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World Union for Progressive Judaism, 1973-1984.

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WUPJ

August 9, 1984

Mr. Irvin Cohen
P. O. Box 5855
Baltimore, MD 21208

Dear Mr. Cohen:

I am responding to your August 2nd letter to Mr. Baruch Selah which you shared with me. I regret that you had difficulty in planning for the simcha of Thomas and Mitchell being called to the Torah at the Western Wall.

Rabbi Ben-Chorin and his congregation are part of the World Union for Progressive Judaism. I do not have any supervisory responsibilities in regard to Rabbi Ben-Chorin. Therefore, I am taking the liberty of sharing your letter with the president and executive director of the World Union for Progressive Judaism so that they will be apprised of your concern.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

cc: WUPJ

bcc: Mr. Gerard Daniel
Rabbi Richard G. Hirsch

WUPJ

July 5, 1984

Rabbi Harold Salzmann
Temple Anshe Amunim
26 Broad Street
Pittsfield, MA 01202

Dear Harold:

I read your proposal for the World Union for Progressive Judaism in Tel Aviv. It makes a great deal of sense to me. Certainly I will support it once this matter is raised within the councils of the WUPJ. I hope it will gain its approval!

Warm regards and all good wishes.

Sincerely,

Alexander M. Schindler

PROPOSAL FOR A WUPJ CENTER IN TEL AVIV'S
HOTEL NEIGHBORHOOD

INTRODUCTORY STATEMENT:

Tel Aviv is the largest Jewish metropolitan area in the world. It is composed of a population of some two and a half million people, ninety-five percent of whom are Jewish. In all this area there is hardly any visible evidence that such a movement as Liberal Judaism exists. Thousands upon thousands of Jews stay at the local hotels, one of the most heavily concentrated Hotel regions of the world, and see no evidence whatsoever that liberal progressive Judaism exists in the Tel Aviv area. A goodly percentage, certainly 75% of the visitors are from non-orthodox backgrounds. By concentrating all our Reform Jewish efforts in Jerusalem, we are failing to meet the needs and take advantage of the opportunities which are represented by the Tel Aviv area. Our presence in Jerusalem is vital but Tel Aviv is also a unique Jewish symbol --- the largest Jewish urban community in the history of our people and faith and our proposal is designed to set into motion a way to increase the strength and effectiveness of our movement not only in Tel Aviv but throughout the length and breadth of the Land of Israel itself.

PROPOSAL:

We propose that we establish a WUPJ center in the immediate area of the major hotels of Tel Aviv. We suggest the rental of a groundfloorapartment, hall, or store which would serve several purposes:

- 1) To "show the flag" of the Liberal-Reform-Progressive Jewish movement where hundreds of thousands of visitors can take note of our presence in Israel.
- 2) To serve as an office which will be manned (staffed) by volunteers from Kedem Synagogue as well as retired or 'sabbatical visiting' rabbinical colleagues. The staff will make contact with visitors (especially those who are leaders and strong supporters of our congregational movement 'chutz lo-oretz') whose rabbis will inform the Jerusalem office about their coming as well as their itineraries. The staff will try through personal contact with visitors to encourage them to attend services at Kedem on the Sabbath, to urge them to visit the Hebrew Union College when in Jerusalem (as well as Har El Synagogue), to suggest seeing our Kibbutzim in the Arava, to see the Leo Baeck School in Haifa, and to worship in Haifa's Or Chodosh Synagogue as well as wherever else our movement has established congregations. The staff (especially the Kedem volunteers) will, in general, try to be helpful in personal matters also, encouraging visitors to feel that here in the Tel Aviv area the Center and Kedem Synagogue is their 'religious' home away from home.
- 3) The center will serve as an Information agency to disseminate literature, periodicals and reference material pertaining to our Liberal Jewish cause in Israel and elsewhere. A small library, too, might be established as part of the Center, stocked with books and literature about Liberal Judaism for tourists and resident Israelis.

- 4) The Center will particularly encourage tourists and others to attend either the regular 5:30 p.m. Sabbath eve service at Kedem and certainly the Sabbath morning one at 9:30 a.m. The Kedem service will incorporate sufficient English (whenever the congregational make-up so warrants) to accomodate the spiritual needs of tourist guests who may have only a limited knowledge of Hebrew.
For tourists who so request, special Yahrzeit services will be arranged either at Kedem or the Center to accomodate this need at 5:30 p.m.
- 5) The Center might also sponsor Oneg Shabats (as an extension of Kedem's outreach program) Friday and other festival evenings which would feature speakers and discussions about current Jewish issues, Israeli problems and happenings, etc. etc. Refreshments, of course, would be part of the social evening.
From what we have been able to determine, there is a very large English speaking segment of the Israeli population, too, which would welcome such English-Hebrew programs. Tourists and visitors especially would prefer such late Friday evening 'religious' gatherings to sitting in the lobby or finding some other kind of Friday night activity or amusement.
- 6) The Center, if it is situated in an apartment set up, may provide housing in a limited way for the volunteer rabbi who may be visiting Israel or on Sabbatical (he may be living in Jerusalem or elsewhere other than T.A. and will need a place to stay if he is covering the Center for the Sabbath program.) We would suggest that only rabbi-volunteers, who will give at least one month's service, would be permitted to 'live' at the Center.
- 7) Another possible use for an apartment arrangement would be for HUC students who would spend Sabbaths in T.A., serving, of course, under the supervision of Kedem's Rabbi.
- 8) The WUPJ Center, it must be understood, is not to conflict in any way with Kedem. It is to be basically an Information-Social Center which will be supervised and staffed by Kedem as an extension of its sacred mission to serve the cause of Liberal Judaism in the central Tel Aviv area.

RESOURCES NECESSARY FOR CONCRETIZING THESE PROPOSALS:

Costs:

- 1) After researching rental and other costs, we have come up with a cost estimate of between \$5200 to \$8200 for providing for such a center. This figure does not include initial start up costs for furnishings.

A breakdown of the aforementioned estimated totals of \$5200 to \$8200 follows:

- a. 2 & 1/2 to 3 room apartments in the hotel area can be rented with telephones (according to Yehudit Noam of the Tur Va'aleh Department) from \$250 to \$500 per month.
- b. Telephone estimated cost is \$50 per month.
- c. Gas estimated cost is \$20 per month.

- d. Electricity estimated cost of \$30 per month.
- e. Cleaning and upkeep cost is \$1000 per year.

TOTAL COSTS FOR CENTER: Approximately \$5200 to \$8200 per year.

2) Staffing:

- a. Our CCAR now has a large number of retired rabbis who can be volunteer to spend anywhere from one to six months serving in this voluntary capacity. Salary would not be a consideration and perhaps the limited housing available at the Center would be sufficient to attract them (as well as the income tax deductions).
- b. Another source of rabbinical staffing would be those men who are presently living in Israel.
- c. A third source, as mentioned earlier, might be HUC students on week-end assignments.
- d. Non-rabbinic help would come from members of Kedem and other lay people who might want to serve the cause of non-orthodox Judaism in Israel. Given the large numbers of idealistic people in Israel, we might be pleasantly surprised by the quantity and quality of such lay volunteers.

3) Financing:

- a. Our CCAR has no on-going project in Israel and this may well attract it, especially if it can be tied into the retirement program which Paul Gorin has been so active in establishing. A modest out-lay of between \$10,000. to \$15,000. a year only would be required.
- b. An even more important source of funding, as we envision it, would come through voluntary gifts from people visiting the Center and from monies raised 'back home' through the efforts of our retired rabbinic volunteers who would enthusiastically push their 'new' cause as a consequence of their experience and service here in Israel.
- c. ARZA [REDACTED] certainly, too, might be encouraged to play a funding role.

CONCLUSION:

Our proposal for establishing a WUPJ Center, as an extension of Kedem Synagogue is essential to our cause not only in Tel Aviv but for our movement as a whole in Israel. Tel Aviv, with all due respect to Jerusalem, is the largest Jewish metropolis in the world, and it is critical to our movement as a whole that we expand and strengthen our effort here.

Donet -
Hilgerson
Adler

Dr. Armand
Feigenbaum

and

Donald Feigenbaum



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

Office of the President

May 21, 1984
MAB-1364

Please reply to:
Box F
New Rochelle, N.Y. 10801

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

Dear Alex,

I am rushing this letter to you so that you have it in hand prior to your meeting with Dick this Tuesday. Firstly, let me respond to your letter of April 30, following our very good meeting in your office. Thank you for making the President of the World Union an ex-officio Member of the UAHC Board. This is certainly a good symbolic gesture in the direction of true partnership.

You, as President of the UAHC, are a Vice President of the World Union, and at the next Governing Body meeting in November in London, we will I am sure, pass a resolution without any difficulty to make the Chairman of the Board of the UAHC a permanent Member of the Governing Board. Would, that you or the Chairman of the UAHC Board give us a report at our Governing Body meeting. I have invited in the past both you and Don Day to no avail. Let us start a new chapter and let me invite you and Chuck, not only to attend the Governing Body meeting in London, November 8 through 12, but also give us a major address on the directions of our North American Movement, the Motherlode of us all. It would indeed be a good beginning.

Here are some comments on monetary matters discussed during our meeting:

1. Concerning the portion of Dick Hirsch's salary paid by the Union, I hope that your meeting on Tuesday with Dick will result in a clear understanding so that future Leadership generations find a clear record and arrangement in our books. Not being involved in the World Union at the time of Dick's Aliyah, I cannot contribute anything to this matter.

Handwritten notes:
Hired for my
July 1st
Aliyah
not scheduled yet

Handwritten signature: WU

Handwritten initials: 11/28

2. Regarding Shared Services, I presume that the percentage that is charged to us of all the Services, includes quite a few Services which the World Union does not make use of. You told me that the total Services supplied to us amount to \$29,500 and that we are only charged one third. The financial statement of the UAHC lists the two thirds already as a support item for the World Union, as it does for the UAHC portion of Dick's salary.

In what way did you and Chuck want to change this item which already is listed as a support item? Would it be possible to establish the real amount of Services that the World Union is receiving?

3. UAHC Israel Youth Activities

Our agreement of April 28, 1980 stipulates that \$35,000 are to be taken from the first funds received by the World Union from the \$5.00 Campaign. (Originally, this was an ARZA commitment.) The collections from the \$5.00 Campaign have dwindled down to their present level of about \$13,000, and we are crediting the UAHC with the amounts collected, less 12%. (In the light of ARZA's indebtedness to the Union, even the diminishing revenue still turns out to be a better deal for the UAHC if one adds up the sums of money paid since July 1, 1980 till July 1, 1983.)

ARZA's penetration into so many Congregations has made the \$5.00 Family Campaign largely redundant. We should, however, come to a definite conclusion as to the future fate of this Campaign with effect of July 1, 1983, since the present arrangement terminated at that date.

4. Re Mitzpe-Har Chalutz. I strongly reiterate my statement on the occasion of our meeting, that at no time did the World Union undertake any financial commitment. This I confirmed in my letter of August 17, to which you responded August 25.

5. I enclose an Audited Statement for the New York office of the World Union by our auditors, Loeb and Troper. Our auditor in Israel is preparing the Jerusalem financial statements and he cabled me a few days ago that we should have such a statement within the next few weeks. A copy will go to you and Chuck just as soon as received.

Just a few words concerning the financial situation of the World Union. We are carrying financially, both from here and Jerusalem, all of the salaries of our Rabbis, all the support to our Congregations, the total expenditure for our rapidly growing Israel Youth Movement, the Camps and so much more. Between Israel and New York, with a sprinkling of support from South Africa, Australia and England, the World Union invests about \$400,000 every year into our Movement in Israel.

You know how painfully difficult it is to raise here \$275,000 from individuals with a small organization like ours for operations. The fact that we have some restricted funds, doesn't help us one bit in coming up month after month with the support money for Israel. The extremely slow growth of our Congregational Movement in Israel, even though not just caused by financial shortages, certainly could be helped greatly if we had more money to spend on Congregational Developments. It pains me, therefore, if the impression seems to exist that the World Union has plenty of money. Just three days ago, we voted to authorize taking some loans for salaries only, because we ran completely, but completely, out of money and without the loans would not be able to pay next month's salary to our Rabbis in Israel.

In this light, I really feel that our repayment of the substantial debts that I found when I took office to the Union, should be counted heavily to our "zechuth".

As far as the Rest of the World is concerned, our problems are not monetary, but manpower. A few of us have sweated out our "kishkes" to get more Rabbis on board for almost everywhere, but especially South America and France. For South America, it paid off handsomely and now, year after year, we have new Candidates coming on board to study at HUC and going back to serve in their homelands.

I hope that we can put to bed at another meeting in the near future all outstanding problems (if any) and see a much greater involvement of the UAHC in the world of the World Union. Our North American Board is working on an ambitious program to bring the International Reform World into the North American Reform Communities and only good will come from this for both sides.

My best regards,

WORLD UNION FOR PROGRESSIVE JUDAISM



Gerard Daniel

GD:MAB

CC: Mr. Charles Rothschild
Rabbi Richard G. Hirsch

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AJF's B&P Women plans fall programs for careerists

The Business and Professional Women of the Atlanta Jewish Federation will initiate a series of events with "Wardrobe Options for Career Women", on Thursday, Sept. 12, at the Standard Club.

The program will feature Harriet Coen, one of Atlanta's first innovators in wardrobe coordination and a fashion consultant for more than 13 years. Ms. Coen will present a selection of current furs and fashions and advise on maintaining an updated professional appearance.

The evening will include a networking hour, beginning at 5:45 p.m., with the fashion presentation at 7 p.m. Cost for the event is \$5.00. Reservations can be made by mailing a check to the Atlanta Jewish Federation, 1753 Peachtree Road, Atlanta, Georgia 30309, Attention: Nancy Jacobson.

The programming committee for this event includes Shelley Gaynes, chairwoman; Edythe Scherer Hecht, Miriam Strickman Levitas, Lisa Rinzler, Lynne Sadler and Susan Wolff.

Plans in progress for additional programming for the Business and Professional Women of the Atlanta Jewish Federation include a series of networking dinners addressing issues of interest and concern to Jewish career women. Wendy Ludwig and Ronnie Jaffe as co-chairwomen have planned dinners on the following dates: Oct. 15, Dec. 3, Feb. 18, and April 8. The October dinner will include a panel of travel agents who will discuss "The Traveling Woman: Where and How to Go On Your Own."

Morene Seldes is vice president of the Federation Women's Coun-



Planning for the Business and Professional Women's event are (left to right) Lisa Rinzler, Shelley Gaynes, Edythe Scherer Hecht and Miriam Strickman Levitas.

cil/Business and Professional Women. The steering committee includes: Irene Aronin, Frances Bunzl, Shelley Gaynes, Eve Goldstein, Nancy Isenberg, Ronnie Jaffe, Barbara Klineman, Judy Kogon, Fritzi Lainoff, Jane Lefco, Dr. Elaine Levin, Miriam Levitas, Linda Lincoln, Sandy London, Wendy

Ludwig, Barbara Mays, Rachel Miller, Lisa Rinzler, Edythe Scherer-Hecht, Morene Seldes and Edith Steindler.

For more information about upcoming B and P events, or to make reservations for "Wardrobe Options for Career Women," contact Nancy Jacobson at 873-1661.

Polish TV, theaters to air nine-hour film on Holocaust

by Edwin Eytan

PARIS (JTA)—Poland will show both on television and in cinemas the nine-hour film "Shoah," which describes in painful detail the horrors of the Holocaust and recalls some of the worst incidents of local collaboration with the Nazi authorities.

The screening of the film, first decried by the Warsaw government

as "anti-Polish propaganda," was announced by the Polish government spokesman, Jerzy Urban. The film's director and producer, Claude Lanzmann, confirmed in Paris that he has reached an agreement with the Polish government.

Lanzmann said that the Polish authorities wanted to show only parts of the film on television, arguing that nine hours is too long even for a serialization. When Lanzmann refused this offer, apparently fearing that some of the scenes decrying Polish collaborators might be cut, Warsaw suggested showing a shortened version on television and the entire film in one or more cinemas. He said he has agreed to this formula.

When the film was first screened in France, the Polish press charged it with carrying anti-Polish propaganda.

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Shearith Israel hosts kiddush for new rabbi

Members of Congregation Shearith Israel recently hosted a special kiddush welcoming their new spiritual leader, Rabbi Judah Kogen, and his family.

Rabbi Kogen was ordained by the Jewish Theological Seminary of America where he also received his B.H.L. and M.A. degrees in Talmud and rabbinics. He also holds an M.A. degree from Columbia University in ancient Semitic languages and is currently a candidate for a Ph.D. at Columbia.

As a rabbinical student and after his ordination, Rabbi Kogen taught synagogue skills which included cantorial, Torah reading and High Holiday Liturgy at the Theological Seminary of America. He was also a lecturer at Hebrew College in Brookline, Mass. for three years. He has served congregations in Linden, N.J., Philadelphia and Swampscott, Mass.



Judah Kogen

Rabbi Kogen and his wife Lisa have three children, Shira, Ilana and Abigail.

Torah thoughts

The powers of wealth

Adapted from the works of Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe, by Rabbi Yossi New, Chabad of Georgia



Rabbi Schneerson

There is a comment in the Talmud that Rabbi Judah The Prince used to honor all wealthy persons. It seems rather strange and unbecoming for a Torah sage and leader to honor a person for his mere material accumulations. First of all, wealth may be obtained without any particular effort, as through inheritance, etc. Secondly, as we see all too often, wealth can bring one to arrogance and haughtiness. Surely, there are more virtuous qualities in a person to honor?

Rabbi Judah The Prince was the codifier of the Mishnah, the basis of the entire Oral Torah, and was fabulously wealthy. It cannot therefore be suspected that he honored the wealthy to curry favor among them, nor that his actions did not error his true inner feelings.

What then did Rabbi Judah see in the possession of wealth that he deemed it worthy of honor? It was merely the good accomplished by his wealth, for the mitzvot therewith made him deserving of honor—not the wealth of the pauper doing mitzvot or.

As well aware of the result of

"my power and the strength of my hand" (Deut. 8:17-18); the Torah specifically forbids one to entertain such a notion. He recognized that one who is the possessor of wealth was singled out by the Almighty to be rich.

There is a well-known dictum, "He (G-d) does not demand more than they (each individual Jew) are capable of doing." Rabbi Judah knew that wealth can cause one to be lax or even forsake his obligations to G-d and man. However, he was sure that if G-d had bestowed upon a person this wealth—with the strong temptation inherent in it—he also granted him enormous powers to withstand this inclination. From his own experience as a rich man, Rabbi Judah realized that tremendous strength is needed to prevent a person from being misled by his affluence. He knew the extent of his own struggle to reach the level where he was able to testify, "I have not enjoyed of this world even to the smallest degree."

Therefore, Rabbi Judah honored the rich person—not for his wealth but only for the great spiritual powers which were deposited within him by G-d.

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WUPJ - GENERAL 30189

SHEKELS

U.S. DOLLARS

STATE OF ISRAEL BONDS

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\$ 13,485.29

\$ 2,500.-

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WUPJ - KEREN KEDEM 32195

SHEKELS

U.S. DOLLARS

EURO DOLLAR BONDS

\$ 80,156.63

\$ 165,300.-

IS - 23,598.36*

* BANK ERROR TO BE CORRECTED

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- 2 -

ISRAEL GENERAL BANK:

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SHEKELS

U.S. DOLLARS

\$ 59,687.07

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WUPJ - KEREN KIBBUTZ 30190

SHEKELS

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<u>ISRAEL GENERAL BANK (CONT'D)</u>		CREDIT	DEBIT
<u>WUPJ- WORLD EDUCATION CENTER 32831</u>			
SHEKELS		IS 32,264.67	
U.S. DOLLARS		\$ 63,289.39	
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U.S. DOLLARS		\$ 138,364.75	

WUPJ EXPENSES FOR 1984

	<u>January</u>	<u>February</u>	<u>March</u>	<u>April</u>
Ben Kamin, travel	696.48	494.83	100	1510.01
Memorial Fdn. dues				1500.00
Tovia Ben Chorin, salary	1894.75	1894.75	1894.75	1894.75
Robt. Samuels salary	1532.41	1532.41	1705.34	1532.41
Richard Hirsch, salary	2713.75	2713.75	2713.75	2713.75
Moshe Zemer, salary	2404.88	2404.88	2678.68	2404.88
Travel expense Rabbi Hirsch	561.89	1305.67	1619.52	--
Ben Kamin, expenses for month		260.00	149.50	
Shipping expenses	12.50		88.85	38.00
Blue Cross/Blue Shield		85.20		
Mildred Hurwitz, salary	1280.00	560.00	640.00	480.00
Ben Kamin, salary	1583.33	1583.33	1583.33	1583.33
Ben Kamin, Parsonage	1250.00	1250.00	1250.00	1250.00
Rabbis health plan	100.00	100.00	100.00	100.00
Rent, Jerusalem office	465.00	465.00	465.00	465.00
Mad Artzi	3317.00	3317.00	3317.00	3317.00
Rabbinical pension plan	6828.45			
Bank charges	1.10		59.55	
UAHC shared services	4071.95	9783.00	3675.22	
Office supplies & Staty	531.00	103.67	805.50	20.88
Secretarial expense			194.53	
Tel & Tel	98.91			
Misc. exp.	250.00			
Advertising	500.00			
FICA exp.		89.60	39.20	44.80
TOTAL	\$30,093.40	27,943.09	23,078.72	18,854.81



Established 1919

THE WORLD UNION FOR PROGRESSIVE JUDAISM, LTD.
NEW YORK OFFICE

FINANCIAL STATEMENTS
AND AUDITORS' REPORT

DECEMBER 31, 1983

LOEB & TROPER

CERTIFIED PUBLIC ACCOUNTANTS

THE WORLD UNION FOR PROGRESSIVE JUDAISM, LTD.
NEW YORK OFFICE

FINANCIAL STATEMENTS
AND AUDITORS' REPORT

DECEMBER 31, 1983

THE WORLD UNION FOR PROGRESSIVE JUDAISM, LTD.
NEW YORK OFFICE

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Independent Certified Public Accountants' Report

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and Changes in Fund Balances
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Schedule

- 1 - Schedule of Expenses and Grants
- 2 - Schedule of Changes in Restricted Fund Balances
- 3 - Schedule of Changes in Leo Baeck School
Endowment Fund Balances

LOEB & TROPER
CERTIFIED PUBLIC ACCOUNTANTS
270 MADISON AVENUE, NEW YORK, N. Y. 10016
212-689-7880
CABLE "LOTROPE"

Executive Committee
The World Union for Progressive Judaism, Ltd.

We have examined the balance sheet of the New York office of The World Union for Progressive Judaism, Ltd. as of December 31, 1983 and the related statements of support, revenue, expenses, grants and changes in fund balances and of changes in financial position for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the aforementioned financial statements present fairly the financial position of the New York office of The World Union for Progressive Judaism, Ltd. as of December 31, 1983, and the results of its operations and changes in its financial position for the year then ended in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Information presented for the year ended December 31, 1982 is presented for comparative purposes only and were extracted from the financial statements for that year, on which an unqualified opinion dated March 7, 1983 was expressed.

Our examination was made for the purpose of forming an opinion on the basic financial statements taken as a whole. The supplemental information included in Schedules 1 through 3 is presented for purposes of additional analysis and is not a required part of the basic financial statements. Such

information has been subjected to the auditing procedures applied in the examination of the basic financial statements and, in our opinion, is fairly stated in all material respects in relation to the basic financial statements taken as a whole.

