Mr Marvin Lender, Chairman Shoshana S. Cardin, Vice Chairman North American Commission on Jewish Identity and Continuity 730 Broadway, 2nd Floor New York, NY 10003

Dear Marvin and Shoshana:

Much to my regret, it will not be possible for me to attend the January 12, 1994 meeting of our Commission and the various working groups. I have had a long standing commitment to be in Florida and, as a matter of fact, leave New York on January 11. A number of appointments have already been made for me, so I am unable to be with you. Inasmuch as we will be well represented at the meeting on January 12th, I am not too concerned about my absence. My point of view will be shared.

Needless to note, my inability to be with you for this special meeting does not, in any way, indicate a lessening of my interest in the critical work of the Commission. If you require anything special of me, you know you have but to call upon me.

With fondest regards to you both, I am

Sincerely,

Alexander M. Schindler

North American Commission on Jewish Identity and Continuity

Chairman Marvin Lender

Vice Chairman Shoshana S. Cardin

Professional Staff: Dr. Jonathan S. Woocher Dr. Carl Sheingold Norbert Fruehauf

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

Dear Alex:

We want to thank all of you who helped get the North American Commission on Jewish Identity and Continuity off to a successful beginning on November 10. We were very pleased with both the vigor and insightfulness of the participation at the meeting, as well as the input and expressions of support that came from many who could not attend personally.

It is clear that we have a challenging task ahead. Our initial meeting confirmed that there are many different areas where Commission members believe we can and should seek to have an impact. Prioritizing our efforts will be critical to our success. But we also found that there is a strong shared commitment to move forward, and a rich storehouse of ideas among Commission members.

We are preparing now for the Commission's second meeting on January 12 and the work that will follow. Based on the feedback from the discussion groups on November 10, we are moving forward with organizing working groups to develop action recommendations in specific areas central to the Commission's agenda. The work of these groups will be focused and substantive. Before the January meeting, you will receive a summary of the November meeting and the list of the groups to be formed. You will be asked to select the area in which you are most interested in working.

Over the next few weeks we will also be identifying staff and consultants to work with each group and preparing a preliminary schedule of Commission-sponsored "open forums" to be held around the continent.

At our meeting on January 12 we will hold the initial meetings of the working groups and determine the Commission's schedule of activities for the next year.

The January 12 meeting is scheduled from 10:30 am to 4:00 pm, and will be held at the Hebrew Union College - Jewish Institute of Religion, 1 W. 4th Street, in New York. Please let us know whether you will attend the January 12 meeting by returning the enclosed reply card.

Finally, we want to report that the sessions dealing with Jewish continuity and identity at the CJF General Assembly were both well-attended and well-received. There is great interest in the work of the Commission, and we come away from the meetings in Montreal with a renewed conviction that our efforts will find a positive response within the North American Jewish community.

With our best wishes for a happy Hanukkah.

Sincerely,

Marvin Lender Chairman

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Shoshana S. Cardin Vice-Chairman

730 Broadway, 2nd Floor, New York, NY 10003-9596
Tel: (212) 529-2000 Ext. 1302 (212) 598-3509 • Fax Numbers: (212) 529-2009 and (212) 529-5842





RABBI ALEXANDER M. SGHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

August 30, 1993 13 Elul 5753

Marvin Lender President United Jewish Appeal 99 Park Avenue - Suite 300 New York, NY 10016

Dear Marvin:

I was delighted to receive your invitation to serve on the Audit Committee of the UJA Board of Trustees. While I would like to be of service in any way I can, I write to remind you that I have been rotated off of the UJA Board of Trustees.

As I understand it, the Audit Committee is made up entirely of Board members. But if I am incorrect and you believe I can be of service, I assure you I am more than willing to accept the assignment.

Please let me hear from you in this regard.

Sincerely,

Alexander M. Schindler



99 PARK AVENUE 🗆 SUITE 300 🗆 NEW YORK, N.Y. 10016-1599 🗆 TELEPHONE (212) 818-9100 🗆 FACSIMILE (212) 818-9509 🗆 CABLE ADDRESS: UJAPPEAL, NEW YORK

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*Executive Committee

August 23, 1993

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

Dear Alex:

I am pleased to invite you to serve on the Audit Committee of the UJA Board of Trustees for the 1993-1994 term of the Board.

Cognizant of the existing demands on your time, I wish to assure you that committee activity and meetings will be limited to such level as is required to effectively fulfill the committee's responsibilities.

Kindly indicate below your acceptance of this assignment. With best wishes.

Sincerely,

Marvin Lender President

 I accept the above assignment(s).
 I do not accept the following assignment(s):

ML:sa

Enclosure



99 PARK AVENUE 🗆 SUITE 300 🗆 NEW YORK, N.Y. 10016-1599 🗆 TELEPHONE (212) 818-9100 🗆 FACSIMILE (212) 818-9509 🗆 CABLE ADDRESS: UJAPPEAL, NEW YORK

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*Executive Committee

August 23, 1993

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

Dear Alex:

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Cognizant of the existing demands on your time, I wish to assure you that committee activity and meetings will be limited to such level as is required to effectively fulfill the committee's responsibilities.

Kindly indicate below your acceptance of this assignment.

With best wishes.

Sincerely,

Marvin Lender President

____ I accept the above assignment(s).

I do not accept the following assignment(s):

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May 20, 1993 29 Ivar 5753

Mr. Marvin Lender Suite 300 99 Park Avenue New York, NY 10016

Dear Mr. Lender:

The United Jewish Appeal plaque honoring Rabbi Schindler arrived here during his absence from the office. Since he will not be back at his desk for some time, I write to let you know that he has been informed of the plaque's arrival and he is most grateful.

I am sure he will be in touch with you upon his return to the office and has had a chance to see this plaque himself.

In the meantime, he has asked me to offer you his gratitude and thanks.

Sincerely,

Marian Brewer Rabbi Schindler's office /

December 24, 1992 29 Kislev 5753

Mr. Jonathan Lichter United Jewish Appeal 99 Park Avenue, #300 New York, NY 10016

Dear Jon:

Here's the copy of the Dvar Torah you requested. I've been "on the road," and thus couldn't take it out of my computer until now.

As you can see, it is in a form not proper for printing for it is not paragraphed. I don't know if you wanted this for the record or personally, so I have noted where proper paragraphing should be if it is the former.

All the best for 1993 and warm regards.

Sincerely,

Alexander M. Schindler





RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

April 8, 1992 5 Nisan 5752

Jerome William Lippman
Publisher & Editor-in-Chief
Long Island Jewish World
115 Middle Neck Road
Great Neck, LI, NY 11021

Dear Jerry:

A brief note to express my appreciation to you for sharing with me the presentation made to the UJA Federation Media Committee. I will read this paper with great interest.

May you and Naomi and all your loved ones have a joyous and sweet Passover.

Sincerely,

Alexander M. Schindler

JewishWorld

JEROME WM. LIPPMAN

Publisher & Editor-in-Chief

115 Middle Neck Road, Great Neck, LI, NY 11021

516/829-4000

Jewish World

For Your Information. Dear Robb. Schiol The attacked was presented to the media Comm. of U. J.A I that you for you indent i des risin t I wonted to show ou comments with you you of you found - Jerry ... From the Editor's Desk

Thank you for inviting us here this morning. We appreciate the seriousness with which UJA-Federation is examining its relationship with Jewish media serving the New York community, and we're happy to have this opportunity to address the issue.

Jerry and I have been involved in community journalism for 14 years and have been hands-on publishers and editors of the Long Island Jewish World since 1979. At that time, we purchased a biweekly Jewish paper, founded in Commack in 1971, that was comprised primarily of organizational press releases and JTA wire service reports. Three years later, we purchased the Long Island Jewish Press, a monthly newspaper that had been founded in 1942, and we incorporated it into the Jewish World.

With a vision of what excellent Jewish journalism could and should be--and with a substantial investment of time, money and sweat equity--we transformed the Jewish World into a well-written, professional, intelligent weekly that addresses in a unique way issues of utmost importance to Jews on Long Island, in New York and across the country.

The Jewish World is Long Island Jewry's hometown newspaper. It is published on Long Island, by Long Islanders, for a diverse and sophisticated suburban Jewish community that cares about its synagogues, Ys and Jewish organizations, and also is concerned about American foreign policy affecting Israel and Soviet Jews; about domestic issues like health care and services to the aged; and local issues like Crown Heights and Professor Jeffries at City College.

Each week, we offer our readers information about local, national and international events, issues and personalities. We do so in an editorially integrated package of in-depth news and feature articles, analyses and perspective pieces on compelling issues of the day.

We are the sole proprietors of the Long Ísland Jewish World, and we have only one

philosophical agenda: to educate and enlighten Jews and to provide access to perspectives on Jewish issues that are not available in any other medium, secular or Jewish.

We want to motivate them to be active Jews-to engage in Jewish philanthropy, to participate in Jewish social action, to join synagogues and Jewish organizations, to take an active role in building and sustaining our Jewish community.

*

We know that UJA-Federation shares these goals. We recognize the overarching role that UJA-Federation plays in almost every aspect of Jewish life, both domestically and in Israel. And it is not an exaggeration to acknowledge UJA-Federation as the central address of the New York Jewish community, and to note that its ethical underpinnings give it a moral authority unprecedented in the area.

It has been our honor as well as our responsibility to cover much of UJA-Federation's activities and efforts, as well as those of UJA-Federation beneficiary agencies delivering services to our community.

For example, over the past two years we have given sustained, extensive coverage to Operation Exodus, an effort which we ourselves found breathtaking and inspiring. We have not only informed our readers about this unprecedented program to transport and resettle hundreds of thousands of Soviet Jews in Israel; we have repeatedly encouraged them in the most straightforward way to contribute to this effort. We even conducted a special 10-week subscription drive in which we donated to Operation Exodus \$5 from every subscription renewal.

UJA-Federation is involved in much more than special campaigns, and we've consistently informed our readers about UJA-Federation goals and activities.

We've done this by conducting wide-ranging interviews with some of its past and present

key professional and lay leaders, like Billie Tisch, William Kahn, David Sacks, and Jeffrey Solomon. These interviews highlighted UJA-Federation programs from Project Renewal to its missions to Israel to delivery of social services in New York and, especially, in Nassau, Suffolk and Queens.

We've done it by publishing dozens of news and feature stories over the years about beneficiary agencies such as the Gurwin Jewish Geriatric Center in Commack and the United Jewish Ys and its affiliated Ys on Long Island. We have also donated advertising pages to these agencies to publicize events such as the UJYs' annual arts festival and the special appearance of Prime Minister Yitzhak Shamir in Great Neck, which was cosponsored by Long Island's Jewish community councils.

And we've done it by encouraging our readers to participate in UJA-Federation's citywide, Long Island and local community fundraising events.

We were instrumental in informing Long Island's Jewish community of the opening of your regional office in Syosset. We firmly believe in the need for a physical UJA-Federation presence on Long Island, and we appreciated the clear signal which UJA-Federation sent to Long Island by establishing local headquarters in our community, acknowledging that Long Island is an independent, growing Jewish community and is not a satellite of Manhattan. It was our pleasure to donate a special four-page wrap-around that welcomed UJA-Federation to Syosset and described the goals of the Long Island office.

We have an excellent professional relationship with key UJA-Federation staff both on Long Island and in New York City. We regularly publicize upcoming campaign events, and we traditionally cover UJA-Federation's annual inaugural campaign dinners on the South Shore, North Shore and Eastern end of Long Island.

And because these articles appear in the Long Island Jewish World, an independent newspaper with no organizational affiliation, they have enormous credibility. When the Jewish World's cover story one week is President Bush and the loan guarantees, and the following week Joseph Gurwin is featured on the cover, our readers know it is because the interview with Mr. Gurwin is newsworthy on its own merits.

Moreover, because the Jewish World reaches people who do not contribute to UJA-Federation and therefore do not receive the Jewish Week, we get UJA-Federation's message out to potential contributors--to the people who attend Israel Night at Eisenhower Park, or who participate in a Mommy and Me program at the local Y, or who are affiliated with a synagogue, but have not yet made the decision to donate to the campaign--and we encourage them to make that initial contribution.

Therein lies a problem.

As Jerry has pointed out, every time we excite a reader about Jewish issues, every time we inform a reader about UJA-Federation's efforts, every time we turn on a subscriber to the organized Jewish community and motivate her to write her first check to UJA-Federation, that new contributor to the campaign gets an unrequested subscription to the Jewish Week in the

Losing individual subscribers whom we turn on to Jewish life, and who then become UJA-Federation contributors and Jewish Week recipients, is one small part of a much larger problem created by UJA-Federation's relationship with the Jewish Week. This problem involves business as well as ethical issues.

mail--for free, she thinks--and we risk losing our paid subscriber.

UJA-Federation's initial decision to buy group subscriptions to the Jewish Week reflected

recognition of the value of getting a Jewish newspaper into Jewish homes, and the need to keep contributors informed about Jewish issues in general and about the activities of UJA-Federation and the campaign in particular.

In so doing, UJA-Federation took one newspaper and gave it a guaranteed circulation base of nearly 100,000 subscribers. This circulation base was bestowed upon the Jewish Week without regard to its quality or the impact of the decision on other Jewish media in the New York metropolitan area.

UJA-Federation's purchase of group subscriptions and its gift to the Jewish Week of an enormous circulation base did three things:

It gave the publishers of the Jewish Week substantial funds which they could then invest in increased editorial staff to improve the quality of the paper.

It relieved them of the need to develop and maintain a subscription campaign, which is an expensive ongoing effort for most publications.

And it gave the Jewish Week circulation numbers to attract advertisers far greater than what their advertising base would be without the UJA-Federation readership.

Thus, in effect, UJA-Federation funds have been invested in the growth, expansion and promotion of one Jewish newspaper. This, in and of itself, raises serious questions of propriety.

In addition, on Long Island, UJA-Federation spends a great deal of money purchasing subscriptions for its contributors to a New York-based newspaper that relegates its treatment of Long Island to two or three switch-plate pages per issue. Those switch pages do little more than partially fulfill the Postal Service's requirement that the Jewish Week change a minimum number of pages in each zoned edition in order to qualify for lower, in-county postal rates.

This arrangement continues, even though the Jewish World has clearly demonstrated that

an independent Jewish newspaper can attract subscribers and can deliver news of UJA-Federation's activities and personalities into Jewish homes every week. And it continues despite the sound reasoning that convinced UJA-Federation to open a Long Island office. Good fundraising is not done long distance. Neither is good journalism.

*

Furthermore, the Jewish Week has gone many steps beyond merely using its UJA-Federation-derived circulation for its own advantage. It has deliberately and willfully attempted to discredit our newspaper to long-term and new advertisers in order to hurt, and perhaps destroy, our business.

Soon after Philip Hochstein sold the Jewish Week to its current owners, the paper's new publishers launched a campaign to discourage advertisers from buying space in our newspaper. We know this because many advertisers apprised us of the Jewish Week's tactics regarding our newspaper. As a result of the Jewish Week's actions, many advertisers, such as Astoria Federal Savings Bank and Marshall's Department Stores, withdrew their advertising from all Jewish newspapers. Others reduced their advertising budget for Jewish media, and still others may have chosen only one paper over the other. Instead of working to create an environment in the marketplace that would promote advertising in all Jewish media, the Jewish Week has actually discouraged businesses from advertising in Jewish newspapers and left many advertisers with a bad taste in their mouths for Jewish newspapers. Their philosophy seems to be that if the Jewish Week cannot have the ad, no one should.

In recent years, as many lay and professional leaders of UJA-Federation know, the Jewish Week has repeatedly filed requests with the U.S. Postal Service for copies of our weekly second-class postal statements, which it then presumably distributes to our advertisers. Since the Jewish

is

Week is well aware that our circulation includes not only second-class mail subscriptions, but newsstand sales, bulk distributions to Long Island and Queens synagogues, and complimentary distribution at key Jewish facilities and stores, and since we have made copies of our printer's bills, indicating our full print run, available to UJA-Federation for inspection, this simply another technique to attempt to discredit the Jewish World and seriously harm our business. This tack is more troubling, because it involves a U.S. governmental agency.

When questioned about their tactics vis-a-vis the Jewish World, the publishers and owners of the Jewish Week respond that they are a private, independent paper, accountable to no one and free to compete aggressively against all competition.

This is a dishonest response.

The Jewish Week exists in its current form only because of the funds it has historically received from UJA-Federation and because of the circulation base it has been given by virtue of subscriptions purchased for contributors to the campaign. The Jewish Week would have neither the large number of subscribers nor the funds for expansion without UJA-Federation.

*

Jerry and I take great pride in having established a nationally respected newspaper that has been lauded for raising the quality of Jewish journalism in the New York area and throughout the country. The Jewish World is a serious newspaper that tackles sensitive and controversial subjects, and does so in a responsible and balanced way. We have earned loyal subscribers and advertisers who value the role the Jewish World plays in covering issues of significance to the community we serve.

We believe in healthy competition. We compete with the New York Times, Newsday, other Jewish newspapers and magazines, and secular community weeklies for subscriptions and for

advertising. We are able to compete successfully because we give readers news and feature articles they find both interesting and important, and because we give advertisers access to consumers they want to reach in a stimulating and credible editorial environment.

But UJA-Federation's relationship with the Jewish Week has created a situation of unfair competition.

We would suggest to this committee that it is UJA-Federation's obligation to address the issue of the inequitable marketplace situation created by UJA-Federation's purchase of mass subscriptions to the Jewish Week, and to create, as many people have described it during discussions on this issue, a more level playing field. We are confident that the Long Island Jewish World, on its own merits, will compete very successfully on such a level playing field and will continue to serve the interests of the Jewish community with dignity and integrity.

Finally, we ask you to consider how UJA-Federation's goal of getting its message out to contributors and potential contributors on Long Island can best be achieved. We believe you will conclude that the Long Island Jewish World can serve as an enthusiastic partner with the professionals at UJA-Federation to educate, stimulate and mobilize Long Island's Jewish community to support those communal institutions that are so crucial to the survival, security and well-being of our people.

We thank you for your time and attention to this matter. Jerry and I are both available should you wish to continue this discussion after your consultations with other publishers and experts in the field. And, of course, we are eager to hear your feedback and answer any questions. Thank you.

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Please have 500 copies of JO-21 sent to the address below:

Please send them so that they are not received at the Hilton Before March 6th or after March 12th.

Washington Hilton 1919 Connecticut Avenue, NW Washington, DC 20009

Attn! UJA Young Leadership/Conference/Resource Area Jamie Weisberg

I have enclosed a label for your convenience

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UJA-Federation 130 East 59th Street New York, NY 10022-1302 Dear Bennett: Encl.

January 3, 1992 27 Tevet 5752

Rabbi Bennett M. Hermann

In response to your memo concerning Scholarship Funds for new Russian immigrant children, please note that all of our UAHC camps (9 in toto) had such youngsters on campus thus summer and all on scholarship.

Believe me, Bennett, we are behind Operation Exodus in every way. The enclosed letter of February 2, 1990 was sent to all of our UAHC presidents and rabbis. And since that time we have continued to be as supportive as is possible!

With best wishes for the New Year, I am

Sincerely,

Alexander M. Schindler

United Jewish Appeal-Federation of Jewish Philanthropies of New York, Inc.

130 East 59th Street, New York, N.Y. 10022-1302 (212) 980-1000 TELECOPTER (212) 888-7538

Memorandum

Date: January 2, 1992

To:

Rabbi Alexander Schindler

From:

Rabbi Bennett M. Hermann

Subject:

Scholarship Money

al L

Working on UNA-Federation to take a more positive strategic planning approach to providing scholarship money for New Russian Immigrant Children to attend our Camps. Specifically, Eisner & Kutz.

There are 10,000 Russian families in Bensonhurst. I am serving Beth Shalom Peoples Temple. We have 150 Russian families that we support.

I would like to see our movement get behind the Operation Exodus Campaign.

I believe Alex, if you gave your blessing, similar to the one given by Louis Bernstein, it would vastly improve our relationship with UJA-Federation and serve to open the coffers to our needs.

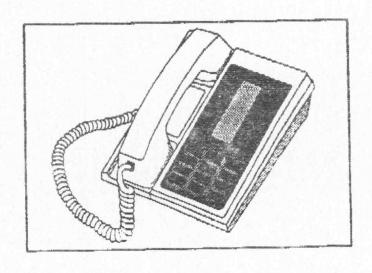
As per example; scholarship money for Russian Jews.

Please advise me of your thoughts on this subject.

Happy New Year.



FACSIMILE TRANSMISSION SHEET UJA-FEDERATION 5TH FLOOR FACSIMILE (212) 836-1524



TO:	Palhe alexander Schudler
FAX #:	212-570-0895
FROM:	Lable Bennett M. Kermann
TOTAL I	PAGES, INCLUDING THIS SHEET: 2
DATE:	1/2/92
TIME:	10:40 g.m.



July 16, 1991 4 Av 5751

Daniel S. Shapiro, Chair Strategic Planning Committee and Billie Tisch, Chair Subcommitte on Strengthening UJA- Federation 130 East 59th Street New York, NY 10022

Dear Billie and Dan:

Your letter of June 17 never reached my office and when I received a call today, my first day back at my desk following the Agency meetings hn Israel and some vacation days in Europe, I requested that a copy be faxed to me.

Much to my regret not only do I have a conflict with the meeting on July 17, I find that there are problems with all of the dates for future meetings. My schedule gets booked months in advance, and this year it is especially frenetic since the UAHC Biennial convention will convene in Baltimore at the end of October. This is a major event with some 3000/4000 delegates, representatives of our 850 member-congregations, in attendance for workshops, plenary sessions and special Shabbat programs.

In view of my inability to attend the crucial subcommittee meetings for UJA-Federation Strategic Planning, I urge that you name another person to serve in my stead. This effort merits the time and attention which I simply cannot commit at this time. I do hope you understand my situation.

With every good wish for the work you are undertaking and with warm regards, I am

Sincerely,

Alexander M. Schindler

Com at spage



UJA-FEDERATION

Our tradition of giving starts with you.

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David G. Sacks
Execusive Vice President
Stephen D. Solender

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Alan S. Jaffe
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Past President Peggy Tishman

Executive Vice President Emeritus Ernest W. Michal June 17, 1991

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

Dear Rabbi Schindler:

UJA-Federation has embarked on a vital strategic planning inititative to carry us into the 21st century. We expect the resulting plan to cover all aspects of our operations including our resources, the services we pay for, and the way we run our organization.