Loeb & Troper

CERTIFIED PUBLIC ACCOUNTANTS

March 15, 1984

THE WORLD UNION FOR PROGRESSIVE JUDAISM, LTD.
NEW YORK OFFICE

BALANCE SHEET

DECEMBER 31, 1983
(With Comparative Totals for 1982)

	1 9 8 3			T o t a l s	
	General Operating Fund	Restricted Funds Leo Baeck School	Others	Leo Baeck School Endowment Funds	1983 1982
ASSETS					
Cash	\$ 86,919	\$33,144			\$ 120,063 \$ 80,359
Investments in marketable securities (Note 1)					
Certificates of deposit and other short-					
term investments	76,595		\$458,385	\$287,470	822,450 467,848
State of Israel bonds	39,050		28,500		67,550 33,800
Other bonds and notes	10,000			55,000	65,000
Prepaid expenses	3,500				3,500 3,050
Loans receivable	48,701				48,701 16,498
Interfund receivables (payables)	(48,381)	4,379	51,375	(7,373)	
Total assets	<u>\$216,384</u>	<u>\$37,523</u>	<u>\$538,260</u>	<u>\$335,097</u>	<u>\$1,127,264</u> <u>\$601,555</u>
LIABILITIES AND FUND BALANCES					
Liabilities					
Bank loan payable on demand (Note 4)	\$ 5,000				\$ 5,000 \$ 5,000
Accounts payable	8,197				8,197 1,008
Due to Union of American Hebrew Congregations	51,721				51,721 73,029
Total liabilities	64,918				64,918 84,037
Fund balances (Exhibit B)	<u>151,466</u>	<u>\$37,523</u>	<u>\$538,260</u>	<u>\$335,097</u>	<u>1,062,346</u> <u>517,518</u>
Total liabilities and fund balances	<u>\$216,384</u>	<u>\$37,523</u>	<u>\$538,260</u>	<u>\$335,097</u>	<u>\$1,127,264</u> <u>\$601,555</u>

The accompanying notes are an integral part of these statements.

THE WORLD UNION FOR PROGRESSIVE JUDAISM, LTD.
NEW YORK OFFICE

SCHEDULE OF CHANGES IN RESTRICTED FUND BALANCES

YEAR ENDED DECEMBER 31, 1983

	Balances December 31, 1982	Contributions	Transfers from Leo Baeck School Endowment Fund	Investment Income	Expenses and Distributions	Balances December 31, 1983
Leo Baeck School Fund	\$ 2,540	\$210,942			\$193,031	\$ 20,451
Caroline Greenfield Scholarship Fund		26,468	\$ 9,220		21,569	14,119
Ben Paul Brasely Foundation Scholarship Fund			2,953			2,953
Total Leo Baeck School Funds	2,540	237,410	12,173		214,600	37,523
Kedem Synagogue and Community Center Building Funds	177,592	46,025		\$ 9,256		232,873
Beth Shlomo-Windmiller Fund	32,705	100		3,981	4,900	31,886
Rabbi David Wise Fund		21,025		83		21,108
Kivie Kaplan Fund	128,779			\$10,704		139,483
Rabbi Jacob K. Shankman Fund	53,261	4,089		4,153		61,503
Youth Hostel Fund		58,907			7,500	51,407
	<u>\$394,877</u>	<u>\$367,556</u>	<u>\$12,173</u>	<u>\$28,177</u>	<u>\$227,000</u>	<u>\$575,783</u>

	1 9 8 3				T o t a l s	
	General Operating Fund	Restricted Funds Leo Baeck School	Others	Leo Baeck School Endowment Funds	1983	1982
Funds provided						
Excess (deficiency) of support and revenue over expenses and grants (Exhibit B)	\$ 28,825	34,983	\$145,923	\$335,097	\$ 544,828	\$(36,384)
Change in interfund balances	<u>60,963</u>	<u>(11,991)</u>	<u>(56,345)</u>	<u>7,373</u>	<u> </u>	<u> </u>
Total funds provided	<u>89,788</u>	<u>22,992</u>	<u>89,578</u>	<u>342,470</u>	<u>544,828</u>	<u>(36,384)</u>
Funds used						
Increase in receivables and prepaid expenses	32,653				32,653	1,904
Decrease in accounts payable	<u>19,119</u>				<u>19,119</u>	<u>29,693</u>
Total funds used	<u>51,772</u>				<u>51,772</u>	<u>31,597</u>
Net increase (decrease) in cash and marketable securities	38,016	22,992	89,578	342,470	493,056	(67,981)
Cash and marketable securities - December 31, 1982	<u>174,548</u>	<u>10,152</u>	<u>397,307</u>	<u> </u>	<u>582,007</u>	<u>649,988</u>
Cash and marketable securities - December 31, 1983	<u>\$212,564</u>	<u>\$ 33,144</u>	<u>\$486,885</u>	<u>\$342,470</u>	<u>\$1,075,063</u>	<u>\$582,007</u>

The accompanying notes are an integral part of these statements.

May 10, 1984

Rabbi Jacob K. Shankman
Temple Israel
1000 Pinebrook Boulevard
New Rochelle, NY 10804

Bar Jake:

Thank you for your letter of May 8. Your explanation certainly casts a different light on the dark comment which was included in the summary of the Executive Committee meeting.

I think that your comments give further substance to the desirability of what I was trying to achieve at our most recent meeting with Jerry Daniel: to establish some definite sum which will constitute the Union's contribution to the World Union for Progressive Judaism. The present arrangement, which calls for a partial waiving of shared services and for the payment of a substantial portion of Dick's salary, and all of the other additional payments to which I allude in my letter, and all of this on top of the direct subvention, leads to the impression that we are doing precious little when, in fact, the Union has more than met its obligation to the WUPJ and it is just not fair. So let everything be above the table and not below the table ~~going to the pockets~~ pockets.

With warm regards from house to house, I am

Sincerely,

Alexander M. Schindler

cc: Gerard Daniel
Rabbi Richard G. Hirsch
Charles J. Rothschild, Jr.



World Union For Progressive Judaism

האיגוד העולמי ליהדות מתקדמת

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NORTH AMERICAN DIRECTOR:

Rabbi Benjamin A. Kamin (U.S.A.)

May 8, 1984

ALS-2280

Dr. Alexander Schindler

838 Fifth Avenue

New York, N.Y. 10021

Dear Alex:

It is with a sense of no little chagrin that I have your letter of May 2, referring to remarks attributed to me and contained in the "Summary of Notes Taken at the Executive Committee Meeting of the W.U.P.J. on April 25", and I am happy to have the opportunity to respond to your request for clarification.

May I say at the outset that I am sure you must have been struck by the childish and amateurish nature of these "Notes", even as I was, and my outrage was probably even greater than yours because of the imprecision and inaccuracies contained therein.

I knew that others besides me have complained of misquotation, and I feel sure that these notes will be recalled and nullified and that they will be replaced by a corrected version.

As for my remarks, I did not say that we should "reinstate an Executive Committee in Israel". What I said was that some years ago (probably 25) and for some time we used to have a Committee on Israel (as we had for Latin America) and a Chairman for that committee from our Executive. The late Jay Kaufman (Zal) served in that capacity. I did, too. But after the transfer of our headquarters to Israel, the major responsibility was delegated to Dick Hirsch. It was, therefore, my feeling that it was desirable to reconstitute this Committee for purposes of communication and information. I did not say that "maybe Rabbi Hirsch should have an assistant", nor could I even for a second have entertained such a thought.

May 8, 1984

ALS-2280 - Page 2

Now, to come to what I consider the most inaccurate record of my words, as found on page 3 of this "Summary"; my question to Mr. Daniel was a response question seeking a report concerning discussions between Gerry Daniel, as President of the W.U.P.J. and you, as President of the U.A.H.C., concerning our financial relations, our indebtedness, and the procedures involved in liquidating our indebtedness. Any reference attributed to me about the U.A.H.C. "not living up to its obligation regarding funds to the W.U." is completely in error, out of context, and distorted. I was referring to the U.A.H.C.'s assumption of an original obligation of \$25,000 annually as a constituent member of the N.A. Board (this goes back to 1958 or 1959, I believe). This was a financial commitment made at that time and observed initially in good faith. In that period, when I served as Chairman of the W.U. Executive and subsequently as President, I made repeated public acknowledgments of the W.U.'s indebtedness and gratitude to the U.A.H.C. for granting us not only this indispensable sum of money but also rent-free facilities at 838, and the incalculable advantages of using the staff and resources of the U.A.H.C. without any cost to us. I have never minimized the degree of my appreciation and you will find my grateful statements in all the official records of the W.U. and in all my reports, without exception. The text of the summary is thus in grave error.

Where the U.A.H.C. failed - and it did fail - was when it unilaterally reduced that initial commitment of \$25,000 to \$18,000 without discussion of consultation with the W.U. and that \$18,000 grant remained constant for some time, until it was later revised upward, as you wrote to \$22,000. It was in this sense only that I said the U.A.H.C. had not lived up to its original obligation to the W.U.

Let me say, parenthetically, that I don't know the figures of the W.U.'s indebtedness to the U.A.H.C. All I know is that the debt escalated alarmingly under Youdovin and that we were concerned to reduce it as fully and as quickly as possible, and I believe that this has been achieved. But I must add that there is quite a gap between the \$100,000 and \$200,000 you mention, and that these figures are both subject to interpretation and discussion.

May 8, 1984

ALS-2280 - Page 3

On this score then, and with the above exception I have never stopped being grateful to the U.A.H.C. for its manifold financial and other contributions to the welfare and growth of our organization.

Let me conclude by reaffirming my own thoughts and position. I have always felt that I am part of our great Reform Movement. It embraces a Seminary, a Rabbinical Conference, a Union of Congregations, and the World Union. I am unwaveringly loyal to all these separate agencies and organizations, of our Movement and support them (and shall continue to do so) to the best of my power and ability in thought, deed, and substance. This commitment will never be diminished.

I trust that this is the "clarification" you request, and I thank you for giving me this opportunity.

With my best personal wishes and cordial greetings

Ever sincerely,



Jacob R. Shankman

JKS:als

cc: Gerard Daniel

Charles J. Rothschild, Jr.

Rabbi Richard Hirsch

May 2, 1984

Rabbi Jacob K. Shankman
Temple Israel
1000 Pinebrook Blvd.
New Rochelle, NY 10804

Dear Jack:

In reviewing the summary of what took place at the recent Executive meeting of the World Union for Progressive Judaism, I noted that you made some comments to the effect "that the UAHC had not lived up to its obligation regarding funds to the World Union." I really would appreciate your clarifying that statement for it seems to me that we have been overly generous.

When Maurice, olav ha'shalom, served as president of the WUPJ we had just increased our subsidy from \$18,000 to \$22,000. Moreover, we have added to this sum by paying at least 50% of Dick's salary, deducting two-thirds of the fair shared services charges from the World Union bill, paid for programs in Israel for which the World Union initially assumed responsibility and then dropped them into our laps, and assumed responsibility for programs through the Youth movement which more properly should be the responsibility of the World Union. Our total annual expenditure for these things well exceed \$100,000 a year and is probably closer to the \$200,000 mark.

In the light of all this and much more, you can imagine how pained I am with your recorded statement, that the UAHC had not lived up to its obligation regarding funds to the World Union. I would much appreciate either a clarification or some sort of correction.

With every good wish, I am

Sincerely,

Alexander M. Schindler

cc: Gerard Daniel
Charles J. Rothschild, Jr.



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SUMMARY OF NOTES TAKEN AT EXECUTIVE COMMITTEE MEETING, WEDNESDAY, APRIL 25, 1984

In attendance: Rabbi Benjamin A. Kamin, Rabbi David Wice, Mr. Morton Kemper, Judge Emil Baar, Rabbi Jacob Shankman, Mr. Matthew Ross, Mrs. Ruth Daniel, Mr. Gerard Daniel, Ms. Eleanor Schwartz, Dr. Jane Evans, Mrs. Norma Levitt, Mr. David Belin, Fritz Bamberger, Mr. Charles Petschek, Mr. Ted Broido, Staff: Jamie Michal Perkins

The meeting came to order at 2:30 p.m.

Mr. Matthew Ross, Chairman, started the meeting by calling on Rabbi Wice to deliver the Invocation.

Rabbi Ben Kamin briefed the committee by introducing our newly elected Chairman of the North American Board, Mr. David Belin. He also discussed briefly the North American Board weekend that took place in Florida.

David Belin thanked everyone at the meeting, and spoke about how excited he was to have the position and would work very hard to get the programs and activities of the World Union more recognized.

Matthew Ross then spoke about meetings he had had that morning at the Essex House with Rabbi Kamin, David Belin and the Daniels. He then asked Mr. Daniel to give his report.

Mr. Daniel spoke about the Kedem Synagogue and how the District Committee had approved the building to be used as a Synagogue. Also discussed technical problems with the structure. Explained that the building was not considered a normal building because it is a Synagogue. There is going to be a meeting on April 30th, problem should be resolved.

Rabbi Wice then asked Mr. Daniel what if further problems arise? Mr. Daniel explained that he would then contact the Mayor and if he had to he would go to the courts. At this point Rabbi Wice read notes from a meeting that took place on April 20th. (Jewish Tele. Report)

Dr. Jane Evans then asked Mr. Daniel what if the architects are not willing to modify on the building? Mr. Daniel said they would not go more than 20%. He also explained that we have a lawyer in Israel who attends all the meetings (Meltzer).



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Mr. Daniel spoke about our Movement and where it has gone so far in his 2/3 of his term. He expressed that our Movement is not stronger in Tel Aviv. That the Youth Hostel is important and the college is important for Israel, but that not enough people even know about the World Union and our programs and activities. We need more leadership in Israel. More lay people to help us in our fund raising and programs. That Dick & Motti are very involved with their own projects at this point. That the Orthodox are running Israel, and that the Orthodox Movement has grown but not our Movement.

At this point a discussion arose regarding the Kedem Synagogue and various other projects, and how to better strengthen our Movement.

Rabbi Shankman spoke about reinstating an Executive Committee in Israel. He felt it had worked well 20 years ago and that it would help achieve some power, and that maybe Rabbi Hirsch should have an assistant.

Matthew Ross suggested that Dick and the Executive Committee meet again when Rabbi Hirsch is in the states on his next visit and really find out what is going on in Israel.

Norma Levitt suggested that we need help other than Rabbis.

Rabbi Wice stated that for our movement to succeed and get stronger we must have a two way working system and at this point we do not.

Fritz Bamberger noted that the Orthodox are hurting the Reform Movement in Israel.

At this point the Fund Raisers (P.F.M.S.) were brought up. A discussion followed, for and against it. Rabbi Wice wanted to know where the money to pay them was coming from. Eli Schwartz was against it. Too much money and not enough results. Dr. Evans wanted to know what they were raising money for, what projects?

It was explained by Gerry Daniel that we had a month to month trial with them at \$3,700 a month. They were working with Rabbi Kamin to get the files in order and to help Rabbi Kamin with newsletters, press releases and also get more lay people involved. It would help get the World Union more recognized.



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Rabbi Dr. David H. Wice (U.S.A.)

CHAIRMAN OF THE

EXECUTIVE COMMITTEE:

Mr. Matthew H. Ross (U.S.A.)

VICE CHAIRMAN:

Rabbi Hugo Gryn (Great Britain)

FINANCIAL SECRETARY:

Ruth Daniel (U.S.A.)

CHAIRMAN OF PERSONNEL:

Rabbi Dr. Jacob K. Shankman (U.S.A.)

TREASURERS:

Mr. Charles I. Petschek (U.S.A.)

Mrs. Greta Hyman (Great Britain)

SECRETARIES:

Mr. Rudi E. Scheidt (U.S.A.)

Mr. Joe Barnett (Great Britain)

HONORARY LIFE SECRETARY:

Dr. Jane Evans (U.S.A.)

CHAIRMAN OF THE

RABBINIC CABINET:

Rabbi Jerome R. Malino (U.S.A.)

PAST PRESIDENTS:

Dr. Claude G. Montefiore*

(1926-1938)

Rabbi Dr. Leo Baeck*

(1938-1953)

The Hon. Lily H. Montagu*

(1954-1959)

Rabbi Dr. Solomon B. Freehof

(1959-1964)

Rabbi Dr. Jacob K. Shankman

(1964-1970)

Rabbi Dr. Bernard J. Bamberger*

(1970-1972)

Rabbi Dr. Maurice N. Elendrath*

(1972-1973)

Rabbi Dr. David H. Wice

(1973-1980)

*Deceased

CHAIRMAN OF THE

NORTH AMERICAN BOARD:

Mr. Matthew H. Ross (U.S.A.)

EXECUTIVE DIRECTOR:

Rabbi Dr. Richard G. Hirsch (Israel)

NORTH AMERICAN DIRECTOR:

Rabbi Benjamin A. Kamin (U.S.A.)

Matthew Ross suggested that members at the meeting could send their suggestions to Rabbi Kamin regarding the fund raisers.

At this point Judge Baar had to leave the meeting at 3:45 and could not give his report. It was decided to table his report until the next time the Executive Committee met.

Rabbi Shankman asked Gerry Daniel about his meeting with Rabbi Schindler. What the World Unions obligations were to the UAHC? That the UAHC had not lived up to its obligation regarding funds to the World Union.

Mr. Daniel replied that the UAHC was giving money to the World Union every year on the basis that it would stop as soon as we had gotten on our feet. He explained that they were going to meet as soon as we got our financial statements together and it would then be worked out.

Matthew Ross expressed his surprise at the fact that we had 72% of the funds for construction for the Youth Hostel.

Rabbi Kamin was asked again at this point to further explain the role of the fund raisers. He started by saying that we officially started with them on April 1. That he had spoken with and seen the four individuals that have their headquarters here in New York.

2 people specialize in getting contacts.
1 person is in charge of Public Relations, through Newsletters, Press Releases, etc.
1 person helps with getting gifts to the World Union for now and in the future.

Gerry Daniel explained they were on a trial basis for nine months.

Matthew Ross said that the lay people are the key people for raising funds.

Rabbi Wice expressed that he was very upset about this whole situation regarding the fund raisers.

At this point Rabbi Shankman asked for a resolution and a motion be taken to ratify arrangements with fund raisers.

Item #7 on agenda moved to next meeting, (ARZA & WUPJ).

Ruth Daniel gave her report. Said that up to 10% of restricted accounts would go to World Union operating accounts. Said figures from accountants not correct.



World Union For Progressive Judaism

האיגוד העולמי ליהדות מתקדמת

838 Fifth Avenue, New York, N.Y. 10021 • (212) 249-0100 / 13 King David Street, Jerusalem, Israel • 02-234-748

PRESIDENT:

Mr. Gerard Daniel (U.S.A.)

HON. LIFE PRESIDENT:

Rabbi Dr. Solomon B. Freehof (U.S.A.)

VICE PRESIDENTS:

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Rabbi Moses Cyrus Weiler (Israel)

Rabbi Dr. Jacob K. Shankman (U.S.A.)

Mrs. David M. Levitt (U.S.A.)

Rabbi Dr. David H. Wice (U.S.A.)

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Page 4

Rabbi Shankman brought up subject of rabbis' salaries. He also suggested changing the fiscal year to the calendar year.

Charles Petschek expressed his feelings that if this was done all financial reports would always be a year behind.

Ross suggested Shankman write to all Rabbis regarding salary and tell them financial reports coming shortly.

Meeting adjourned at 5:00 p.m.

Respectfully submitted,

Jamie Michal Perkins

Jamie Michal Perkins
Secretary

April 26, 1984

ALS-2272

Mrs. Meir Elk
Beit Avot Bnai Brith
22 Horev Street
Haifa, Israel

My dear Mrs. Elk:

On behalf of our President, Gerard Daniel, the offices of the World Union for Progressive Judaism and its Executive Committee, I want to express to you our sincere sympathy over the death of your dear husband and our cherished colleague and associate, Rabbi Dr. Meir Elk. We grieve, as King David grieved over Abner, and we join in his lament, "Know ye not that a prince and a great man has fallen this day in Israel".

Dr. Elk was one of the most devoted members of our Movement. He was not only a clear-eyed visionary but also an undiscourageable pragmatist. The great and enduring Leo Baeck School in Haifa is a monument to his dedication, creativity and perseverance. In the spirit of our faith, he established many disciples. "The righteous", say our sages, "need no memorials, their good deeds are their memorials". Dr. Elk's good deeds were countless, and chief among them was the School, the work of his hands.

We remember with gratitude his passionate appeals before the assemblies of the World Union; his temporary acceptance of limited and inadequate facilities with the hope that eventually they would be replaced by a model building; his holding of an outstanding faculty and curriculum; his ecumenical outreach to all segments of the community in the blessed labors of the education of children and of achieving inter-group understanding. For him there were no barriers. He knew that the world is sustained by the breath of little school children,

April 26, 1984
ALS-3272 - Page 2

Mrs. Hair Elk

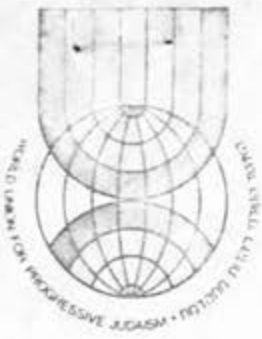
and his ideal and dream of educating these children,
was touched by his love of and devotion to his
children.

He was one of the most esteemed members of our World
Union, serving as Vice-President, and sharing with
us his wisdom and counsel. We shall miss him from
our ranks - and I, personally, shall miss him as a
true friend.

To you and all his loved ones we offer the sympathy
of our hearts and the consolation of our spirits.
As he, together with you, sustained many others, so
we may that the Lord will comfort you with the
mourners of Zion and Jerusalem.

With great sincerity,

Jacob K. Shankman
Hon. Life Vice-President W.U.P.J.
(for its President and Board)
JKS:als



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

Office of the President

May 3, 1984

TO: Mr. Matthew Ross
CC - Members of the Executive

FROM: Gerard Daniel

I would like to amplify on my remarks concerning my frustration with the unsatisfactory growth of our Israel Movement.

1. Composition of Membership

From my many contacts with the Leadership and the Membership of our Israel movement, I find that a distinct majority belongs to two groups:

German immigrants who came to Israel in the 30's and the Anglo-Saxon immigrants who came to Israel mostly in the post war years.

The first group is mostly composed of Members in their late 60's and 70's. Their children, by and large, seem not to have joined the Congregations in which their parents are active. The American, British and South African Olim who make up a good portion of our Membership are of course younger and I do not know to what extent their children are taking part in congregational activities.

Israeli born or Israeli educated individuals who are part of the Leadership of our Movement or Membership of our Movement are by and large individual exceptions, such as Nissam Eliyad as President and Rabbi Rotem as Director of our Israel Movement.

A logical source for younger Members of our Movement in Israel, namely graduates of the Leo Baeck School in Haifa has not materialized, at least not anywhere near our expectations. The Leo Baeck School, a splendid educational facility, hardly paralleled by anything in Israel, has given us some Leaders but no "masses".

A penetration into the Non-Orthodox segment of the Israeli population has not taken place in any encouraging manner.

It is natural that the Membership pattern in Israel is not uniform and depends very much on the ability of the spiritual leader of the community to attract wider circles, and also on the background and origin of the community in question, especially in smaller localities.

2. Our Israeli Youth Movement - Telem Noar

Our rather active Youth Movement in Israel into which we have invested, and are continuing to invest, annual support funds of not less than \$100,000, has continued a very satisfactory forward thrust. The professional leadership for our Youth Movement has traditionally come from the Kibbutz Movement which has assured us of a dynamic and youthful approach to progressive Jewish education. The accent on "progressive" however, is more social and political, with an insufficient religious dimension. The contacts between this Youth Movement which has not come out of the Congregations, and the Congregations are only very sporadic and not organized.

The Congregations feel that the Youth Movement is not really interested in religious expression, such as services, etc. The Youth Movement feels that the Congregations are not progressive enough in their thinking and form no proper basis for social activities. That these two streams do not really meet, obviously requires serious rethinking and reorganization.

3. Lack of Professional Leadership

As pointed out often in the past, we have an acute shortage of Rabbis to head our Congregations in Israel.

I have often been told by the lay leadership of our Movement in Israel, that some of the Rabbis do not involve themselves enough in the "growth efforts" of our Movement in Israel and here again changes seem urgently needed. It was our original hope that our Spiritual Leaders in Israel will become Community Leaders, in other words, attract Israelis from all walks of life, not just to participate in Religious Services, but also in Community Activities. These Community Activities have developed in some of our Congregations, others have fallen woefully behind.

4. Public Appeal

As I pointed out in Paragraph 1, an "outreach" into the Israeli public, was by and large not achieved so far. One of the reasons is that the Congregation did not on the whole become community centers, and that we have not been able to reach the public explaining our philosophy and approach to religion.

Instead of being able to reach the public in the arena of religion and way of life, our public appeal shifted to the political arena. Our so very justified fight for rights of our Rabbis, our protests against government actions, promoted by the Orthodox and various legislative acts taken and contemplated, changing the law of return, have kept the International Reform Movement in the

public eye. Most Israelis also know that there is a Progressive Movement in Israel but the vast majority has never identified a given group of people or a given Synagogue with our Movement.

Plans that we had developed to "go public" through the press, radio and, wherever possible television, has been put on the back burner in favor of the political fights we had to wage.

I consider that it is high time that we "go public" with a variety of approaches, some of them in the realm of professional public relation, among those we should consider: Press coverage, including advertising, radio and television debates.

Our professional and lay leadership should speak about the Israeli Movement goals to organizations such as Lodges, non religious youth organizations, Universities, professional organizations and other forums susceptible to be interested in progress.

The Israel Movement's involvement in social action should be deepened (some good beginnings have been made with the Youth Camps for underprivileged) and vast coverage should be given to these efforts. Our Rabbis should organize community affairs debates engaging well known Israeli speakers or foreign Hebrew speaking professionals for such occasions.

Of course, it will be necessary to offer attractive facilities for these gatherings. This is why the building of the Kedem Synagogue in Tel Aviv and shortly afterwards the Or Chadash Synagogue in Haifa are so vitally necessary.

We should also be able to document the vitality of our Progressive Movement outside of Israel, especially in the United States, and I can see that an organized trip to Reform institutions in the United States and Canada could be an attractive study theme for selected organizations or individuals from Israel.

- - -

I do not believe that political pressure, even if exercised by the mighty North American Reform Movement will help our Movement secure the same rights that are granted to other religions and religious streams in Israel, - even if the government should change in July of this year, - unless we are finally realizing that our job as "missionaries" has not yet started in earnest and that time is running out.

DUPLI - MEMO
GRAYARC COMPANY, INC. BROOKLYN, N.Y. 11232

from the desk of

GERARD DANIEL

TO The Executive 5/4/84

I regret to inform you that I
just had word that Rabbi
W. Van Der Zyl died on April 10th.

There will be a Memorial Service
for him at the West London
Synagogue on May 14th at 6:30 PM

G.D.

WUPJ

April 30, 1984

Mr. Gerard Daniel
Polly Park Road
Rye, New York 10580

Dear Jerry:

By way of further follow-up on last Wednesday's meeting - which was a good beginning - I just want to let you know that I've instructed Terry Bobrow to list the president of the World Union as an Ex-officio member of our Board and to make certain that all notifications of our Board meetings are sent to you. You will recall that Chuck Rothschild suggested this and I am implementing his suggestion. This is a much simpler and cleaner way to proceed. To change the Constitution is really too cumbersome a process. It would require several Biennials and prior notification to our congregations and whatnot and would open up several other issues regarding Board size which we would rather avoid. What the World Union needs is effected in this manner and that is the central issue.

I am glad that you were understanding of our inability to give you time for a report at every one of our meetings. We try to cut these reports to a minimum. Our Trustees resent being talked at and would prefer to be involved in the discussion of issues and directions which they can help to resolve. Obviously, from time to time we will call on you to give a report and, of course, there is absolutely no reason why we cannot include a written report in our packets, even this time round if you would care to prepare it.

While we are on this point, it occurs to me that a reciprocal gesture would also be in order. Why not invite the chairman of the Union's Board to meetings of the Governing Council on an Ex-officio basis? And why not also invite him or the President of the Union to make a report of a Governing Council meeting or at a WUPJ convention for that matter.

Incidentally, I just heard from Jerry Hochbaum that you informed him that the Memorial Foundation should pay Hugo Gryn's travel expenses and the per diem for the forthcoming meetings in Israel. You didn't send me a copy of that letter but Jerry Hochbaum was compelled to tell me in order to fore-

Mr. Gerard Daniel

April 30, 1984

Page - 2 -

Warn me that I would have to pay these expenditures myself and the Memorial Foundation could not reimburse me. If this is so, then why should the Union pay one-third of the WUPJ dues to the Memorial Foundation and where is yosher?

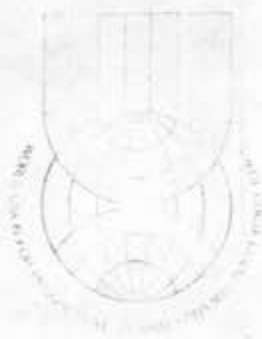
As I wrote to you earlier, the Union will become a member of the Memorial Foundation in its own right and this problem will be obviated in the future. I just thought I would tell you once again how things look from our end. It reinforces the perception -- which I articulated to you -- that the World Union sees the UAHC as a means to its own ends, and not as a true partner where just sometimes there is a two way and not just a one way relationship.

Be well.

Sincerely,

Alexander M. Schindler

cc: Charles J. Rothschild, Jr.



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

Office of the President

4/24

April 2, 1984
MAB-1106

Please reply to:
Box F,
New Rochelle, N.Y. 10801

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

Att: Mr. Joshua Dwork

Dear Josh,

We received your note of March 19 and you are correct. We still owe you \$25,914.69. The reason that we could not maintain the promised schedule as per Ted Broido's letter of June 17, is because we ran into an acute cash shortage which unfortunately still prevails. However, we will pay you the second third, namely \$12,957.35 this week.

The remaining one third, we would like to pay if at all possible, only in September (not later) and in view of our generally good record in coming down from a substantial debt, I'm sure this should be agreeable.

As far as the Israel Commission collections for the period July 1, 1982 through June 30, 1983 is concerned, we have a tentative figure but I'm told that one or two amounts have crept into the Israel Commission account which do not belong there. Ruth is going over the account within the next few weeks and will confirm the correct figure to you. At present, the receipts read \$13,592.47. We will give you a payment date when we have the final figure for you. At present our operating fund is down to an unhealthy low level and we had difficulty to meet our Israeli Rabbinical monthly payroll. I'm trying to find out why this is so.

Sincerely yours,

WORLD UNION FOR PROGRESSIVE JUDAISM

Gerard Daniel
GD:MAB

CC: Rabbi Richard Hirsch
Rabbi Alexander M. Schindler
Rabbi Ben Kamin

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

טל. (02) 234-748, (02) 232-444

Office of Executive Director

free
רח"י המלך דוד 13
ירושלים
לשכת המזכיר הכללי

WUP

MEMORANDUM

March 23, 1984

From: Rabbi Richard G. Hirsch
To: Mr. Gerard Daniel
Rabbi Roland B. Gittelsohn
Rabbi Benjamin Kamin
Mr. Irv Konigsberg
✓ Rabbi Alexander Schindler
Rabbi Eric Yoffie

Our office has just recieved the enclosed letter (note that the date of receipt is March 22 on a letter written February 20). Enclosed is my response to Shimon Ravid.

I am sending it on to you immediately. I think we should have a formal response to this letter. I will draft such a response next week. But I think that before it is sent out we should all agree on its formulation so I will send a draft to you. This is an extremely delicate matter and requires an effective and responsible rejoinder.

Bivracha.

Dick

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WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

טל. (02) 234-748, (02) 232-444

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

March 23, 1984

Mr. Shimon Ravid
Director General, Finance Department
Jewish Agency for Israel
Jerusalem

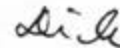
Dear Shimon,

I received your letter of February 20 yesterday (Please note that it is March 23) and I intend to reply to you in due time.

I note that in your letter you make a reference to letters received by the United Israel Appeal to which you are responding. Those letters were not included in the letter you sent to me. Would you please forward them to me immediately so that we can relate to the issue in a responsible manner.

In the meantime I am sending your letter to some of our leadership so that they can know about the correspondence.

Bivracha,



Rabbi Richard G. Hirsch

cc: Mr. Gerard Daniel
Mr. Ray Epstein
Rabbi Roland B. Gittelsohn
Mr. Stanley Horowitz
Rabbi Benjamin Kamin
Mr. Neil Katz
Mr. Irving Kessler
Mr. Akiva Levinsky
Mr. Harry Rosen
Rabbi Alexander Schindler
Mr. Carmi Schwartz
Rabbi Eric Yoffie

TREASURY DEPARTMENT

Dr. S. RAVID - Director General



February 21, 1984

Rabbi A. Hirsch,

Re: Allocations to Reform groups

I am enclosing a set of letters, to which I have been asked to reply by the United Jewish Appeal.

As I told you, I am truly amazed by the accusations of discrimination, deliberate cover-up of facts, and other such charges, with regard to the budget of the Jewish Agency (i.e: related to the use of campaign funds from the U.S.A.).

You are sufficiently conversant with the operation of the Jewish Agency to know that the fact that 50% of Youth Aliyah students are in religious institutions, can mean only one thing: that 50% of the disadvantaged children nationwide are from Orthodox homes.

Does the fact that there are no Youth Aliyah allocations for Reform children, show discrimination? Or, simply that to our good fortune, there are no disadvantaged Reform children?

Does our treatment of Kibbutz Yahel and Kibbutz Lotan (both Reform) differ in any way from our treatment of other kibbutzim in the Arava? (If it does, it is only in terms of especially favorable treatment, certainly not discrimination).

If it should happen that in the coming year three religious settlements are established and no Reform settlements, does this mean the Rural Settlement Department favors Orthodox settlements over Reform? Does the fact that only now are we establishing one Conservative kibbutz, as against 20 Orthodox kibbutzim already existing, prove discrimination in favor of the Orthodox, or simply demonstrate that until now there were no candidates for a Conservative kibbutz?

If the Student Authority gives scholarships to student Olim, do we ask which stream of Judaism the student is a member of? Obviously if he is in a Yeshiva he is Orthodox. But for a student at the Hebrew University, who knows, and who cares, what stream of Judaism he is a member of.

הסוכנות היהודית לארץ ישראל
THE JEWISH AGENCY FOR ISRAEL

TREASURY DEPARTMENT

Dr. S. RAVID - Director General

- 2 -

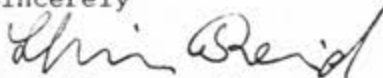
I assure you that the allocation is given by virtue of the fact that he is an Oleh, and on no other basis than that.

You know as well as I, that in the past year the Agency has favored your group, participating in the building of a Youth Hostel and in the building of the Youth Center at Kibbutz Tzoraa, aid that I can truly say was not given to any other stream.

My answer to the U.J.A. will be similar to what I have stated above, and I'd appreciate it if you also would explain to them the facts, which are precisely as I have told you.

If the Reform movement is engaged in ideological struggle it is not for me, as a civil servant, to get involved. As an Israeli citizen I have my own opinion, but I certainly do not feel that the Jewish Agency should be unjustly accused of discrimination, not only because such accusations are damaging, but more importantly because they are totally untrue.

Sincerely



Dr. Shimon Ravid
Director-General

CC:

Mr. A. Lewinsky
Mr. S. Horowitz (translation) - President U.J.A.
Mr. I. Kessler (translation) - Executive Vice-President, U.I.A.
Mr. R.A. Shindler
Mr. H. Rosen - Secretary General, JAFI
Mr. N. Katz - U.I.A. Office, Jerusalem
Mr. C. Schwartz (translation)
Mr. R. Epstein (translation)

The 1983/84 Jewish Agency Budget
(Orthodox, Conservative, Reform)

1. Activities Through Other Organizations (This category includes kindergartens, Day-Care Centers, and other social welfare institutions not directly operated by Jewish Agency departments.)

Orthodox.....	\$ 1,335,374
Non-Orthodox.....	2,009,105

2. Immigration and Absorption - Student Authority

Orthodox Students.....	1,285,554
Non-orthodox students.....	5,933,090

3. Rural Settlement

Orthodox settlements (13).....	3,366,254
Reform settlements (2)	867,000
Conservative settlement(1).....	774,545

4. Education in various programs

Orthodox.....	1,263,000
Reform and Conservative (This figure includes general programs - \$325,000; Reform Youth Hostel - \$166,000 per year for three years; Seminar Center at Kibbutz Tzora - \$175,000.)	900,000

5. Youth Aliyah Students

In Orthodox Institutions.....	18,286,743
In Non-Orthodox Institutions.....	26,267,976

५५५८:

CCCLV

Ո՞ր է ձեր հարձակման և լուրջ ահաբեկման ռեզուլտատը՝ հա հի՛, ՇԳՎԼ՝ հասկալի է լինի։

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UNION OF AMERICAN HEBREW CONGREGATIONS

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

838 FIFTH AVENUE • NEW YORK, NEW YORK 10021 • (DIAL CODE 212) 249-0100

CABLE ADDRESS: UNIONUAHC

MESSAGE

REPLY

TO

GERARD DANIEL

c. RABBI R. HIRSCH

RABBI A. SCHWARTZ

DATE

3/19/84

— ATTACHED IS A LETTER FROM
TOD BRIDDO TO YOU DATED
7/17/83

PLEASE NOTE #1 ON PAGE 2.

I ASSUME YOUR BOOKS HAVE BEEN
CLOSED FOR A CONSIDERABLE PERIOD
OF TIME. THEREFORE WE EXPECT
YOUR CHECK AT ONCE

ON PAGE ONE ITEM ONE, WE
AGREED THAT ON THE \$38,872.00 WUP
BY WOULD PAY 1/3 ON RECEIPT OF THIS

DATE

LETTER OF 7/17/83 — WHICH
WE DID RECEIVE.

WE HAVE NOT RECEIVED
PAYMENT DUE NO LATER THAN
8/3/83 & FINAL PAYMENT
NO LATER THAN 11/30/83.

COULD YOU ADVISE WHY
THIS DELAY IN YOUR
AGREEMENT

SIGNED

INSTRUCTIONS TO RECEIVER

1. WRITE REPLY. 2. DETACH STUB, KEEP PINK COPY, RETURN WHITE COPY TO SENDER.

INSTRUCTIONS TO SENDER

1. KEEP YELLOW COPY. 2. SEND WHITE AND PINK COPIES INTACT.

WUP!

Held for July 27
Alvinale
J. Daniels

Taken care of

July 17, 1983

Mr. Gerard Daniel
Box "F"
New Rochelle, New York 10801

Dear Gerry:

This will confirm our conversation at which hopefully we reached an agreement concerning the various debts owned by the World Union to the UAHC as described in your memo to Josh Dwork of May 18 and in all of the various correspondence you and I have had previous to this date, and as outlined in conversations with Rabbi Schindler, Rabbi Hersch and me on April 25.

You and I agreed to the following:

1. With respect to the old debt of the World Union to the Union, the outstanding amount agreed to by Josh Dwork, Dick Hirsch, you and me was \$38,872.04. We agreed that this amount would be paid by the World Union in three equal payments - the first immediately upon receipt of this letter, the second no later than August 31, 1983 and the third no later than November 30, 1983. In short, by the end of 1983 the entire \$38,872.04 would be paid. 7/12/83
1295735
2. With regard to the \$5 per family campaign, we agreed that the outstanding amount due through June 30, 1982 was \$49,093.40, less 12% for expenses of \$5,891.21, making a total due of \$43,202.19, of which the World Union has already paid us \$23,500.61, leaving an outstanding amount due the UAHC of \$19,701.58. You agreed that this amount would be paid to us immediately upon receipt of this letter.

This means, as I understand it, Gerry, that upon receipt of this letter you will send us checks totaling \$32,658.92.

We agreed with the Har-El rent credit per agreement off of the various operating statements that I showed you and that if indeed there were, as Rabbi Hirsch seems to feel, one or two missing months, that we would straighten that out once Dick supplied us with the actual figures.

We also agreed that with respect to whatever outstanding small amounts there may be due the World Union for telephone calls, etc., that once Dick Hirsch gave us that figure, the UAHC would reimburse the World Union immediately.

M Gerard Daniel
Page No. 2

June 17, 1983

With regard to the \$5 per family campaign for the fiscal year ending June 30, 1983, the World Union would reimburse the UAHC the amount collected less 12% for expenses. That amount will be determined just as soon as you close your books for the year.

With regard to the status of the \$5 per family campaign for fiscal 1983-84 and future years, we agreed that this was a subject that had to be discussed both philosophically and economically, not only in terms of the effectiveness of the campaign but as to its rightful place in the spectrum of Reform Jewish activity i.e. ARZA, World Union, etc. and we even contemplated the possibility that you, Dick, Roland, Alex and me would begin the discussion while we are all together in Jerusalem.

I want to thank you, Gerry, for a most enjoyable and productive visit together yesterday. May I add to this financial letter that I think some of the philosophical discussions we had concerning the future of Israel and our respective organizations was, in many ways, more productive and certainly much more interesting than a mere discussion of dollars.

I look forward to receiving the checks mentioned above as quickly as you can get them out. I look forward to visiting with you and Ruth in Israel.

Cordially,

Theodore K. Broido

TKB:tb

cc: Rabbi Richard G. Hirsch
Rabbi Alexander M. Schindler
✓ Mr. Joshua Dwork



MEMORANDUM



From Rabbi Daniel B. Syme
To Rabbi Alexander Schindler
Copies
Subject

Date 3/1/84

I understand that you are as shocked as I to learn that David Belin was appointed the Chairman of the North American Board of the World Union for Progressive Judaism.

I really have mixed feelings. On the one hand, I honestly believe that this was a serious breach of professional ethics on the part of those who invited David without consulting us. On the other hand, it may give us an opportunity to bring the essence of the Outreach program, namely the welcome extended to those who come to Judaism through conversion, to countries throughout the world.

I believe that one thing is essential. I believe that both Dick and Jerry Daniel - or only Dick - must receive a straight forward letter from you instructing them that David is not to be solicited for funds, nor is he to be asked to solicit funds on behalf of the World Union. I know that David's heart is with Outreach, but sometimes we can overload our best people with expectations in a manner that can make them resentful. I don't want that to happen with David. We need him too badly. Thanks.



Dan

DBS/dfc



Union of American Hebrew Congregations
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

WUPJ

February 22, 1984

Mr. Raymond Wells, President
Temple Israel
5419 East Broad Street
Columbus, Ohio 43213

Dear Mr. Wells:

No, we were not aware of Rabbi Rotem's appeal nor was his visit cleared with the Union. Still, there was no reason for anyone to clear with us since the congregation is not affiliated with the UAHC but rather with the World Union for Progressive Judaism.

We as a Union do support quite a few Israeli programs but most of them are on a youth level: the NIFTY Tours to Israel, Kibbutzim which we have built in Israel, the Youth Movement (Kedem) for Progressive young people in Israel. We also give some subsidies to the World Union for Progressive Judaism but these are insufficient for the work of the WUPJ. Nor does the World Union itself have enough income to support all of the institutions of Progressive Judaism in Israel such as the Leo Baeck School and the individual congregations.

Unable to provide these congregations with what they need to survive, we obviously have no way of preventing them from seeking help wherever they can find it and therein lies the real problem.

The cause is worthy, obviously. It is closer to our interests as Reform Jews than are many other causes which summon our support. On a national level we do what we can to help them and you will have to make a similar judgment in the light of your own congregational priorities.

With kindest greetings and all good wishes, I am

Sincerely,

Alexander M. Schindler

Ben K was aware
of Mote's
forthcoming visit
but had no
knowledge of letter.

...

TEMPLE ISRAEL

Raymond Wells
President

February 15, 1984

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

Attention: Rabbi Alexander M. Schindler

Gentlemen:

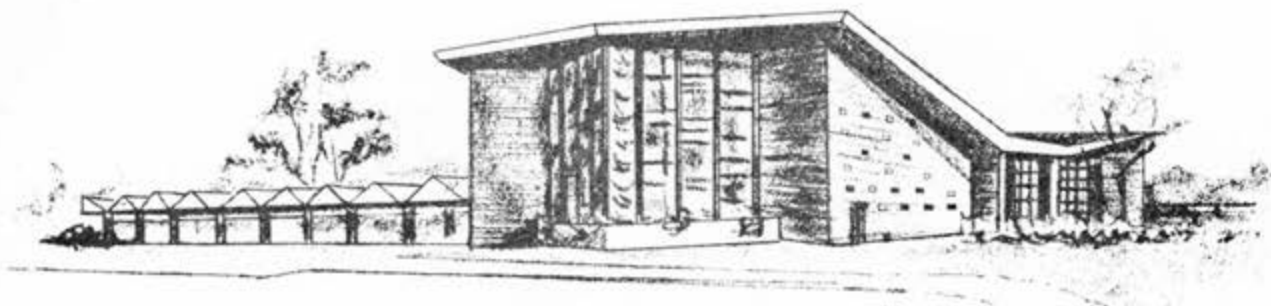
Please refer to the enclosed copy of a letter we received from Rabbi Mordecai Rotem.

Is the Union aware of this appeal? Has it been cleared by the Union? Does the Union support these appeals financially or otherwise?

Please fill us in with any information or policy positions which you have.

Sincerely yours,
Ray Wells
Raymond Wells
President
Board of Trustees

RW:mw



התנועה
ליהדות מתקדמת
בישראל
THE ISRAEL MOVEMENT
FOR PROGRESSIVE JUDAISM



24th January, 1984

Rabbi Harvey Goldman,
Temple Israel,
5419 E. Broad St.,
Columbus, Ohio 43213

Dear Rabbi Goldman,

*Me
FYI
BSG*

Or Hadash Congregation in Haifa, which I serve, is the largest congregation within the Israel Movement for Progressive (Reform) Judaism -- 280 families. After 18 years of negotiations, we have finally received land from the municipality of Haifa to build our own synagogue and community center.

Since, unlike Orthodox institutions and "lehavdil" Christian churches and Moslem mosques, we as Reform Jews are not supported by the State of Israel, we have to turn to our friends all over the world for their assistance. I am turning to you, as I am sure that you understand the importance of building a strong Israeli Movement for Progressive Judaism in order to make Israel a state of all Jews, and not just of Orthodox or secular people.

I am sure that there are many items on your agenda. You may even have been approached by colleagues of mine from Israel to help their projects. Yet, due to the fact that the needs are so great and the only ones we can turn to are friends like yourself, please do not consider it a "chutzpah" in my turning to you also. Or Hadash's project is an urgent one, since we may lose the land due to Orthodox political intrigues, if we do not start building soon.