You are one of a small group of people we are inviting to serve on the Strategic Planning Subcommittee on Strengthening UJA-Federation. In the view of our leadership, this group will help set the stage for UJA-Federation -- along with its agencies and constituents --to enjoy an era of dynamism and fruitful achievement.

Please fax or mail the encloseed reply form to confirm that you accept membership in this critically important body -- and that you will take part in the initial meeting on Wednesday, July 17, 1991 from 8:30 - 10:30 A.M. We also ask you to provide us with a very brief biographical profile that we can use to introduce you.

In addition, we enclose the following:

A letter from David Sacks, President, UJA-Federation, which describes the thrust of the Strategic Planning effort.

A paper entitled, "General Instructions to all SPC Subcommittees" prepared by our consultant, Peter Szanton, who worked with the Strategic Planning Committee. This paper suggests a process to follow, and provides general guidelines and specific ones for your subcommittee.

United Jewish Appeal-Federation of Jewish Philanthropies of New York, Inc. 130 Fast 59th Street New York, N.Y. 10022 (212) 980-1000 FAX (212) 888-7538

Listed below is our subcommittee's meeting calendar through December, 1991. While our schedule is most ambitious, we are hopeful that your calendar can accommodate this pace.

Wednesday, July 17, 1991	8:30 - 10:30 A.M.	Ballroom A
Thursday, September 19, 1991	12:00 - 2:00 P.M.	Ballroom B
Thursday, October 17, 1991	12:00 - 2:00 P.M.	Sulzberger
Wednesday, December 4, 1991	8:30 - 10:30 A.M.	Sulzberger

As you can see from this timetable, we are most eager to begin the process and we expect it to go forward at a rapid pace. Your subcommittee will be staffed by Lee Lowell as administrator and Paul Goldsmith as the resource professional.

We have compiled an invitation list that represents the best New York has to offer. We know you will give due consideration to our request. If you have any questions, please feel free to call either one of us at: (212) 756-2516 (Dan) or (212) 249-6441 (Billie).

We feel very much challenged by the assignment and look forward to working with you.

Sincerely,

Daniel S. Shapiro Chair Strategic Planning Committee Billie Tisch Chair Subcommittee on Strengthening UJA-Federation

cc: David G. Sacks
Stephen D. Solender
Jeffrey R. Solomon
Adam B. Kahan

Enclosures

June 6, 1991

Dear Dan and Billie:

I accept _____ do not accept _____ your invitation to serve as a member of the Strategic Planning Subcommittee on Strengthening UJA-Federation.

I am able _____ not able _____ to attend the first meeting scheduled on Wednesday, July 17, 1991.

Please print name

Mail:

Lee Lowell

UJA-Federation 130 East 59th Street New York, NY 10022

OT

Fax:

(212) 836-1778

stc.rep

October 26, 1990

TO:

The Members of The Strategic Planning Committee*

FROM:

David G. Sacks

SUBJECT: STRATEGIC PLANNING

You are cordially invited to serve on the UJA-Federation Strategic Planning Committee, which Dan Shapiro has agreed to chair. I do not believe there is any activity more vital to the future of UJA-Federation than creation of a Strategic Plan. Please confirm your acceptance by calling Lee Lowell's office at (212) 836-1765.

For months Steve Solender and I have been discussing how much of our time is devoted to putting out fires, and how little to long-range planning. He is fully cognizant of the contents of this memorandum and is in agreement with virtually all of its recommendations.

In our 52nd month after merger, I believe that we have matured sufficiently to undertake serious strategic planning. The subject has been discussed with both the officer group and the Executive Committee. The remainder of this memorandum incorporates many of their views.

The Strategic Planning Committee (SPC) may seem large, but it was deemed necessary to have representation of current, past and future leadership, of our various constituencies and of the uninvolved. Any larger group would have been unwieldy, but you will note that I have not appointed any uninvolved persons (see I, below).

The SPC will be staffed at a very high level. Jeff Solomon, our Chief Operating Officer for Program Services, will personally head the staffing of the \$PC. In addition, the SPC itself is empowered to hire an outside consulting firm.

^{*} Annexed as Exhibit A

The SPC is also authorized to organize itself into as many subcommittees as it deems desirable, and to add to individual sub-committees non-SPC members with expertise in a particular area. Thus, a Young Leadership Sub-Committee should have a majority of young people.

Your Charge

To develop a strategic plan to carry UJA-Federation into the 21st Century.

- A. The strategic plan must be consistent with our Mission Statement; annexed as Exhibit B.
- B. The strategic plan must take into account the 1990 Jewish Population Study and the demographic trends revealed by that Study.
- C. The strategic plan must also take into account the current Governance Study, being conducted by a committee under Bud Cohen's chairmanship.
- D. The strategic plan should encompass all aspects of our operations, including (but not necessarily limited to) our resource expectations, the services whose delivery we partially fund and the manner in which we administer our operations. Specifically,
- 1. How can we best implement both our Mission Statement and the intent of our 1986 merger?
- 2. How can we involve greater numbers of our Jewish community in our work?
- 3. How do we better match the delivery of services with the likely demography during the period covered?
- 4. How should we (or should we) coordinate or combine the planning efforts currently taking place in UJA-Federation committees in various divisions?
- Are there areas (both geographic and programmatic) of the services whose delivery we are expected to fund in part which should be undertaken, increased, reduced or eliminated.

- 6. How can we best realize our stated objective of doubling the dollars raised by our Annual Campaign and the number of annual gifts by the end of this century?
- 7. What are likely to be our resource expectations and our needs during the period covered by the strategic plan and how do we handle any shortfall of resources?
- 8. How do we (or should we) integrate our Planned Giving and Endowment efforts with our other resource development, including outreach to foundations?
- 9. What percentages of our income is it reasonable for us to expend on resource development, supervision of grants to other agencies and internal administration (whether New York City, elsewhere in the United States, or abroad)?
- 10. How do we make ourselves more important to our agencies, here and abroad?

Some Threshold Ouestions

At an early meeting of the SPC, it should decide for itself:

- I. The identity of two to four persons not involved with UJA-Federation who should be added to the SPC. Ideally, at least one of these ought to be the son or daughter of one of our leaders, past or current, and at least one ought to be a relatively young leader of an unrelated Jewish organization.
- II. The identity of the consulting firm which the SPC wishes to engage.
- III. How long (probably not more than one year) the strategic planning process will take.
- IV. The period to be covered by the strategic plan (a minimum of three to five years and a maximum of nine or ten).
- V. The number and membership of sub-committees.
- VI. Any necessary modifications of the charge to the SPC.

General Instructions to All SPC Subcommittees

The UJA-Federation Strategic Planning Committee has provided each of its four subcommittees with instructions indicating which issues each subcommittee should address. In addition, the SPC has approved the following general principles to apply to the work of all subcommittees.

May, 1991

- 1. Keep it strategic. A good strategic plan addresses the relatively few issues whose right resolution is most important to the organization over the mid-term future. It establishes directions and, where appropriate, specific goals. It may also suggest the principles to be followed in implementation. But it does no more. It does not attempt to specify how implementation will take place, nor does it address subsidiary questions which the ordinary decision-making processes of the organization can resolve.
- 2. Assemble the evidence. Begin by gathering and reviewing the best evidence available as to the reality, severity and sources of each major aspect of the assigned issue. Review as much relevant written material as may be available. The population study now in progress should be particularly useful to at least two of the subcommittees, for example. If necessary, commission special studies. Amplify the written record with the views of experts or other informed persons.
- 3. Hear directly from the constituencies. Give every major constituency with a stake in the issues being addressed a chance to be heard. Even if you believe you can anticipate their views, it is important that they have an opportunity to express them directly. (Since some views will be relevant to the work of more than one subcommittee, the steering committee should review the scheduling of all hearings, site visits and the like, and insure that representatives of all relevant subcommittees are present.)
- 4. Keep in mind that the target is moving. A strategic plan addresses the future. Try to project out to, say, the end of this decade the economic, demographic and attitudinal trends most likely

United Jewish Appeal-Federation of Jewish Philanthropies of New York, Inc. 120 Et al 59th Street, New York, NY. 10022 (212) 1900-1000

PAX COVER SHEET

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to affect UJA/Federation and its community. Propose measures adequate to the challenges and opportunities of those future years.

- 5. Develop alternatives. Before settling on particular proposals, identify alternative approaches. Review the alternatives with persons having insight into their promise or drawbacks persons from other cities which have tried them; intended beneficiaries; the staff and lay leaders who would have to implement them, for example.
- 6. Make tentative decisions before final ones. Feel free to formulate tentative findings or recommendations as the subcommittee's work proceeds, but defer final decisions until a draft of its full report has been prepared, so that each proposal can be viewed in the context of them all. Consider holding a retreat to review the draft report, or at any other point where the review of complex issues requires sustained attention.
- 7. Don't submerge differences. In the event of important differences within the subcommittee about the nature or severity of a problem, or about the appropriate response to it, do not try to force agreement. The SPC will be best served not by least common denominator proposals but by candid discussions of competing views and of the reasons why subcommittee members differ.

1

Instructions to the Subcommittee on Strengthening UJA-Federation

May, 1991

The UJA-Federation Strategic Planning Committee instructs its subcommittee on Strengthening UJA-Federation as follows:

The responsibilities of this subcommittee are of two kinds. The first has to do with UJA-Federation's internal workings: its style of management, decision-making and leadership-development; its "organizational culture." The second deals with the relationships UJA-Federation wishes to maintain with the various elements of the Jewish community, as well as with the general New York community. The subcommittee should take up internal issues first and external or relationship issues afterwards; in that way its work on external issues can take account of the findings of the other subcommittees, each of which, from differing perspectives, will be addressing the interests of various constituencies.

In the manner suggested in the general instructions to all subcommittees, this subcommittee should consider the following questions.

I. Internal Issues

A "magnet institution"? A number of persons argue that UJA-Federation should seek to become more clearly a "magnet institution" - more substantive, more stimulating and more prestigious than at present - and thus offer greater satisfaction to its volunteers, lay leaders and professionals. Various suggestions have been offered as to how this might be done. The following questions should be explored:

Would it be desirable to achieve such "magnet" status, assuming it were possible? Would it attract substantially more or abler, or more dedicated, or more broadly representative volunteers and leaders, for example? Would it substantially enhance campaign? What, if any, might be the negatives?

If desirable, how might such a standing best be achieved? Consider the probable benefits and costs, in attention and in dollars if, in conjunction and not in competition with other Jewish organizations, UJA-Federation, for example:

sponsored more intellectual and cultural events, or hosted more social events - receptions for visiting persons of particular interest to the Jewish community;

became more politically active, taking positions and sponsoring activities related to local, national or international issues within the limits permitted by its tax-exempt status.

adopted a name less reflective of its history and more suggestive of its functions.

Whether or not such changes are instituted, can UJA-Federation make clearer to potential volunteers and leaders the great satisfactions of involvement?

Leadership policies. A closely related suggestion is that the lay leadership of UJA-Federation should contain higher proportions of the most prominent and distinguished members of the Jewish community of greater New York. A counter-suggestion is also made: that leadership should better represent the diversity of this Jewish community. Is either objective appropriate? Are both? If so, how might one or both be achieved? What policies beyond those guiding current Human Resources Development efforts should guide the recruitment and development of future leadership?

More effective decision-making. Also related to the "magnet" argument is the suggestion that UJA-Federation would be more attractive to prominent, distinguished (and busy) persons if its formal processes of consultation and decision were simpler, faster, less duplicative and more clearly controlling. Given the diversity of views in the Jewish community, the potential contentiousness of some issues, and the importance of operating by consensus, to what extent are such goals realistic? If realistic, how might they be achieved? In this connection the subcommittee should review with care the forthcoming recommendations of the Committee on Governance.

3

II. External Relationships

The Jewish community of the New York area is huge and diverse; it is inevitable that some elements of the community will feel themselves insufficiently represented or inadequately supported by UJA-Federation. Nonetheless, particular constituencies may have legitimate complaints. Taking account of the work of the Subcommittee on the Continuity of the Jewish Community, this subcommittee should consider the following questions:

Do the young have adequate opportunities for substantive involvement in the work of UJA-Federation? If not, how might such opportunities be expanded?

Is it possible to more fully represent Jewish communities in the outer boroughs and Long Island?

Should there be closer connections between UJA-Federation and the synagogue community? If so, how might these be developed?

Are perspectives of all Jewish denominations adequately represented in UJA-Federation decision-making?

Is there adequate representation of those who wish to specify the objects of support in Israel, or otherwise to condition that support?

upa. Fed

COPY

January 23, 1991 8 Shevat 5751

Nicki Tanner Chairman, Oral History Project United Jewish Appeal _ 130 East 59th Street New York, NY 10022

Dear Nicki:

I am pleased to enclose herewith the signed release for the History Project as well as a photograph. I am delighted to have this copy of the interview for my files.

Let me also take this opportunity to thank you for the exceptional manner in which you administer this critical project of UJA Federation. I salute you on a job well done.

With every good wish and kindest greetings, I am Sincerely,

Alexander M. Schindler

ORAL HISTORY PROJECT

UJA/FEDERATION OF JEWISH PHILANTHROPIES OF NEW YORK

A personal interview was conducted on Summer of 1990 and 10/9/90 (date)

between Rabbi Alexander M. Schindler Billie Gold (interviewer)

and was recorded on tape cassette.

Because of our interest in the preservation of
historical resources and in making this material available,
we, Rabbi Alexander M. Schindlerand Billie Gold
(narrator) (interviewer)

hereby grant as a donation to the UJA/Federation of Jewish Philanthropies of New York whatever rights we have to the interview(s).

We agree that our names and the material contained therein may be published or used at the discretion of the UJA/Federation of Jewish Philanthropies of New York for use in any book or other literary or artistic production, and in any or all media and for any other purpose. A copy of the cassette(s) may be sent to the American Jewish Historical Society.

Narrator's	signatu	e							-
Narrator's	address.	UAHC,	838	Fifth	Avenue,	New	York,	NY	10021
Date		Januar	y 23	, 1991					
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United Jewish Appeal-Federation of Jewish Philanthropies of New York, Inc.

130 East 59th Street, New York, N.Y. 10022-1302 (212) 980-1000 TELECOPIER (212) 888-7538

January 16,1991

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

Dear Rabbi Schindler:

It gives me great pleasure to send you a final copy of the taped interviews you did with Billie Gold.

It is an invaluable memoir, and one that will serve future lay and professional leaders and scholars of the American Jewish experience well. I am particularly grateful for your discussion of the differences you perceive in Jewish service in organizations like Federation and in those involved in synagogue life.

Two final requests: please sign the enclosed release form and return it to the Oral History office with a photograph of yourself. We like to include a photograph of the narrator with the transcript that is kept here in our collection.

Many thanks for your participation in our project. I hope you will be as pleased with the final result as we are.

Sincerely,

Nicki Tanner

Chairman, Oral History Project

Chair of the Board
Joseph Gurwin
President
David G. Sacks
General Chair, Campaign
Andrew H. Tisch
Chair, Domestic Affairs Division
Alan S. Jaffe
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ORAL HISTORY

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Judy E. Tenney

Peggy Tishman Elaine K. Winik



J. War

October 5, 1990 16 Tishri 5751

Mr. Herbert Schiff United Jewish Appeal, Inc. 99 Park Avenue New York NY 10016

Dear Herbert:

I am sorry that I could not attend the Audit Committee meetings yesterday. Unfortunately, I had a prior obligation which prevented me from doing so.

I received a copy of the agenda and the accompanying papers. If there is anything else you want me to know as a result of the meeting, please be sure to write me.

With every good wish, I am

Sincerely,

Alexander M. Schindler

THIS FAX IS FROM: HERBERT SCHIFF

FAX TO:

HENRY TAUB 201-994-5390

ROBERT LOUP 303-671-4417

HARVEY KRUEGER 212-619-7165

ANITA GRAY 216-991-1235

HAROLD FRIEDMAN 212-921-2769

IRWIN FIELD 213-802-3476

JOEL TAUBER 313-355-2015

RABBI ALEXANDER M. SCHINDLER 212-570-0895

15 PAGES

One People UR One Destiny

United Jewish Appeal

99 PARK AVENUE I NEW YORK, N.Y. 10015 I TELEPHONE (212) 818-9100 II FACSIMILE (212) 818-9509 II CABLE ADDRESS; WAPPEAL, NEW YORK

September 25, 1990

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"Executive Committee

To:

Audit Committee

From:

Herbert H. Schiff

AUDIT COMMITTEE MEETING

TUESDAY, OCTOBER 2, 1990

10:00 AM TO 12:00 NOON

at

THE UNITED JEWISH APPEAL

99 PARK AVENUE (39TH & 40TH)

AGENDA

-Overview of Audit by Herbert K. Folpe of Peat Marwick

-Presentation of the Financial Statements of the United Jewish Appeal by Gerald L. Carter

-Presentation of Auditors' Management Letter by Herbert K. Folpe

Following is a draft of the Financial Statements of the United Jewish Appeal, Inc. and Peat Marwick's Management Letter, both of which will be discussed at the meeting.

DRAFT



September 20, 1990

CONFIDENTIAL

Mr. Herbert Schiff
Chairman of the Audit Committee
United Jewish Appeal, Inc.
99 Park Avenue
New York, New York 10016

Dear Mr. Schiff:

As part of our audit of United Jewish Appeal, Inc. (UJA) for the year ended June 30, 1990, we reviewed internal accounting controls focusing on the following areas: contributions, purchases and disbursements, missions and payroll. The review included updating our documentation of boundary, processing and safeguard controls in place through the use of SEADOC (Systems Evaluation Approach: Documentation of Controls). Boundary controls are those which seek to ensure that an accounting system captures all transactions; processing controls aim to ensure that these transactions are properly recorded in the books of account; and safeguard controls aim to ensure that appropriate custody is maintained over assets received. In addition, a Peat Marwick computer audit specialist updated the review of the Missions Accounts Receivable system. Overall internal control in each of these areas continues to operate as designed.

As a result of our audit, we did not identify any condition that we believed to be a material weakness in internal accounting control. In addition, no matters came to our attention that would require any changes in the system of internal control at UJA. This information, however, should be considered in light of Exhibit II which describes the purpose of our study and evaluation of internal accounting control as part of our audit, and that such information is intended solely for your use in assessing the control environment.

We appreciate the cooperation we received from UJA personnel during this engagement.

Very truly yours,

KPMG Peat Marwick

Herbert K. Folpe, Partner

cc: Members of the Audit Committee

Mr. S. Horowitz Mr. L. Twersky

Mr. G. Carter



Exhibit II

UNITED JEWISH APPEAL, INC.

PURPOSE OF OUR STUDY AND EVALUATION OF INTERNAL ACCOUNTING CONTROLS

As part of our examination of the financial statements of United Jewish Appeal, Inc. we perform a study and evaluation of the system of internal accounting control to the extent we consider necessary to evaluate the system as required by generally accepted auditing standards. The purpose of our study and evaluation is to determine the nature, timing and extent of the auditing procedures necessary for expressing an opinion on the financial statements. Our study and evaluation is more limited than would be necessary to express an opinion on the system of internal accounting control taken as a whole.

The management of UJA is responsible for establishing and maintaining a system of internal accounting control. In fulfilling this responsibility, estimates and judgments made by management are required to assess the expected benefits and related costs of control procedures. The objectives of a system are to provide management with reasonable, but not absolute, assurance that assets are safeguarded against loss from unauthorized use or disposition, and that transactions are executed in accordance with management's authorization and recorded properly to permit the preparation of financial statements in accordance with generally accepted accounting principles.

Because of inherent limitations in any system of internal accounting control, errors or irregularities may nevertheless occur and not be detected. Also, projection of any evaluation of the system to future periods is subject to the risk that procedures may become inadequate because of changes in conditions or that the degree of compliance with the procedures may deteriorate.

A study and evaluation made for the limited purpose described above would not necessarily disclose all material weaknesses in the system. Accordingly, an expression of an opinion on the system of internal accounting control taken as a whole cannot be made.

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UNITED JEWISH APPEAL, INC.

Financial Statements

June 30, 1990 and 1989

(With Independent Auditors' Report Thereon)

7226a





UNITED JEWISH APPEAL, INC.

Financial Statements

June 30, 1990 and 1989

(With Independent Auditors' Report Thereon)



Independent Auditors' Report

The Board of Trustees United Jewish Appeal, Inc.:

We have audited the accompanying balance sheets of United Jewish Appeal, Inc. (UJA) as of June 30, 1990 and 1989, and the related statements of support, revenue and expenses and changes in fund balances, and functional expenses for the years then ended. These financial statements are the responsibility of UJA's management. Our responsibility is to express an opinion on these financial statements based on our audits.

We conducted our audits in accordance with generally accepted auditing standards. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audits provide a reasonable basis for our opinion.

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of United Jewish Appeal, Inc. as of June 30, 1990 and 1989, and the results of its operations for the years then ended in conformity with generally accepted accounting principles.

September 14, 1990

UNITED JEWISH APPEAL, INC.

June 30, 1990 and 1989
(In thousands)

Assets	1990	1989
Cash (note 2) State of Israel bonds	\$ 5,210	9,095
Israel Education Fund pledges receivable.	2,282	1,804
net (note 3)	13,787	13,806
Donated assets (note 4)	6,323	5,695
Advances, receivables and other assets	3,118	4,260
Prepaid pension costs (note 6)	3,460	2,843
Fixed assets, net of accumulated depreciation		
and amortization (note 5)	1.697	1,729
	\$ 35.877	39,232
Lisbilities and Fund Balances		
Accounts payable and accrued expenses	2,731	2,122
Deferred support (note 3)	27,452	24,635
Total liabilities	30,183	26,757
Fund balances: General fund:		
Unrestricted, for distribution to agencies	2,916	0.744
Investment in fixed assets		9,764
The state of the s	_1,697	1,729
Total general fund balances	4,613	11,493
Restricted - Israel Education Fund	1,081	982
Total fund balances	5,694	12.475
	\$ 35,877	39,232
	all the lease to the same	Market St. V. A.

See accompanying notes to financial statements.

UNITED JEWISH APPEAL, INC.