I plan to be in North America between March 20 and April 10. I would like to meet with as many rabbis, congregants and potential donors as possible. Would you be so kind as to give me a hand in setting up a meeting for me with people among your congregants who may be interested and able to join us in this sacred endeavour? They must know that we have raised, within our own membership, a most significant sum in Israeli terms, but of course this does not suffice.

I do hope to receive your affirmative response as soon as possible. If I do so, I will contact you personally again (probably by phone) to coordinate a timetable.

Again, please see this as "an emergency appeal." I am very grateful for any assistance you can give me in that.

Sincerely yours,

M. Rotem

Rabbi Mordecai Rotem

Executive Director, Israel Movement
for Progressive Judaism

WUPJ

11/31/84

How for
Marty

* New A/c
Old A/c should of been paid by 12/31/83
Loan to Temple

10,233.11
25,914.69
14,069.29

* Problem with legal fees
Im told that Vick Hirsch gave bill
to AMS.

How for Marty w/
Jany Dances
+ Church.

To be written off 61797.82

Union of American Hebrew Congregations

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

Feb 28, 1984

WUPJ

PLEASE DETACH AND FORWARD WITH YOUR REMITTANCE

Balance of statement dated 1-31-84		9,323.04	
2-23 Har El Rent		(450.00)	
		8,873.04	
January 1984 Expenses			
Salary	1,200.00		
S.S.	80.40		
Dis Ins	19.00		
Health Ins	42.14		
Postage	290.15		
Printing & Lettershop	76.89		
Telephone & Telegraph	394.63		
Subvention Credit	(1,833.33)		
SHARED SERVICES			
Accting	70.00		
Central Clerical	213.33		
Bldg & Off Maint	211.66		
Staff Services	145.20	910.07	
Balance Due		9,783.11	

Make checks payable to U.A.H.C. Administration Account

1233

Union of American Hebrew Congregations

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

Dec 2, 1980

WORLD UNION FOR PROGRESSIVE JUDAISM

PLEASE DETACH AND FORWARD WITH YOUR REMITTANCE

Balance as of June 30, 1980	114,172.04
less UAHC share legal fee	(2,000.00)
Rent Aug. 1979 thru June 30, 1980	(3,300.00)
Balance Due	108,872.04
Less payment April 27, 1981	(10,000.00)
Less payment May 11, 1981	(10,000.00)
Less payment Dec. 15, 1981	(15,000.00)
	73,872.04
Less payment Apr 15, 1982	(20,000.00)
	53,872.04
Less payment Jan 29, 1983	(15,000.00)
	38,872.04
Less payment June 30, 1983 (7-12-83)	(12,957.35)
	25,914.69

Make checks payable to U.A.H.C. Administration Account

1233

UNION OF AMERICAN HEBREW CONGREGATIONS
 PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
 838 FIFTH AVENUE • NEW YORK, NEW YORK 10021 • (DIAL CODE 212) 249-0100
 CABLE ADDRESS: UNIONUAHC

MESSAGE	REPLY
TO <u>RABBI DAVID H. WISSE</u> <u>cc JERRY DANIEL</u> <u>Sudge Emil BARR</u>	DATE <u>KLENECKI & HIRSCH. ALL</u> <u>ARE PAID, OR BEING PAID ON</u> <u>A CURRENT BASIC WITH THE</u> <u>EXCEPTION OF KLENECKI. THE</u> <u>UANC ENDOWMENT COMMITTEE</u> <u>WHICH TOOK FUNDS FROM ITS</u> <u>INVESTMENT PORTFOLIO FOR</u> <u>WUPJ HOUSING LOANS ONLY AFTER</u> <u>WUPJ AGREED TO STAND</u> <u>BEHIND ITS EMPLOYEES.</u> <u>WITHOUT THIS ASSURANCE WOULD</u> <u>THE UANC LEND MONEY TO</u> <u>KLENECKI? BE FAIR!</u>
DATE <u>1/18/84</u> — We ARE IN RECEIPT OF YOUR LETTER OF JAN 9, 1984 & WISH TO CORRECT A MISCONCEPTION. THE ORAL COVERED ONLY DIRECT INDEBTNESS THAT THE WUPJ INCURRED. MOREOVER IT WAS NOT A "GENEROUS" SETTLEMENT - AT LEAST NOT FROM THE UANC POINT OF VIEW. WE HAVE MADE HOUSING LOANS TO VARIOUS MEMBERS OF THE WUPJ STAFF BY <u>RABBIS ZAGER, ZABOT, RASAB,</u>	SIGNED <u>Josh Wisse</u>

ITEM # N-R73 © Wheeler Group, Inc.

INSTRUCTIONS TO SENDER

1. KEEP YELLOW COPY. 2. SEND WHITE AND PINK COPIES INTACT.

INSTRUCTIONS TO RECEIVER

1. WRITE REPLY. 2. DETACH STUB, KEEP PINK COPY, RETURN WHITE COPY TO SENDER.

UNION OF AMERICAN HEBREW CONGREGATIONS
PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE • NEW YORK, NEW YORK 10021 • (DIAL CODE 212) 249-0100
CABLE ADDRESS: UNIONUAHC

MESSAGE	REPLY
TO [AMS] cc Ted Broder Re KLENNICK;	DATE _____
DATE 1/12/84	None of the settlements being involved made of the white covered the KLENNICK matter. UNFEL This is cleared up, we should give us further ^{work} down to UNFEL.
Review ENCLOSED - How do you WANT me to PROCEED. Admiral Joel	SIGNED _____
BY _____	

ITEM # N-R73 • Wheeler Group, Inc.

INSTRUCTIONS TO SENDER

1. KEEP YELLOW COPY 2. SEND WHITE AND PINK COPIES INTACT

INSTRUCTIONS TO RECEIVER

1. WRITE REPLY. 2. DETACH STUB, KEEP PINK COPY, RETURN WHITE COPY TO SENDER.



CONGREGATION RODEPH SHALOM

ORGANIZED IN 1795

The Oldest Ashkenazic Congregation in the Western Hemisphere

615 North Broad Street • Philadelphia, PA 19123 • 215 / 627-6747

January 9, 1984

Mr. Joshua Dwork
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Re: Rabbi Leon Klenicki Loan

Dear Friend:

I write to you as a Past-President of the World Union during whose term in office this matter was, to my knowledge, settled as far as the World Union was concerned.

I shall be pleased to meet with you for clarification at some mutually agreeable time, but for now let me state that when Klenicki left the employ of the World Union and went to the B'nai Brith, he sold his apartment in Buenos Aires at a profit, and I demanded repayment of his loan from the World Union while forgiving him the "gifts" which we had previously made in the same connection.

It is true that he also had a loan from the UAHC and I was in close touch with Judge Emil Baar who handled the matter for the UAHC. I begged him to take the same action I had taken to clear up the matter, but out of rachmanuth he made a more lenient extended schedule of repayments of that loan, and I said that as far as the World Union was concerned, the matter was closed.

Whatever repayments were made to the World Union were supposed to be used for further work in Latin America. To my knowledge, these funds were comingled and became part of the assets out of which the UAHC was given a very large and generous settlement of all claims by the UAHC against the World Union. This was an arrangement between Gerard Daniel and the UAHC.

I am amazed that periodically the matter is reopened, and I hope that it can be settled once and for all while all the principals involved are still alive.

As you can see, I am sending copies of this letter to Emil Baar and Gerard Daniel on the assumption that you will share this information with Rabbi Schindler and Ted Broido.

Faithfully,

David H. Wice

Rabbi David H. Wice

cc: Gerard Daniel; Judge Emil Baar

RODEPH SHALOM SUBURBAN

8201 High School Road • Elkins Park, PA 19117



S. DWORK

6/2/83

TO JERRY DANIELS

cc Ted BREID

SUBJECT: HOUSING LOAN OF LEON KLENICKI - GUARANTEED
BY WUPJ TO UAHK.

See EMIL BAAR LETTER OF 12/10/74 TO RABBI DAVID WICO

BALANCE DUE	11/30/74	8738.29
Dec 1974		4369
PAID JAN 1975		7500
1975 INTEREST @ 6%		1281.98
1976 "		7692
1977 "		8153
1978 "		8613
1979 "		9161
1980 "		9711
1981 "		10293
1982 "		10911
to 6/30/83		11566
		<u>6130</u>

210158

SINCE WE HAD NO DIRECT CONTROL OF RABBI KLENICKI
WE WOULD APPRECIATE WUPJ SENDING US A CHECK CLEARING
UP THIS OLD MATTER.

Josh Muddick

8/19/83 COPY TO JERRY DANIELS

1/4/84 COPY TO: Mildred Ben KAMIN

I would appreciate a response
Josh

PALMER SERLES & BAAR
ATTORNEYS AT LAW
120 BROADWAY
NEW YORK, N.Y. 10005
(212) 962-5600

EMIL N. BAAR
JOHN J. BENNETT, JR.
HERBERT BERNSTEIN
ROYAL E. HUELBIG, JR.
MILTON J. LEVITT
VINCENT M. MACCHIA
WILLIAM A. METZ
PATRICK J. MONAGHAN, JR.
JAMES P. O'NEILL
HARRY J. PETCHESKY
DANFORTH W. ROGERS
RICHARD ROOB
HAROLD L. SCHNEIDER
ROBERT P. SERLES

December 10, 1974

CABLE ADDRESS
PALMERSERLE NEWYORK
TELEX
129261

Rabbi David H. Wice
615 North Broad Street
Philadelphia, Pa. 19123

Dear David:

I have for acknowledgment your letter of November 29th, with reference to the Klenicki matter. Forgive me if I say I am somewhat astounded by what appears to me paternalism in extenso.

I will make no comment as to the circumstances which brought about Rabbi Klenicki's termination of employment as Rabbi of the Temple in Buenos Aires and the World Union, which are in no way involved. The situation briefly seems to be as follows:

Here is an individual who owes \$8,738.29 as of November 30, 1974, inclusive of interest at 6% per annum to that date. Interest continues to accrue. The debt is due the UAHC and for whatever it is worth WUPJ has guaranteed the payment. The Rabbi most earnestly desires to pay his debt as quickly as possible. He is employed at a salary of \$25,000 a year by ADL and, in addition, among his fringe benefits, is in its Pension Plan and is provided with life insurance coverage of \$75,000. To this end he wishes to use all his available liquid assets which, among other things, includes the cash surrender value of approximately \$1,150 in a personal life insurance policy, plus whatever is available from the Rabbinical Pension Board. The balance remaining including accruing interest he can liquidate over a period of three (3) years without undue hardship to his family responsibilities. I have an informal understanding with the ADL with the consent of Rabbi Klenicki that payments will be made through a salary deduction plan.

I know of no alternatives which can accomplish this with dignity except perhaps payment over a ten (10) year period during which time he must continue to pay a 6% interest charge on the amount due as it accrues from time to time. What the risks are personal and business-wise to the UAHC and WUPJ no one can foretell but they most definitely exist.

Rabbi David H. Wice

2.

December 10, 1974

I am reasonably familiar with the provisions of the Rabbinical Pension Plan Agreement which in my opinion is permissive when circumstances justify it. I agree as a matter of policy that rabbis should not be permitted to withdraw from the Plan on whim but relief should be given in the sound discretion of the Rabbinical Pension Board only under extraordinary circumstances. I believe that in the instant case such action is warranted. To suggest that consent of the Rabbinical Pension Board be withheld because at some time Rabbi Klenicki may come back into the active rabbinate seems to me to be a bridge that should be crossed when the event arises. It is a problem personal to him and should not be related to his desire to pay this debt or the dire need of the UAHC and WUPJ to collect the amount due as quickly as possible.

If this determination is final, I shall await further instructions as to what is to be done.

Sincerely,



cc: Rabbi Alexander Schindler
Rabbi Ira Youdovin
Mr. Robert Adler
Mr. Ted Broido
✓ Mr. Joshua Dwork



WUPJ
RABBI ALEXANDER M. SCHINDLER
PRESIDENT

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

October 18, 1983

Rabbi Richard G. Hirsch
WUPJ
13 King David Street
Jerusalem, Israel

Dear Dick:

By now you undoubtedly know that Steve Schafer is ill and when we are together in Israel, before you receive this letter, I will bring you up-to-date on what has transpired in regard to his health. As I write these words his situation is rather grave.

In response to your letter of September 20 to Haim Sharett, I have checked into the matter and have learned that in addition to Gerry, Haim and Steve, you and Allan Smith were also present. I am told, however, that you did not participate to any great extent and the meeting was truly between Gerry, Haim and Steve. Our youth people tried to move Gerry to agree to support the Mizpeh project and the budget. It was clear that the sum required was \$90,000. At first, Gerry agreed to spend the marketing funds. Haim then provided a list of potential members and Gerry's response was that if the list was real, including very good, committed people, then the World Union should be behind the project and the monies will be found. I am told that when Gerry left the meeting, about 45 minutes into the discussion, our youth people were convinced that he was prepared to back the project all the way as long as it looked real, which it subsequently proved to be.

This project is really one which is ideal for the World Union. It is one your people should be willing to undertake and to commit time and budget. This is not a youth program, it is in fact an adult program. It is pure aliyah for families. If our Youth Division, through the International Education Department, is willing to go all the way because of its commitment to such programs, where is the World Union?

Dick, we must all look beyond the small type on credits. This program represents something very important. It is a program which has a deep meaning for American Reform aliyah. It is one which should be supported by the proper institutions. I firmly believe that the World Union should indeed support this very critical and important program.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

MEMORANDUM

From Rabbi Allan L. Smith
To Rabbi Alexander Schindler
Copies
Subject Dick Hirsch's Memo

Date October 12, 1983

I must say that I found Dick's letter a little insulting. I can tell you from having been at the meeting that what Dick writes just isn't so. The meeting regarding the Mizpeh took place between Haim Sharett, Gerry Daniel, Dick Hirsch, Steve Schafer and myself in "my office." I was there. Dick hardly spoke. I am sure he was preoccupied. The meeting was really between Gerry Daniels, Haim and Steve. We tried to push Gerry to agree to support the project and the budget. It was clear that we were looking at \$90,000. First, he immediately agreed to expend the marketing money. Haim passed out a list of potential members. Gerry Daniel's response to this list was that if it is real and they are good people who are committed, then the World Union should be behind the project and the monies will be found. When Gerry Daniels left (after about 45 minutes), I was convinced that he was prepared to back the project all the way so long as it looked real.

What really troubles me about Dick's letter is that the World Union, under his leadership, is supposed to deal in projects just like this one. Yet, I see no energy on their part. I see no willingness to commit time or budget. The fact is this is an adult program not a youth program. It is pure aliyah for families. If the Youth Department, through IED, is willing to jump in all the way because of its commitment to such programs, where is the World Union? All Dick can refer to is the small type on the credits. Yes, a lot of support from Agency or Government sources comes because Dick gives it tacit approval. But all of Dick's credibility and what we get comes because of the UAHC and your name and clout. It's what we represent here that makes the difference. Dick ought to get into sync. I feel that the Mizpeh is perhaps the one project with a lot of meaning for American Reform Aliyah. It should be supported by the proper institutions, that means the World Union.

ALS

*Allan
These Draft letter to
Dick in line with
what Alan said*

Rabbi Alexander M. Schindler

September 28, 1983

Rabbi Stephen Schafer

You received a copy of Dick Hirsch's letter of September 20 to Haim.

Please counsel me as to how I should respond. I must do so quickly.

Thank you.

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

Tel. (02) 234-748, (02) 232-444 טל.

Office of Executive Director

*Ask Steve how
I should respond.
I must do so*
רח"ק ממלך דס
ירושלים
לשכת המזכיר הכללי

20th September, 1983

Haim Sharett,
UAHC,
838 Fifth Avenue,
New York, N.Y. 10021

Dear Haim,

Thank you so much for sending the material in advance of the Labour Day weekend.

I am very very anxious to receive from you a report as to how the program went. I assume that you will be writing one up anyhow -- how many people attended, what is the calibre of the people, have families set dates for aliya, etc.? I have been in contact with both Raanan Weitz and Matti Drobles on the project. Both spoke to me in both an official and confidential manner and wanted to know what I as a person and the movement thought about the program, were we really behind it, etc.? Of course I gave them full endorsement of the budget to extend your shlichut and said that whatever funds the department expended were worthwhile. I indicated that this program reaches an element of the American Jewish population which would otherwise never be tapped, and therefore the WZO should do everything it can do to encourage this program.

Which leads me to the nature of the relationship between the World Union and Mitzpe Halutz. There seems to be some confusion. I have heard from Gerry Daniel by phone that there has been an exchange of correspondence. I have not yet received it. All I have before me is the letter sent on August 17 by Gerry Daniel to Alex Schindler, and Alex's response to Gerry of August 22. First of all, for the record, we have always considered the Mitzpe and now do as a project integrally related to the Israel Movement for Progressive Judaism, and therefore to the World Union. We, together with others, had and do have some questions as to the viability of the project. However, we are behind the project 100%. We will help wherever we can in the mobilization of people, in Israel and elsewhere, outside of the United States, and when the settlement is established we will do everything possible to be supportive and to encourage its development and its integral relationship to the rest of the movement. You probably heard that we gave the Mitzpe a prominent spot in the plenary business session of the World Union Conference, where slides were shown and a presentation was made by Steve Schafer.

When we met in New York in June, we were asked to give an amount of \$4,500 for the publication of the brochures. After only a brief consideration, we agreed to do so, with the understanding that it would be a joint project of the UAHC and the World Union (parenthetically, we were somewhat distressed to see that the World Union was listed in very small print as one among many affiliates of the Union, but that is a minor objection and not related to the next issue of funds).

When Steve Schafer was here, he indicated to me that he had shown us a budget of \$90,000, and that we had agreed to be full partners, namely that we were going to come up with \$45,000. I said to him that we had not and could not have made such a promise at the time. It would have been highly irresponsible for us to do so, because we don't have the funds for our existing programs, which take priority. It would be foolhardy for us to agree to expend an amount of \$45,000 and in so doing not be able to assume responsibility for the salaries, of rabbis, youth workers and others who are in our employ.

It is our considered judgment, and Gerry Daniel is in complete agreement with me on this, that the recruitment of persons from the United States for the project should be under the sole responsibility of the Youth Department. After all, Steve Schafer would not want you and the other shlichim to be working for the World Union, nor would he expect the World Union to pay for the shaliach budget for the United States. We have done everything possible in the past to help mobilize Shlichut funds from the WZO, and we shall continue to do so on this and on all other projects. But just as the UAHC does not provide funds from its operating budget for the shlichim, whether for you or the others, so the World Union cannot undertake such a responsibility. And frankly, we are resentful of the implication that when agreeing to give full cooperation, somehow or other we also agreed to come up with half of the funds. There never was any such commitment. That should be clear to one and all.

I was also told by Steve, and he has probably related this to you, that Motti Rotem was not as cooperative as he should have been in whatever discussions he had with Steve. I have discussed the matter with Motti, and he is totally unaware of anything which would have given Steve reason to make these remarks. He as well as other leaders will do everything possible to recruit Israelis and the Israel Movement will give full cooperation.

I hope that the above clarifies our position on the matter. Please rest assured that we want to be kept informed of all developments and we invite you to use our good offices whenever the need arises.

Your many friends here join in extending to you best wishes for Gmar Hatima Tova and a Chag Sameach.

Bivracha,

Rich

Rabbi Richard G. Hirsch

cc. Rabbi Stephen Schafer
Rabbi Alexander Schindler
Mr. Gerard Daniel
Rabbi Benjamin Kamin
Rabbi Mordecai Rotem
Rabbi Allan Levine

WOLF

October 10, 1983

Mr. Wolf A. Wolf
Caixa Postal 3980
Sao Paulo, Brasil

Dear Mr. Wolf:

This is to notify you that a generous contribution to the World Union for Progressive Judaism has been made by Aunt Esther and Uncle Joe. They take great pride in your accomplishments and are making this gift in your honor.

As I wrote to the Grossmans - and it has been some time since last we saw each other - I plan to be in Sao Paulo this Spring. Our mutual friends, Judith and Ellis Mischel of Summit, New Jersey, have told me of your activities within the World Union. It is my fond hope that we will have an opportunity to meet while I am in your community.

Until then, my warm good wishes and my gratitude for your efforts in behalf of Progressive Judaism, I am

Sincerely,

Alexander M. Schindler

Rabbi Alexander M. Schindler

October 10, 1983

Rabbi Benjamin Kamin

Enclosed herewith is a check for \$100.00 for the World Union for Progressive Judaism. It was sent by Esther Starr Grossman in honor of her nephew Wolf A. Wolf of Sao Paulo. She has asked me to write to Mr. Wolf and I will, of course, do so. Wolf is married to the neice of Esther and Joseph Grossman of Quincy, Mass.

Please be sure to tell Dick that his letter in behalf of RJA brought forth this gift.

October 10, 1983

Mrs. Joseph B. Grossman
86 Monroe Road
Quincy, Mass 02169

Dear Esther:

Yes, it has really been quite some time since last we saw each other. I write to express my heartfelt thanks for the gracious gift you have made in honor of Wolf A. Wolff of Sao Paulo. We will, of course, let him know of this contribution in his honor.

You should know that I am planning a trip to Sao Paulo this Spring. I have heard about Wolf and Barbara and I look forward to meeting them during my visit to their community. It is lovely to know that yet another generation of your mishpacha has become involved in Reform Judaism.

With thanks and warmest regards, I am

Sincerely,

Alexander M. Schindler

RESIDENCE
86 MONROE ROAD
QUINCY, MASS. 02169

JOSEPH B. GROSSMAN

OFFICE
142 UNION ST. (P. O. BOX 250)
BRAINTREE, MASS. 02184

October 3, 1983

Dear Rabbi Schindler,

Some time has passed since we last met. In the meanwhile another generation of our family has identified itself actively with Reform Judaism and the World Union. Wolf A Wolf, who is married to our niece, Barbara Starr Wolf, was honored recently in Jerusalem for his outstanding contribution to the cause of Reform Judaism in South America.

Please notify Mr. Wolf that Aunt Esther and Uncle Joe take great pride in his accomplishments and are making this gift in his honor.

Our best wishes to you for a good New Year.

Sincerely,
Esther Starr Grossman

Honoree:

Mrs. Wolf A. Wolf
Caixa Postal 3980
São Paulo, Brasil

MEMORANDUM

From Annie Thompson (RJA)

Date October 7, 1983

To Rabbi Schindler

Rabbi Schindler,

The enclosed came in response to our last solicitation.

Please forward the check to WUPJ.

If there are any questions please call.

Thank you.



Union of American Hebrew Congregations
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

WUPJ

August 22, 1983

Mr. Gerard Daniel, President
World Union for Progressive Judaism
838 Fifth Avenue
New York, N.Y. 10021

Dear Jerry:

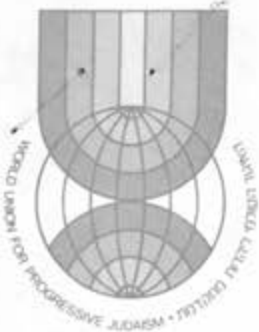
Thank you for your letter of August 17. It was wonderful to learn that you had an opportunity to meet with some of the couples who are interested in the Mtizpeh Har Chalutz program of the Reform Movement. I was very pleased with your reaction to these couples but I must admit my surprise at your surprise in meeting such solid, serious family people. I would have been distressed had you reacted otherwise. After all, our experience with our young single people in the garinim has been quite good, why should we expect less from couples?

Be that as it may, Gerry, I must note that I did react to your comment that the WUPJ is "too weak to undertake North American projects of this kind." If the WUPJ is too weak, what shall I say about the UAHC? In terms of finances we simply cannot extend ourselves at this time. How I wish we could! And how I wish the WUPJ could see its way clear to assist in this important program which, in the long run, is really not North American in scope but is truly a way to help build Reform Judaism in Israel!

With all good wishes, I am

Sincerely,

Alexander M. Schindler



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

Office of the President

August 17, 1983
MAB-116

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

Dear Alex,

I just would like to share briefly with you an experience with a group of couples who have shown interest to make Aliyah under the auspices of the UAHC Mitzpeh program organized by Haim Sharett.

I did not expect to meet such serious people, almost all of them very "balebatish", with orderly lives and solid family backgrounds. Their ages range from the early twenties to the high fifties and in talking to them they appear to me as really good material.

Their motives, why they want to go to Israel, mostly have to do with family ties already existing in Israel, to which in all cases true "chibath zion" must be added.

Some had reformed backgrounds, some not, and the net benefit to our movement obviously will depend on how well our people in Israel can help them identify.

This whole project came to the World Union only a couple of weeks before our International Conference and more out of enthusiasm than rationalization we agreed to share the publicity expense. We made no other commitment at the time and upon sober reflection, have come to the conclusion that this project is really beyond the scope of the World Union, both from the viewpoint of finances as well as programs. We are much too weak to undertake North American projects of this kind and I am only sorry if my initial enthusiasm misled Haim and Steve Schaefer to believe that the World Union could stay with it.

Page - 2 WORLD UNION FOR PROGRESSIVE JUDAISM

The purpose of my writing to you is just to share with you the experience I had with these dozen or so couples Ruth and I met and it really was a very good experience from every point of view.

I hope that this program can be salvaged, after all, with the help of the UAHC for those portions that the Jewish Agency will not cover.

With warmest personal regards,

Sincerely yours,

WORLD UNION FOR PROGRESSIVE JUDAISM



Gerard Daniel

GD:MAB

WV 100

July 28, 1983

Rabbi George W. Ruben
41A Rayleigh Avenue
Westcliff-on-Sea
Essex, England

Dear George:

Thank you so much for your letter. I had no idea you are in England. I was in London for a few days. As a matter of fact, I preached at John Rayner's synagogue.

In re Operation Outreach, our programs are developing very nicely and the acceptance of the ideas ever greater, spilling far beyond our own own religious community.

I'm deeply grateful for your contribution which I acknowledge herewith.

I am sending a copy of your letter to the Publications Department with the instructions that they send you Olam Gadol Alef. Hopefully they will also be able to send you some samples of Ketubot which we have, although they do not confirm in any way to the traditional pattern.

With all good wishes and kindest greetings, I am

Sincerely,

Alexander M. Schindler

ק"ק הר סיני

SOUTHEND AND DISTRICT REFORM SYNAGOGUE

AFFILIATED TO THE REFORM SYNAGOGUES OF GREAT BRITAIN

851 LONDON ROAD. WESTCLIFF-ON-SEA
ESSEX

RABBI GEORGE W. RUBEN

Phone Numbers:-

Home:- 0702 333937

Synagogue 0702 75809

RABBI'S OFFICE

Home Address:

41A Rayleigh Avenue
Westcliff-on-Sea.

18th July, 1983

Spw - Please note order

Rabbi Alexander Schindler,
The President,
Union of American Hebrew Congregations,
838 Fifth Avenue,
New York NY 10021
U.S.A.

My Dear Alexander,

Here I am in sunny England. The Australian sun seems to follow me. May I respectfully ask you to put my name on the mailing list for the above address. Apparently a great deal of your worthy literature still goes to Australia.

How is Operation Outreach getting on? Permit me to send you a small contribution (£5).

Would you be gracious enough to give instructions to the Educational Department of our movement to send six copies of OLAM GADOL ALEF by Abraham and Adaia Shumsky, illustration by Leo Glueckselig to the above address. They will be refunded by our Treasurer. May I claim a discount for Rabbis?

With many thanks in advance for your courtesy and never-failing kindness, I remain,

Yours as ever,

George

RABBI GEORGE W. RUBEN

P.S. Could you kindly send me some samples of KETUBOT - non sexist, truly reform, in Hebrew, vocalised, that the bride and groom can at least read it, and above all in English, their mother-language. If I like them I shall order some for my congregation.

WUPJ

July 25, 1983

Rabbi Richard G. Hirsch
World Union for Progressive Judaism
13 King David Street
Jerusalem, Israel

Dear Dick:

While I was in England, I heard that Hugo Gryn is terribly upset with the World Union. I did not speak to him myself, but others told me. As I understand it, in a recent revision of the WUPJ Constitution, some such office as the vice-chairmanship was eliminated. In any event, it was an office which he held. While he was notified of the proposed changes, no one spoke to him about his own role or rather non-role in advance. Now apparently he has no place on the Executive.

I hope, I got the story straight. In any event, something should be done to straighten this out. There is no reason why Hugo should feel offended or over-looked.

Be well.

Sincerely,

Alexander M. Schindler

cc: Mr. Gerard Daniel

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

טל. 234-748, 232-444

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי



22nd May, 1983

Rabbi Stephen Schafer,
UAHC - Youth Division,
838 Fifth Avenue,
New York, N.Y. 10021

Dear Steve,

I just received word that you are definitely coming for the World Union Conference. I am delighted. We have already had our meeting on the kibbutz dedication. This time both Yahel and Lotan are playing a formative role in determining the program -- a far cry from what it was in 1976. They will ask you directly to take some role in the ceremonies. Knowing them, they may not get around to it til you leave for Israel, but know that you will have a role of honor.

Allan told me about the problem in regard to the allocation from the American Zionist Youth Federation for "kinusim" and the fact that the \$75 allocation per trip to members of garinim, which was given to every other movement, was not given to our garinim. I discussed the matter with Avraham Katz, who told me that he knew nothing about it. If there was a refusal, it was not in his hands and had nothing to do with him or his policies. He assumed that perhaps the problem was that the other Hityashvut movements did not consider our movement as a kibbutz movement. He recommended that I get in writing a specific memo from you. I recommend therefore that you bring something with you in writing both corroborating what the policy and practice has been in regard to the other movements and some kind of statement indicating as to why we were not automatically included in that policy.

✓ We also discussed the "relations" which pertain between him and our youth *department* concerning his department and our youth programs, and agreed that when you and Alex are here we would sit down together with Allan and representatives of his department and "try to smoke the peace pipe." I suggest that you come prepared with whatever written materials would be helpful as background.

Bivracha,

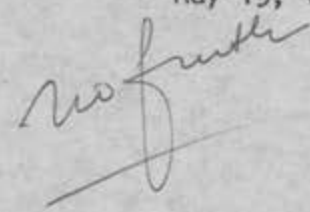
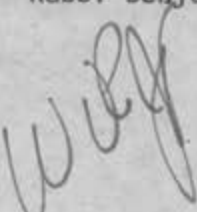
Rabbi Richard G. Hirsch

cc. Rabbi Allan Levine
Rabbi Alexander Schindler
Mr. Theodore Broido

Rabbi Alexander M. Schindler

Rabbi Benjamin A. Kamin

May 13, 1983



Thank you for your note and the copy of the tentative program for the World Union meeting. We can discuss this further and I can tell you at this time that I will be pleased to be put on the program as you suggested. However, you must know that this can only be tentative for there is a possibility that I will have to make a trip to London. There is a critical meeting which may require me to be in London on June 29th.

Warm regards.



WORLD UNION FOR PROGRESSIVE JUDAISM

Rabbi Benjamin A. Kamin

North American Director

May 11, 1983

TO: Rabbi Alexander M. Schindler

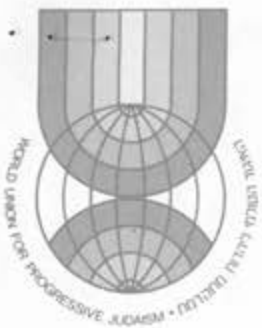
Alex, I am glad to know that you plan to attend the International Conference. I would like to suggest an appropriate slot in the program for you.

On Wednesday evening, June 29 we are planning a plenum entitled: "Israeli Political Policy and the Use of Power." We would like you to chair this session, which will feature addresses by Moshe Arens and Shimon Peres.

I should like to talk to you further about this in person. Meanwhile, please consider this. I enclose the Program of the Conference for you to look at.

Ben

*OK but only
if he can be
in London.*



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

TENTATIVE PROGRAM

INTERNATIONAL CONFERENCE OF THE WORLD UNION FOR PROGRESSIVE JUDAISM

June 27-July 5, 1983
Jerusalem, Israel

MONDAY, JUNE 27, 1983

ALL DAY Conference of ARZEINU
(Program to be submitted by ARZEINU organization)

TUESDAY, JUNE 28, 1983

9:00 a.m. WUPJ Governing Body Meetings

1:00 p.m. Luncheon Break

2:30 p.m. WUPJ Governing Body Meetings

5:00 p.m. Governing Body Adjourned

8:30 p.m. OPENING SESSION, Jerusalem Theater

Chairperson: Gerard Daniel (USA)
President, WUPJ

Invocation:
Chairperson, Council of Prog.
Rabbis in Israel

Greetings:
Chairperson, Israel Movement
for Progressive Judaism

Mayor of Jerusalem

Address: Rabbi Richard G. Hirsch
Executive Director, WUPJ

PRESIDENT:

Mr. Gerard Daniel (U.S.A.)

HON. LIFE PRESIDENT:

Rabbi Solomon B. Freehof (U.S.A.)

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Rabbi David H. Wice
(1973-1980)

* Deceased

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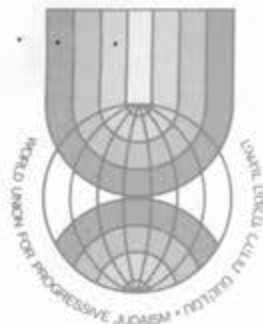
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WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

TUESDAY, JUNE 28 (cont.)

Israeli Folk Music - Dance Presentation
(or other similar presentation)

Benediction

WEDNESDAY, JUNE 29, 1983

8:30 a.m. TEFILAT SHAHARIT
(morning services)

9:00 a.m. PLENUM: DIVERSITY WITHIN UNITY
WORLD PROGRESSIVE JUDAISM

Program Highlights: Mrs. Ruth Daniel
Mrs. Betty Golomb
Co-Chairpersons

Keynote: Rabbi Herman E. Schaalman

Discussants: Rabbi Albert Friedlander
Rabbi Mordechai Rotem

10:30 a.m. SEMINARS
(Introductions to seminars to be time
restricted to allow full dialogue)

Group A: Impact of New Life Styles on
Jewish Continuity (Singles, Aged,
Single Parent Families)

Group B: Halacha and Progressive Judaism
(Should Diaspora Jewry be influ-
enced by struggles with Israel.
Examples: Who is a Jew?, Patrilineal)

Group C: Youth: Is Progressive Judaism
responsive to today's needs.
(Influence of Progressive Judaism
vs. New Cults)

Group D: Nuclear Disarmament - A Jewish
Dilemma?

PRESIDENT:

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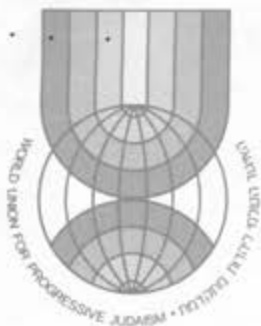
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WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

WEDNESDAY, JUNE 29 (cont.)

12:30 p.m. "LUNCH and LEARN"

Listing of Workshops

1. Youth
2. Religious Education
3. Day Schools
4. Program Outreach
5. Oppressed Jews
6. Womens' Organizations

2:45 p.m. PLENUM: THE WORLD OF THE WORLD UNION

A panel discussion of representative Progressive Jewish Leaders

Panelists: One participant each from:

Australia
Latin America
South Africa
Great Britain
The Continent

Sample questions:

- A. Relationship of the Progressive movement to:
 1. the larger non-Jewish community
 2. the larger Jewish community
 3. an established rabbinate
 4. Church-State issues
 5. Social justice concerns
- B. Efforts to combat intermarriage and assimilation.
- C. Ideological conflicts within each movement.

8:30 p.m. EVENING PLENUM: A DEBATE ON DIVERGENT VIEWS OF ISRAELI POLITICAL POLICY AND THE USE OF POWER

(One spokesman for each of two divergent views)

The Government Position:	The Opposition:
Eliahu Ben Elissar	Simcha Dinitz
Yuval Neeman	Mordechai Gur

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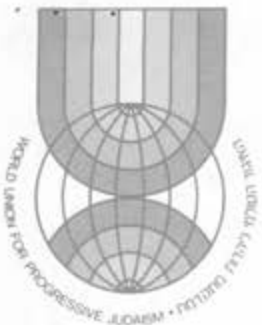
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WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

THURSDAY, JUNE 30, 1983

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Mr. Gerard Daniel (U.S.A.)

HON. LIFE PRESIDENT:
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CHAIRMAN OF THE NORTH AMERICAN BOARD:
Mr. Matthew H. Ross

8:30 a.m. TEFILAT SHAHARIT
(morning services)

9:00 a.m. PLENUM: TOWARD GUIDELINES FOR ISRAEL -
DIASPORA RELATIONS

A high level WUPJ Committee under the chairmanship of Professor Michael Meyer has been appointed to prepare a position paper. Each constituent has been asked to submit its own paper. Meetings will be held during the spring and the position papers distributed in advance. At the plenum Professor Meyer will be asked to present the committee consensus (if there is a consensus). Someone with a critical view will be asked to comment.

The workgroups will be asked to discuss the statement and recommend changes. The chairman and recorders of each workgroup will meet together with the Drafting Committee to present a final statement for approval on the floor of the business session, Monday a.m., July 4, 1983.

10:30 a.m. WORKGROUPS

12:30 p.m. Luncheon Break

2:30 p.m. OPEN BUSINESS SESSION

8:30 p.m. Knesset

ADDRESS BY THE PRIME MINISTER OF THE STATE OF ISRAEL



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

FRIDAY, JULY 1, 1983

CONFERENCE TRAVEL DAY
All plans tentative

PRESIDENT:
Mr. Gerard Daniel (U.S.A.)

HON. LIFE PRESIDENT:
Rabbi Solomon B. Freehof (U.S.A.)

VICE PRESIDENTS:
Rabbi, John Levi, (Australia)
Mr. Jack Silverman (South Africa)
Rabbi Dr. Albert H. Friedlander
(Great Britain)
Dr. Maurits Goudekot (Netherlands)
Rabbi Dr. Alfred Gottschalk (U.S.A.)
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Rabbi Alexander M. Schindler (U.S.A.)
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Rabbi Dr. Werner Van Der Zyl (Majorca)
Rabbi Dr. C. Moses Weller (Israel)
Rabbi Dr. Jacob K. Shankman (U.S.A.)
Mr. Victor Brasch (S. Africa)

**CHAIRMAN OF THE
EXECUTIVE COMMITTEE:**
Mrs. David M. Levitt (U.S.A.)

VICE CHAIRMAN:
Rabbi Hugo Gryn (Great Britain)

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(1970-1972)
Rabbi Maurice Eisendrath*
(1972-1973)
Rabbi David H. Wice
(1973-1980)

*Deceased

EXECUTIVE DIRECTOR:
Rabbi Dr. Richard G. Hirsch (Israel)

NORTH AMERICAN DIRECTOR:
Rabbi Paul R. Kushner

**CHAIRMAN OF THE
NORTH AMERICAN BOARD**
Mr. Matthew H. Ross

8 a.m. Buses depart for Haifa (Background material
on Israel Progressive Movement to be pro-
vided on bus)

Visit to site of Or Chadash Synagogue and
Ground Consecration

Visit to Leo Baeck School

12 noon Lunch: Leo Baeck School

1:00 p.m. Buses Depart for Tel Aviv

Visit to site of Kedem Synagogue

3:30 p.m. Buses depart for Jerusalem

6:30 p.m. KABBALAT SHABBAT SERVICES

7:30 p.m. SHABBAT DINNER

SATURDAY, JULY 2, 1983

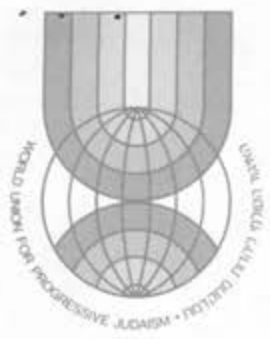
10:00 a.m. SHAHARIT LESHABBAT
(morning services)

8:30 p.m. ACADEMIC CONVOCATION (In conjunction with
Hebrew Union College)

Processional

Havdalah

Remards and Awarding of Honorary Fellowships
and/or Degrees



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

SUNDAY, JULY 3, 1983

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CHAIRMAN OF THE NORTH AMERICAN BOARD:
Mr. Matthew H. Ross

TRIP TO KIBBUTZ YAHIEL AND KIBBUTZ YAHIEL BET

Dedication of Kibbutz Yahiel Bet

MONDAY, JULY 4, 1983

DIVERSITY WITHIN UNITY: JEWISH TRADITION AND
RELIGIOUS ESTABLISHMENTS

8:30 a.m. TEFILAT SHAHARIT

9:00 a.m. PLENUM - RELIGIOUS PLURALISM IN THE LIGHT
OF TRADITION

From the perspective of tradition (one of the
following) :

Ephraim Urbach
David Hartman
Emanuel Rackman

From the perspective of Progressive Judaism
(one of the following) :

Dow Marmur
Samuel Karff
Gunther Plaut
John Rayner

10:30 a.m. OPEN BUSINESS SESSION

12:30 p.m. LUNCHEON IN SUPPORT OF THE WORLD UNION FOR
PROGRESSIVE JUDAISM

4:30 p.m. Buses depart Hilton for Hebrew Union College

5:00 p.m. GROUNDBREAKING CEREMONY FOR THE WORLD
EDUCATION CENTER FOR PROGRESSIVE JUDAISM



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

MONDAY, JULY 4 (cont.)

6:00 p.m. CLOSING RECEPTION AT THE PRESIDENT'S HOUSE

CLOSING BENEDICTION

(Visit to Wall?)

NOTE: Tuesday, July 5:
Assembly of all Rabbis (Rabbi Joseph B. Glaser, Chairman)

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HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

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

February 15, 1983

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

Dear Alex:

I certainly understand that you do not have the time to do a new statement for the WUPJ Commission. Your Denver speech, with which I am already familiar, represents an excellent contribution in itself, and the subcommittee will indeed reflect on it carefully.

All good wishes.

Cordially,

Michael A. Meyer

MAM:npb

cc: Rabbi Benjamin Kamin

February 9, 1983

Professor Michael A. Meyer
Chairman of the Commission
HUC-JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Mike:

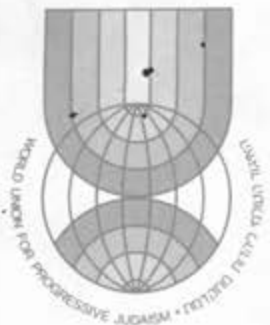
I am sorry that I won't have time to send you a draft of a statement. I hope you understand. On the other hand, I am sending you a copy of my Denver speech in which I addressed most of the areas you will want to cover. Feel free to draw on this speech. And, of course, if you have any questions concerning a particular issue and wish me to expand on it, by all means ask me to do so.

Be well. Fond regards from house to house.

Sincerely,

Alexander M. Schindler

Encl.



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

#12

February 2, 1983

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

Dear Rabbi Schindler:

Thank you very much for accepting Gerard Daniel's invitation and agreeing to be a member of our Commission to develop a statement on the World Union for Progressive Judaism, in relation to the state of Israel and Jewish existence in the Diaspora.

We are eagerly looking forward to receiving your reflections so that they may assist the Sub-Committee in developing a proposal for presentation at the WUPJ International Conference in June.

It will be most helpful if your statement would reach me at the Hebrew Union College, Cincinnati, OH 45220, within the next two weeks.

Sincerely,

Michael A. Meyer

Michael A. Meyer
Chairman of the Commission

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Mr. Gerard Daniel (U.S.A.)

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(1973-1980)

*Deceased

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NORTH AMERICAN DIRECTOR:
Rabbi Paul R. Kushner

CHAIRMAN OF THE NORTH AMERICAN BOARD:
Mr. Matthew H. Ross

Rabbi Alexander M. Schindler

January 24, 1983

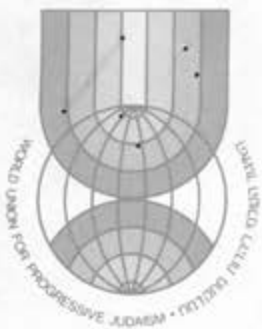
Gerard Daniel, President, WUPJ

Prof. Michael Meyer; Rabbi Benjamin Kamin

BLUE RIBBON COMMISSION

Please pardon the delayed response to your invitation to serve on the Blue Ribbon Commission of the WUPJ. I will be happy to be a part of this study process and to aid in the development of a position paper. I will try to get it to Michael by February 15, 1983.

But, I must caution you that it may not be possible for me to attend the Israel Conference of the WUPJ this June/July and if this presents any problem please don't hesitate to advise me. If I can get to the meeting I will but I can't make a definite commitment at this time.



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

URGENT

January 12, 1983

to *[Signature]*

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

Dear Rabbi Schindler:

As of this date, we have yet to hear from you on whether you will be willing to serve on the special Blue Ribbon Commission of the World Union regarding Israel and the Diaspora.

Gerard Daniel, President, and Professor Michael Meyer, who heads this Commission, are anxious to have your participation. Please refer to our letter of November 29, 1982 regarding details. We would deeply appreciate hearing from you directly as to your intention. Please call or write to us.

Sincerely,

Benjamin A. Kamin

Benjamin A. Kamin, Rabbi
North American Director

BAK/1hn

See attached

*Called
1/13/83*

Await your return 1/24

OK - will show but cannot com. To only.

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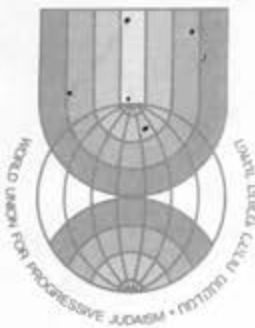
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WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

November 29, 1982

Edie -

Per your request:

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CHAIRMAN OF THE

NORTH AMERICAN BOARD

Mr. Matthew H. Ross

A highly important weekend meeting of the North American Board of the World Union for Progressive Judaism took place from October 29 through October 31 in New York. On October 31, the North American Board had a business session followed by a meeting of the Governing Body of the World Union.

As a result of various discussions that took place during that weekend and an address by our Executive Director, Rabbi Richard G. Hirsch, on Israel-Diaspora relations following the events in Lebanon, the North American Board, under the Chairmanship of Matthew Ross, adopted a resolution recommending that I appoint a Blue Ribbon Committee of Reform Jewish leaders all over the world "to study events and conditions in Israel and the Diaspora and issue position papers as soon as possible.

The committee will have the following two mandates:

1. To explore and try to define the position of Progressive Jewish communities in the various countries toward the State of Israel in the light of recent events and trends.
2. To evaluate and report on the conditions of Jewish security in their respective lands in the light of intensified anti-Semitic attacks against Jewish institutions.