Statements of Support, Revenue and Expenses and Changes in Fund Balances

Years ended June 30, 1990 and 1989

(In thousands)

	1990	1989
Fund balances at beginning of year	8 12.475	9,857
Public support and revenue:		
Collections from communities - regular campaign	329,260	339,354
Collections from communities - Project Renewal	13,052	13,311
Collections from communities - Passage to Freedom	17,102	7,922
Collections from communities - Operation Exadus	60,914	
Contributions to the Israel Education Fund	5,998	6,923
Collections from communities - other campaigns	73	
Interest and other income		135
		218
Total public support and revenue	426,576	367.863
Total funds available	439.051	377.720
Expenses:		
Campaign and other related expenses:		
	2,569	2,377
Other campaign expenses	17,597	16,828
Management and general	2,753	2.735
Total expenses	22.919	21,940
Net funds available	416,132	355,780
Allocations to agencies:		
United Israel Appeal, Inc.:		
Regular Campaign		
Project Renewal	222,283	248,460
	13,037	13,320
Passage to Freedom	5,917	1,500
Israel Education Fund	12,676	6,827
Operation Exodus	60,498	_
Other campaigns	15	154
	314,426	270,261
		- American
The American Jewish Joint Distribution		
Committee, Inc.:		
Regular Campaign	58,624	55,225
Passage to Freedom	58,624	4,900
	58,624	60,125
New York Association for New Americans, Inc.	32,433	12,217
Council of Jewish Federations, Inc.	4,930	702
Hebrew Immigrant Aid Society	25	
Total allocations	410,438	343,305
Fund balances at end of year	\$5,694	12,475
	and the second second	Car September 1
See accompanying notes to financial statements.		

UNITED JEWISH APPRAL, INC.

Statements of Functional Expenses Years ended June 30, 1990 and 1989

(In thousands)

	nareleterareles	1990			1989	
	Campaign and other related expenses	Manage- ment and general	Total	Campaign and other related expenses	Manage- ment and general	Total
Salaries Employee benefits (note 6)	\$ 6,690	1,298	7,998	6,618	1,294	7,912
Payroll taxes	432	150 83	1,010 515	624 423	107	731 _ 505
Total salaries and						
related expenses	7,982	1,531	9,513	7,665	1,483	9,148
Printing, publications and other promotional						
expenses	2,048	117	2,165	1,559	111	1,670
Travel	2,507	186	2,693	2,995	245	3,241
Speakers fees	495		495	471	240	471
Professional fees and				77.2	5 July 200	4/1
other outside services	1,072	388	1,460	913	388	1,301
Occupancy	1,620	261	1,881	1,498	242	1,740
Telephone	559	57	616	573	67	640
Postage and shipping	291	32	323	253	32	285
Supplies	243	77	320	216	70	286
Depreciation and		e a facilità de		220		200
amortization	368	55	423	356	56	412
Other	412	49	461	329	40	369
Subtotal	17,597	2,753	20,350	16,828	2,735	19,563
Missions, net	2,569		2,569	2,377	-	2,377
Total expenses	\$ 20,166	2,753	22,919	19.205	2,735	21,940

See accompanying notes to financial statements.

(1) Operations and Summary of Significant Accounting Policies

Operations

The United Jewish Appeal, Inc. (UJA) is a not-for-profit corporation organized to serve as the joint fund raising organization for its two corporate members: The American Jewish Joint Distribution Committee, Inc. (JDC) and the United Israel Appeal, Inc. (UIA). Funds are raised through approximately 482 federated and nonfederated community campaigns. UJA is exempt from U.S. Federal income taxes under Section 501(c)(3) of the Internal Revenue Code.

Collections from Communities

Collections from communities, substantially all of which are received from communities that allocate a portion of their campaign to UJA, are recorded as revenue when collected. Collections for the Project Renewal Campaign, substantially all of which were allocated to UIA in the same period they were received from communities, are restricted for use in specific neighborhood rehabilitation projects in Israel. Collections for the Passage to Freedom Campaign and Operation Exodus are restricted for use in the resettlement of Soviet Jewry in Israel and the U.S. State of Israel bonds are recorded at face value plus accrued interest. These bonds are received from communities in payment of their allocations to UJA and are distributed to beneficiary agencies when they can be redeemed, which, depending on the bond, is either two or three years from original issue date. The Board of Trustees currently maintains a policy of accepting only State of Israel bonds old enough to be redeemed.

Donated Assets

Donated assets are recorded at fair value at the date of receipt, or at a minimum value guaranteed by the donor, or at a nominal value when fair value is not readily determinable. The recorded value of donated assets is adjusted (and a gain or loss recorded) if a change occurs in the recorded fair value.

Distributions

Distributions to agencies are made and recorded in accordance with the terms of an agreement between UIA and JDC.

(2) Cash

Substantially all cash held at June 30, 1990 and 1989 represented collections from communities awaiting bank clearance prior to remittance on the first business day in July to agencies receiving allocations. UJA's policy is to limit its cash balances to minimums required for operations.



(3) Pledges Receivable and Deferred Support

The Israel Education Fund (IEF) was established to raise funds for specific educational capital projects and scholarship programs in Israel. Contributions to IEF, a program of UJA, are selectively solicited for amounts over and above the normal giving to communities. These pledges are generally paid over a five-year period. The receivables are recorded when the pledge is received and allowances are provided for amounts estimated to be uncollectible. UJA records, as deferred support, those pledges and assets that are specified by the donors for future use. Expenses incurred by UJA in connection with IEF are reimbursed by UIA.

IEF pledges receivable as of June 30, 1990 and 1989 are due to be collected as follows:

		1990 (In the	1989	
Past due installments:				
1990	\$	723		
1989		266	753	
1988		30	138	
1987			- 150	
1986		-		
1985 and prior	read and ex-	•	24	
		1,019	915	
Deferred support:				
Due upon completion of				
specific construction projects		5,116	5,289	
Terms not established or are		.,	2,20,	
contingent upon future events		1,097	972	
Due within one fiscal year		2,534	2,532	
Due beyond one fiscal year		4,512	4.623	
		77766	4,023	
		13,259	13,416	
Subtotal		14,278	14,331	
Less allowance for				
uncollectible pledges		(491)	(525)	
	\$	13,787	13.806	

At June 30, 1990, deferred support also included approximately \$14.2 million (\$11.2 million in 1989), in legacies received from a federation which have not yet been designated.

3

UNITED JEWISH APPEAL, INC.

Notes to Financial Statements

(4) Donated Assets

Donated assets are as follows:

	1990 (In	thousands)
Real property Mortgages and notes Stocks and bonds Other	\$ 1,56 3,49 1,00 26	3,122 3 877
	\$ 6.32	3 5.695

During the year ended June 30. 1983, UJA received a number of gifts-in-kind, consisting principally of minority interests in undeveloped land in Florida. Both the nature of these interests and other aspects of the property (principally location) appear in many instances to limit their salability. Accordingly, these donated assets are reflected at a nominal value in the accompanying financial statements.

(5) Fixed Assets

Furniture and fixtures, automobiles and leasehold improvements are recorded at cost. Depreciation and amortization are provided on a straight-line basis over the estimated useful lives of the assets or the life of the lease.

Fixed assets at June 30, 1990 and 1989 are as follows:

	1990 (In tho	1990 1989 (In thousands)		
rniture and fixtures mputer lease (see note 7) tomobiles asehold improvements	\$ 1,537 262 686 913 3,398	1,411 262 659 913 3,245		
Less accumulated depreciation and amortization	(<u>1.701</u>)	(1,516)		
	\$ 1.697	1.729		

(Continued)

4

Notes to Financial Statements B

(5), Continued

The changes in investment in fixed assets are as follows:

	1990 (In the	1989 usands)
Balance at beginning of year		ogodenosov svenski v
Fixed asset additions	\$ 1,729	1,629
Retirements	(293)	542 (129)
Depreciation and emortization:	(2,3)	(129)
Additions - expense	(423)	(412)
Deductions - retirements		99
Balance at end of year	\$ 1,697	1,729

(6) Retirement Plan

UJA has a trusteed noncontributory defined benefit retirement plan covering substantially all employees. It is subject to the provisions of the Employee Retirement Income Security Act of 1974 (ERISA). The plan is financed by employer contributions, actuarially determined to be sufficient to meet the requirements of the plan and ERISA.

The following table sets forth the qualified retirement plan's funded status and amounts recognized in UJA's financial statements at June 30, 1990 and 1989:

	(In the	usands)
Actuarial present value of benefit	1990 cobligations:	1989
Accumulated benefit obligation, vested benefits of \$6,770 and	\$5,621,	
in 1990 and 1989, respectively	\$ (6,988)	(6,142)
Projected benefit obligation for a	Bervice	
rendered to date Plan assets at fair value, primari	(8,954)	(7,510)
U.S. Government securities, corp		
bonds and stocks Excess of plan assets over the pro-	20,124	18,425
benefit obligation	11,170	10,915
Unrecognized net gain from past en Unrecognized net asset at July 1,		(2,493)
amortized over 15 years	(5,072)	(5,579)
Prepaid pension costs	\$ 3.460	2,843

5

UNITED JEWISH APPEAL, INC. Notes to Financial Statements

(6), Continued

Not pension income for 1990 and 1989 included the following (income)/expense components:

	(In the	ousands) 1989
Service cost Interest cost on projected benefit obligation Actual return on plan assets Net amortization and deferral	\$ 512 645 (2,302) 528	409 544 (1,907) 193
Net periodic pension income included in employee benefits	\$ (_617)	(761)

The interest rate used to discount the value of future benefits in the calculation of the service cost and the projected benefit obligation was 8% in 1990 and 1989. The interest rate used to determine the expected long-term rate of return on retirement plan assets was 7%. All costs were calculated under the assumption that the earnings of each employee will increase by 5.5% in 1990 and 1989.

UJA provides certain continuing health care and life insurance benefits for all retired employees who are receiving benefits under the retirement plan. The cost of these post retirement benefits is recognized by charging to expense the annual insurance premiums which amounted to approximately \$180,000 and \$168,000 for the years ended June 30, 1990 and 1989, respectively.

(7) Commitments and Contingencies

Guaranteed Loans

UJA is guarantor of certain loans payable, principally those made to the UIA by various banks under a revolving credit and term loan agreement, dated January 10, 1989, allowing a maximum of \$150 million in borrowings.

Guaranteed loans outstanding under the agreement as of June 30, 1990 are due as follows:

Year ending	Amount
June 30	(In thousands)
1000	
1992	\$ 4,500
1993	18,000
1994	18,000
1995	18,000
1996	91,500
	\$ 150.000

(Continued)

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UNITED JEWISH APPEAL, INC.

Notes to Financial Statemente

(7), Continued

Office Leases



UJA rents office space under lease agreements with various expiration dates. At June 30, 1990, the future minimum rental payments required under noncancellable leases were as follows:

Year ending	Amount
June 30	(In thousands)
1991	\$ 1,564
1992	1,607
1993	1,610
1994	1,548
1995	1,367
Thereafter	27
Total minimum lease payments	\$ 7.723

Rent expense for the years ended June 30, 1990 and 1989 amounted to \$1,557,200 and \$1,448,300, respectively.

Capitalized Computer Lease

The following is a schedule by fiscal year of future minimum lease payments due under a capitalized lease for the computer (see note 5), together with the present value of the net minimum lease payments as of June 30, 1990:

Year ending	Amount
June 30	(In thousands)
1991 1992 1993	67 67 67
1994	51
Total minimum lease payments	252
Less: Amount representing interest	(60)
Present value of minimum lesse payment	\$ 192

FACSIMILE TRANSMITTAL SHEET

TO:

12125700895

FROM:

UJA-NEW YORK HDQTRS

DELIVERY TIME: 28-SEP-1990 10:23:04

DELIVERY NODE: 1, SVC NO 800-445-1561

SESSION:

1 - 4661

PAGES:

17 (including this page)



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

M

September 7, 1990 17 Elul 5750

Marc Belzberg 499 Park Avenue New York NY 10022

Dear Marc:

I am glad that you were able to reach me at last. I hope that you contacted Rabbi Stern and Betty Golomb and that they acceeded to your request to sit on the National Committee. If they do, they will serve you exceedingly well.

I enclose a copy of a letter which was sent to all of the congregations and published elsewhere. Perhaps you can use it again. In any event, feel free to quote from it at your will.

As I also told you, we passed a resolution at our Biennial urging congregational support and we urged the Israel Committees and the ARZA (Association of Reform Zionists of America) chapters in our congregations to support this effort.

If there is anything else I can do for you, please let me know. Please remember me to your father.

Sincerely,

Alexander M. Schindler

cc: Mr. Ludwig Bravmann

encl.

M

May 9, 1990 14 Iyar 5750

Mr. Morton A. Kornreich United Jewish Appeal 99 Park Avenue, Suite 300 New York, NY 10016

Dear Mort:

The United Jewish Appeal has flourished during your tenure National Chairman. You have served with vitality and fervor, and this during a very difficult time in the life of Israel and our people. You have good reason to be proud of your attainments.

Unfortunately, my travel and meeting schedule precludes being with you and May 21 when friends and colleagues of the UJA will express appreciation for your efforts in behalf of this critical cause and good wishes as you assume the post of Chairman of the UJA Board of Trustees. Please know that I shall be with you in heart and thought and spirit. You merit our gratitude and our praise. You are a true and caring son of Israel. May you continue to serve Klal Yisroel for many years to come, with strength and creativity and always with a sense of pride and accomplishment.

With warmest personal regards and every good wish, I am Sincerely,

Alexander M. Schindler

cho Ska

UNITED JEWISH APPEAL

STANLEY B. HOROWITZ PRESIDENT

May 3, 1990

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

Dear Alex:

please el pausin We thought you would be interested to know that Morton A. Kornreich will be honored upon his retirement as National Chairman of the United Jewish Appeal at a testimonial dinner on May 21, 1990 at 7:00 p.m. at the Rainbow Room, Pegasus Suite, in Rockefeller Center, New York City. He will become the Chairman of the Board of Trustees of the WJA at that time.

Knowing your busy schedule precludes your attending, we will be giving Mort letters and telegrams from his many friends and thought you might like to be included. I know that 2 aprolosis such a message would be very meaningful to Mort.

Sincerely,

Stanley B. Horowitz

SBH:md

UNITED JEWISH APPEAL, INC.

DATE: March 27, 1990

TO: UJA Officers and Trustees

FROM: Morton A. Kornreich and Marvin Lender

We thought that you would be interested in hearing the latest good news.

First, the 1990 Regular Campaign shows that \$478.6 million has already been realized, representing a card-for-card increase over 1989 of 10.2%; we project it will be the largest Regular Campaign ever. We all recognize the permanent priority of the Regular Campaign and must concentrate on bringing it to a successful conclusion.

These results are especially impressive in light of our current preoccupation with the breathtaking developments affecting aliyah from the Soviet Union and our response to it. In mid-January UJA accepted a goal of \$420 million for a special campaign and following its unanimous acceptance at the February General Assembly of CJF, UJA requested each federation to make a firm Campaign and cash commitment to its share of the national Operation Exodus goal; we also requested an immediate cash advance in response to the extraordinary volume of Soviet Jews coming to Israel. UJA will soon distribute a federation-by-federation report on our progress on these and related matters.

With UJA's February 28th "Mega Gift" fundraising meeting held in New York as the centerpiece, solicitations have so far produced for Operation Exodus approximately \$80 million. Over half of all contributors of \$1 million or more to the 1990 Regular Campaign have made their Operation Exodus gifts averaging about 2-1/2 times their Regular gifts; contributors of \$500,000 to \$999,999 to the 1990 Regular have averaged almost twice the level of their regular gifts. Thus, we have succeeded in creating a multi-million dollar giving level; we now have, in addition to single gifts of \$15 million, \$10 million and \$6 million, five gifts of \$3 million each, and two of \$2 million each. A great deal of effort is continuing at this mega gift level.

Federations, always pressed for cash, have responded with singular understanding and generosity to our campaign for cash advances on Operation Exodus. By Passover UJA will have forwarded to the UIA and Jewish Agency about \$40 million of such advances which many federations made (some borrowing money from the banks) in response to our February 20th letter and subsequent UJA follow-up. By March 23 we transmitted the first \$23 million of the cash advances contributed by federations in Baltimore, Bergen County, Birmingham, Charleston, Chicago, Cincinnati, Cleveland, Dallas, Dayton, Detroit, El Paso, Fall River, Las Vegas, Louisville, Miami, New Bedford, New Haven, Oakland, Orlando, Palm Beach, Palm Springs,

to ABG v 37

Philadelphia, Rhode Island, San Francisco, Sarasota, Seattle, Scranton, South Broward, St. Louis, Tulsa, and Washington, D.C.. Other federations including Akron, Bergen County, Louisville, Memphis, Nashville, New Orleans, New York, Pittsburgh, and Westport will transmit about \$17 million more shortly; and still others such as Boston, Los Angeles and MetroWest are now processing our request. Cash consciousness is essential since the rate of immigration is expected to rise dramatically even from its present unprecedented level; at a minimum the Jewish Agency foresees a deficit of \$50 million for the month of April alone (which will be reduced by our March advance), and similarly awesome deficits are anticipated for each month thereafter as long as the aliyah continues.

We are just at the beginning. Little did we know that the aliyah of Soviet Jews would take on such proportions, that it would become not just a "passage to freedom" but a rescue from the consequences of latent and even palpable anti-Semitism, and that the implications for the people of Israel and all Jewish people would be so great as to warrant being characterized as "historic." The challenge now is to maintain our momentum, to maximize fundraising programs while the media is so graphically underlining our cause, and to be optimistic and courageous about providing the cash required by this great movement even in advance of realizing the actual pledges.

A UJA Operation Exodus Mission with 150 persons has left for the Soviet Union and Israel; a \$25,000-minimum-gift mission is planned for June; on April 3rd there will be a Freedom Seder in Washington, D.C., designed to instill participants with the spirit of this effort and to help create the national environment for continued momentum; there are UJA regional fundraising meetings taking place in a variety of cities during April and May; all the events for the 1991 Campaign beginning in August with the Prime Minister's Mission will have Operation Exodus as a centerpiece; and while the campaign momentum built up even faster than we thought, we nevertheless are providing advertising, Soviet Jewish speakers, a new Operation Exodus video, etc. during this period.

This year we can all look forward to Passover -- the Festival of Freedom -- with its special significance. In that spirit please accept our very best wishes for a happy Passover season and our thanks for being an important part of Jewish history! We are grateful for the extraordinary job you have done but we must redouble our efforts in the weeks and months to come.

MAK/ML:md

P.S. We have just received reports on two recent Operation Exodus meetings. Both the UJA Florida Major Gifts meeting at Max Fisher's home in Palm Beach and the San Francisco meeting convened by Richard Goldman and Mel Swig were outstanding. (The numbers reported above were adjusted to include the results of these meetings.) Thus we are continuing with exciting results and no let up in momentum.

99 PARK AVENUE ☐ NEW YORK, N.Y. 10016 ☐ TELEPHONE (212) 818-9100 ☐ FACSIMILE (212) 818-9509 ☐ CABLE ADDRESS: UJAPPEAL, NEW YORK

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WILLIAM ROSENWALD PHILIP ZINMAN *Executive Committee

Š

August 28, 1989

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

Dear Rabbi:

I am pleased to invite you to serve on the Audit Committee of the UJA Board of Trustees for the 1989-1990 term of the Board.

Consistent with the requirements of the corporate by-laws, I have wherever possible sought to honor assignment preferences. In all cases, the selections are a reflection of my and the staff's belief that each person selected will be a valuable asset to each particular committee.

Cognizant of the existing demands on your time, I wish to assure you that committee activity and meetings will be limited to such level as is required to effectively fulfill the committee's responsibilities.

Kindly indicate below your acceptance of this assignment.

Best regards,

Martin F. Stein

I accept the above assignment(s)

I do not accept the above assignment(s)

MFS:ml Enclosure (gw

UJA CAMPAIGN '90—UNITING THE GENERATIONS



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

July 17, 1989 14 Tammuz 5749

Mr. Edgar L. Cadden National Vice Chairman UJA 99 Park Avenue New York, NY 10016

Dear Edgar:

When I returned from my journeyings I saw a copy of the UJA Campaign Hotline which features your and Edryce's picture. Why didn't you tell me of the honor that came to you?

Of course, another reason that I am writing is to make certain that you will indeed use the spice box every Saturday night.

Thanks for hosting us in Israel. As always it was a joy being with the two of you. Rhea joins me in sending you our fond good wishes.

Sincerely,

Alexander M. Schindler

Campaign Hotline

MORTON A. KORNREICH National Chairman

CONFIDENTIAL: FOR INTERNAL USE ONLY

June 30, 1989



Campaign Chairmen's Retreat

A Success In Chicago...see page 2



UJA National Chairman Morton A. Kornreich presents a spice box for outstanding service to UJA National Vice Chairman Edgar L. Cadden and his wife Edryce of Chicago, during the Campaign Chairmen's Retreat. The Caddens hosted a reception for Retreat participants in their home.

1989 Campaign Report

As of June 15, 1989, the 1989 UJA/Federation Campaign has raised a total of \$622 million, compared to \$567.6 million in 1988, a card-for-card increase of 9.7% and a dollar gain of \$55 million.

Community Kudos (and other good news!)

Southern New Jersey- The Maimonides Society of the Jewish Federation of Southern New Jersey was launched when 70 charter-member physicians and their spouses attended the Founder's dinner in Cherry Hill. Dr. Julius L. Levy, Jr., of New Orleans, UJA National Vice Chairman and keynote speaker, told the audience, "We have a choice to make. We can do nothing or we can bequeath a legacy for our children as our ancestors did for us. Service to the community is one of many ways to be a Jew in today's world." Co-chaired by Dr. Bertram Greenspun and Dr. Elliott Rosenberg, the Society requires a minimum contribution of \$1,000--of which 18 new gifts were received this year. The society has dedicated itself to the betterment of Jewish life and support of the UJA/Federation Campaign.

Mercer and Bucks Counties, New Jersey and Pennsylvania---This Federation reports \$1,654,568 collected thus far for the '89 Campaign, a 1.1% increase over last year's cards. With 2,582 cards in, Campaign Chairman Ruth Pellettieri and Federation President Jon Parker are confident that the campaign will continue to be successful as the community moves into the 1990 campaign and affirms its support for the Passage To Freedom effort.