I am herewith asking you to serve on this committee, and in view of the heavy responsibility put upon us by the North American Board's recommendation, would look forward to your affirmative response.

Individual members of this committee in each given land will be expected to formulate a position paper which should reach the Chairman of the Committee, Professor Michael A. Meyer, c/o Hebrew Union College, 3101 Clifton Ave., Cincinnati, Ohio 45220, not later than February 15, 1983.

Shortly after the papers have been received by the Chairman of the Committee, a working subcommittee will formulate a single text drawing upon the various papers submitted. The subcommittee will send a collective draft to all members of the full committee for their comments and suggestions. The Chairman will then call a meeting in the United States of the full committee to discuss and decide upon the draft proposal. After the text has the approval of the majority of the committee, it will be presented as an important piece of business to the 22nd International Conference of the World Union in Jerusalem, June 27, 1983, for final discussion and eventual adoption.

I consider this mandate of the greatest importance because it will force us to define our various positions and formulate a fresh approach to Diaspora-Israel and Jewish-Gentile relations. This endeavor to define our Jewish thinking on an international basis can easily become one of the most important actions undertaken by our Movement.

Please respond by December 15th indicating whether you will be willing to serve on the committee and to write a position paper more or less according to the enclosed guidelines which the Chairman has prepared. You should not be deterred because you may be unable to attend the committee meeting in New York in the spring. Please address your response to my invitation directly to Professor Meyer at the Hebrew Union College in Cincinnati with a copy to me.

With my best wishes and regards.

Cordially,

Gerard Daniel
President WUPJ

Guidelines for the Preparation of Position Papers

Please feel free to write as short or long a paper as you choose and in whatever form seems most appropriate to you. The working subcommittee will welcome input of various kinds. You may write in whatever language you feel most comfortable. The following suggestions are for those of you who would like more specific guidance.

You might consider writing a paper of about four to six pages in length, typed and double spaced, divided into two parts.

The first part might deal with the situation of Jewry in your country with specific reference to relations with non-Jews. Here it would be appropriate to discuss recent antisemitism within the historical framework of Jewish existence in the land of your residence. Has the relationship of non-Jew to Jew, of government to Jewish community, changed in recent years or months? What should be the specific position of Progressive Judaism in regard to the major issues of Jewish status and security where you live? From a liberal Jewish point of view, how do you conceive the role of the Jewish community and the Jewish religion in your country?

The second part might deal with the relationship of Progressive Judaism to the State of Israel and its Jewry. You may want to deal with the need both for the defense of Israel against hostile and unfair judgments and also for concerned moral reflection within Israel and the Diaspora. Specifically, what should be the attitude of adherents of Progressive Judaism throughout the world to such issues as democracy, religious freedom, and tolerance of minorities in the State of Israel? And more generally, what kind of a society would we, as Progressive Jews deeply committed to Israel, want to see develop within the Land?

No doubt other questions and issues will occur to you as well within the general framework of World Progressive Judaism vis-a-vis non-Jewish society and institutions on the one hand and vis-a-vis our brothers and sisters in the State of Israel on the other.

If you choose to do so, please consult with friends and associates regarding your draft. You may also involve others in the actual preparation at your discretion in any manner that you wish. Only try to avoid any procedure which will prevent its being complete and in the mail by the first week of February.



Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

WUPJ

October 18, 1982

cc: DSO
Mr. Gerard Daniel
Box F
New Rochelle, New York 10801

Dear Gerry:

I have been informed by Josh Dwork that Rabbi Jacob Shankman called requesting a housing loan from the UAHC for Rabbi Ben Kamin. While it is true that in the past the UAHC has made arrangements for housing loans for World Union staff people, this was in the days when the UAHC had some modest cash reserves and the World Union had none.

I have discussed this matter with Alex and we both feel that given the World Union's present capital situation and the reserves which it has, it would be inappropriate for the UAHC to further deplete this modest endowment fund by making cash available to Rabbi Kamin. This should be the responsibility of the World Union, and, as a matter of fact, Gerry, I have grave doubt as to whether I could get such a loan approved by our Endowment and Trust Fund Committee, which would have to pass on any loan.

Should the World Union determine that it will provide the cash for the loan, we, the UAHC, would be more than delighted to handle the mechanics for you, utilizing the same forms and processes which we have used for UAHC staff people. In other words, the money we don't have, but we do have the mechanism and we would be glad to be of help.

Please discuss this with me and let me know how you wish to proceed.

Cordially,

Theodore K. Broido

TKB:tb

cc: ✓ Rabbi Alexander M. Schindler
Rabbi Richard G. Hirsch
Mr. Joshua Dwork

P.S. I am writing this letter to you because I understand Jack Shankman is hospitalized at this time.

Chairman
Donald S. Day

President
Rabbi Alexander M. Schindler

Honorary Chairmen
Judge Emil N. Baar
Irvin Fane
Dr. S.S. Hollender
Earl Morse

Immediate Past Chairman
Matthew H. Ross

Vice-Chairmen
Robert L. Adler
Alan V. Iselin
Joseph Kleinman
Norma Levitt
Alfred N. Miller
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Jacelyn Rudner
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Howard M. Wilkoff

Honorary Vice-Chairmen
Hyman J. Bylan
Max L. Koepfel
Richard M. Stern

Vice-President
Albert Vorspan

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WUPP
Rabbi Alexander M. Schindler

August 30, 1982

Albert Vorspan and Rabbi Leonard A. Schoolman

Rabbi Ben Kamin

Ben Kamin is anxious to become better acquainted about and integrated with the Union. It would be well, therefore, if you were to invite him to our Program Committee and staff meetings.

Thank you.

TEMPLE EMANUEL

TELEPHONE 41-6170

Rabbi Norman T. Mendel, B.A., B.H.L., M.A.H.L.

38 OXFORD ROAD
PARKTOWN
JOHANNESBURG

17th August 1982

WOT

Rabbi Alexander Schindler
President - Union of American
Hebrew Congregations
838 - 5th Avenue
New York
NEW YORK 10021
United States of America

*Give him appointment
when he calls*

Dear Alex

I am pleased to inform you by way of this letter of introduction, that Dr Israel ben Yosef, Professor in the Semitics Department at the University of South Africa, will be visiting New York during the month of December.

Dr ben Yosef is an outstanding scholar, who has studied in Israel with Martin Buber. I know that if you have the opportunity of meeting with him, you will find the occasion most worthwhile. Dr ben Yosef, who additionally, serves our Springs Congregation, outside of Johannesburg, will be interested in learning more about the Reform Jewish Community. Any assistance or information that you can provide him, will be very much appreciated. When Dr ben Yosef arrives in New York, he will undoubtedly call your office for an appointment. I know that he will enjoy touring the House of Judaism facilities.

Thanking you for the assistance and hospitality that you will provide our colleague, Dr ben Yosef, I am,

Sincerely yours


RABBI NORMAN T MENDEL

NTM/sw

WUPA

November, 1980

The Southern African Union
for Progressive Judaism
P.O. Box 18360
Hillbrow, 2038
Johannesburg, South Africa

Dear Friends:

The Golden Jubilee of the Progressive Jewish movement in Southern Africa is a very special and meaningful occasion. From afar I express heart-felt good wishes and a warm mazal tov to the congregations and congregants of the South African Union for Progressive Judaism. Would that I might return to your lovely country in order to personally share in this 50th Anniversary. Alas, such a journey is simply not possible. But know that I rejoice with you, even as the families of our Union of American Hebrew Congregations rejoice in your simcha.

Rhea and I carry many beautiful memories of our visit to your shores. Our journey was an inspiration; our memories of the visit are precious to us. We often think of the many wonderful people we met, the very gracious welcome tendered us, and the precious moments we spent with the Jewish community of Southern Africa. It was a memorable visit we shall recall always with great warmth and fondness.

As your community gathers together in celebration of its Golden Jubilee, we pray that the beautiful promise of this anniversary will continue to be fulfilled in the days and years ahead. May you grow from strength to greater strength as you enrich and enhance the lives of the Jewish men, women and children of your communities.

With every good wish, I am

Sincerely,

Alexander M. Schindler

THE SOUTHERN AFRICAN UNION FOR PROGRESSIVE JUDAISM

(AFFILIATED WITH THE WORLD UNION FOR PROGRESSIVE JUDAISM)

TEL. ADDRESS: "PROJU" JOHANNESBURG

P.O. BOX 18630
HILLBROW, 2038
TEL: 725-2126

SUITE 507 TOWER HILL
Cor. KOTZE & KLEIN STS.
HILLBROW 2038

Oct 14th, 1980

Rabbi A.M.Schindler,
U.A.H.C.
838, Fifth Ave,
NEW YORK, N.Y. 10021

Dear Alex,

Thank you for your letter of September 26th, which I received to-day.

I regret that you are unable to prepare an article for our publication, and so I will prevail upon you to send us a letter of greeting or whatever you see fit to prepare as we would like to include something from you, particularly as you visited this country such a short while ago, and your name is now known to the Reform Community of this country.

I look forward to hearing from you at your convenience, and close with kindest regards to you and Rhea, from Norman and myself.

Sincerely,

Heather

HEATHER MENDEL. (Mrs)

Public Relations Officer, S.A.U.P.J.

Letter

September 26, 1980

Ms. Heather Mendel
Public Relations Officer
S.A.U.P.J.
P.O. Box 18630
Hillbrow, 2038
Johannesburg, South Africa

Dear Heather:

It was good hearing from you and I appreciate your good wishes for the New Year. They are fully reciprocated to you and your loved ones.

My travel and meeting schedule is exceedingly heavy during the coming months. Time is simply not available to me to undertake a 3,000 word article for the Golden Jubilee Journal being published by the S.A.U.P.J. I hope you can understand my predicament.

If a letter will suffice, I will be happy to send one off for inclusion in the Journal. If not, I'll understand.

With every good wish and warmest regards, in which Rhea joins me, I am

Sincerely,

Alexander M. Schindler

THE SOUTHERN AFRICAN UNION FOR PROGRESSIVE JUDAISM

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HILLBROW 2038

Rabbi A.M. Schindler,
President, U.A.H.C.,
838, Fifth Ave.,
NEW YORK, N.Y. 10021.

Dear Rabbi Schindler,

It gives me great pleasure to wish you and your family a Shana Tova, on behalf of The Southern African Union For Progressive Judaism, and hope that the New Year will be filled with health, happiness and fulfillment.

In Southern Africa, we are preparing to celebrate the Golden Jubilee of Reform Judaism, which takes place in 1981. In honour of the occasion, we are planning to publish a souvenir journal that we will distribute nationally. As Public Relations Officer of our Movement, I am hereby requesting you to submit an article for this publication. The article should be relevant to Progressive Judaism, on a topic of your choice. It should be approximately 3,000 words in length. It should reach me, together with a photograph of yourself, and a greeting for publication, by January 31st, 1981.

Please would you kindly confirm your acceptance, and inform me of the proposed title of the article by return of mail.

Norman joins me in sending kind regards to Rhea,

Sincerely,

Heather

HEATHER MENDEL.

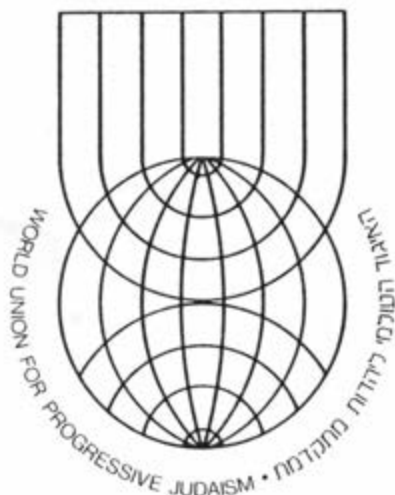
Public Relations Officer, S.A.U.P.J.

P.S. We will also require a copy of your Curriculum Vitae.

*no time to prepare
article -
too many
commitments
if they want
letter, ok.*

Sept. 14th, 1980.

*testimony
against*
TERRORISM



WORLD UNION FOR PROGRESSIVE JUDAISM
OCTOBER 30, 1980

TESTIMONY AGAINST TERRORISM

OCTOBER 30, 1980

Chairman - Gerard Daniel
President, World Union for Progressive Judaism

STAR SPANGLED BANNER

INVOCATION Rabbi Sheldon Zimmerman,
 Central Synagogue

MUSICAL SELECTION Cantor Richard Botton,
 Central Synagogue

STATEMENTS Dr. Alfred Gottschalk, President
 Hebrew Union College - Jewish
 Institute of Religion

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

READING Rabbi Joseph B. Glaser, Exec. Vice-Pres.
 Central Conference of American Rabbis

REPORT Rabbi Michael Williams
 Union Libérale Israelite de France
 Rue Copernic, Paris

CLOSING REMARKS Rabbi Richard G. Hirsch, Exec. Director
 World Union for Progressive Judaism

Sponsored by the World Union for Progressive
Judaism, with the Central Conference of
American Rabbis and the Union of American
Hebrew Congregations.

The World Union for Progressive Judaism, founded in 1926, unites more than 1,000,000 Jews in 25 countries worldwide. Through the World Union they advance Judaism's enduring values for life in a world of convulsive change.

Reform, Progressive and Liberal Jews in the World Union initiate and expand concrete projects and programs, among them:

- In Israel, the Leo Baeck School of Haifa, a network of Reform congregations, and educational programs for youth and adults
- In England, the Leo Baeck Seminary of London
- In France, the Institut d'Etudes Hebraiques of Paris
- In Argentina, Congregation Emanuel, Buenos Aires
- In Europe, the European Development Programme

Worldwide the World Union aids in recruiting Jewish professionals and provides resource materials to foster Jewish communal and spiritual life.

*Rabbi Paul Kushner, North American Director
World Union for Progressive Judaism
838 Fifth Avenue, New York, N.Y. 10021*

Please send information about the World Union

Name (Print) _____

Address _____

City _____ State _____ Zip _____



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

WUJ

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(1938-1953)
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(1954-1959)
Rabbi Dr. Solomon B. Freehof
(1959-1964)
Rabbi Dr. Jacob K. Shankman
(1964-1970)
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(1970-1972)
Rabbi Maurice Eisendrath*
(1972-1973)
Rabbi David H. Wice
(1973-1980)

*Deceased

EXECUTIVE DIRECTOR:
Rabbi Dr. Richard G. Hirsch (Israel)

NORTH AMERICAN DIRECTOR:
Rabbi Paul R. Kushner

October 24, 1980

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


Dear Rabbi Schindler:


Thank you for agreeing to participate in the Testimony
Against Terrorism on October 30th at Central Synagogue.
A detailed program of this event is enclosed.

We would like you to speak on the contemporary political
significance of the Paris bombing and the entire question
of anti-Semitism in France. We regret that, because of
severe limitations of time, we must call upon you to limit
your remarks to approximately five minutes. We trust you
will understand that the entire program is to last no longer
than one hour.

We look forward to your joining us on this important
occasion and thank you for your continued cooperation.

Sincerely,


Rabbi Richard G. Hirsch
Executive Director


Rabbi Paul Kushner
North American Director

(signed in their absence)

bd.
enc.

I am glad to add my voice to those offering testimony against Terorism.

I attended services at the Rue Copernique congregations a week after the attack.
It was a traumatische eperience...

...shatered glass...under the protection of guns...

There is very little doubt in my mind the the pro-PLO policies of the

French government served to prepare that a mosphere in which such a crime
was possible

one cannot ~~xxxxxx~~ legitimize terrorism in one part of the world
without giving it license in another
one cannot call the assassin of an infant in Naharia a fit partner
for peace negotiations
without at the same time also lending encouragement to rerrorists
in every part of the world and of whatever stripe.

There is another lesson which all of us were re-taught

and that is that the extorionists price knows no limits

when Britain threw Chzeckolovakia to Hitler and his wolves their
appetitie was but whetted for more
and so even now the oil extotionists will not be satisfied by
feedingthem Israel or the Jews.

This is what happened in Iran, dād it not:
first days of Khomeni's rebellion, Israel misson turned over to PLO
no one said word - after all it was only Israel whichhad to pay
Thencame the violation of the US diplomatic sanctuary

That's what happened in France
Bomb aimed at Jews inside the synagogue
then, quickly, other victims were claimed

Thus it is and thus it always will be:

The Jews are the bellweather of ~~civilization~~ the civilized world
They are usually the first ~~xxxxxx~~ targets
and if the civilized world allows their slaughter
they are quickly followed by others
by other reigions groupings
by racial groups
nad other minorities
and political dissendents
in other words by anyone who does not fit the mold
who refuses to march in harmony with the drum beat set by the
Fuehrer of the band

This is why this occasion speaks not only to the Jew, but to free men and women everywhere
It is a ~~xxxxxxxx~~ issue of conscience
It is also a matter of civilization's survival.

from the desk of

MR. GERARD DANIEL

TO

wpt

10/14

Jean Alex -

I alerted our
European Board and
asked them to deal
with this man.

Regards
Gerry.

Jüdische Gemeinde zu Berlin

קהילה ברלין

Körperschaft des öffentlichen Rechts

Der Vorstand

Fasanenstr. 79/80 · 1000 Berlin 12 · Telefon 8813539
Telex 182998 jgbln d



Berlin, den 1. Okt. 1980

Vo.Ga/Sag.

Herrn
Gerard Daniel
Präsident der World Union for
Progressive Judaism
838 Fifth Avenue
New York, N.Y. 10001

USA

Sehr geehrter Herr Präsident!

Ihr Schreiben vom 25. September 1980 habe ich erhalten, und es hat mich betroffen gemacht, in welcher vorschneller Weise Sie mich kritisieren, weil ich nicht umhin konnte, einem vom Senat von Berlin verhängten Zuzugsstop für jüdische Zuwanderer aus der UdSSR zuzustimmen. Ihre Reaktion ist voreilig, weil sie ohne eine genaue Kenntnis aller hier in Betracht kommenden Fakten erfolgte und sich lediglich auf einen Zeitungsbericht stützt.

Über die Fakten muß ich Sie aufklären. Die Jüdische Gemeinde zu Berlin zählt gegenwärtig rund 6400 Mitglieder. Seit 1973 hat sie etwa 2500 Zuwanderer aus der UdSSR aufgenommen. Da die Registrierungen noch nicht abgeschlossen sind und da die Familienzusammenführung vom Zuzugsstop nicht berührt wird, daß bis Ende 1980 ungefähr 3000 Zuwanderer aufgenommen sein werden. Für eine so relativ kleine Gemeinde ist dies ein enorm hoher Anteil, demgegenüber sich die Aufnahmebereitschaft der übrigen jüdischen Gemeinden in der Bundesrepublik Deutschland sich als sehr geringfügig erwiesen hat.

Dies wirft die Frage auf, warum so viele Zuwanderer ausgerechnet nach Berlin gekommen sind. Die Antwort ist leicht zu finden. Sie kamen, weil ihnen hier in einer einzigartigen Weise geholfen wurde und weil es in Berlin eine attraktive Jüdische Gemeinde gibt. Ich kann für mich in Anspruch nehmen, zugunsten dieser Zuwanderer weit mehr getan zu haben als irgendeine andere jüdische Persönlichkeit. Nicht nur die entsprechenden Dienststellen der Jüdischen Gemeinde zu Berlin, sondern ich selbst habe mich fast täglich vieler schwierig gelagerter Einzelfälle angenommen und habe erreicht, daß Menschen, die illegal eingereist sind, zunächst die Duldung und dann eine Aufenthaltsgenehmigung bekamen, daß sie eine Arbeitserlaubnis und das Anrecht auf eine eigene Wohnung erhielten. Ich habe persönliche Verbindungen spielen lassen, um Menschen aus diesem Kreis zu Arbeitsplätzen und zu Wohnungen zu verhelfen. Nur wer selbst in diese Eingliederungsbemühungen eingeschaltet war oder sie aus nächster Nähe beobachten konnte, kann beurteilen, wie schwierig all das war.

Daß es überhaupt in einem solchen Maße gelang, ist auch darauf zurückzuführen, daß der Senat von Berlin eine ganz außergewöhnliche Großzügigkeit bewies, die ihrerseits zu einem beträchtlichen Teil sich aus dem guten Verhältnis der Jüdischen Gemeinde zu Berlin zur gesamten demokratischen Öffentlichkeit der Stadt ergeben hat. Auf die sich über Jahre und Jahrzehnte erstreckende Entwicklung dieses Verhältnisses habe ich, der ich seit mehr als 31 Jahren Vorsitzender der Jüdischen Gemeinde zu Berlin bin, einen maßgeblichen Einfluß genommen.

In diesen 31 Jahren hat die Jüdische Gemeinde zu Berlin vor manchen Eingliederungsaufgaben gestanden und hat sie gelöst. Wir hatten mit der Reintegration der Schanghai-Flüchtlinge zu tun, wir hatten polnische Juden aufzunehmen. Für sie alle habe ich mich eingesetzt, doch für keine Gruppe habe ich so viel getan, für niemanden habe ich mich so sehr engagiert wie für die Zuwanderer aus der Sowjetunion.

In den zurückliegenden Jahren habe ich an manchen Beratungen des European Council of Jewish Community Services teilgenommen, bei denen es um die Aufnahme von Zuwanderern ging. Was ich dabei vor allem gehört habe, waren Begründungen dafür, warum diese oder jene jüdische Gemeinschaft Zuwanderer angeblich nicht aufnehmen könne. Es hieß, die betreffenden Staaten seien keine Einwanderungsländer, und anders als wir haben diese Gemeinschaften bei ihren Regierungen nichts unternommen, um eine Aufnahme von Zuwanderern zu erreichen. Von diesem Mangel an Aufnahmebereitschaft machten auch für heutige europäische Verhältnisse durchaus nicht kleine jüdische Gemeinschaften wie etwa die Großbritanniens keine Ausnahme.

Ich erinnere daran, weil ich mich dagegen verwahren muß, daß heute an mir Kritik geübt wird, von einer Seite geübt wird, die an jenem Verhalten nichts Beanstandenswertes fand.

Sie fragen mich in Ihrem Brief, warum ich die Hilfe Ihrer Organisation nicht erbeten habe. Ich wüßte nicht, wie Sie hätten helfen sollen, wo es um die Überwindung objektiver Schwierigkeiten geht.

Diese Schwierigkeiten lassen sich überwinden, aber dazu bedarf es einer Atempause, die durch den Zuzugsstop des Senats jetzt eingetreten ist. Dies allein war der Grund für meine Zustimmung zu diesem Zuzugsstop, die ich sehr schweren Herzens und nur meiner Verantwortung folgend getan habe. Jetzt geht es darum, daß innerhalb der Jüdischen Gemeinde zu Berlin ein Prozeß der Annäherung zwischen den Zuwanderern und denen, die schon länger hier sind, in Gang kommt. Ist dies geschehen, haben die anderen jüdischen Gemeinden in der Bundesrepublik Deutschland ihre Aufnahmebereitschaft für Zuwanderer unter Beweis gestellt und haben die übrigen Bundesländer die gleiche Großzügigkeit an den Tag gelegt, mit der man in Berlin verfahren ist, dann kann über die Aufhebung des jetzt verhängten Zuzugsstops geredet werden. Dies hat mir Berlins Regierender Bürgermeister Dietrich Stobbe zugesichert.