NEWS FROM THE CAMPAIGN CHAIRMAN'S RETREAT— Campaign Chairmen and Directors from 27 federations met in Chicago to discuss the 1990 UJA Campaign, "Uniting the Generations." Richard L. Wexler of Chicago served as Retreat Chairman. The two day conference discussed "Campaign Ideas That Work", as campaign chairmen shared their fund-raising experiences. Breakout sessions were held according to community size.

Plenary sessions focused on Jewish Agency and JDC unmet needs, and the Passage To Freedom Campaign. Participants were given the choice of two skills workshops: "Public Speaking-Tips for Campaigners" and "Appointment making and Solicitation Strategies." Speakers at the Retreat included Israeli Consul General Uri Bar-Ner; Morton A. Kornreich, UJA National Chairman; Stanley B. Horowitz, UJA President and Professor Stephen Berk.

Richard Wexler reported that \$2,073,500 was raised at the 1990 Retreat, compared to \$1,661,700 in 1989--a 25% increase. In addition, Chairmen showed their support for the Passage To Freedom campaign by raising \$276,950.

Hotline acknowledges that in our excitement over Chicago's recent Soviet Jewry program, we mistakenly implied that the card-calling fundraiser was a telethon. We regret this error and any confusion it may have caused.

Hotline's Notable Quotables

"I believe that a successful UJA/federation campaign builds on new strageties including the connection between allocations and campaigning, upon going back to basics and drawing heavily on UJA-supported services which are increasingly being shaped through your suggestions, and by adhering tenaciously to our time-tested niche of central fundraising in the service of centrally determined priorities."

Stanley B. Horowitz, UJA President from his speech to the 1990 Campaign Chairmen and Directors Retreat, Chicago

"The State of Israel has probably gone as far as it can go at the present time. It needs the encouragement of allies in Washington and in the West...We are hopeful that our government will, indeed, take the opportunity and move forward with it forcefully, so that there are no mixed signals in this process."

Seymour Reich, Chairman, Conference of Presidents of Major American Jewish Organizations

"What we, you and I, do-or fail to do-may be pivotal in the months ahead, in determining whether current U.S. diplomacy goes off course and this opportunity is lost."

Thomas Dine, Executive Director, AIPAC

"We shall continue to affirm our Jewishness, our humanity, by remembering that no Jew can be safe, be free or happy so long as even one other Jew suffers for being a Jew."

William Rosenwald, Co-Founder of the United Jewish Appeal

Upcoming Missions

June 25 - July 5

July 9 - 19

July 16 - 26

July 30 - August 6

July 30 - August 9

August 13 - 23

September 6 - 16

October 23 - 30

October 26 - November 6

October 29 - November 9

November 1 - 10

December 24 - January 3

December 24 - January 3

January 14 - 24

February 10 - 20

February 18 - 28

March 18 - 28

April 22 - May 2

June 24 - July 4

July 1 - 11

July 8 - 18

July 15 - 25

August 12 - 22

December 23 - January 2

December 23 - January 2

Summer Family Mission I

Summer Family Mission II

Summer Singles Mission I

Prime Ministers Mission

Summer Singles Mission II

Summer Family Mission III

\$18,000 "Chai" Mission

\$50,000 Major Gifts Mission

Young Leadership Fall Mission

Women's Division Fall Mission

\$5,000 Kesher Mission

Winter Family Mission

Winter Students Mission

Region II Outreach Mission

Winter Singles Mission I

Winter Singles Mission II

Region III Outreach Mission

Region I Outreach Mission

Summer Family Mission I

Summer Singles Mission I

Summer Family Mission II

Summer Singles Mission II

Summer Family Mission III

Winter Family Mission

Winter Students Mission1



URGENT

PASSAGE

FREEDOM

CAMPAIGN

URGENT

PASSAGE

TO:

Federation Executive Directors, Campaign Directors,

Public Relations Directors

FROM:

Jeffrey Sussman, UJA Communications/Public Relations

Department

SUBJECT:

IDEAS BY FAX

Issue No. 5

19 June 1989

NEWS CONFERENCE, GUBERNATORIAL PROCLAMATION, BILLBOARD ADVERTISING---WORK FOR HARTFORD

In <u>Greater Hartford</u> a NEWS CONFERENCE in the Connecticut State Legislative Office Building was held to announce the Passage to Freedom Campaign.

April was declared PASSAGE TO FREEDOM MONTH by Connecticut Governor O'Neill, citing in his statement "the need to respect and uphold the human rights of all people."

Passage to Freedom is also a human rights campaign.

PUBLIC SERVICE ANNOUNCEMENTS (PSAs) promoting the Campaign were recorded and distributed to local radio stations.

BILLBOARDS in five locations (space contributed) use National UJA photographs of Soviet emigres and a local slogan, "THE PASSAGE TO FREEDOM IS NOT A FREE RIDE."

Potential Campaign supporters are asked to call <u>232-GIVE</u>, the Federation's SPECIAL TELEPHONE NUMBER.

Hartford is successfully UTILIZING SOVIET JEWS as Campaign volunteers.

All SYNAGOGUE RABBIS have been supplied with background material on the Campaign.

For more information: Contact Susan K. Stoppelman, Director of Public Relations and Communications, (203)232-4483.

If you have Passage to Freedom ideas, share them with others through IDEAS BY FAX. Please call or fax Jeffrey (Shai) Sussman, Idea Exchange Editor:

Telephone (212)818-9100 F a x (212)818-9509



TO:

Federation Executive Directors, Campaign Directors,

Public Relations Directors

FROM:

Jeffrey Sussman, UJA Communications/Public Relations

Department

SUBJECT:

IDEAS BY FAX

Number 6

26 June 1989

PASSAGE

FREEDOM

CAMPAIGN

URGENT

GREATER WASHINGTON: SUCCESS THROUGH SYNAGOGUES

UJA Federation of <u>Greater Washington</u> is working closely with <u>30</u> area synagogues to raise funds for Passage to Freedom. <u>Nearly every synagogue set a GOAL for its Campaign</u>.

SPECIAL PROGRAMS, SERMONS, SYNAGOGUE BULLETINS AND APPEALS have created a new alliance between the Federation and local synagogues.

All congregational rabbis were personally called by Federation leaders, who offered assistance in running DIAL-A-THONS, BRUNCHES AND PARLOR MEETINGS for each synagogue.

The Federation issues a "PASSAGE TO FREEDOM: CAMPAIGN JOURNAL," listing updated campaign results in each synagogue, number of participants and total funds raised for the special campaign.

The Journal also reprints letters written by rabbis to their congregants, letters from contributors, news excerpts about Soviet Jewry, letters written by Soviet Jews living in the Washington area and lists of upcoming events.

For more information: Contact Rabbi Oscar Groner, UJA Federation of Greater Washington (301)230-7200.

If you have Passage to Freedom ideas, share them with others through IDEAS BY FAX. Please call or fax Jeffrey (Shai) Sussman, Idea Exchange Editor:

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CAMPAIGH PROGRESS REPORT

(DISTRIBUTED ON BEHALF OF UJA AND CJF)

UNITED JEWISH APPEAL, INC.

NATIONAL UJA/FEDERATION 1989 CAMPAIGN STATISTICS as at 06/15/89 (\$ in thousands)

	1989 Current	1988 Card		P E F	CEN	TAGE	S		1988 Campa:	ign Total
	Raised	For Card	Cha	ange	P	ace		mpleted	Dollars	Pct.
Major Federations	Value	Value	1989	1988	1989	1988	1989	1988	(1)	Change
ATLANTA	9,860	8,746	12.7	9.7	11.0	2.1	91.6	88.1	9.549	
Baltimore	19,529	17,600	11.0	13.3	6.8	14.0	87.6	86.2	20,081	3.8
Bergen County	9,049	8,096	11.8	11.9	2.3	3.8	85.6	88.8		
Boston	22,022	20,468	7.6	3.7	-13.0	11.6	80.1	100.0	9,456	6.2 4.6
Buffalo	3,213	2,966	8.3	9.9	2.6	3.7	88.0	89.7	3,371	
Central N J	3,418	3,167	7.9	17.6	-23.6	19.6	64.0	87.5	4,948	6.1
Chicago	32,000	29,358	9.0	10.9	-4.2	7.7	59.4	64.1	49,405	
CINCINNATI	5,203	4,616	12.7	9.4	18.2	19.0	92.3	83.9	5,000	5.1
* CLEVELAND	25,000	24,351	2.7	2.1	2.7	2.1	100.0	100.0	24,351	
Columbus	6,202	6,034	2.8	6.8	-2.7	5.8	94.3	98.9	6,400	2.1
DALLAS	6,451	6,092	5.9	-1.2	2.9	-5.8	96.5	94.9	6,312	
Denver	4,804	4,351	10.4	1.8	-11.2	-13.4	76.9	82.9	5,662	-5.7 -9.7
Detroit	25,470	23,673	7.6	8.0	2.6	6.0	92.2	94.0	1 25,677	
Fort Lauderdale	6,813	6,584	3.5	10.0	-0.5	5.6	93.6	94.6	7,037	5.0
Hartford	8,805	7,530	16.9	8.6	0.0	7.2	84.1	94.0	8,955	
HOUSTON	7,404	6,656	11.2	-5.2	7.0	-5.2	96.2	100.0	6,921	3.9 -5.2
INDIANAPOLIS	4,213	3,672	14.7	10.5	5.4	8.1	93.5	96.1	3,926	4.4
Kansas City	3,293	3,171	3.8	1.7	-0.8	-8.6	75.8	75.7	4,183	-3.0
Los Angeles	40,840	35,680	14.5	15.3	-0.7	6.3	74.8	76.6	47,700	2.5
Metro-West NJ	18,031	16,058	12.3	12.2	7.1	8.5	82.0	82.2	19,577	7.2
Miami	16,894	14,935	13.1	12.1	-7.0	-1.5	74.8	76.4	1 19,973	-2.6
Middlesex County	2,971	2,776	7.0	10.3	4.3	3.4	92.5	90.6	3,002	5.3
MILWAUKEE	9,188	8,774	4.7	8.0	3.0	8.7	98.3	100.0	1 8,922	4.3
MINNEAPOLIS	11,022	10,369	6.3	5.1	1.7	1.8	95.6	95.5	10,847	4.3
NEW HAVEN	3,631	3,545	2.4	10.5	3.5	10.5	99.8	96.8	3,552	10.2
New York	87,118	80,995	7.6	10.8	-9.7	1.3	62.4	66.5	129,897	-0.9
North Jersey	2,973	2,710	9.7	10.9	16.5	4.5	84.8	74.2	3.197	4.0
Oakland	2,730	2,516	8.5	7.4	10.5	-12.7	82.5	73.0	3,050	0.6
PALM BEACH CO	10,678	8,348	27.9	14.6	19.5	8.7	92.7	94.2	9,003	8.7
Philadelphia !	24,949	21,823	14.3	12.0	-7.4	11.6	73.5	84.0	29,708	3.5
Phoenix	3,823	3,687	3.7	9.3	-9.5	5.7	85.1	90.7	4,334	1.6
Pittsburgh	8,935	8,562	4.4	8.3	-5.1	5.1	88.7	92.5	9,650	2.7
Rhode Island !	4,621	4,426	4.4	9.6	-0.2	7.8	95.1	98.3	4,653	8.2
ROCHESTER	3,531	3,201	10.3	9.9	1.4	6.8	91.4	94.1	3,503	4.1
San Diego	4,533	4,119	10.0	10.5	-0.5	0.2	73.2	75.4	5,625	3.0
San Francisco	15,943	14,072	13.3	10.3	-1.9	19.1	81.7	85.7	17,219	4.6
Seattle	4,335	4,015	8.0	-0.9	1.3	0.3	91.6	97.7	4,383	-0.8
SO PALM BEACH CTY	7,165	5,855	22.4	19.5	14.7	10.6	91.8	92.3	6,379	13.5
SOUTH BROWARD	5,911	5,247	12.7	8.5	2.2	-0.8	96.2	94.5	5,455	-0.6
Southern N J	2,577	2,315	11.3	13.1	-1.2	16.8	74.9	78.7	3,093	5.5
St Louis	8,877	8,034	10.5	10.1	-6.1	10.1	79.2	91.3	1 10,144	7.9
Washington DC	17,002	14,787	15.0	14.6	-1.0	2.2	80.8	85.1	18,308	3.9
TOTAL MAJOR	521,027	473,980	9.9	9.7	-2.0	5.2	78.0	81.9	607,946	2.8
TOTAL INTER.	76,095	69,702	9.2	9.6	2.9	4.0	81.7	81.6	1 85,328	2.3
TOTAL ALL OTHER	25,435	23,953	6.2	7.6	-0.2	-0.2	54.8	50.6	43,726	-6.6
FINAL TOTAL	622,557	567,635	9.7	9.6	-1.3	4.8	77.0	79.8	1 737,000	2.1

Notes: 0 indicates non-reporting communities.(1) Campaign total subject to change on receipt of community final totals,

Percentages: Compare 1989 with 1988 at the same time.

**Change = Current Raised compared to the card for card value.

**Pace = Current Raised compared to the Current Raised in the prior year at this time.

**Completed = Portion of prior year raised as indicated by the card for card value.

**Capitals For Federation NAMES = CURRENT RAISED GREATER THAN PRIOR YEAR TOTAL.

**Example of Completed Completed.

**Percentages are shown for the current campaign as well as last year to permit a comparision of the two compares.



UNITED JEWISH APPEAL, INC.

NATIONAL UJA/FEDERATION 1989 CAMPAIGN STATISTICS as at 06/15/89 (\$ in thousands)

	1989 Current	1988 Card :		PER	CENT	TAGES			1988 Campa	ign Tot
		For Card		inge		ace		pleted	Dollars	Pct.
Intermediate Fed.	Value	Value	1989	1988	1989	1988	1989	1988	(1)	Change
Akron	1,410	1,276	10.6	20.6	2.4	34.0	89.4	92.1	1,427	15.1
Allentown	1,343	1,254	7.0	11.5	-13.3	-6.9	73.3	71.6	1,710	-8.3
ATLANTIC CITY	1,750	1,495	17.1	4.7	4.5	-4.3	89.3	91.4	1,675	-3.5
BIRMINGHAM	2,362	2,051	15.1	11.1	13.5	63.7	94.3	94.2	2,175	9.3
Bridgeport CHARLOTTE	897	815	10.1	12.8	-9.3	19.8	62.0	69.2	1,313	3.7
CLIFTON-PASSAIC	1,220	1,152	5.9	2.0	-2.4	2.0	97.3	100.0	1,184	-3.3
Dayton	1,657	1,818	19.6	12.6	9.4	9.4	90.8	96.2	2,002	9.7
Delaware	1,022	903	13.2	14.5	-7.5 3.3	6.8	82.2	94.8 77.1	1,824	0.6
Des Moines	594	622	-4.4	-1.3	-32.9	24.3	54.9	80.0 1	1,220	
Greensboro	539	492	9.6	-0.5	-21.1	-10.4	54.3	69.5	905	0.9
Greenwich	1,151	879	31.0	63.8	3.0	24.1	74.5	62.8	1,179	8.6
HARRISBURG	2,030	1,940	4.6	-1.7	16.0	-7.9	100.0	90.8	1,940	-1.0
Jacksonville	1,036	802	29.1	2.7	2.3	-10.5	73.0	84.8	1.100	-5.5
LONG BEACH LOUISVILLE	1,153	994	16.0	20.6	39.0	36.2	88.8	65.5	1,100	6.6
Memphis	2,455	2,097 2,053	17.1	5.4	16.1	-4.1 15.5	93.2	88.2	2,250	-2.2
Mercer-Bucks Co.	1,408	1,314	7.2	15.9	37.0	-20.7	89.3 75.0	81.6	2,300	
Monmouth County	847	700	21.0	17.1	-31.1	9.3	42.1	51.0	1,751	0.7
NASHVILLE	2,586	2,125	21.7	32.0	60.7	-19.5	90.1	57.2 1	2,359	10.6
New Orleans	2,056	1,871	9.9	7.7	-3.0	16.1	72.6	74.9	2,577	-1.9
North Shore	2,650	2,324	14.0	17.2	3.2	18.3	77.7	79.4	2.990	8.4
Northeastern NY	2,304	2,150	7.2	11.5	8.0	-3.8	74.1	72.2	2,900	9.4
OMAHA	2,225	2,125	4.7	11.2	8.2	3.5	98.7	89.2	2,152	3.8
Orange County CA Orlando	1,321	1,306	1.1	18.0	5.6	8.0	72.1	64.2	1,812	9.8
Palm Springs	1,348	1,438	-1.7 -3.8	29.9	-3.8 -1.6	20.6	95.9 99.6	91.7 98.3	1,500	22.0
Pinellas County	1,107	1,073	3.2	3.1	3.3	-8.4	92.8	86.5		
PORTLAND OR	1,773	1,526	16.2	3.6	16.6	14.0	94.5	99.8	1,156 1,614	2.6
Reading	911	796	14.6	6.6	9.7	6.1	79.6	84.8	1.000	8.8
Richmond	2,671	2,523	5.9	5.5	-7.9	5.5	86.1	100.0	2,932	6.6
Rockland County	935	1,200	-22.1	0.0	-22.1	0.0	100.0	100.0	1,200	0.0
Sacramento	707	633	11.8	12.6	-15.3	17.5	65.6	76.3	965	-0.6
San Antonio San Jose	1,367	1,220	12.1	11.1	32.3	3.3	82.7	81.9	1,475	-5.4
SARASOTA	2,063	1,156	17.6 15.5	14.3	4.8	1.6	84.1	87.0	1,375	5.1
Scranton	1,491	1,513	-1.5	2.4	12.4	11.8	97.1	96.5	1,839	15.4
Springfield, MA	1,210	1,049	15.3	22.6	-26.1	27.5	52.5	73.7 !	2,000	
St Paul	2,381	2,391	-0.4	-0.4	1.9	-6.8	96.7	86.9	2,473	10.3
Stamford	535	456	17.4	1.2	-24.3	-12.2	34.8	52.3 !	1,308	-1.8
Syracuse	1,195	1,099	8.7	-3.6	8.8	-12.7	89.7	86.6	1,225	-7.0
TAMPA Tidewater	1,231	1,000	23.1	9.8	14.5	-2.0	86.4	84.4	1,157	-0.2
Toledo	1,806	1,648	9.5	11.0	-8.1	-21.7	67.2	65.3	2,452	-9.5
Tucson	1,547	1,641	-5.7 10.9	8.9	5.3	2.6	100.0	82.2	1,641	-0.1
Tulsa	1.140	1,700	1.8		13.6	-14.8	77.3	63.0	2,200	0.0
WESTPORT	1,059	911	16.3	3.0 5.5	-26.2 13.7	-5.1 -12.9	55.9 88.4	83.7 82.1	2,003	3.9
Wilkes Barre	1,202	1.127	6.7	1.9	-4.1	1.9	91.3	100.0 :	1,235	0.4
Worcester	2,013	2,005	0.4	4.8	-5.8	14.1	88.7	87.7	2,261	-2.8
Youngstown	1,445	1,233	17	12	22.8	32.6	72.1	64.4	1,710	4.8
TOTAL INTER.	76,095	69,702	9.2	9.6	2.9	4.0	81.7	91 6		
Small Federated Small Non-Fed.	21,219	20,000	6:1					81.6 68.4	85,328 29,272	2.3
Small Non-Fed.	4,216	3,953	6.7	8:5	- <u>1</u> :5	-20.0	68.3 27.3	21.5	14,454	-18.8
TOTAL ALL OTHER	25,435	23,953	6.2	7.6				1		
	25, 255	43,933	0.2	7.6	-0.2	-0.2	54.8	50.6 !	43,726	-6.6

WA CAMPAIGH PROGRESS REPORT

(DISTRIBUTED ON BEHALF OF UJA AND CJF)

UNITED JEWISH APPEAL, INC.

1989

1988

NATIONAL UJA/FEDERATION 1989 CAMPAIGN STATISTICS as at 06/15/89 (\$ in thousands)

1999 Campaign Total

		1989	1988			CENI				1988 Campa	ign Total
		Current	Card For Card		P E R						;
	Small Federations	Value	Value !	1989	1988	1989	1988	1989	pleted 1988	Dollars (1)	Pct. Change
										!	
	Albuquerque	352	306	15.0	4.8	52.6	17.5	58.4	47.9	525	1.8
*	Augusta	1 210	217	-3.2	0.5	0.0	1.0	100.0	95.4	1 217	3.8 1
	Austin	214	219	-2.5	-0.8	-6.9	-31.2	65.6	56.4	335	-14.2
	Bangor	1 0	0	0.0	0.0	0.0	NCA	0.0	0.0	1 0	NCA
	Baton Rouge Bayonne	333	352	-5.6 0.0	-5.2 6.9	-9.6	0.0	90.7	100.0	388	0.0
	Berkshire County	440	413	6.5	10.4	0.0 26.0	-26.1	81.8	50.9	1 242	-15.1 -6.8
	Binghamton	413	393	5.1	20.0	35.8	22.4	82.1	55.5	479	4.8
	CANTON	804	796	1.0	5.8	1.0	4.9	99.7	95.7	798	2.6
*	CHAMPAIGN	1 223	210	6.2	3.2	9.5	3.2	100.0	100.0	210	6.3
	Charleston SC	550	462	19.0	15.4	34.0	0.6	83.5	70.8	553	10.2
	CHATTANOOGA	617	560	10.2	10.5	6.3	14.9	96.5	100.0	580	10.5
*	COLUMBIA Corpus Christi	1 451	445 I 235	1.3	8.7	1.3	2.4	100.0	100.0	445	
*	CUMBERLAND COUNTY	580	575	0.9	7.7	-13.3 5.5	8.7	83.9	99.8	280 575	7.5
	Danbury	208	180	15.9	10.0	2.3	-12.4	61.9	61.7	290	-3.3
	Daytona Beach	223	194	14.8	15.6	-0.3	1.8	72.9	77.4	267	6.5
	Decatur	1 0	0	0.0	-16.3	0.0	-22.1	0.0	48.7	1 45	0.0
	DELAWARE COUNTY	243	227	7.0	-1.0	18.5	18.5	100.0	92.0	227	1.8 !
*	Duluth	1 230	245	-6.1	-25.2	91.7	-51.6	100.0	64.6	245	-1.3
	Dutchess County	54	52	3.0	9.5	-57.1	-14.7	17.4	38.8	300	
	Eastern Conn. El Paso	1 0	434	0.0	28.2	0.0	-58.7 -0.2	72.4	13.0	606	11.2
	Elmira	1 437	0	0.0	-5.2	0.0	NCA	0.0	82.4	1 100	11.1
	Fall River	177	204	-13.4	3.6	-18.7	33.3	63.0	69.7	325	3.2
	Flint	1 0	0	0.0	0.0	0.0	-49.0	0.0	14.6	653	-2.2
*	FORT WAYNE	1 318	302	5.4	10.6	5.4	228.3	100.0	100.0	302	10.6
	Fort Worth	502	501	0.4	2.4	-35.8	8.1	60.1	92.2	832	0.3
	Framingham	509	485	5.1	25.0	-8.8	23.0	80.0	87.5	1 606	18.8
	Fresno Grand Rapids	1 48	40	19.3	122.2	151.1	-62.7 NCA	30.8	6.6	130	0.0
	Hazleton	1 0	0	1 0.0	122.2	0.0	NCA	0.0	0.0		16.7
	Honolulu	250	250	0.0	-2.9	-26.5	-5.3	70.5	95.1	105	3.5
	Jersey City	37	32	15.6	45.2	-39.3	-29.1	15.9	20.0	1 201	-4.3 1
	Kingston	1 8	7	20.4	22.0	-85.9	-0.4	7.0	48.7	100	0.0
	Knoxville	227		14.2	20.0	0.2	37.3	74.6	78.0	267	9.8
	Lancaster	1 0		0.0	0.0	0.0	NCA	0.0	0.0	85	-25.2
	Lansing	1 96		-12.1	-0.9	-23.6	21.8	86.9	100.0	125	-1.1
	LAS VEGAS Lewiston	933	668	39.6	23.8	25.7	50.3	86.5	80.6		
	Lexington	202		1 0.0	0.0	20.0	NCA -7.3	0.0 68.5	58.8	81	-15.4
	Little Rock	217	213	1.9	2.6	7.1	-7.8	95.6	89.2		0.6
	Madison	257		2.3	3.5	-25.1	-20.0	43.8	56.7	223	-1.8
	MANCHESTER NH	515	460	12.0	11.0	2.9	NCA	91.8	91.9	501	2.2 1
	Merrimack Valley	1 303	254	19.3	232.9	3.3	NCA	33.9	24.4	750	107.8
	Mobile	1 479	501	-4.4	-10.0	6.9	-32.8	92.9	73.1	539	-21.7
	Montgomery	620	650	-4.6	13.0	5.3	5.7	89.3	72.4	728	1.1
	New Bedford	1 385	338	14.0	3.1	36.4	-22.1	80.9	63.0	418	-3.9
	Niagara Falls	1 35	35	0.0	2.5	-15.6	20.0	70.7	64.2	49	3.7
	Norristown	1 0	0	0.0	-10.5	0.0	41.7	0.0	67.9	134	-4.3



UNITED JEWISH APPEAL, INC.

NATIONAL UJA/FEDERATION 1989 CAMPAIGN STATISTICS as at 06/15/89 (\$ in thousands)

Small Federations Value 1989 1988 1989 1988 1989 1988 (1) C	Pct. hange -7.9 9.0 10.3 -0.4 -12.2
	-7.9 9.0 10.3 -0.4
Northwest Ind 437 394 10.9 -7.3 14.3 -0.3 65.4 63.7 603	10.3
Ocean County 403 376 7.2 18.4 -15.5 3.9 59.7 69.7 630	-0.4
Oklahoma City 385 367 5.1 10.3 -22.8 11.5 73.5 100.0 499	
Orange County NY 319 277 15.0 9.7 -15.3 56.5 49.4 61.0 561	-12.2 !
Peoria 185 183 1.2 -3.4 -0.3 -11.9 91.6 84.5 199	
Portland ME 560 464 20.7 23.1 45.7 -7.9 65.4 46.4 710	5.6
PRINCETON 555 491 12.9 10.6 44.2 -12.5 97.4 68.9 504	0.8
	-31.8
Red Bank 0 0 0.0 29.4 0.0 277.4 0.0 34.0 190	-24.0
* ROCKFORD 148 130 14.3 -0.4 14.3 -1.4 100.0 98.2 130	-0.4
Salt Lake City 293 289 1.6 15.8 -16.2 31.7 82.4 85.1 350	-1.4
Santa Barbara 286 260 10.0 17.0 35.5 -6.2 89.6 67.5 290	8.4
SAVANNAH 964 878 9.8 5.0 10.5 -1.2 95.4 88.4 920	-2.1
Shreveport 530 600 -11.7 -5.6 -22.1 3.0 88.2 100.0 680	-5.6
Sioux City 139 114 21.4 11.6 8.8 -5.3 34.8 35.0 329	
Somerset County 318 278 14.4 27.5 150.7 -61.3 69.4 26.9 401	8.4
boach bend	NCA
Southern Ill 405 394 3.0 3.5 0.9 -7.2 75.3 75.2 523	1.3
SPRINGFIELD, IL 202 195 3.5 1.9 1.1 -3.0 97.1 93.6 201	-4.0
Utica 0 0 0.0 25.5 0.0 -95.3 0.0 2.0 258	0.2
VIIginia reminsala 550 502 2011	
	-20.0
Washtenaw Councy 2/3 232 1/13	-10.9
Waterbury 172 155 10.8 20.0 -55.3 -14.7 23.1 49.2 670	3.1
* Wichita ! 543 592 ! -8.3 22.4 -8.3 33.7 100.0 100.0 ! 592	22.4
York 170 170 0.0 2.6 -15.0 19.6 68.0 68.1 250	-12.6

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TOTAL SMALL FED.	1	21,219	20,000	6.1	8.5	-1.5	4.5	68.3	68.4	1 29,272	0.9	1

Ma

November 30, 1988 21 Kislev 5749

Mr. William Rosenward United Jewish Appeal 99 Park Avenue New York, NY 10016

Dear Bill!

Thank you for your gracious letter in regard to the forthcoming Jubilee Celebration of the United Jewish Appeal. I am not certain that it will be possible for me to be present during the weekend, as I have some conflicting engagements. However, the dates are noted and, if at all possible, I will at least get to the celebration for a portion of the simcha.

With warm personal regards, I am

Sincerely,

Alexander M. Schindler

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NEW YORK, N.Y. 10016
TELEPHONE (212) 818-9100
CABLE ADDRESS: UJAPPEAL, NEW YORK
FACSIMILE (212) 818-9509

November 21, 1988

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

Dear Rabbi Schindler:

As one of the founders of the United Jewish Appeal, I am serving as Honorary Chairman of our Jubilee Celebration days marking our 50th year, December 11 and 12, 1988.

A gala evening on December 11th at the Waldorf-Astoria has been planned as a salute to leader-ship, and will focus on caring, concern and yes, fun. A book, **Keeping the Promise**, a pictorial history of the UJA, has been specially designed and published and will be given to each person as a memento of the occasion. A "Roll of Honor" is a part of the book and a part of our history. I hope you will join us that evening so that the group of honorees might receive the recognition they so richly deserve.

It will be good to hear that you plan to attend. I look forward to seeing and greeting you in December.

Sincerely,

William Rosenwald

WR:md

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FUND FOR JEWISH EDUCATION

SUMMARY REPORT 1983-84

Sponsored by

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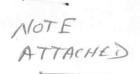
BOARD OF JEWISH EDUCATION OF GREATER NEW YORK
426 West 58th Street
New York, N.Y. 10019



משרד החינוך היהודי, ניו־יורק רבתי

FUND FOR JEWISH EDUCATION

SUMMARY REPORT 1983-84



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FUND FOR JEWISH EDUCATION

Budget Status Report

JULY 1, 1983 - JUNE 30, 1984

Budgeted Funds \$4,529,160

	ALLOCATION	TOTAL ALLOCATION	EXPENDED/ COMMITTED	TOTAL EXPENDED/ COMMITTED
SCHOOL GRANTS				
BASIC GRANTS		91		
Day Schools Supplementary Schools (a)	1,105,650 282,110		1,105,650 282,110	
IMMIGRANT STUDENT GRANTS - DAY SCHOOLS	289,100	, t n	289,100	
BUILDING RENOVATIONS - DAY SCHOOLS				
Renovation Grants Consulting Engineer	325,000 40,000	* =	324,500 40,000	
SUB TOTAL SCHOOL GRANTS:		2,041,860		2,041,360
EDUCATOR BENEFITS (b)	х.	1,400,000		1,400,000
OUTREACH AND SPECIAL PROJECTS GRANTS		987,300	-	984,850
FJE ADMINISTRATION		100,000	,	100,000
TOTAL:	11 A/A	4,529,160	a ana wid	4,526,210

a) Includes \$7,500 merger grant

b) An additional \$478,302.99 for Medical Reimbursements have been charged to the 1982-83 Educator Benefits Balance.



Administrative Office Board of Jewish Education 426 West 58th Street New York, New York 10019 (212) 245-8200

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OF JEWISH
PHILANTHROPIES
OF NEW YORK

130 EAST 59TH STREET NEW YORK, NEW YORK 10022

FUND FOR JEWISH EDUCATION

SPONSORED BY MR. & MRS. JOSEPH S. GRUSS AND THE FEDERATION OF JEWISH PHILANTHROPIES OF NEW YORK AND UNITED JEWISH APPEAL OF GREATER NEW YORK

Note the list Board

Dear Colleague:

Six years ago, the Fund for Jewish Education took an historic step toward improving the economic security of full-time Jewish educators and their families by inaugurating a \$25,000 cost-free life insurance program. We are now pleased to announce that thanks to the generous contributions of Joseph S. and Caroline Gruss, the cost-free life insurance coverage will be increased to \$50,000.

At the present time, 3,712 Jewish educators receive cost-free life insurance coverage through FJE. Since the program's inception, over one-half million dollars in death benefits have been paid to the families of 25 Jewish educators.

The increased coverage in the life insurance program is made possible via support from the Mr. Joseph S. and Caroline Gruss Life Monument Fund managed by the Federation of Jewish Philanthropies.

Mr. & Mrs. Gruss have an impressive record of support for Jewish education and have shown particular concern for the well-being of career Jewish educators. The expanded life insurance program complements FJE's other educator benefits programs of medical and pension reimbursements.

If you have any questions or need assistance regarding any aspect of the life insurance program, please call Joel Beritz at the Fund for Jewish Education's Administrative Office (212) 245-8200, ext. 343

Sincerely yours.

Mrs. Laurence A. Tisch, Chairman

Fund for Jewish Education

Leon Meyers, Associate Chair Fund for Jewish Education

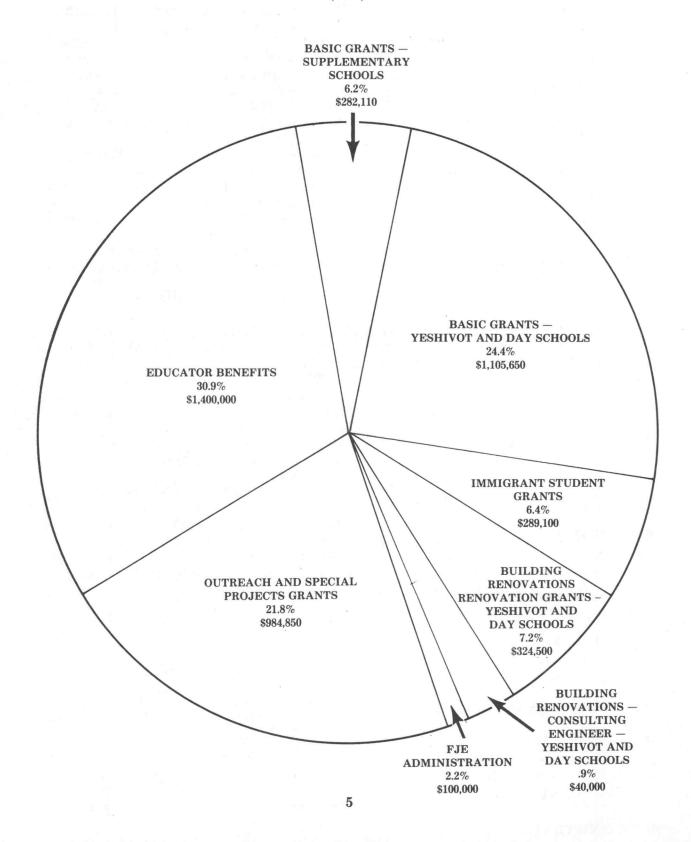
Lan Mayers

Federation provides human services and Jewish education to nearly two million New Yorkers annually through its network of 130 member agencies, supported by the UJA-Federation Campaign.

FUND FOR JEWISH EDUCATION

Profile of Committed and Expended Funds 1983 - 1984

\$4,526,210



FUND FOR JEWISH EDUCATION

The Fund for Jewish Education (FJE) was created in 1978 through the contribution by Mr. and Mrs. Joseph Gruss of \$1,000,000 per year for a five-year period, matched by the Federation of Jewish Philanthropies, and the United Jewish Appeal of Greater New York.

A successor to Federation's Program Development Fund for Jewish Education which operated from 1973-78, the FJE program was originally established as a five-year \$15,000,000 fund to support and enhance the quality of Jewish education. FJE's success and the committment of its sponsors has led to its growth. In 1981-82 each participating sponsor increased its annual share to \$1,250,000 and in 1982-83 each sponsor increased its share to \$1,500,000. In 1983-84 the program was extended for an additional ten year period with each participating sponsor continuing an annual level of support at \$1,500,000.

FJE's goals are to help insure the stability of Jewish schools, improve the quality of educational programs, help increase the number of children receiving a Jewish education, and encourage and support outreach programs.

A twenty-two member FJE committee, representing the three sponsors, decides on the Fund's programs, sets policy and appropriates the annual budget. Three subcommittees - School Grants, Educator Benefits, and Outreach and Special Projects set the eligibility criteria for grants, review applications and extend awards. Periodic reevaluation of programs takes place in light of changing communal and educational needs. The FJE program is administered by the Board of Jewish Education of Greater New York.

Through the annual distribution of its funds, FJE has brought about a dramatic increase in the amount of direct financial aid available for Jewish education, resulting in a significantly greater level of community support for a variety of educational institutions and programs. Thus, the Fund reflects the organized Jewish community's growing concern for and support of Jewish education.

I. PROGRAM DESCRIPTION

A. SCHOOL GRANTS

School Grants are distributed to Jewish schools in the following categories:
Basic Grants, Immigrant Student Grants and Building Renovation Grants.

1. Basic Grants

Grants-in-aid to Jewish schools are designed to help schools maintain their educational effectiveness and to provide scholarship aid to eligible students. The FJE Subcommittee on School Grants determines which schools are eligible for grants and the amount each receives based on established criteria (Exhibit D-1, D-2) and a determination of needs.

2. Immigrant Student Grants

This is a special program designed to encourage the enrollment of newly arrived immigrant students in Jewish schools. Incentive grants of \$200 per student are provided for immigrant students enrolled for the first time in a Jewish school and compensation grants of \$100 per student for students in their second year in a Jewish school.

3. Building Renovation Grants

Building Renovation Grants are offered to Yeshivot and day schools to help these institutions eliminate health and safety hazards and to improve deteriorating school facilities. Applications for Building Renovation Grants always include a contractor's detailed specifications for renovation work which is reviewed by a consulting engineer.

II. GRANT AWARDS (as of June 30, 1984)

A. School Grants

1. Basic Grants

a. Yeshivot and Day Schools

149 out of 174 schools that submitted applications received Basic Grants ranging from \$2,500 to \$22,000 for a total of \$1,105,650. (Exhibit A-la)

b. Supplementary Schools

204 out of 254 schools that submitted applications received Basic Grants ranging from \$750 to \$2,200 for a total of \$274,610.
(Exhibit A-lb)

2. Immigrant Student Grants

\$289,100 was distributed to 42 Yeshivot and day schools as scholarship awards. 1,441 Russian, 244 Iranian and 28 Sephardic immigrant students benefited from these grants. (Exhibit A-2)

3. Building Renovation Grants

A total of \$324,500 was awarded in Building Renovation Grants to 63 Yeshivot and day schools in grants ranging from \$1,000 to \$10,000. (Exhibit A-3)

4. School Mergers

As schools in changing neighborhoods shrink in size they are no longer viable. The result is that the quality of educational potential at each school declines as well. The School Merger Program encourages smaller neighborhood schools to consolidate into larger, more efficient educational institutions.

B. EDUCATOR BENEFITS

The Educator Benefits Program has been introduced to meet the urgent need of providing cost-free life insurance, partial payment for health benefits coverage (doctor, hospital, major medical), as well as partial reimbursement for a pension program, for full-time career educators in Jewish schools. It is intended to bring added security to the profession, and thereby attract and retain quality Jewish educators. Participation in the Social Security system is a prerequisite for enrollment in the Medical Reimbursement program.

4. School Mergers

One consolidated supplementary Hebrew High School received a grant of \$7,500. (Exhibit A-4)

B. EDUCATOR BENEFITS

1. Life Insurance

3,078 educators from 137 Yeshivot/day schools and 557 educational personnel in 126 supplementary schools have enrolled and received cost-free life insurance coverage in the amount of \$25,000 at an annual cost of \$209,930. (Exhibit B-1)

2. Medical Reimbursement Plan

1,839 educators from 125 Yeshivot/day schools, and 139 educational personnel from 65 supplementary schools are enrolled in the program at a cost of \$1,096,587.12.
(Exhibit B-2)

3. Pension Reimbursement Plan

337 educators from 18 Yeshivot/day schools and 65 educational personnel in 13 supplementary schools are enrolled in the program at a cost of \$93,482.88. (Exhibit B-3)

C. OUTREACH AND SPECIAL PROJECTS GRANTS

The Outreach and Special Projects Grants Program has been developed as a means of generating proposals for both formal and informal Jewish educational projects to:

-develop outreach strategies to impact unaffiliated Jewish families; including encouraging Jewish institutions to offer Jewish programming to their constituents; and

-upgrade the quality of formal and informal Jewish education.

Proposals were accepted for the following categorical programs:

1. Outreach

- -reach unaffiliated and minimally affiliated Jewish families and involve them in Jewish education.
- -enroll students in Jewish schools through pupil recruitment campaigns.
- -introduce and enhance the Jewish cultural component of residential and day camps under Federation sponsorship.
- 2. Upgrading Quality of Education
 - -improve the quality of current personnel through the development of innovative methods.
 - -help institutions, upgrade the quality of Judaic content programming.
- 3. Special Grant Programs and Projects

Special grant funding was allocated for the following programs and projects:

- -the development of programs that deal with a variety of Jewish special educational needs.
- -grants awarded on a per capita basis, to help support special education programs in day and supplementary schools.

C. OUTREACH AND SPECIAL PROJECTS GRANTS

\$800,250 was awarded to 29 institutions out of the 62 institutions that submitted applications with grants, ranging from \$4,850-\$120,000. Eight day schools were awarded a total of \$231,000; eleven Federation agencies were awarded a total of \$351,400; and thirteen other institutions were awarded a total of \$217,850.

1. Outreach

23 institutions were awarded grants totaling \$670,250. This included \$120,000 which was awarded to the city-wide BJE 1984-85 pupil recruitment campaign and \$22,400 for Jewish cultural specialist programming in Federation sponsored residential and day camps. (Exhibit C-1)

- 2. Upgrading Quality of Education
 - 5 institutions were awarded grants totaling \$105,000. (Exhibit C-2)
- 3. Special Grant Programs and Projects

\$199,600 was allocated for the following special programs, and projects:

\$25,000 was awarded for a special education project. (Exhibit C-3)

\$174,600 was awarded to 46 day schools and 54 supplementary schools. (Exhibit C-4)

EXHIBIT A-la

BASIC GRANTS YESHIVOT AND DAY SCHOOLS

\$1,105,650

Ahi Ezer Yeshiva
Alternative School/Yeshiva Bais Sholom
Associated Beth Rivkah School, E.S.
Associated Beth Rivkah School, H.S.
Bais Yaakov Academy of Brooklyn, E.S.
Bais Yaakov Academy of Brooklyn, H.S.
Bais Yaakov Academy of Queens
Bais Yaakov of Brooklyn
Bais Yaakov of Gur
Bais Yakov D'khal Adas Yereim, E.S.

Bais Yakov D'khal Adas Yereim, H.S.
Be'er Hagolah Institutes, E.S.
Be'er Hagolah Institutes, H.S.
Beth Chana, E.S.
Beth Chana, H.S.
Beth Hatalmud
Beth Jacob Beth Miriam School for Girls
Beth Jacob of Boro Park
Beth Jacob of Flatbush

Beth Jacob Parochial School of Manhattan
Beth Jacob School of Midwood
Bialik School
Bnos Israel School of East Flatbush
Bnos Yaakov School for Girls, E.S.
Bnos Yaakov School for Girls, H.S.
Bnos Yerushalayim D'Chasidei Belz, E.S.
Bnos Zion of Bobov, E.S.
Bobover Yeshiva Bnei Zion, E.S.
Bobover Yeshiva Bnei Zion, H.S.

Brandeis School, E.S.
Brandeis School, H.S.
Educational Institute Oholei Torah, E.S.
Educational Institute Oholei Torah, H.S.
Ezra Academy of Queens
Friends of Refugees of Eastern Europe
Harma Religious Institute
Hebrew Academy for Special Children
Hebrew Academy of Long Beach
Hebrew Academy of Nassau County, E.S.

Hebrew Academy of Nassau County, H.S,
Hebrew Academy of Suffolk County
Hebrew Academy of the Five Towns and Rockaway, E.S.
Hebrew Academy of the Five Towns and Rockaway, H.S.
Hebrew Academy of West Queens
Hebrew Institute for the Deaf and Exceptional Children
Jewish Center for Special Education
Jewish Foundation School
Joseph S. Gruss High School
Kesser Malka

Kinneret Day School
Magen David Yeshiva
Manhattan Day School
Mesivta Arugath Habosem
Mesivta Eitz Chaim D'Bobov
Mesivta Nachlas Yakov D'khal Adas Yereim
Mesivta of Staten Island
Mesivta Rabbi Chaim Berlin
Mesivta Tifereth Jerusalem, E.S.
Mesivta Tifereth Jerusalem, H.S.