Lassen Sie mich bitte abschließend noch einen sehr wichtigen Aspekt dieser Problematik zur Sprache bringen: Bei den Zuwanderern handelt es sich nicht um Flüchtlinge, sondern um Menschen, die mit einem Israel-Visum - und nur mit diesem - die Sowjetunion verlassen konnten. Der Staat Israel steht ihnen als das demokratische Land offen, in dem sie volle staatsbürgerliche Rechte genießen und sämtliche Möglichkeiten zur Wahrung jüdischer Identität haben. Dies begründet Verpflichtungen dieser Menschen gegenüber dem jüdischen Staat, insbesondere in dessen jetziger bedrängter Situation. Dies sehe ich in aller Klarheit, wenngleich ich das demokratische Grundrecht der Freizügigkeit ohne Einschränkung bejahe und mir nicht anmaße, darüber zu richten und zu rechten, warum jemand sich in Israel nicht eingliedern konnte oder nicht eingliedern wollte. Aufgrund dieser meiner Einstellung war ich bereit, den Zuwanderern, die nach Berlin kamen, jede mir mögliche Hilfe zu leisten.

Ich hoffe, daß dieser Brief Sie zu einer objektiveren Beurteilung dieser Hilfe und überhaupt meiner Haltung veranlassen wird und verbleibe

mit dem Ausdruck meiner vorzüglichen Hochachtung

JÜDISCHE GEMEINDE ZU BERLIN



(Heinz Galinski)

WUPJ

September 30, 1980

Mr. Gerard Daniel
President, WUPJ
Polly Park Road
Rye, N.Y. 10580

Dear Jerry:

I am glad that you wrote to Galinski as you did and that you intend to pursue this matter through the European Section of the World Union for Progressive Judaism.

I was just as disgusted when I saw the notice in the New York Times and I admire you for putting pen to paper.

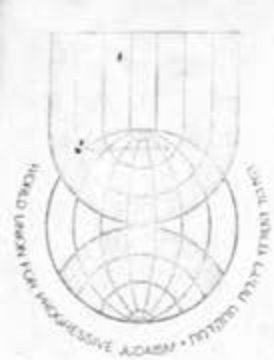
This is strictly off the record but I have had some encounters with Galinski through my work with the Federation of Polish Jews as well as through the World Jewish Congress and I find him to be an entirely unpalatable character, ugly in fact. He impresses me as a ruthless and tyrannical person in his approach to the Jewish community, especially deprecatory of "ost Juden" and anybody who is poor. In a word, the worst which we have come to expect from oligarchical leadership. Of course, I don't know him as a whole and he may well have some redeeming features but my instinct is mostly negative.

If there's any way in which you think I can help please do let me know.

Rhea joins me in sending warmest regards to you and Ruth.

Sincerely,

Alexander M. Schindler



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

Office of the President

September 25, 1980
ddt-574

Mr. Heinz Galinski
Judische Gemeinde Zu Berlin
Fasanenstrasse 79/80
1000 Berlin 12
W. Germany

Dear Mr. Galinski:

I enclose the copy of an article that appeared today in the New York Times concerning the proposed limitation for Jewish immigrants in West Berlin.

I cannot claim to be familiar with the intricate problems of Russian Jewish immigration into West Germany and especially West Berlin, but of course am well aware of the general problems of the diversion of Russian Jews with Israeli visas to countries in the west other than Israel.

It is my first strong reaction that the proposed action by the West German authorities in, which according to this article, you concurred is a grievous step against which, world Jewish leadership should strongly protest.

This is not the place to enter into the debate as to whether it is "ethical" for Russian Jews with Israeli visas to later select another country as their haven. I would like to deal simply with the fact that a few thousand Jews have found their way into West Germany and especially West Berlin and that originally the West German authorities, though possibly not officially granting them Refugee status were helpful in West Berlin as well as in other parts of West Germany.

Should now in 1980 a man of your stature be quoted (and I hope fervently incorrectly) "we have taken more than our share". At what time, dear Mr. Galinski, have you or our West Berlin Jewish leaders, especially those that are affiliated with the World Union for Progressive Judaism approached us and asked for help? In fact my quest for information into the fate of Soviet Jewish refugees in Germany remained unanswered. My concern had been the obligations of liberal International Judaism to provide adequate jewish education for those families who have already settled. I cannot see the German authorities would have taken official steps to halt entry of Soviet Jewish refugees, whether they were legal or illegal, unless they felt that the International Jewish community as represented through the West German and West Berlin Jewish leadership was in full agreement with them. I have seen their lenience and flexibility manifested through the last few years with a great number of refugees, whether political or not, and only when the security of the West Germans was threatened did I see them take action.

I permit myself this judgment based on the fact that I, a German Jew, am frequently traveling to Germany where I own a factory. Obviously this letter is a quick reaction to the report of the New York Times and more facts will be needed. However, I am sending a copy of this letter to Rabbi Hugo Gryn with a request to put this matter on the agenda of the European Board of the World Union at its meeting in Brussels, October 3rd through October 5th. I am very hopeful that you will be attending this European Board Meeting as well and that this problem can be aired and if official statements are to be made to either correct any misquotes or even for the World Union leadership to take a distance from your and the West Berlin Jewish leaderships attitude, let this be done at that meeting.

I am fully aware of the splendid role that you have played in guiding the fates of the West Berlin community for so many years, during very difficult times, and I am sorry that my first

Mr. Heinz Galinski

- 3 -

September 25, 1980

contact with you as the President of the World Union has to take place in the form of this protest.

I remain,

Sincerely yours,

Gerard Daniel
President

GD/ddt

CC: Rabbi Hugo Gryn
Rabbi Richard Hirsch
Rabbi Alexander Schindler
Rabbi Peter Levinson

Dear Alex -

*I am interested in any
suggestions for immediate
redress vis-a-vis the
"Public".*

Regards

Gerard



מרכז חינוך "ליאו באק" בע"מ

בית ספר תיכון "ליאו באק"

ח'יפה · רח' אדמונד פֿלג · ת.ד. 6283 טל 33 10 80

מוסד של האיגוד העולמי ליהדות מתקדמת

September 23rd, 1980

Mr. Gerard Daniel,
Box "F"
New Rochelle, N.Y. 10801

Dear Gerry,

I have your letter of August 25th regarding the \$12,000 loan for which we asked, as well as your telegram, informing me that the Executive declined our request.

It is important that we have a long talk when I am next in New York, in order to discuss this question together. Nonetheless, I will briefly answer your questions:

The \$15,000 in 2 loans which are on the World Union books were meant to be grants in order to help us with the financing of the building of our Center. It was understood that neither would there be interest nor would the School take on responsibility to repay this grant. Quite different was the \$40,000 loan we received from the Chase Manhattan Bank in order to finance construction of the shell of the Synagogue-Library building. Had we not taken this loan at the time, the contractor would have taken down the scaffolding and it would have cost us at least three times that amount to put up the roof in the next stage of construction. It was clear that this was to be a loan to be repaid and the interest to be paid by the Baeck School. We have honored this commitment through the years by paying interest each month and reducing the loan from \$40,000 to the present \$10,000. The \$12,000 which I requested was meant to be a loan to be repaid within 6 months. Therefore, one cannot compare this request with the open/referred to.

With regard to the general financial picture of the School, it is important that you and the Executive know that the Leo Baeck School has total and open accounting of its entire finances. The World Union receives a printed budget at the opening of each academic year, a monthly statement of contributions received both in New York and directly, and a full and accredited annual audit of both of its companies. As an example I forward by separate airmail:

- 1) last year's budget;
- 2) the monthly statements for our academic year 1979/80, with the exception of August 1980, as we have not yet received the World Union's full statement for this month;

The Leo Baeck School
P.O.B. 6283 · Haifa, Israel

.../2

campus located : Edmond Fleg St., French Carmel · tel. 3142 34

An educational center of the World Union for Progressive Judaism





- 3) the last audited year 1977/78. 1978/79 has not been audited yet, as we are still negotiating with Haim Ashheim to begin his work, as our previous auditor died.

Generally, our budgetary picture is as follows:

Two thirds of our annual budget is covered by Government tuition payments, parents' service fees and Government subsidies for certain programs. One third of our budget must be covered by outside contributions. This includes programs of Reform Judaism, youth leadership training, work with new immigrants, with underprivileged, interfaith work, social action. In the past several years that 1/3 has amounted to \$150,000 - 180,000.

The above financial picture does not include the Junior High School which is almost totally supported by the Government (which pays teachers' salaries) and the Municipality (which covers all other expenses). However, you will realise that we are responsible for the expenses of all programs of Reform Judaism for the students in the Junior High School, as well.

The World Union through its annual budget has no financial responsibility for the finances of the School, except for a portion of my salary. However, the World Union signed a contract with the Baeck School, a copy of which I also send by separate airmail, from which you will see that the World Union is ultimately responsible for the budget. This responsibility will only be necessary if the School cannot maintain itself on its own. It was clearly understood when we signed that contract that the World Union was to help the authorities of the School, especially the managing director, to raise the funds necessary through its constituents. We thereby became a crucial factor in the total fund raising picture of the Reform Movement in general and the World Union in particular. It is to the World Union's interest to guarantee that the Baeck School's annual needs are met so as not to be forced to draw on its own resources.

You ask about the relationship between the School and the Haifa authorities. We have no contract with the Haifa Municipality, and they have no responsibility for our budgetary needs. The Municipality has leased the land upon which the School building stands, for 99 years to the Jewish Agency who owns the building. The Agency owns the building through our second company, the Leo Baeck Educational Center, which was set up in 1969 for that purpose. We run the company, so that the only way the land and the building can be taken from us is if we are not able to meet our financial responsibilities. It is for this reason, too, that the World Union must set the proper atmosphere among its constituents for us to continue to be able to meet these responsibilities.

In spite of the fact that the Haifa Municipality is not contractually responsible for our budget we continue to negotiate with the Municipality for support for various activities. This is especially true of our new Lehrman Community Center in the School which has been such a resounding success. The



Israel Corporation of Community Centers, which is the equivalent of the Jewish Welfare Board in the United States does not operate in Haifa, because the Municipality controls and manages the Community Centers which have been developed here. Therefore, we have turned to the Municipality for support for our Center as well. The financial principle upon which community centers in Israel stand generally is that the activities support themselves and the management and overheads are paid by the authorities. We have asked the Municipality to accept this principle with us, whereby the Leo Baeck School Company and the Municipality will share on an equal basis the annual deficit. During the past year, which was the first full year of operation, our deficit came to \$25,000 in the community center. We have not yet received any aid from the Municipality, even though it was promised. This is one cause of the difficult financial situation in which we find ourselves. We are still negotiating with the Municipality in this matter. It is my opinion that the authorities are dragging their heels because of orthodox pressure. If the Reform Movement were to exert corresponding pressure we would receive the money quickly in my opinion.

On this last matter, it seems to me crucial to point out that it is through the community center that we, the Reform Movement, have the perfect outlet to show to Israel what our main religious concept is - the prophetic thrust "to repair the world in the image of God". The inter-personal relationships within the family and within the community which we develop through that center are making Israelis look to our approach to religion as a different quality of life. I see that once people trust each other in the community and feel secure one with the other, then they come to the synagogue. Our synagogue is therefore a natural outlet and is being integrated into other aspects of their life.

This brings me to the question of Ohel Avraham, the beautiful chapel which we have been privileged to complete. So far the religious services and other activities in the synagogue have been financed by the School through the regular school budget. As of the present fiscal year we have prepared a special budget for the synagogue itself. Because of our difficult financial situation we shall not be able to hire neither a person responsible for the multifarious activities which prevail there nor a musician to develop the Nusach. Starting in the fall of 1981 we should arrange finances in such a way that we can pay for those two salaries. This will guarantee that we shall be able to continue to raise a new generation of leadership for the Israeli movement.

Already most of the rabbinic students, a high percentage of the founding members of Yahel, many of the youth leaders, the head of the community center and many teachers both at the School and elsewhere are the result of the patient leadership training which the School has emphasized through the years. One cannot put a price on this. Nonetheless, it does cost money, and we shall have to continue to raise the funds necessary in order to develop and deepen such



leadership training.

The School, is therefore, a model for many activities of the Israel Reform Movement. What we are doing now after having completed the first Progressive Synagogue building in Israel, is to create a model which will serve as an example for all community center synagogues which will be developed by our Movement in Israel in the future.

If the Leo Baeck School fails financially and must be turned over to another authority because we cannot meet our fiscal responsibilities, it will be a failure that the Reform Movement will not be able to overcome in Israel. The opposite is the case: it must be an example of what the Reform Movement can do to build Israel as both a synagogue movement and in its broader perspective. Even the Conservative movement has become aware that this is true today.

Of course I was disturbed to hear from you in our telephone conversation and then to read in your letter of the very difficult financial situation of the World Union. I am sure that the change in personnel will help to alleviate this situation. I am still convinced that all of us must work together in order to assure the financial health of the entire World Union family. I pledge myself to this once again.

I feel that it is important at this point that I come to New York to the Governing Body meeting on October 20, in order to report to the members of the Governing Body on the situation. Therefore, I formally request that the Leo Baeck School be put on the agenda on that day. In addition I would like to meet with you prior to that date and, therefore, I plan to arrive in New York on October 15. I shall ask Paul to arrange a meeting of the New York members of our Leo Baeck School International Board on October 16.

Thus far I have answered the various points raised in your letter. When I come to New York I want to put before you and the Governing Body a proposal of the Leo Baeck School Executive Board of how we plan to meet our immediate financial needs and a master plan for the finishing of construction of our Center and making the institution financially self-sufficient.

Looking forward to hearing from you and to seeing you in New York.

Shalom,

Rabbi Robert L. Samuels
Headmaster

cc: Mrs. Norma Levitt - Int. Bd. cc: Mr. Nathaniel Hess - Int. Bd.
Judge Emil Baar - Int. Bd. Rabbi Stephen Schafer - Int. Bd.
✓ Rabbi Alexander Schindler - Int. Bd. Mr. Stuart Margolin - Int. Bd.
Rabbi Richard Hirsch - Int. Bd.
Rabbi Paul Kushner
Miss Jane Evans - Int. Bd.

MEMORANDUM

From Theodore K. Broido
To Rabbi Alexander M. Schindler
Copies *WOP*
Subject

Date 1/29/80

*Hold for
WR
further
no action*

I received today a memorandum dated July 20, 1979 to the members of the Governing Body of the World Union. I am sure you received one also. It contained the consolidated statement of income and expenses for the year ended December 31, 1978.

My first comment is that it is now thirteen months since that fiscal year closed and it seems to me that the various leaders ought to have this information faster than that.

My second comment is that if you read the second paragraph of the transmittal letter, it indicates that this is a consolidated statement of three other certified reports.

I have today written the attached letter to Ruth Daniel as the treasurer of the World Union requesting copies of the original reports so that we can better understand the reality of the World Union's fiscal situation.

Thirdly, I notice that the World Union has interest income of almost \$31,000 and that would lead one to believe that some place they have capital of roughly \$300,000 stashed away, which would lead one further to the conclusion that they could pay part or all of our debt.

I have asked Josh Dwork to try to see if he can get unofficially, or bootleg from Loeb & Troper the full statements in case the leadership of the World Union does not honor my request to receive them officially.

Obviously this whole business needs investigation of the most thorough kind.



January 29, 1980

Mrs. Ruth Daniel
Polly Park Road
Rye, NY 10580

Dear Ruth:

I received in yesterday's mail the consolidated statement of Loeb & Troper sent to members of the Governing Body of the World Union dated July 20, 1979. I notice that this statement, which I just received, is for the year ending December 31, 1978 and therefore is eleven months late. It occurs to me that we ought to be able to get financial information faster than that; although I do recognize the problems of an Israeli audit, etc.

In order to fully understand the World Union's financial picture and to better serve intelligently as a member of the Governing Body, I would very much appreciate receiving the complete financial statements as referred to in the second paragraph of Loeb & Troper's July 20th letter; namely the World Union for Progressive Judaism - New York, the World Union for Progressive Judaism - Israel and the Israel Movement for Progressive Judaism. I trust that these will be complete statements and will include not only operating figures but balance sheets as well.

It may be my own business administration background or just innate curiosity and concern but I really feel if I am to function properly in my various roles in the World Union, I should be in possession of as much information as possible. I trust that you will be able to get me this information speedily so I will have a chance to study it before we meet in Israel.

I look forward to seeing you and Gerry on Thursday afternoon, February 6th.

With kindest regards.

Cordially,

Theodore K. Broido

cc: Mr. Gerard Daniel
Rabbi Richard G. Hirsch
Rabbi Ira Youdovin

bcc: Rabbi Alexander M. Schindler

October 9, 1979

Mr. Gerard Daniel
Polly Park Road
Rye, New York 10580

Dear Gerry:

I just had one of my periodic review sessions with the Union's comptroller. One of the items which leaped to my attention is the current indebtedness of the World Union for Progressive Judaism to the Union of American Hebrew Congregations.

I must tell you, Gerry, that I was shocked by the numbers to which this indebtedness has grown. Would you believe that the WUPJ is currently nearly \$100,000 in arrears? When Dick moved his office to Israel he promised us faithfully that his indebtedness would not move beyond the approximate \$30,000 which then obtained and look where we are now!

The inability or unwillingness of the WUPJ to pay its obligations to the UAHC raises havoc with our cash flow situation, which, as you can well imagine, is already strained beyond belief. Fully 25% of our cash flow problem is attributable to the arrearage of the WUPJ. And what must we do? We have to go out and borrow operational funds from a bank and pay 13 $\frac{1}{2}$ to 14% interest which heretofore has not been charged to the WUPJ. This really is unconscionable.

We, on our part, faithfully pay everything which we are obligated to pay in behalf of the WUPJ. We go beyond this on such matters as paying the charges Dick Hirsch incurs on his air travel card, but only a miniscule proportion of that is paid back month by month, as the attached schedule will demonstrate.

My responsibility for the fiscal well-being of the Union simply does not permit me to have this situation deteriorate, nevermind continue. At the very least I am going to have to insist that the WUPJ share its portion of our interest indebtedness; and, of course, some way has to be found to retire this debt.

Let me add that over these years the WUPJ budget has not contracted, it has expanded; staff members have been added, programs have been added. The monies required for this expansion had to come from somewhere. In other words, the World Union's income was indeed increased but the past indebtedness has not been honored.

I hope you forgive this painful cry but I simply have no other choice.

Mr. Gerard Daniel
October 9, 1979
Page -2-

Rhea and I are looking forward to being with you and Ruth on November 11.
With best wishes and warmest regards, I am

Sincerely,

Alexander M. Schindler

bcc: Hirsch
Youdovin
Rothschild

SD

WUPJ INDEBTEDNESS TO UAHC

BALANCE AT:

6/30/73	<u>\$</u> 24,079.
6/30/74	35,749.
6/30/75	46,007.
6/30/76	51,536.
6/30/77	46,119.
6/30/78	70,018.
6/30/79	98,514.



October 2, 1979

Mr. Alan Rose, Exec. Vice President
Canadian Jewish Congress
1590 McGregor Avenue
Montreal H3G 1C5 Quebec
Canada

Dear Alan:

You are so right, Rabbi Aizenberg's visit to Cuba is indeed in the category of a true mitzvah.

I am grateful to you for sharing with me your comments on his fine report. It is good to have your insights and I thank you for your thoughtfulness.

With best wishes for a year of much joy and fulfillment for you and your loved ones, I am

Sincerely,

Alexander M. Schindler

CANADIAN JEWISH CONGRESS CONGRÈS JUIF CANADIEN

ALAN ROSE
EXECUTIVE VICE PRESIDENT
VICE-PRÉSIDENT EXECUTIF

September 20, 1979

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

Thane

Dear Alex -

Rabbi Plaut was kind enough to share your letter of September 11th relating to Rabbi Aizenberg's visit to Cuba. I am sure the Union of American Hebrew Congregations must draw great satisfaction from the visit, which was a real mitzvah.

Attached please find a short note which I have written on the report. You will recognize that there are sections which do not lend themselves to publication because of the sensitivity of the situation.

With warm wishes for a year of happiness and peace.

Sincerely,



Alan Rose

Encl.



August 6, 1979

TO National Officers
FROM Alan Rose

STRICTLY CONFIDENTIALCUBA

Attached please find a report from Rabbi Isidoro Aizenberg of the Conservative Synagogue of Jamaica N.Y. who recently visited Cuba on behalf of the Canadian Jewish Congress. Please treat the contents of this report as strictly confidential. Rabbi and Mrs. Aizenberg are Spanish speaking.

I would like to comment on a number of Rabbi Aizenberg's observations.

1. There has unfortunately been a deterioration in the Cuban Jewish community's position in the past years. This sad situation in part arises from the 1975 U.N. "Zionism is Racism" resolution which is vigorously promoted by the Communist party and incited by the Soviet Embassy in Havana.
2. The Encyclopaedia Judaica referred to by Rabbi Aizenberg was a gift of CJC delivered through a private source.
3. Last year we sent Jewish calendars (luchot) to Cuba, which were seized by the Cuban customs. In past years CJC sent luchot which were received by the community. We have sent a further supply this year with arrangements to ensure that they are delivered to the community.
4. We have to be careful about recommendation No. 2 on Page 14, to ensure that the authorities do not create difficulties should a large amount of Jewish material be detected if this has not passed through customs. I have alerted Rabbi Aizenberg to the delicate situation that may arise. We are now pursuing methods of delivering additional materials in the same manner as the luchot.
5. Lavy Becker has for some years been making representations to the Cuban Embassy in Ottawa and in Havana to obtain the archives of the community, or at least arrange for these to be microfilmed. The Cubans have a habit of never denying a request, but allowing it to "float". I know that Lavy when he

visits Cuba later this year will certainly do what he can to expedite the matter. The community are against pressing too hard as they do not perceive the archives as a major problem.

6. As to the recommendation for rabbinical visits, I will consult with Rabbi Plaut and Moe Seidman, Chairman of our Religious Department, to see what can be done.

NICARAGUA

I was telephoned by Armand Kaplan, Director WJC International Affairs Department, Paris, requesting our assistance for the small Jewish community in Nicaragua.

Prior to the Civil War there were approximately 130 Jews in Managua, some of whom were supporters of the former regime and are now presumably in the U.S. Concern has been expressed that the new Government may take measures against some members of the community in the wake of the chaotic situation which exists. In addition, there is a strong PLO element within the Sandinista movement.

I have discussed the matter with the Department of External Affairs. Canada recently recognized the new regime. Our Ambassador in Costa Rica is accredited to Nicaragua. He will be visiting Managua this week to negotiate, amongst other things, the renewal of the Canadian aid program which is deperately needed by the new government. Our assistance program was phased out during the last years of the Somoza regime.

Without mentioning the Jewish community per se, the Ambassador has been instructed to inform the new government of Canada's attitude towards aid, namely additional economic assistance will be determined with respect to human rights.

Rabbi Alexander M. Schindler

October 2, 1979

Rabbis David Saperstein & Ira Youdovin

CONFIDENTIAL

Alan Rose of the Canadian Jewish Congress shared with me his note in regard to the Aizenberg report on Cuba. Because of the sensitivity of the situation, please keep Alan's comments in confidence.

Rabbi Alexander M. Schindler

September 11, 1979

Rabbi Ira Youdovin

Joshua M. Dwork; Rabbi David Saperstein

CUBAN JEWISH COMMUNITY

Enclosed is a letter from Gunther Plaut in regard to Rabbi Isidoro Aizenberg's Confidential Report of his visit to Cuba, which is also enclosed herewith. With Aizenberg's permission, the report or excerpts which are pertinent should be shared with the passengers on the Union's Cruise which visited Cuba. They made financial contributions which helped send Aizenberg to Cuba for his visit and they should be apprised of developments. I ask that you work with Josh on this project so it can be brought to fulfillment.