Mesivta Torah Temimah
Mesivta Torah Vodaath
Mirrer Yeshiva Central Institute, E.S.
Mirrer Yeshiva Central Institute, H.S.
North Shore Hebrew Academy
Ohr Hameir Theological Seminary
Ohr Torah Institute (Manhattan Hebrew H.S.)
Park East ESHI Day School
Prospect Park Yeshiva, E.S.
Prospect Park Yeshiva, H.S.

Rabbi Dov Revel Yeshiva of Forest Hills
Rabbi Harry Halpern Day School
Rabbi Jacob Joseph School
Ramaz Lower School
Ramaz Upper School
Robert Gordis Day School
Rodeph Sholom Day School
S/A/R Academy
Samuel H. Wang Yeshiva H.S. of Queens
Sara Schenirer High School

Sephardic High School
Shevach High School (Bais Yaakov Academy H.S.)
Shulamith School for Girls, E.S.
Shulamith School for Girls, H.S.
Solomon Schechter Day School of Suffolk County
Solomon Schechter High School of Brooklyn
Solomon Schechter School of Nassau County
Solomon Schechter School of Queens
Solomon Schechter School of Westchester
Talmud Torah Toldos Yakov Yosef-Boro Park

Talmud Torah Toldos Yakov Yosef-Williamsburg
Torah Academy for Girls, E.S.
Torah Academy for Girls, H.S.
Torah H.S. of Long Beach (Mesivta of Long Beach)
United Lubavitcher Yeshivoth, E.S.
United Lubavitcher Yeshivoth, H.S.
Westchester Day School
Westchester Hebrew High School
Yeshiva Academy of South Queens
Yeshiva Arugath Habosem

Yeshiva Ateres Yisroel
Yeshiva Ateret Torah
Yeshiva Bais Isaac Zvi
Yeshiva Beth Hillel of Krasna, E.S.
Yeshiva Beth Hillel of Krasna, H.S.
Yeshiva Ch'san Sofer, E.S.
Yeshiva Ch'san Sofer, H.S.
Yeshiva Chanoch Lenaar
Yeshiva Chatzar Hakodesh
Yeshiva Darchei Torah

Yeshiva Harbotzas Torah, H.S.
Yeshiva Imrei Yosef, E.S.
Yeshiva Jesode Hatorah
Yeshiva Karlin Stolin, E.S.
Yeshiva Karlin Stolin, H.S.
Yeshiva Kehilath Yakov, E.S.
Yeshiva Kehilath Yakov, H.S.
Yeshiva Machzikei Hadas
Yeshiva Machzikei Torah D'Chasidei Belz, E.S.
Yeshiva Minchas Eluzar D'Munkacs

Yeshiva Mizrachi L'banim Yeshiva of Central Queens Yeshiva of Crown Heights Yeshiva of Far Rockaway Yeshiva of Flatbush, E.S. Yeshiva of Flatbush, H.S. Yeshiva of Kings Bay Yeshiva of Manhattan Beach Yeshiva Ohel Moshe Yeshiva Ohr Yisroel, E.S.

Yeshiva Rabbi Chaim Berlin
Yeshiva Rambam
Yeshiva R'tzahd
Yeshiva Sharei Zedek
Yeshiva Shearith Hapletah, E.S.
Yeshiva Shearith Hapletah, H.S.
Yeshiva Tiferes Bunim
Yeshiva Tiferes Elimelech, E.S.
Yeshiva Tifereth Moshe
Yeshiva Torah Temimah

Yeshiva Torah V' Emunah
Yeshiva Torah Vodaath
Yeshiva Toras Chaim at South Shore
Yeshiva Toras Emes
Yeshiva University High School for Boys
Yeshiva University High School for Girls
Yeshiva Yagdil Torah
Yeshiva Yesode Hachaim
Yeshiva Yesode Hatorah

EXHIBIT A-lb BASIC GRANTS

SUPPLEMENTARY SCHOOLS

\$274,610

Arden Heights Blvd. Jewish Center, E.S.
Bay Shore Jewish Center, E.S.
Bay Terrace Jewish Center, E.S.
Bay Terrace Jewish Center, H.S.
Bellmore Jewish Center Hebrew School, E.S.
Bet Am Shalom Hebrew School, E.S.
Bet Torah Community Hebrew High School
Bet Torah Religious School, E.S.
Beth El Synagogue Rel. School of New Rochelle
Beth Shalom Hebrew School. E.S.

Bethpage Jewish Community Center, E.S.

*Bnai Israel Reform Temple, E.S.

*Bnai Israel Reform Temple, H.S.

Brotherhood Synagogue Religious School

Central Hebrew High School

*Central Synagogue Rel. School - Rockville Center, E.S.

*Central Synagogue Rel. School - New York, E.S.

Central Synagogue Rel. School - New York, H.S.

Commack Jewish Center

Community Hebrew H.S. of New Rochelle

Community Hebrew High School of White Plains

*Community Reform Temple of Westbury, E.S.

*Community Reform Temple of Westbury, H.S.

*Community Synagogue Rel. School of Rye, E.S. *Community Synagogue Rel. School of Rye, H.S.

Congregation B'nai Israel of Staten Island, E.S. Congregation B'nai Israel of Staten Island, H.S.

* Congregation B'nai Yisrael of Armonk, E.S.

* Congregation B'nai Yisrael of Armonk, H.S.

* Congregation Beth Elohim of Brooklyn, E.S.

Congregation Beth Sholom of Long Beach Congregation Beth Sholom Religious School

*Congregation Emanu-el of Westchester, E.S.

*Congregation Emanu-el of Westchester, H.S.

Congregation Etz Chaim Rel. School of Commack

Congregation Kneses Tifereth Israel, E.S.

Congregation Kneses Tifereth Israel, H.S.

Congregation Ohav Sholom of Merrick, E.S.

Congregation Ohav Sholom of Merrick, H.S.

*Congregation Rodeph Sholom Religious School

Congregation Sons of Israel-Briarcliff, E.S.
Congregation Sons of Israel-Woodmere, E.S.
Congregation Sons of Israel-Woodmere, H.S.
Congregation Tifereth Israel
Conservative Synagogue Adath Israel of Riverdale
Dix Hills Jewish Center, E.S.
East Meadow Jewish Center Rel. School, E.S.
East Meadow Jewish Center Rel. School, H.S.
East Midwood Jewish Center, E.S.
East Midwood Jewish Center, H.S.

East Northport Jewish Center, E.S.
East Northport Jewish Center, H.S.
Farmingdale Jewish Center, E.S.
Farmingdale Jewish Center, H.S.
Flatbush Park Jewish Center, E.S.
Forest Hills Jewish Center, E.S.
Forest Hills Jewish Center, H.S.
Free Synagogue of Westchester, E.S.
Free Synagogue of Westchester, H.S.
Garden Jewish Center Religious School, E.S.

Greenburgh Hebrew Center
Hebrew High School of the Five Towns
Hebrew Institute of Riverdale
Hewlett East Rockaway Jewish Center, E.S.
Hillcrest Jewish Center, E.S.
Hollis Hills Jewish Center Religious School, E.S.
Howard Beach Judea Center, E.S.
Huntington Jewish Center, E.S.
Jericho Jewish Center School, E.S.
Jericho Jewish Center School, H.S.

**Jewish Community Center of White Plains, E.S.

**Jewish Community Center of White Plains, H.S.

Kane Street Synagogue

Kings Park Jewish Center Hebrew School

Lake Grove Jewish Center

**Larchmont Temple Religious School, E.S.

**Larchmont Temple Religious School, H.S.

Lincoln Square Synagogue Hebrew School, E.S.

Lincoln Square Synagogue Hebrew School, H.S.

Malverne-West Hempstead Jewish Religious School

Manetto Hill Jewish Center
Marathon Jewish Community Center, E.S.
Merrick Jewish Center, E.S.
Merrick Jewish Center, H.S.
Midchester Jewish Center
Midway Jewish Center, E.S.
Midway Jewish Center, H.S.
**North County Reform Temple, E.S.
**North County Reform Temple, H.S.
North Shore Jewish Center, E.S.

North Shore Synagogue, E.S.
North Shore Synagogue, H.S.
Oakland Jewish Center, E.S.
Oceanside Jewish Center Religious School
Old Westbury Hebrew Congregation, E.S.
Park Avenue Synagogue Religious School, E.S.
Park Avenue Synagogue Religious School, H.S.
Plainview Jewish Center, E.S.
Plainview Jewish Center, H.S.
Progressive Shaari Zedek Synagogue

Prozdor-Jewish Theological Seminary Queens Jewish Center Talmud Torah, E.S.

* Riverdale Temple, E.S. Riverdale Temple, H.S.

*Scarsdale Synagogue/Tremont Temple Shelter Rock Jewish Center, E.S. Shelter Rock Jewish Center, H.S.

Sinai Reform Temple, E.S. South Huntington Jewish Center, E.S. South Huntington Jewish Center, H.S.

*Stephen Wise Free Synagogue Religious School, E.S. *Stephen Wise Free Synagogue Religious School, H.S. *Suburban Temple of Wantagh, E.S. *Suburban Temple of Wantagh, H.S. Suffolk County Institute of Jewish Studies

Suffolk I.L. Peretz School Suffolk Jewish Center

*Temple Avodah Religious School of Oceanside, E.S. *Temple Avodah Religious School of Oceanside, H.S.

Temple B'nai Sholom School of Rockville Center

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★Temple Beth Abraham of Tarrytown, E.S.

 *Temple Beth Abraham of Tarrytown, H.S.
  Temple Beth Am Religious School of Yorktown Heights
 Temple Beth Am Religious School of Merrick, E.S.
*Temple Beth Am Religious School of Merrick, H.S.
  Temple Beth Chai of Hauppauge
*Temple Beth David Rel. School of Commack, E.S.
*Temple Beth David Rel. School of Commack, H.S.
  Temple Beth El of Bellmore, E.S.
  Temple Beth El of Bellmore, H.S.
  Temple Beth El of Cedarhurst
*Temple Beth El of Huntington, E.S.
 *Temple Beth El of Huntington, H.S.
Temple Beth El of Northern Westchester, E.S.
* Temple Beth El of Northern Westchester, H.S.
  Temple Beth El of Patchogue, E.S.
  Temple Beth El Rel. School of Manhattan Beach, E.S.
Temple Beth Elohim, E.S.
  Temple Beth Elohim, H.S.
* Temple Beth Shalom of Hastings-on-Hudson, E.S.
*Temple Beth Shalom of Hastings-on-Hudson, H.S.
  Temple Beth Shalom Religious School of Mahopac
Temple Beth Sholom of Roslyn Heights, E.S.
  Temple Beth Sholom of Roslyn Heights, H.S.
  Temple Beth Sholom of Smithtown, E.S.
  Temple Beth Sholom of Smithtown, H.S.
*Temple Beth Torah of Dix Hills, E.S.
*Temple Beth Torah of Dix Hills, H.S.
  Temple Emanuel of Canarsie, E.S.
*Temple Emanuel of East Meadow, E.S.
 *Temple Emanuel of East Meadow, H.S.
*Temple Emanuel of Long Beach, E.S.
*Temple Emanuel of Lynbrook, E.S.

▼Temple Emanuel of Lynbrook, H.S.

*Temple Emanuel of New Hyde Park, E.S.
*Temple Emanuel of New Hyde Park, H.S.
*Temple Emanuel of Yonkers
  Temple Hillel Religious School
* Temple Isaiah of Forest Hills, E.S.
* Temple Isaiah of Forest Hills, H.S.
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* Temple Isaiah of Stony Brook, E.S.
* Temple Isaiah of Stony Brook, H.S.
  Temple Israel Center Rel. School of White Plains
  Temple Israel of Great Neck, E.S.
  Temple Israel of Great Neck, H.S.
* Temple Israel of Jamaica, E.S.
* Temple Israel of Jamaica, H.S.
  Temple Israel of Lawrence, E.S.
Temple Israel of Lawrence, H.S.
* Temple Israel of New Rochelle, E.S.
*Temple Israel of New Rochelle, H.S.
  Temple Israel of Northern Westchester, E.S.
  Temple Israel of Northern Westchester, H.S.
  Temple Israel of South Merrick Hebrew School
*Temple Israel Sunday School of Staten Island
* Temple Judea of Massapequa, E.S.
* Temple Judea of Massapequa, H.S.
 Temple Ohr Elohim of Jericho, E.S.
 Temple Ohr Elohim of Jericho, H.S.
 Temple Shaarey Tefila of New York, E.S.
*Temple Shaarey Tefila of New York, H.S.
* Yemple Shaarey Tefila of Westchester, E.S.
  Temple Shalom of the Sayville J.C.C., E.S.
  Temple Shalom of the Sayville J.C.C., H.S.
  Temple Sholom of Flatbush Rel. School
  Temple Sholom Rel. School of Floral Park, E.S.
* Temple Sinai of Roslyn Heights, E.S.
* Temple Sinai of Roslyn Heights, H.S.
  Temple Sinai Rel. School of Long Island, E.S.
  Temple Sinai Rel. School of Long Island, H.S.
  Union Reform Temple Religious School, E.S.
  Union Reform Temple Religious School, H.S.
∦ Village Temple Religious Hebrew School, E.S.
  Wantagh Jewish Center, E.S.
  Wantagh Jewish Center, H.S.
  Westchester Jewish Center, E.S.
  Westchester Reform Temple, E.S.
  Westchester Reform Temple, H.S.
* Woodlands Community Temple, E.S.
* Woodlands Community Temple, H.S.
  Yorktown Jewish Center Religious School
  Young Israel of Forest Hills
  Young Israel of Staten Island, E.S.
  Young Israel of Staten Island, H.S.
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EXHIBIT A-2

GRANTS FOR IMMIGRANT STUDENTS YESHIVOT AND DAY SCHOOLS

\$289,100

Ahi Ezer Yeshiva
Associated Beth Rivkah School
Bais Yaakov Academy of Queens
Be'er Hagolah Institutes E.S.
Be'er Hagolah Institutes H.S.
Beth Jacob Beth Miriam School for Girls
Beth Jacob of Boro Park
Beth Jacob School of Midwood
Bialik School
Bnos Israel School of East Flatbush

Educational Institute Oholei Torah
Ezra Academy of Queens
Friends of Refugees of Eastern Europe
Harma Religious Institute
Hebrew Academy of West Queens
Kesser Malka
Magen David Yeshiva
North Shore Hebrew Academy
Park East ESHI Day School
Prospect Park Yeshiva

Rabbi Dov Revel Yeshiva of Forest Hills
Rabbi Harry Halpern Day School
S/A/R Academy
Samuel H. Wang Yeshiva H.S. of Queens
Shulamith School for Girls
Solomon Schechter High School of Brooklyn
Solomon Schechter School of Queens
United Lubavitcher Yeshivoth
Yeshiva Academy of South Queens
Yeshiva Ateres Yisroel

Yeshiva B'nai Israel (Save Russian Jewry)
Yeshiva Bais Isaac Zvi
Yeshiva Darchei Torah
Yeshiva of Kings Bay
Yeshiva of Manhattan Beach
Yeshiva Ohel Moshe
Yeshiva Rambam
Yeshiva R'tzahd
Yeshiva Sharei Zedek
Yeshiva Tifereth Moshe

Yeshiva Torah Vodaath Yeshiva Toras Emes

EXHIBIT A-3

BUILDING RENOVATION GRANTS

YESHIVOT AND DAY SCHOOLS

\$324,500

Associated Beth Rivkah School, H.S.
Bais Yakov D'khal Adas Yereim, E.S.
Beth Chana, E.S.
Beth Jacob Day School for Girls
Beth Jacob of Boro Park
Beth Jacob of Flatbush
Beth Jacob Parochial School of Manhattan
Beth Jacob School of Midwood
Bnos Israel School of East Flatbush
Bnos Yerushalayim D'Chasidei Belz, E.S.

Bnos Zion of Bobov, E.S.
Bobover Yeshiva Bnei Zion, E.S.
Educational Institute Oholei Torah
Friends of Refugees of Eastern Europe
Hebrew Academy of Long Beach
Hebrew Academy of Nassau County, E.S.
Hebrew Academy of Nassau County, H.S.
Hebrew Academy of Suffolk County
Jewish Foundation School
Kesser Malka

Magen David Yeshiva
Manhattan Day School
Mesivta Nachlas Yakov D'khal Adas Yereim
Mesivta of Staten Island
Mesivta Tifereth Jerusalem, E.S.
Mirrer Yeshiva Central Institute, E.S.
Ohr Torah Institute (Manhattan Hebrew High School)
Park East ESHI Day School
Prospect Park Yeshiva, E.S.
Rabbi Dov Revel Yeshiva of Forest Hills

Rabbi Jacob Joseph School
S/A/R Academy
Samuel H. Wang Yeshiva H.S. of Queens
Sara Schenirer High School
Solomon Schechter School of Queens
Solomon Schechter School of Westchester
Talmud Torah Toldos Yakov Yosef-Williamsburg
United Lubavitcher Yeshivoth
Yeshiva Academy of South Queens
Yeshiva Arugath Habosem

Yeshiva Bais Isaac Zvi

Yeshiva Beth Hillel of Krasna, E.S.

Yeshiva Ch'san Sofer, E.S.

Yeshiva Chanoch Lenaar

Yeshiva Imrei Yosef, E.S.

Yeshiva Jesode Hatorah

Yeshiva Kehilath Yakov, E.S.

Yeshiva of Far Rockaway

Yeshiva of Kings Bay

Yeshiva Ohel Moshe

Yeshiva Rabbi Chaim Berlin

Yeshiva R'tzahd

Yeshiva Shaar Hatorah

Yeshiva Shearith Hapletah, E.S.

Yeshiva Shearith Hapletah, H.S.

Yeshiva Torah Temimah

Yeshiva Torah V'Emunah

Yeshiva Toras Chaim at South Shore

Yeshiva Toras Emes

Yeshiva University H.S. for Boys

Yeshiva University H.S. for Girls

Yeshiva Yagdil Torah

Yeshiva Yesode Hatorah

EXHIBIT A-4 SCHOOL MERGERS \$7,500

Midrasha - Conservative Hebrew High School of Eastern Queens

EXHIBIT B-1

Life Insurance

Yeshivot and Day Schools

\$209,930

Ahi Ezer Yeshiva
Associated Beth Rivkah School, E.S.
Associated Beth Rivkah School, H.S.
Bais Yaakov Academy of Brooklyn, E.S.
Bais Yaakov Academy of Brooklyn, H.S.
Bais Yaakov Academy of Queens
Bais Yaakov D'Khal Adas Yereim
Bais Yaakov of Brooklyn
Beth Chana School, E.S.
Beth Chana School, H.S.

Beth Hatalmud
Beth Jacob-Beth Miriam School for Girls
Beth Jacob Day School for Girls
Beth Jacob of Boro Park
Beth Jacob of Flatbush
Beth Jacob Parochial School of Manhattan
Beth Jacob School of Midwood
Bialik School
Bnos Israel School of East Flatbush
Bnos Yaakov School for Girls, E.S.

Bnos Yaakov School for Girls, H.S.
Bobover Yeshiva Bnei Zion, E.S.
Bobover Yeshiva Bnei Zion, H.S.
Brandeis School, E.S.
Brandeis School, H.S.
Educational Institute Oholei Torah, E.S.
Educational Institute Oholei Torah, H.S.
Ezra Academy of Queens
Harma Religious Institute
Hebrew Academy for Special Children

Hebrew Academy of Long Beach
Hebrew Academy of Nassau County, E.S.
Hebrew Academy of Nassau County, H.S.
Hebrew Academy of Suffolk County
Hebrew Academy of the Five Towns & Rockaway, E.S.
Hebrew Academy of the Five Towns & Rockaway, H.S.
Hebrew Academy of West Queens
Hebrew Institute for the Deaf and Exceptional Children
Jewish Center for Special Children
Jewish Foundation School

Joseph S. Gruss High School
Kinneret Day School
Magen David Yeshiva
Manhattan Day School
Mesivta Haichel Hatorah, E.S.
Mesivta Haichel Hatorah, H.S.
Mesivta M'kor Chaim
Mesivta Nachlas Yakov of Khal Adas Yereim
Mesivta of Forest Hills
Mesivta of Staten Island

Mesivta Rabbi Chaim Berlin
Mesivta Tifereth Jerusalem, E.S.
Mesivta Tifereth Jerusalem, H.S.
Mesivta Torah Temimah
Mesivta Torah Vodaath
Mirrer Yeshiva Central Institute, E.S.
Mirrer Yeshiva Central Institute, H.S.
North Shore Hebrew Academy
Ohr Hameir Theological Seminary
Ohr Torah Institute (Manhattan Hebrew High School)

Park East ESHI Day School
Prospect Park Yeshiva, E.S.
Prospect Park Yeshiva, H.S.
Rabbi Dov Revel Yeshiva of Forest Hills
Rabbi Harry Halpern Day School
Rabbi Jacob Joseph School
Ramaz Lower School
Ramaz Upper School
Robert Gordis Day School
Rodeph Sholom Day School

S/A/R Academy
Samuel H. Wang Yeshiva High School of Queens
Sara Schenirer High School
Sephardic High School
Shevach High School
Shulamith School for Girls, E.S.
Shulamith School for Girls, H.S.
Solomon Schechter Day School of Suffolk County
Solomon Schechter High School of Brooklyn
Solomon Schechter School of Nassau County

Solomon Schechter School of Queens
Solomon Schechter School of Westchester
Torah Academy for Girls, E.S.
Torah Academy for Girls, H.S.
Torah High School of Long Beach
United Lubavitcher Yeshivoth, E.S.
United Lubavitcher Yeshivoth, H.S.
Westchester Day School
Westchester Hebrew High School
Yeshiva Academy of South Queens

Yeshiva Ateret Torah

Yeshiva Bais Isaac Zvi

Yeshiva Beth Hamedrash Shaarei Yosher

Yeshiva Beth Hillel of Krasna, E.S.

Yeshiva Beth Hillel of Krasna, H.S.

Yeshiva Chofetz Chaim

Yeshiva Ch'san Sofer, E.S.

Yeshiva Ch'san Sofer, H.S.

Yeshiva Darchei Torah

Yeshiva Harbotzas Torah, H.S.

Yeshiva Imrei Yosef, E.S.

Yeshiva Imrei Yosef, H.S.

Yeshiva Jesode Hatorah

Yeshiva Karlin Stolin, E.S.

Yeshiva Karlin Stolin, H.S.

Yeshiva Kehilath Yakov, E.S.

Yeshiva Kehilath Yakov, H.S.

Yeshiva Mizrachi L'banim

Yeshiva of Belle Harbor

Yeshiva of Central Queens

Yeshiva of Crown Heights

Yeshiva of Far Rockaway

Yeshiva of Flatbush, E.S.

Yeshiva of Flatbush, H.S.

Yeshiva of Kings Bay

Yeshiva of Manhattan Beach

Yeshiva Ohr Yisroel, E.S.

Yeshiva Ohr Yisroel, H.S.

Yeshiva Rabbi Chaim Berlin

Yeshiva Rambam

Yeshiva R'tzahd

Yeshiva Shaar Hatorah

Yeshiva Sharei Zedek of Sea Gate

Yeshiva Shearith Hapletah, E.S.

Yeshiva Shearith Hapletah, H.S.

Yeshiva Shor Yoshuv

Yeshiva Tiferes Elimelech

Yeshiva Tifereth Moshe

Yeshiva Torah Temimah

Yeshiva Torah V'Emunah

Yeshiva Torah Vodaath

Yeshiva Toras Chaim at South Shore

Yeshiva Toras Emes

Yeshiva University High School for Boys

Yeshiva Universith High School for Girls

Yeshiva Yaqdil Torah

Yeshiva Yesode Hatorah

Life Insurance Supplementary Schools

Atlantic Beach Jewish Center Baldwin Jewish Center Religious School Bay Terrace Jewish Center, E.S. Bay Terrace Jewish Center, H.S. Bayswater Jewish Center Beth El Synagogue School of New Rochelle, E.S. Beth Emeth Synagogue Religious School of Larchmont *Central Synagogue Religious School, New York, E.S. * Central Synagogue Religious School, New York, H.S. Community Reform Temple of Westbury, E.S. *Community Reform Temple of Westbury, H.S. Community Synagogue of Sands Point * Community Synaoguge Religious School of Rye, E.S. * Community Synagogue Religious School of Rye, H.S. Congregation Beth Sholom, Long Beach Congregation B'nai Israel of Freeport Congregation Etz Chaim Religious School of Commack Congregation Ohav Sholom of Dix Hills Congregation Ohav Sholom of Merrick, E.S. Congregation Ohav Sholom of Merrick, H.S.

Congregation Sons of Israel, Briarcliff, E.S.
Congregation Sons of Israel, Briarcliff, H.S.
Congregation Sons of Israel, Woodmere, E.S.
Congregation Sons of Israel, Woodmere, H.S.
Congregation Yeshuos Chaim
Conservative Synagogue Adath Israel of Riverdale
Conservative Synagogue of Jamaica
Darchei Shalom Hebrew School
Dix Hills Jewish Center, E.S.
Dix Hills Jewish Center, H.S.

East Meadow Jewish Center Religious School, E.S.
East Meadow Jewish Center Religious School, H.S.
East Meadow Workmen's Circle School
Elmont Jewish Center Hebrew School
Flatbush Park Jewish Center, E.S.
Flatbush Park Jewish Center, H.S.
Forest Hills Jewish Center, E.S.
Forest Hills Jewish Center, H.S.
Forest Park Jewish Center
Greenburgh Hebrew Center

Hebrew Institute of Riverdale Hebrew Institute of White Plains Hewlett-East Rockaway Jewish Center, E.S. Hewlett-East Rockaway Jewish Center, H.S. Hillcrest Jewish Center, E.S. Hillcrest Jewish Center, H.S. Hollis Hills Jewish Center, E.S. Hollis Hills Jewish Center, H.S. Howard Beach Jewish Center, E.S. Howard Beach Jewish Center, H.S. Jericho Jewish Center, E.S. Jericho Jewish Center, H.S. Jewish Center of Jackson Heights Jewish Community Center of Harrison Jewish Community Center of White Plains, E.S. Jewish Community Center of White Plains, H.S. Larchmont Temple Religious School, E.S. Larchmont Temple Religious School, H.S. Little Neck Jewish Center Malverne West Hempstead Jewish Center Merrick Jewish Center, E.S. Merrick Jewish Center, H.S. Midway Jewish Center, E.S. Midway Jewish Center, H.S. North Shore Jewish Center, Pt. Jefferson Station, E.S. North Shore Jewish Center, Pt. Jefferson Station, H.S. * North Shore Synagogue Religious School, Syosset, E.S. 🔏 North Shore Synagogue Religious School, Syosset, H.S. Oceanside Jewish Center Religious School Ohev Sholom Talmud Torah, Brooklyn Old Westbury Hebrew Congregation, E.S. Old Westbury Hebrew Congregation, H.S. Park Avenue Religious School, New York, E.S. Park Avenue Religious School, New York, H.S. Plainview Jewish Center, E.S. Plainview Jewish Center, H.S. Rego Park Jewish Center Riverdale Temple Religious School, E.S. * Riverdale Temple Religious School, H.S. Rockwood Park Jewish Center Sephardic Temple Shelter Rock Jewish Center, Roslyn, E.S. Shelter Rock Jewish Center, Roslyn, H.S. Shore Park Jewish Center, Brooklyn Suburban Park Jewish Center, East Meadow X Suburban Temple of Wantagh, E.S. * Suburban Temple of Wantagh, H.S. Temple Beth Am Religious School of Merrick, E.S. Temple Beth Am Religious School of Merrick, H.S.

Temple Beth David Religious School of Commack, E.S.

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* Temple Beth David Religious School of Commack, H.S.
  Temple Beth El of Bellmore, E.S.
  Temple Beth El of Bellmore, H.S.
  Temple Beth El of Cedarhurst
* Temple Beth El of Huntington, E.S.
* Temple Beth El of Huntington, H.S.
 *Temple Beth El Religious School of Great Neck, E.S.
 Temple Beth El Religious School of Great Neck, H.S.
  Temple Beth Sholom of Hastings-on-Hudson, E.S.
  Temple Beth Sholom of Hastings-on-Hudson, H.S.
  Temple Beth Sholom of Roslyn Heights, E.S.
  Temple Beth Sholom of Roslyn Heights, H.S.
*Temple Bnai Israel School of Elmont, E.S.
* Temple Bnai Israel School of Elmont, H.S.
  Temple Bnai Sholom of Rockville Center
Temple Emanu-el of East Meadow, E.S.
  Temple Emanu-el of East Meadow, H.S.
  Temple Hillel Religious School of Valley Stream
  Temple Israel Center Religious School, White Plains, E.S.
  Temple Israel Center Religious School, White Plains, H.S.
*Temple Israel Early Childhood Learning Center, New York
  Temple Israel of Jamaica, E.S.
  Temple Israel of Jamaica, H.S.
 Temple Israel of Northern Westchester, E.S.
* Temple Israel of Northern Westchester, H.S.
  Temple Israel Religious School of Great Neck, E.S.
  Temple Israel Religious School of Great Neck, H.S.
* Temple Israel School of Lawrence, E.S.
* Temple Israel School of Lawrence, H.S.
* Temple Sinai of Roslyn Heights, E.S.
*Temple Sinai of Roslyn Heights, H.S.
  Wantagh Jewish Center, E.S.
  Wantagh Jewish Center, H.S.
  Westchester Jewish Center, E.S.
  Westchester Jewish Center, H.S.
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Young Israel of Forest Hills

EXHIBIT B-2

Medical Insurance

Yeshivot and Day Schools

\$1,096,587.12

Ahi Ezer Yeshiva
Alternative School / Yeshiva Bais Sholom
Associated Beth Rivkah School, E.S.
Associated Beth Rivkah School, H.S.
Bais Yaakov Academy of Brooklyn, E.S.
Bais Yaakov Academy of Brooklyn, H.S.
Bais Yaakov Academy of Queens
Beth Chana, E.S.
Beth Chana, H.S.
Beth Hatalmud

Beth Jacob-Beth Miriam
Beth Jacob Day School for Girls
Beth Jacob of Boro Park
Beth Jacob Parochial School
Beth Jacob School of Midwood
Bialik School
Bnos Zion of Bobov, E.S.
Bnos Zion of Bobov, H.S.
Bobover Yeshiva Bnei Zion, E.S.
Bobover Yeshiva Bnei Zion, H.S.

Brandeis School, E.S.
Brandeis School, H.S.
Educational Institute Oholei Torah, E.S.
Educational Institute Oholei Torah, H.S.
Ezra Academy
Gerer Mesivta Bais Yisroel
Hebrew Academy for Special Children
Hebrew Academy of Long Beach
Hebrew Academy of Nassau County, E.S.
Hebrew Academy of Nassau County, H.S.

Hebrew Academy of Suffolk County
Hebrew Academy of the Five Towns & Rockaway, E.S.
Hebrew Academy of the Five Towns & Rockaway, H.S.
Hebrew Academy of West Queens
Hebrew Institute for the Deaf and Exceptional Children
Jewish Center for Special Education
Jewish Foundation School
Joseph S. Gruss High School
Kinneret Day School
Magen David Yeshiva

Manhattan Day School
Mesivta Etz Chaim D'Bobov
Mesivta Haichel Hatorah, E.S.
Mesivta Haichel Hatorah, H.S.
Mesivta Mkor Chaim
Mesivta Nachlas Yaakov of Khal Adas Yereim
Mesivta of Forest Hills
Mesivta of Staten Island
Mesivta Rabbi Chaim Berlin
Mesivta Tifereth Jerusalem, E.S.

Mesivta Tifereth Jerusalem, H.S.
Mesivta Torah Temimah
Mesivta Torah Vodaath
Mirrer Yeshiva Central Institute, E.S.
Mirrer Yeshiva Central Institute, H.S.
North Shore Hebrew Academy
Ohr Hameir Theological Seminary
Ohr Torah Institute (Manhattan Hebrew High School)
Park East ESHI Day School
Prospect Park Yeshiva, E.S.

Prospect Park Yeshiva, H.S.
Rabbi Dov Revel Yeshiva of Forest Hills
Rabbi Harry Halpern Day School
Rabbi Jacob Joseph School
Ramaz Lower School
Ramaz Upper School
Robert Gordis Day School
S/A/R Academy
Samuel H. Wang Yeshiva H.S. of Queens
Sara Schenirer High School

Sephardic High School
Shevach High School
Shulamith School for Girls, E.S.
Shulamith School for Girls, H.S.
Solomon Schechter Day School of Suffolk County
Solomon Schechter High School of Brooklyn
Solomon Schechter School of Nassau County
Solomon Schechter School of Queens
Solomon Schechter School of Westchester
Torah Academy for Girls, E.S.

Torah Academy for Girls, H.S.
Torah High School of Long Beach
United Lubavitcher Yeshivoth, E.S.
United Lubavitcher Yeshivoth, H.S.
Westchester Day School
Westchester Hebrew High School
Yeshiva Ateret Torah
Yeshiva Bais Isaac Zvi
Yeshiva Chofetz Chaim
Yeshiva Ch'san Sofer, E.S.

Yeshiva Ch'san Sofer, H.S.
Yeshiva Darchei Torah
Yeshiva Harbotzas Torah, H.S.
Yeshiva Imrei Yosef, E.S.
Yeshiva Imrei Yosef, H.S.
Yeshiva Karlin Stolin, E.S.
Yeshiva Karlin Stolin, H.S.
Yeshiva Kehilath Yakov, E.S.
Yeshiva Kehilath Yakov, H.S.
Yeshiva Machzikei Hadas

Yeshiva Mizrachi L'banim Yeshiva of Belle Harbor Yeshiva of Central Queens Yeshiva of Crown Heights Yeshiva of Flatbush, E.S. Yeshiva of Flatbush, H.S. Yeshiva Of Kings Bay Yeshiva Ohr Yisroel, E.S. Yeshiva Rabbi Chaim Berlin

Yeshiva Rambam
Yeshiva R'tzahd
Yeshiva Shaar Hatorah
Yeshiva Shearith Hapletah, E.S.
Yeshiva Shearith Hapletah, H.S.
Yeshiva Tiferes Elimelech
Yeshiva Tifereth Moshe
Yeshiva Torah Temimah
Yeshiva Torah Vodaath
Yeshiva Toras Chaim at South Shore

Yeshiva Toras Emes Yeshiva University High School for Boys Yeshiva University High School for Girls Yeshiva Yagdil Torah Yeshiva Yesode Hatorah

MEDICAL INSURANCE SUPPLEMENTARY SCHOOLS

Congregation Beth El of Massapequa, E.S.
Congregation Beth El of Massapequa, H.S.
Congregation Beth Sholom of Long Beach
Congregation Etz Chaim Religious School of Commack
Congregation Ohev Sholom of Dix Hills
Congregation Sons of Israel, Woodmere, E.S.
Congregation Sons of Israel, Woodmere, H.S.
Congregation Tifereth Israel, Glen Cove
Congregation Yeshuos Chaim
Conservative Synagogue of Jamaica

East Meadow Jewish Center Religious School, E.S.
East Meadow Jewish Center Religious School, H.S.
Flatbush Park Jewish Center, E.S.
Flatbush Park Jewish Center, H.S.
Forest Hills Jewish Center, E.S.
Forest Hills Jewish Center, H.S.
Hebrew Institute of Riverdale
Hebrew Institute of White Plains
Hillcrest Jewish Center, E.S.
Hillcrest Jewish Center, H.S.

Jericho Jewish Center, E.S.
Jericho Jewish Center, H.S.
Jewish Community Center of Harrison
Kings Park Jewish Center
Little Neck Jewish Center
Midchester Jewish Center
Midway Jewish Center, E.S.
Midway Jewish Center, H.S.
Oakland Jewish Center, E.S.
Oakland Jewish Center, H.S.

Ocean Avenue Jewish Center
Park Avenue Synagogue Religious School, New York, E.S.
Park Avenue Synagogue Religious School, New York, H.S.
Riverdale Temple, E.S.
Riverdale Temple, H.S.
Rockwood Park Jewish Center
Shelter Rock Jewish Center, Roslyn, E.S.
Shelter Rock Jewish Center, Roslyn, H.S.
Shore Park Jewish Center, Brooklyn
South Baldwin Jewish Center

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* Stephen Wise Free Synagogue Religious School, E.S.
* Stephen Wise Free Synagogue Religious School, H.S.
  Suburban Park Jewish Center, East Meadow
  Temple Beth El of Bellmore, E.S.
  Temple Beth El of Bellmore, H.S.
  Temple Beth El of Cedarhurst
*Temple Beth El of Great Neck
  Temple Beth Sholom Religious School, Roslyn Heights, E.S.
  Temple Beth Sholom Religious School, Roslyn Heights, H.S.

∦ Temple Bnai Israel of Elmont, E.S.

★Temple Bnai Israel of Elmont, H.S.
  Temple Hillel Religious School, Valley Stream
  Temple Israel Center Religious School, White Plains, E.S.
  Temple Israel Center Religious School, White Plains, H.S.
*Temple Israel Early Childhood Learning Center, New York
  Temple Israel of Great Neck, E.S.
  Temple Israel of Great Neck, H.S.
* Temple Israel of Jamaica School, E.S.
* Temple Israel of Jamaica School, H.S.
  Temple Israel of Lawrence, E.S.
*Temple Israel of Lawrence, H.S.
  Wantagh Jewish Center, E.S.
  Wantagh Jewish Center, H.S.
  Westchester Jewish Center, E.S.
  Westchester Jewish Center, H.S.
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EXHIBIT B-3 PENSION PLAN YESHIVOT AND DAY SCHOOLS \$93,482.88

Brandeis School, E.S.
Brandeis School, H.S.
Hebrew Academy of Nassau County, E.S.
Hebrew Academy of Nassau County, H.S.
North Shore Hebrew Academy
Rabbi Harry Halpern Day School
Ramaz Lower School
Ramaz Upper School
Samuel H. Wang Yeshiva High School of Queens
Sephardic High School

Solomon Schechter School of Queens
Solomon Schechter School of Westchester
Yeshiva Ch'san Sofer, E.S.
Yeshiva Ch'san Sofer, H.S.
Yeshiva of Flatbush, E.S.
Yeshiva of Flatbush, H.S.
Yeshiva University High School for Boys
Yeshiva University High School for Girls

PENSION PLAN SUPPLEMENTARY SCHOOLS

Congregation Etz Chaim Religious School of Commack Congregation Sons of Israel, Woodmere, E.S. Congregation Sons of Israel, Woodmere, H.S. Conservative Synagogue of Jamaica Forest Hills Jewish Center, E.S. Forest Hills Jewish Center, H.S. Jericho Jewish Center, E.S. Jericho Jewish Center, H.S. Jericho Jewish Center, H.S. Park Avenue Synagogue Religious School, New York, E.S. Park Avenue Synagogue Religious School, New York, H.S.

Shore Park Jewish Center, Brooklyn Temple Beth Sholom Religious School, Roslyn Hts, E.S. Temple Beth Sholom Religious School, Roslyn Hts, H.S.

EXHIBIT C-1 OUTREACH PROGRAMS

\$670,250

Association of Orthodox
Jewish Teachers
Be'er Hagolah Institutes
Board of Jewish Education of
Greater New York
Board of Jewish Education of
Greater New York
Board of Jewish Education of
Greater New York
CHAMAH
Ezra Academy of Queens
Flatbush Park Jewish Center
Hebrew Academy of West Queens
Hebrew Institute of Riverdale

Jewish Community Council of Washington Heights-Inwood Lubavitch Youth Organization Midrasha High School Midrasha High School National Committee for the Furtherance of Jewish Education National Conference of Synagogue Youth National Conference of Synagogue Youth-Long Island North Shore Conservative Hebrew High School Shorefront Jewish Community Council Stephen Wise Free Synagogue

Suffolk Association of Jewish
Schools
Suffolk Association of Jewish
Schools
SVET
Torah Academy High School for
Boys
Yeshiva Academy of South Queens
Yeshiva Darchei Torah
Yeshiva Sharei Hayosher
YM-YWHA of Suffolk

"EFNA Program"

"Intensive Pre-Mainstreaming"
"Israelis in New York"

"Jewish Leadership Camping Program" "Survival"

"Horizon"
"Outreach"
"Building Bridges"
"Operation Outreach"
"Jewish Youth Encounter
Program"

"Outreach to Russian Youth"

"Back to School"

"Midrasha-Eastern Queens"

"Innovative Programs"

"Sunday Morning Children's

Jewish Connection"

"Outreach-NCSY"

"Junior NCSY"

"Hebrew High School"

"Outreach to Russian Children"

* "Junior Congregation"

"Jewish Awareness and Educational Planning"

"MORE"

"Outreach"

"Operation Continuity"
"Operation Upgrade"
"Outreach"
"Jewish Cultural Specialist
Program"

EXHIBIT C-2 UPGRADING QUALITY OF EDUCATION \$105,000

Board of Jewish Education
J.C.C. of Staten Island
Jewish Board of Family and
Children's Services
S/A/R Academy
Yeshiva Elementary and High
School Principals' Council

"Curriculum Unit Packages"
"Summer Experience in Israel"
"Jewish Education Department"

"In-House Teachers Center"
"Attract and Retain Program"

EXHIBIT C-3 SPECIAL EDUCATION PROJECTS \$25,000

P'TACH

"Screening"

EXHIBIT C-4

SPECIAL EDUCATION GRANTS YESHIVOT AND DAY SCHOOLS

\$174,600

Ahi Ezer Yeshiva
Alternative School/Yeshiva Bais Sholom
Associated Beth Rivkah School, E.S.
Bais Yaakov Academy of Brooklyn, E.S.
Bais Yaakov Academy of Queens
Beth Jacob-Beth Miriam School for Girls
Beth Jacob Day School for Girls
Beth Jacob of Boro Park
Brandeis School, E.S.
Harma Religious Institute

Hebrew Academy for Special Children
Hebrew Academy of Long Beach
Hebrew Academy of Nassau County, E.S.
Hebrew Academy of the Five Towns and Rockaway, E.S.
Hebrew Institute for the Deaf and Exceptional Children
Jewish Center for Special Education
Jewish Foundation School
Kesser Malka
Kinneret Day Scbool
Magen David Yeshiva

Manhattan Day School
Mesivta Rabbi Chaim Berlin
Mirrer Yeshiva Central Institute, E.S.
North Shore Hebrew Academy
Prospect Park Yeshiva, H.S.
Rabbi Jacob Joseph School
Ramaz Lower School
Rodeph Sholom Day School
S/A/R Academy
Solomon Schechter School of Westchester

Westchester Day School
Yeshiva Academy of South Queens
Yeshiva Bais Isaac Zvi
Yeshiva Beth Yehuda V'Chaim D'Betlan
Yeshiva Chanoch Lenaar
Yeshiva Darchei Torah
Yeshiva of Central Queens
Yeshiva of Flatbush, E.S.
Yeshiva Rabbi Chaim Berlin
Yeshiva Rabbi Samson Rafael Hirsch

Yeshiva Sharei Zedek
Yeshiva Tifereth Moshe
Yeshiva Toras Chaim at South Shore
Yeshiva University High School for Boys
Yeshiva University High School for Girls
Yeshiva Yesode Hachaim
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SPECIAL EDUCATION GRANTS SUPPLEMENTARY SCHOOLS

Bellmore Jewish Center Hebrew School, E.S. Bet Torah Religious School, E.S. #Bnai Israel Reform Temple, E.S. *Community Reform Temple of Westbury, E.S. *Community Synagogue Religious School of Rye, E.S. Congregation Kneses Tifereth Israel, E.S. Congregation Ohav Sholom of Merrick, E.S. *Congregation Rodeph Sholom Religious School Conservative Synagogue Adath Israel of Riverdale East Northport Jewish Center, E.S. Five Towns School of Jewish Education ⋠ Free Synagogue of Flushing, E.S. Huntington Jewish Center, E.S. Jericho Jewish Center School, E.S. * Larchmont Temple Religious School, E.S. Merrick Jewish Center, E.S. Midchester Jewish Center Midway Jewish Center, E.S. North Shore Jewish Center, E.S. * North Shore Synagogue, E.S. Oceanside Jewish Center Religious School Park Avenue Synagogue Religious School Plainview Jewish Center, E.S. ∦ Port Jewish Center Hebrew School * Scarsdale Synagogue/Tremont Temple Shore Parkway Jewish Center Sinai School of Staten Island * Suburban Temple of Wantagh, E.S. Suffolk Jewish Center * Temple Avodah Religious School of Oceanside, E.S. Temple Beth Am Religious School of Merrick, E.S. * Temple Beth David Religious School of Commack, E.S. * Temple Beth El of Huntington, E.S. Temple Beth El of Patchogue, E.S. * Temple Beth Elohim, E.S. Temple Beth Sholom of Roslyn Heights, E.S. Temple Beth Sholom of Smithtown, E.S. Temple Beth Torah of Dix Hills, E.S. Fremple Emanuel of East Meadow, E.S.

Bay Terrace Jewish Center, E.S.

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Temple Isaiah of Stony Brook, E.S.
Temple Israel of Great Neck, E.S.
Temple Israel of Jamaica, E.S.
Temple Israel of New Rochelle, E.S.
Temple Israel of Northern Westchester, E.S.
Temple Judea of Massapequa, E.S.
Temple Ohr Elohim of Jericho, E.S.
Temple Shaarey Tefila of New York, E.S.
Temple Shalom of the Sayville J.C.C., E.S.
Temple Sinai of Roslyn Heights, E.S.
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Temple Sinai Rel. School of Long Island, E.S.
Tivkah School for Special Children at Dix Hills
**Westchester Reform Temple, E.S.

**Woodlands Community Temple, E.S.

EXHIBIT D-1

ELIGIBILITY CRITERIA FOR RECEIPT OF BASIC GRANTS

YESHIVOT AND DAY SCHOOLS

The criteria for grants to schools of Jewish Education were drawn up with the following objectives in mind:

- To identify a basic network of Jewish educational institutions for which the Fund for Jewish Education could provide meaningful support.
- To encourage efficiency in the system.
- To help upgrade the quality of Jewish education.
- 1. Schools should have a functioning Board of Directors and a full-time principal.
- 2. Schools should have been in operation a minimum of three years.
- Elementary Schools should have a minimum student body of 200 pupils and Day High Schools should have a minimum of 100 students. Exceptions can be made for special constituencies.
- The school should provide an end-of-year financial statement, preferably audited, and pertinent statistical reports.
- The school should meet the requirements of federal, state, and city governmental agencies and school of-

ficials should so attest.

- 6. Schools should be supportive of the goals of the UJA/Federation Campaign and encourage the participation in the Campaign of its constituents and students. The institution shall also publicly display a visible sign indicating that it receives funds from the UJA/Federation Campaign and insert a full page advertisement in the school's annual journal.
- Graduates should meet reasonable standards of Jewish educational and secular achievement, such as are shown by scores on the Board of Jewish Education High School examinations, SATs, or other equivalent measures.
- 8. Schools should provide reasonable scholarships to needy students.
- 9. Grants should take into account communal purposes such as the potential for encouraging mergers of schools where desirable and appropriate.
- It is expected that grants would not replace the ordinary programs for development and fund raising.

EXHIBIT D-2

ELIGIBILITY CRITERIA FOR RECEIPT OF BASIC GRANTS

SUPPLEMENTARY SCHOOLS

The criteria for grants to schools of Jewish Education were drawn up with the following objectives in mind:

- To identify a basic network of Jewish educational institutions for which the Fund for Jewish Education could provide meaningful support.
- To encourage efficiency in the system.
- To help upgrade the quality of Jewish education.
- 1. Schools or their sponsoring institutions should have a functioning Board of Directors. They should also have a functioning school committee and a full-time educational supervisor during school hours.
- 2. Schools should have been in operation a minimum of three years.
- Elementary Schools should have a minimum student body of 100 pupils. High Schools should have a minimum of 50 students. Exceptions can be made for special constituencies and special education programs.
- 4. Teachers should be qualified and show evidence of competence to a qualified source, as well as participate in teacher growth programs.
- 5. Schools should provide a detailed end-of-year finan-

- cial statement and statistical reports.
- 6. Schools should meet the requirements of federal, state, and city governmental agencies and school officials should so attest.
- 7. Schools should be supportive of the goals of the UJA/Federation Campaign and encourage the participation in the Campaign of its constituents and students. The institution shall also publicly display a visible sign indicating that it receives funds from the UJA/Federation Campaign and insert a full page advertisement in the school's annual journal.
- 8. Graduates should meet reasonable standards of Jewish education achievement.
- Schools should provide reasonable scholarships to needy students.
- Grants should take into account communal purposes such as the potential for encouraging mergers of schools where desirable and appropriate.
- It is expected that grants would not replace the ordinary programs for development and fund raising.



May 29, 1985

Mr. Henry R. Hecker, Director United Jewish Appeal Speakers Bureau 1290 Avenue of the Americas New York, NY 10004

Dear Mr. Hecker:

In response to your recent letter I enclose herewith an up-dated bio and glossy photo. You may wish to use the following descriptive comments:

Dynamic leader of Reform Judaism, Rabbi Schindler is perhaps the most prominent spokesman for America's disperate Jewish groups. Knowledgeable abd articulate, be brings to bear insights gained by his continuing contact withhheads of State from all over the world.

Topics you may wish to include under the heading "Speaks On..." are:

a/ Midweest Update

b/ Wither American Jewry?

c/ Coping with Intermarriage

With all good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.

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TELEPHONE (212) 757-1500
CABLE ADDRESS

in the state

May 21, 1985

Dear Colleague:

As we prepare for the upcoming 1986 United Jewish Appeal/Federation campaign, we are working on a new edition of our Speakers Roster, and updating our speakers files.

For your information, we have enclosed a copy of your current UJA bio. We will appreciate if you will help us with some information, as quickly as is possible:

- An updated bio. (1)
- A new photo of yourself. (2)
- A simple two to three sentence description of yourself and your background for inclusion in our roster.
- A brief list of topics to be included under the heading "Speaks On..."

We are anxious to include you in our 1986 materials; therefore, we ask that you submit this information immediately. In return, we will be sending you regular updates and campaign information as the 1986 campaign progresses.

Thanks, of course, for your ongoing interest in our activities.

Very truly yours,

Henry R. Hecker, Director

Speakers Bureau

Encl.

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Newsmaker Extraordinary! RABBI ALEXANDER M. SCHINDLER

President, Union of American Hebrew Congregations

THE man Time calls "the most prominent spokesman for America's disparate Jewish groups," Rabbi Alexander M. Schindler leads the movement of Reform Judaism in the United States and Canada, composed of 1.3 million men and women in some 750 synagogues.

Eloquent, fearless, outspoken, Rabbi Schindler made headlines as the voice of American Jewry in a series of confrontations with the White House over U.S. policy in the Middle East. As chairman of the Conference of Presidents of Major American Jewish Organizations (the umbrella group for 32 national bodies) Rabbi Schindler became a confidente of Israeli Prime Minister Menachem Begin—and a friend of President Sadat of Egypt, with whom he conferred in Aswan.

On his retirement as chairman of the Conference of Presidents, Rabbi Schindler received a letter from Prime Minister Begin hailing "the outstanding leadership you so courageously and forcefully displayed during your period of office.... All those who attended the recent Knesset dinner in your honor did so out of respect, gratitude and affection for a man who, by his deeds, has written his own name into the pages of the Jewish people's heroic story of freedom, dignity and strength."

Recently Rabbi Schindler made headlines as the first rabbi in 400 years to urge that Judaism actively seek converts among the "unchurched" by placing the principles of Judaism before the 60 million Americans unaffiliated with any religion. "Judaism is not an exclusive club of born Jews," Rabbi Schindler believes. "It is a universal faith with an ancient tradition that has deep resonance for people alive today."

Born in Germany in 1925, Schindler fled the Nazis with his family, arriving in the U.S. when he was 12. He earned a Purple Heart as a ski-trooper in World War II and graduated from the City College in New York before his ordination as a Reform rabbi at the Hebrew Union College.

For his services to the Jewish people, Rabbi Schindler was awarded the coveted Bublick Prize by the Hebrew University in 1978. He was the thirteenth recipient of the award, which was also conferred on Prime Minister Ben-Gurion and President Harry Truman.



Lecture Topics

- Mideast Update
- The Future of the Synagogue
- Kissinger and Brzezinski—
- Breaking the OPEC

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May 3, 1982

Harry Walker, President Harry Walker Inc. 350 Fifth Avenue New York, New York 10118

Dear Mr. Walker,

We are pleased to enclose our remittance for the balance due on your invoice 5-11 for the lecture of <u>Rabbi Alexander</u> <u>Schindler</u> at Temple B'nai Jeshurun in Short Hills, N.J. on behalf of the community Synagogue Lecture Series, of which I am the Treasurer.

Rabbi Schindler advised us that his travel expense was \$60.00.

As president of the series, Mr. Karl Zukerman will undoubtedly advise you further of the success of the Rabbi's talk but I do not hesitate to add that his expertness, charm, obvious good nature and skill in fielding questions made the evening both worthwhile and memorable. The audience received him with a standing ovation.

Thank you for your services.

Sincerely yours,

Marvin Mandel

cc: Karl Zukerman



JEWISH EDUCATIONAL ALLIANCE

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TO WHOM IT MAY CONCERN:

Rabbi Schindler was excellent as the final speaker of our Cultural Arts Series. He is an eloquent, dynamic speaker who commands the audiences attention throughout and gets the audience emotionally involved in his talk.

Rabbi Schindler was in Savannah several days after the U.N., vote against Israel and so the bulk of his talk was devoted to this issue and its consequences. We had requested him to speak on the topic "Mideast Update".

He spoke for about forty minutes and then answered questions from the audience for approxiamately 1/2 hour.

In short Rabbi Schindler was the highlight of our Series and proved to be as excellent as we had anticipated.

STEVE STEIN, CULTURAL ARTS DIRECTOR



A President of Presidents

by Dale Brichta '78

A lexander Schindler '49 has been called the president among presidents. And indeed, in his recent two year tenure as chairman of the Conference of Presidents of Major American Jewish Organizations he has been just that. Rabbi Schindler, who also serves as president of the Union of American Hebrew Congregations (UAHC), the organ of the Reform Judaic movement, is one of City College's sturdiest sons.

Says the rabbi, "My City College experience was one of the great factors in giving direction to my ultimate career." But to listen to him tell it, between puffs of a cigar, if it wasn't for a poor academic first semester, he might not have achieved his success in ascending the Jewish organization power ladder.

Born in Munich in 1925, young Schindler fled Germany in 1938 and entered College three years later, at 16, with plans to go into engineering. However, "a pretty mediocre academic record that first semester" (his grades ran the gamut from A to F, with the latter in physics) caused him to take a leave of absence from school. He put this "time off" to immediate use by returning to Europe, this time as a member of the Allied ski troops in World War II, fighting the Germans in Italy, from Anzio to the Alps.

"After the war I visited the sorry remnant of Germany," he remembers, "and I tried to see whether I could find any of my family." When he learned that they all had been the victims of Nazi genocide, he decided "not to let Hitler win a posthumous victory." This and his later college experiences, he readily admits, were the driving forces which led to his 30-year career of service to the Jewish people.

The veteran's return to City College was no more auspicious than his entrance, with one major difference: his commitment to Judaism gave his career some semblance of direction. In 1946 he left the engineering school, but remained uptown to work towards a bachelor's degree in social studies under the tutelage of Professor Oscar Janowsky. It was Janowsky, he says, who "intensified my commitment to Jewish studies, although my career plans were as yet unclear."

The young Schindler, who had an intense love for Judaism which was nurtured in his home, began to take a number of courses in Jewish history and Yiddish. Soon afterwards he declared himself a history major, and was eventually to write a thesis, with Professor Janowsky as his mentor,

on the "Evolution of the German Discrimination of Jews from 1933-39." His primary sources were Nuremburg trial documents.

By 1949, his last year at the College, the senior history student had made up his mind to study for the rabbinate and, after graduation from CCNY, he entered the Hebrew Union College in Cincinnati. During his rabbinical student days he led a student congregation in West Virginia and was chaplain to a college Hillel chapter and mental hospital in Cincinnati. In 1953 he was ordained and received his letters in Reform Judaism.

From 1953-59 Rabbi Schindler presided over a congregation in Worcester, Ma., devoting his time largely to the youth of his community. "If you're going to teach and nurture Jewish values, you do it with the young," he says, explaining his emphasis on working with teenagers. "I felt most comfortable with teenagers, [who] could deal with the realm of ideas. . . I never enjoyed symbolic logic or math. I dealt with



Rabbi Schindler addresses constituents of the Conference of Presidents of Major American Jewish Organizations.



Alexander Schindler with President Carter . . .

what concerned the lives of people."

By 1959 his work with teenagers was taking up much of his time. Yet Rabbi Schindler took on the added responsibility of regional director for Reform synagogues for the New England area. In the span of four years he helped to form 11 congregations in Massachusetts; with one exception, all are still active.

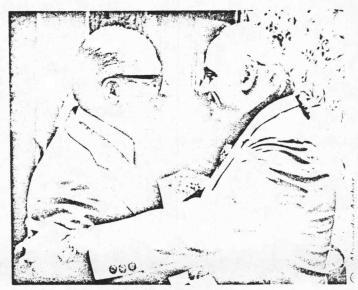
In 1964, admitting to "some trepidation and awe," Rabbi Schindler accepted the request that he take over as national director of Jewish education for UAHC. Among his accomplishments in this position he singles out the mass and innovative use of audio-video equipment which, he says, "paved the way for the video tape systems we have today."

In 1967 he was named vice president of the Union of American Hebrew Congregations; in 1971 he became acting president, succeeding long-time president Maurice Eisendrath. By 1973 he was named president of UAHC. Then, in January 1976, Rabbi Schindler was elected tenth president of the Conference or Presidents, a great honor and responsibility by any measuring rod.

On any given day during his tenure as Conference president Rabbi Schindler might visit with any one of a number of world leaders, such as Gerald Ford, Henry Kissinger or Israel's Yitzhak Rabin or Menachem Begin.

elaxing for a few minutes in his Fifth Avenue office before going down to the U.N. later in the afternoon, Rabbi Schindler spoke about his most recent organizational and personal "outrage," the Soviet-American statement on the Mideast, which he said was a "surprise tactic. We were told about it between Yom Kippur and Sukkot, as if they wanted to catch us napping."

As a major representative of American Jews, Rabbi Schindler says he must maintain a consistent hard line (pro-



... and with Israeli Prime Minister Menachem Begin.

Zionist) with regard to American-Israeli policy. High on his list of priorities is to get President Carter to modify the Soviet-American statement. "There are many thoughtful Americans who feel this policy is detrimental to us without regard to Israel. We're hoping somehow we can get the President to listen to more diverse opinions. Right now he's only listening to a select few."

Looking back on his tenure as president of the Conference of Presidents, is there anything he would like to change, or have done? "Well," he said, with the first twinkle to appear in his eye, "nobody's ever completely satisfied with what he has done. There were many people I should have seen, statements made which I shouldn't have said... but that's my problem, time is tight. I have five children and I don't get to see them enough. Just yesterday I got an earful from my daughter, a college student, who said 'I haven't got a father.' In that, there are regrets."

A phone call to his private line alerted him that his driver had arrived to take him to the U.N. The man who has repeatedly argued with heads of state and his own constituents alike ("The Jewish community which is a pluralistic one bands together for certain issues . . . when you're in a position of responsibility you must keep those issues in mind...") concluded with some remarks about his alma mater:

"I am a City College graduate and proud of it. The City College experience was certainly crucial for me... instructors really prepared me well for the tasks which I have to perform now. Perhaps to a lesser extent on Jewish tasks, but history, philosophy of government and political science prepared me well. And," he continued, getting up and collecting his papers and cigars, "there was an intellectual fermentation at the College in those days. The strikes, the Knickerbocker affair... it was an exciting place in which to live. It had its impact and I just absorbed it.

Jimmy Woos the Jewish Leaders

"The world isn't used to your open diplomacy. It stiffens the back of Israel and raises the expectations of the Arabs, which, once frustrated, will retard rather than bring peace." During a week of buffeting over U.S.-Soviet relations, Jimmy Carter hardly needed that sober assessment of his Middle East policy. But it came last Wednesday from Rabbi Alexander Schindler, one of the 53 Jewish leaders invited to a dialogue with the President at the White House.

They spent one hour and 20 minutes with Carter and his foreign policy formulators, including Vice President Walter Mondale, Secretary of State Cyrus Vance and National Security Adviser Zbigniew Brzezinski. Worried by Administration declarations about what Israel might have to give up in exchange for peace, the Jewish leaders sought -and gained-reassurances from Carter. Said one: "He was so forthcoming that he allayed some of our concerns."

Those concerns arose largely because Carter had appeared to shift ground in his Middle East policy. During the campaign, his stress was on help for Israel. As President, he has taken a sterner line, suggesting that Israel withdraw from almost all occupied territory and calling rather generally for a homeland for the Palestinians. At last week's meeting he said very little that he had not said before-somewhere, some time -though now the emphasis was back on help for Israel. Certainly that pleased his audience, but all those zigs and zags might lead to confusion later on.

According to the Jewish leaders at

the meeting, Carter said that he had an unswerving commitment to the safety of Israel and that in any peace agreement the Arabs would have to give Israel full diplomatic recognition, including provisions for trade and tourism (which the Arabs have always rejected in the past). His Administration, Carter added, will not draw a map setting boundaries. But to banish some of the Jewish fears about his call for a homeland for the Palestinians, he said that such a haven would have to be a part of Jordan; he did not favor a separate Palestinian state, which could be a threat to peace. A settlement, he stressed, cannot be imposed; it must be negotiated. During a time of crisis, however, there would be no withholding of U.S. arms from Israel "while I am President." On all this, Carter said he was speaking for what he called the strong national consensus on Israel.

THE NATION

Serious Matter. For the President's visitors, these cheering remarks climaxed an energetic campaign to stem what they saw as the Administration's recent "tilt" toward the Arabs (TIME, June 27). In the last several weeks about 1,000 letters a week urging stronger support for Israel have poured into the White House. Important Senators have chimed in on the same theme. Two weeks ago, when he got a phone call from White House Aide Hamilton Jordan, Rabbi Schindler began to discern a change in mood. Says he: "Then I knew that the question of American-Israeli relations had become a serious political matter, and they weren't treating us as if we were part of a foreign relations department. Carter was beginning to perceive the importance of wooing the American Jewish community."

Vance, Brzezinski, Jordan and Stuart Eizenstat, the White House Issues Coordinator, invited individual Jewish

leaders to meetings or lunches, fielding their complaints and assuring them that they had nothing to fear from Carter. Mondale had half a dozen meetings with, among others, Schindler and Hyman Bookbinder, the Washington chief of the American Jewish Committee. Although the Vice President had done what one of his staffers called "a lot of foassuring," that was not quite enough. As one of the Jewish leaders dryly noted: 'He's not the President."

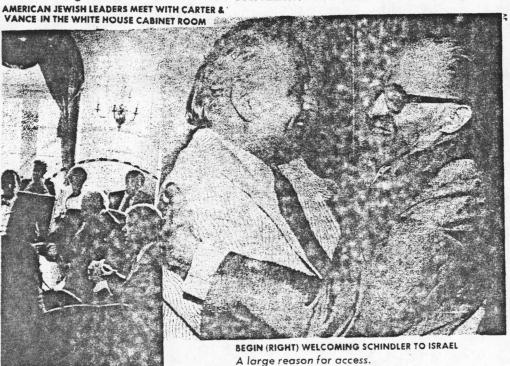
The White House took the hardly subtle hints and asked the group in to last week's meeting. By that time both the Administration and the Jewish leaders wanted the give-and-take, and afterward both considered it successful. With some understatement. Bookbinder observed: "It cannot be said that the Jewish community has not had access to the White House.

A large reason for that access is the persuasiveness of Rabbi Schindler, who has become the most prominent spokesman for America's disparate Jewish groups. As head of the Conference of Presidents of Major American Jewish Organizations, he has to bridge the differences among 32 groups, which have. varying degrees of commitment to religion, Zionism and political action. Sometimes he is also a bridge between the U.S. and Israel. Right after the meeting he flew to Israel, where he had a morning conference with Premier Menachem Begin, followed by lunch with U.S. Ambassador Samuel Lewis. Begin is coming to Washington next week for his first meeting with Carter, and the ultranationalist Premier was concerned about how warmly he might be greeted. No worry. He would be welcomed, said Schindler, "with open arms."

Schindler, 51, who calls himself a moderate but "not a political Zionist."

fled Nazi Germany when he was twelve. He earned a Purple Heart as a ski trooper in World War II and graduated from New York's City College before becoming a Reform rabbi. Since 1973 he has been president of the Union of American Hebrew Congregations, an umbrella group for 750 Reform temples that count a membership of 1,300,000.

He strongly believes that "the American Jewish community has a mind of its own" and that "it has a right to express that mind. The best phrase to express our relationship with Israel is one of independent support. We have a primary devotion to America, and in the constellation of our values, Israel plays a primary role as well. We see an absolute identity between these two. We see no conflict."



U.S. policies anger Jews

WASHINGTON (AP)—Jewish leaders who met with Secretary of State Vance feel concern, frustration, anger and "a sense of outrage" over U.S. policy in the Middle East.

Their spokesman, Rabbi lexander Schindler of New York City, told reporters af-ter a two-hour closed meet-Complaining of a "seeming ter a two-hour closed meet-ing with Vance that many

zel" trying to accommodate the Administration while the Palestine Liberation Organization remains "at the heart and center of a worldwide

conspiracy of terror."
Schindler said that, while does not want a Palestinian table chain which leads to an American Organizations.

escalation," he said the U.S. Americans, not just Jews, disapprove of the Carter Administration's policy.

He said Israel had "practically bent itself into a pretzel" trying to accommodate Scattation, he said the U.S. Some 80 Jewish community leaders were invited to the session with Vance, a step in the recent campaign to allay concerns about U.S. Policy trying to accommodate Palestinians.

FIRST STEP

state, we "perceive it as be- independent state no matter what the goals of the Admin-istration."

Some 80 Jewish community

"The Secretary of state asked for frank and open He said the door has been statements and he received opned wide to bringing the those frank and open state-PLO into the negotiating ments," said Schindler, head Schindler said that, while process, and this, he said, of the Conference of Presithe Administration says it is the "first step in an inevidents of Major Jewish