I am also sharing the report with David and urge that two of you discuss possible follow-up programs.

September 11, 1979

Rabbi W. Gunther Plaut, President
Canadian Jewish Congress
1950 Bathurst Street
Toronto, Ontario
M5P 3K9 Canada

Dear Gunther:

Many thanks for sharing with me Rabbi Aizenberg's detailed report on his visit with the Cuban Jewish Community. I am grateful for your thoughtfulness.

I am sharing the report with Ira Youdovin and asking him to work with Joshua Dwork, Director of our Tour Program, in an effort to apprise our cruise passengers of developments following their monetary contribution to be used to aid the Cuban Jewish community in some way. Ira will undoubtedly be in touch with you and/or Rabbi Aizenberg to determine the possibility of sharing portions of the Report or a precis of it with tour participants. At the same time, they will express appreciation for the gifts which helped make Rabbi Aizenberg's visit to Cuba possible.

With repeated thanks and best wishes for the New Year, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Ira Youdovin
Joshua M. Dwork

CANADIAN JEWISH CONGRESS CONGRES JUIF CANADIEN

OFFICE OF THE PRESIDENT

BUREAU DU PRÉSIDENT

August 15, 1979

Dear Alex,

You will remember that a year ago, on the Union's Caribbean Cruise, the boat stopped off in Cuba. (It was the cruise that at the last moment you could not join).

At the time we met with the Cuban Jewish Community and afterwards the cruise participants collected some money which they entrusted to Canadian Jewish Congress for whatever purposes it might best be spent. Our Committee, which is in constant contact with the community, decided that our best investment would be to arrange for the visit of a Spanish speaking rabbi who could spend some time with the spiritually starved community. This has at last taken place, and Rabbi Aizenberg's Confidential Report is herewith enclosed.

I term it confidential because you will note, upon reading it, that there are a number of sensitive points - such as his recommendation on page 14, number 2.

I believe that in some fashion the cruise members of a year ago should perhaps be notified how their money has been spent, without violating the sensitivity of the report. Perhaps a brief note might be inserted in the next edition of Reform Judaism, indicating that the monies contributed at the time were spent on sending a rabbi to serve the community for a while, and again thank the contributors for making this possible.

With cordial regards.

Sincerely,

Rabbi W. Gunther Plaut, O.C.
President

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

P.S. On another matter: the Commentary on Deuteronomy is now ready in manuscript and as soon as the decks are cleared in your editorial department they will be able to process it.

Boulogne, July 22 1979
(Paris)

Rabbi Alexander Schindler
President
U. A. H. C.
838 Fifth Avenue
New-York (U.S.A.)

Wulf

Dear Rabbi Schindler,

I sincerely wish to apologize for being so late in sending you my best thanks for the copy of your address to the UAH C Board of Trustees, attached to your kind letter of December 20, 1978.

This letter arrived after my departure for Israel where I stayed till last week and unfortunately has not been forwarded to me, so that I found it only now back home.

I have been extremely interested by your suggestions, which will be very usefully discussed by our congregations here.

Deise joins me in sending our best regards to you and your dear wife.

Sincerely,
Harcel Freilhammer

RÉPUBLIQUE FRANÇAISE



AÉROGRAMME

M

Rabbi Alexander M. Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
NEW-YORK, N.Y. 10021

U.S.A.

PAR AVION

Deuxième pliage

Ce pli ne sera pas acheminé par avion
s'il contient un objet quelconque.

EXPÉDITEUR: Harold Greilhammer
Nom 23 Rue des Longs Prés
Adresse 92100 Boulogne



congregação israelita paulista

avp

cc h. de

BRAZILIAN NATIONAL POLICE HANS GUSTAV FRANZ WAGNER, SUB-COMMANDER OF NAZI CONCENTRATION CAMPS IN TREBLINKA AND SOBIBOR, POLAND. WAGNER WAS LAST PHOTOGRAPHED AT A NAZI MEETING HELD LAST 23 APRIL IN ITATIAIA, NEAR RIO DE JANEIRO, TO CELEBRATE THE 89TH BIRTHDAY OF ADOLF HITLER. SIMON WIESENTHAL IDENTIFIED WAGNER LAST THURSDAY IN VIENNA AS THE "HUMAN BEAST" RESPONSIBLE FOR THE MASS EXTERMINATION OF 250,000 JEWS AND SADISTIC TORTURE OF CHILDREN. WE HAVE MOBILIZED "DOPS" THE BRAZILIAN NATIONAL SECURITY AND I HAVE PRESENTED EVIDENCES THAT GUSTAV WAGNER STILL RESIDES IN SÃO PAULO. NAZIS ARE ABUNDANT IN BRAZIL. ACCORDING TO THE LOCAL PRESS, THE GOVERNMENT OF ISRAEL SENDS TODAY MORE PHOTOGRAPHS AND FINGER-PRINTS. DOCUMENTS REGISTER WAGNER'S ENTRY TO BRAZIL IN APRIL 1950. HIS PASSPORT WAS STAMPED BY THE BRAZILIAN CONSUL IN BEIRUT ON DECEMBER 9, 1949. IN AN INTERVIEW WITH THE "JORNAL DO BRASIL" I DENIED GOVERNMENT INVOLVEMENT. "RACIAL DISCRIMINATION IS A DIRECT THREAT TO THE VALUES OF THE BRAZILIAN PEOPLE AND THE GOVERNMENT HAS NO INTEREST TO PROTECT NAZI WAR CRIMINALS", I SAID. MORE DETAILS WHEN THEY BECOME AVAILABLE

SOBEL
SÃO PAULO

rua antônio carlos, 653 — tel. 256-7811 — cep 01309 — caixa postal 7342 — teleg. congregação — são paulo

departamento de serviço social de são paulo
matrícula sob n.º 418 — em 7-11-1944
conselho nacional de serviço social:
registro conforme processo n.º 79.422

isenção do i. renda
n.º 60.766.060/0001-41
cadastro geral de contrib.
n.º 085/72

declarada de utilidade pública:
municipal — conforme n.º 114.561/60 em 8-12-1960
estadual — conforme lei n.º 6106 de 26-6-1961
federal — conforme decreto n.º 654 de 8-3-1962

WUPJ

November 7, 1977

Mr. Harold S. Rosenbluth, President
Congregation Rodeph Shalom
615 North Broad Street
Philadelphia, Pa. 19123

Dear Harold:

It was good of you to write and share with me your reaction to your visit to the Reform Congregation in Havana. The situation is one which we are aware of but it is difficult to obtain complete information. Your letter is most helpful and I thank you.

I have not received any communication from the Executive Director of the Congregation but that is not very surprising for I assume getting mail to the UAHC might be difficult. We did hear from the congregation when they were in contact with Meir Lasker some time ago and more recently there was contact through Burton Joseph of the ADL and an active Reform Jew. I have shared these communications with the World Union for Progressive Judaism and with our Southeast Council as well, for Cuba and the situation of its Jewish Community is of great interest in Florida where there is a large Jewish community which came to the U.S. from Cuba.

You undoubtedly know that our next UAHC Cruise Complete is scheduled to stop in Havana. I am eager to have an opportunity to visit the synagogue and meet with the Jewish community. Hopefully, it will be possible for me to arrange some more official meetings for the brief time I will be in Havana and I am now seeking to meet with the Cuban Ambassador. It is my hope that the UAHC and the WUPJ can be of assistance to this remnant community but we must first arrange for avenues of approach which will permit our providing aid.

With repeated thanks and warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi David H. Wice
Rabbi Ira Youdovin



CONGREGATION RODEPH SHALOM

ORGANIZED IN 1795

The Oldest Ashkenazic Congregation in the Western Hemisphere

615 North Broad Street • Philadelphia, Pa. 19123 • Telephone: Market 7-6747

October 31, 1977

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

Dear Alex:

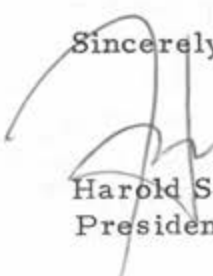
Recently I visited Havana, and I was very much saddened by a visit to our Reform Congregation in that City. The synagogue building is a shambles, badly in need of substantial repairs.

The Executive Director told me he had written to you for help, but had received no response. I assured him it was most unlikely the letter ever reached you, as you would be most sensitive to the needs of his congregation. He mentioned that Rabbi Meyer Lasker, Rabbi Emeritus of Temple Judea in Philadelphia had served the congregation for five years and he was anxious for him to return.

He also said there is no anti-Semitism in Havana, but organized religion is not encouraged, and religious schools are not permitted. When asked how he could educate the young under these circumstances, he said he felt this is not a problem, as Judaism can be taught in many ways other than in a formal setting. However, he cannot get the young people to come to the congregation. After looking at the falling plaster, poor lighting and unpainted walls, I can well understand the general reluctance to be active.

Obviously, no one can be dogmatic about conditions on the basis of a brief visit. I respectfully suggest that the Union, in cooperation with the World Union, take action to ascertain the real facts and take steps to help this Jewish community, and especially the Reform congregation in Havana, Cuba.

Sincerely,


Harold S. Rosenbluth
President

HSR/fma

CC: Rabbi David H. Wice

RODEPH SHALOM SUBURBAN

8201 High School Road • Elkins Park, Penna. 19117 • MEIrose 5-2500 • Capital 4-1010



Edith J. Miller

July 6, 1977

Rabbi Lewis E. Bogage

Rabbi Ira Youdovitch

CUBA

Rabbi Lasker was in contact with us in January, 1976 about the United Hebrew Congregation Temple Beth Israel of Cuba and the correspondence was turned over to the World Union. We noted at that time that funds were difficult to come by because of budgetary stringencies but that the WUPJ would pursue the matter.

We also sent to the WUPJ the correspondence Mr. Stettner sent to us via Burton Joseph but I don't know what has transpired. Ira is in Israel and Mildred Hurwitz is out of the office due to illness so I can't get any information right now. I'm certain that Ira will bring us up-to-date when he returns from Israel.

Fondest regards.



איחוד
ליהדות
מתקדמת
באמריקה

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

2111 ARCHITECTS BLDG., 117 S. 17TH STREET, PHILADELPHIA, PA. 19103 (215) 563-8183

June 30, 1977

PENNSYLVANIA COUNCIL

Rabbi Lewis E. Bogage
Regional Director

Dear Alex:

Rabbi Meir Lasker has forwarded this letter from the Cuban Jewish community.

Everybody seems to be getting into the act on Cuba and Rabbi Lasker (30 years at Temple Judea, Phila., now Emeritus; prior to that served 7 years in Havana) has direct contact with the members of the Congregation.

They are in need of some funds and other things. As per the letter, Mr. Burton Joseph was to have transferred a letter to you from the Jewish community of Havana. They do need some assistance at this time and perhaps we can become involved in helping them with some small fund. I am told that a few thousand dollars would go a long way. It may be wise for you to be directly in touch with Rabbi Meir Lasker, Elkins Park House, 312A, Elkins Park, Pa. 19117.

Please let me know what develops on this matter.

Sincerely,

"Buz"

Rabbi Lewis E. Bogage
Regional Director

LEB:er
enc.

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

cc 14

AVE. DE LOS PRESIDENTES 302
VEDADO

Alex = Rev. C...

UNITED HEBREW CONGREGATION
TEMPLO BETH ISRAEL
CENTRO MACABEO DE CUBA

TELEFONO 33-8423
LA HABANA, CUBA

FOR YOUR INFORMATION

May 19, 1977

Rabbi Meir Lasker
Elkins Park House, Apt. 312 A
Elkins Park, Penna, 19117
U. S. A.

Dear Rabbi:

Your letter dated March 19th on hand I Don't understand what happened and if I am wrong on something please let me know about.

What I am trying is the survival of our Temple and thanks to you my dear Rabbi we are still active but for a short time.

Did you contact Sarita Jach Ganes ? Please let me know about.

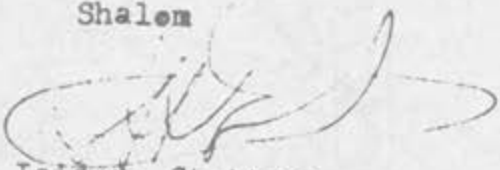
The letter to the Union of American Hebrew Congregations was suggested by Mr. Burton Joseph and I gave it to him in Havana and I sent to you a copy sefar I didn't receive any notice from them or from Mr. Joseph.

Dear Rabbi: Let me know please by return mail if there are any possibility to receive any help trough you because all the efforts are negative.

If possible you should come to Havana once you wanted to come trough Mexico years ago so you could judge my struggles.

Meanwhile wish you and your family a Happy Shaveut.

Shalom


Isidoro Stettner

January 8, 1975

Rabbi Meir Lasker
Temple Judea
6923 Old York Road
Philadelphia, Pa. 19126

Dear Meir:

In response to your letter regarding the United Hebrew Congregation Temple Beth Israel of Cuba, I think you will be pleased to know that there has been correspondence between the congregation and the World Union for Progressive Judaism. You might wish to contact David Wice, President of the WUPJ, to discuss the situation as well as Rabbi Ira Youdovin of the WUPJ office here in New York.

Ira tried to obtain a visa about a year ago so he might visit with the congregation but his efforts were unsuccessful. Several other UAHG staff members also tried to obtain visas and in each case it was to no avail. In one instance, one of our rabbinic staff members had hoped to conduct High Holyday services for the congregation this past year. He indicated that the difficulty might have been caused by the fact that it was the year for a Tri-Annual Party Congress in Cuba and visas were not being issued during that particular time. He thinks it is within the realm of possibility to secure a visa for a visiting rabbi.

The WUPJ would very much want to assist the congregation spiritually, and financially if that were possible but I must note that during these difficult times budget stringencies may preclude that kind of aid. At any rate, I urge that you pursue this further with the WUPJ.

With every good wish, and warmest regards, I am

Sincerely,

Alexander M. Schindler



CONGREGATION
TEMPLE JUDEA
6928 OLD YORK ROAD
PHILADELPHIA, PA. 19126
215-224-3040

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BERNARD TOLL

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A. WARNER BALEN
HARRY TUBIS
*ERIC S. BERG
HARRIS FELGOISE
WALTER S. SICHEL
*DECEASED

January 2, 1976

Dear Rabbi Schindler:

A few days ago, the enclosed copy of a letter from Havana, Cuba came to me. Mr. Stettner was on the Board of the United Hebrew Congregation - the years I was Rabbi at the Congregation - 1933-41. He deliberately decided to remain in Havana, in order to preserve the Temple and what was left of the congregation.

As you see, he is now seeking help in order to keep the congregation going and I personally hope to seek help from among my friends.

However, I feel that the Union of American Hebrew Congregations should definitely take an interest in this congregation and help it both financially as well as spiritually. It is possible to send a Rabbi there for the High Holy Days, but it should be a Rabbi who understands some Spanish.

Hoping that you can do something for this group of Cuban Jews.

Sincerely,

Meir Lasker

RABBI MEIR LASKER

AVE. DE LOS PRESIDENTES 502
VEDADO

UNITED HEBREW CONGREGATION
TEMPLO BETH ISRAEL
CENTRO MACABEO DE CUBA

TELEFONO 32-8423
LA HABANA, CUBA

December 4th, 1975

Rabbi Meir Lasker
Elkins Park House
Elkins Park
Philadelphia 19117

Dear Rabbi:

Made up my mind to write to you because I know the interest you had always for our Temple by trying few years ago to visit us unsuccessfully which would have been a great help for the Temple.

But it is still not too late, fortunately.

To inform you practically all members left the country and none of them showed any interest and never wrote to the Temple which is really heartwrecking.

We are keeping up with the religious services every Saturday and the holidays with a big effort also the Cemetery we take care of the graves from our deceased members.

We do all the efforts but we see that unless we receive help from outside we don't know what can be done.

Ours is the oldest Temple here and is near to celebrate his "70 Anniversary"
Help us!

Please let us know by return mail if you can promote something to help the Temple.

We have very little income from our membership there is no opportunity of increase, and they don't have enough for themselves.

We have to make repairs and paint the premises which we can't afford.
Hope that you will help the Temple subsist which will be THE GREATEST MITZVAH.

Thanks in advance and wish you and your family all the blessings.

SHALOM

Sheldon Stettner
Treasurer.

WUPJ

January 10, 1977

Rabbi David Polish
1200 Lee Street
Evanston, Ill. 60202

Dear David:

Thank you for your note of December 20. I, too, am not satisfied with the structure of the Presidents' Conference and I am trying my damndest to seek to reorganize it from within. Progress in this attempt has been moving entirely too slowly for my satisfaction but, unfortunately, there are many practical forces which constrain me. But some progress has come about and I do appreciate your thoughtful comments.

To tell you the truth, the entire WUPJ, and this is strictly confidential, displeases me and I refer now primarily to its lay structure not to its professional organization. On the latter level, as our recent successful convention in Israel amply attests, we have made great progress. But the Governing Body and the North American Board are in a pretty sorry state. Dick's presence in Israel, which has made our work suffer on this lay level, has also been a boon on the professional end of our work. I have stayed away from the WUPJ for two reasons, because the UAHG has always been charged with the sin of "over-dominating" the organization and because of my heavy involvement in the Presidents' Conference. But as soon as my Conference burdens allow me some leeway, I will turn in the direction of the WUPJ again to shore up its activities or at least to do everything within my power to do so. We have extraordinary potential here but what is required is an infusion of new blood which must be found somehow, somewhere. Be that as it may, I regard to your specific request I would simply ask that your proposal be placed before the Executive Committee's agenda, with you present, so that we can at least begin to address ourselves to this problem.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler

RABBI DAVID POLISH
BETH EMET THE FREE SYNAGOGUE

1200 LEE STREET
EVANSTON, ILLINOIS
60202

December 20, 1976
28 Kislev 5737

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

Shalom, Alex,

Thank you for your response to my statement which Dick Hirsch shared with you. Your suggestion that this issue should be brought "within the Councils of the World Union" is a good one and after the various responses to my letter which was circulated by Dick, I will see what the best approach ought to be. Any suggestions?

Let me add that I have been following your leadership of the Presidents' Conference with a great deal of admiration. You are certainly the ablest chairman which the Conference has had in a long, long time.

Whatever concerns I may have about the structure of the Conference, have nothing to do with my very high regard for the positions you have taken and the leadership that you are showing.

Best wishes.

Shalom,



RABBI DAVID POLISH

December 15, 1976

Rabbi David Polish
1200 Lee Street
Evanston, Ill. 60202

Dear David:

Dick Hirsch shared with us your letter of November 29. I must tell you that I share your perception of the need fully, our ideological focus is lacking in Israel and I fear to think just what will happen on the kibbutz sans that ideological guidance. Just how will these youngsters be able to develop a style that is distinctive? The need will be met in only one of two ways:

- a) if we send someone capable of providing this leadership from the U.S. to Israel (you would be the ideal person from that perspective, or someone like you) or
- b) if we develop a thought-community there, perhaps among the academicians.

I respond only briefly as the pressure on my time does not permit a lengthy reply but I hope that the World Union will address itself to this particular problem.

To all this I only want to add the not marginal point that when it comes to ideology we are weak even here.

Why don't you carry this thrust forward within the councils of the World Union?

With warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Joseph B. Glaser
Rabbi Richard G. Hirsch
Rabbi Ely E. Pilchik
Rabbi David H. Wice

MEMORANDUM FROM

THE WORLD UNION FOR
PROGRESSIVE JUDAISM



December 8, 1976

FROM: Rabbi Richard G. Hirsch

TO: Rabbis Ady Assabi, Bernard Bamberger,
Joseph Glaser, Alfred Gottschalk, Robert Kahn,
Leon Kronish, Arthur Lelyveld, Ely Pilchik,
Robert Samuels, Alexander Schindler,
Jacob Shankman, Ezra Spicehandler, David Wice,
Ira Youdovin, Andre Zaoui, Moshe Zemer

Dear Colleague:

I have received the enclosed letter from Rabbi David Polish which I believe to be of significance.

I would appreciate your reaction in writing with copies to Rabbi Polish.

RABBI DAVID POLISH - 1200 Lee Street - Evanston, Illinois 60202 - USA

November 29, 1976
7 Kislev 5737

Rabbi Richard Hirsch
World Union for Progressive Judaism
13 King David Street
Jerusalem, Israel

Shalom, Dick,

Upon returning home, I want to congratulate you upon the magnificent Convention of the World Union for Progressive Judaism and for the splendid leadership that you have supplied it. The great achievement of a Reform Kibbutz in Israel, a long awaited dream, should give you enormous satisfaction, coupled with the Honorary Degree which you received. I am very mindful of the symbolism of both you and Saadia Gelb receiving your Degrees on the same occasion, a dramatic example of how far we have gotten in the dialogue with Israel and its gifted spirits.

At the same time, I left Israel with profound concern about the future of our Movement there. I am fully mindful of the great achievements that it has made and which are now part of the history of the Progressive Movement. Nevertheless, it would be a mistake to assume that a critical approach to where we are going is not in order. I alluded to it quite briefly in my address to the Progressive Rabbis, and I interpret the enthusiastic response to be largely due to those few remarks. I am not speaking now of the programmatic progress which we have made and whose record is brilliantly clear. I am speaking rather of the direction that we ought to take as an ideology with deep philosophical and theological roots. In that context, where do we differ substantively from Orthodoxy? I can understand the increasing tendency toward Halachah and the creation of a liturgy which reflects a very close proximity to Orthodox worship. I do not quarrel with that, and in fact see the necessity for it. Yet in the process, the differentiation from Orthodoxy becomes increasingly blurred, except, of course, the refusal of the Orthodox establishment to recognize us. If I were an Orthodox strategist, I would press for the complete rights of the Reform Rabbinate in Israel with the expectation that our Movement would soon become "assimilated" into the prevailing religious patterns. This "assimilation" would also serve the purpose of creating a growing alienation between our Movement in the West and in Israel. Of course, there would be differences in style, mood, and even in such important areas as the pastoral role of our Rabbis. However, these are not matters of substance or of principle, and even though our Movement would be differentiated from Traditional Orthodoxy in external matters, profound distinctions could not be identified.

Throughout our intellectual and spiritual history, sharp differences in Jewish life did not take place over Halachah but over Aggadah. By this I mean that the most radical of philosophers and mystics, while adhering strictly to Halachah, did engage in some very radical ideas which revolutionized Jewish life. The Rambam and the Cabbalists all put on their tefillin, but their respective "aggadahs" created upheavals in Jewish life.

The most recent contribution to Jewish "aggadah" has been our own Movement which projected the dimension of the prophetic approach to religion. Had we begun as a Movement more closely bound to Halachah and at the same time sounding the prophetic note

Rabbi Richard Hirsch - November 29, 1976 - page 2

we might have won over the major part of Judaism. We are now correcting that maladjustment, but in the process appear to be soft-peddalling the prophetic element, both in Israel and in the United States. It is this component which truly has distinguished us in a positive way, and out of perhaps the necessity of treading carefully in Israel, this element seems to be overshadowed by our concern with Halachah. It is not a question of either-or, but of both. If we concentrate only on Halachahic acceptability, then the Conservatives can do a much better job because they need only let us run interference for them, and then they move in with the same kind of program. (That is why I prefer to call their Movement "Imitative Judaism" rather "Conservative Judaism"). No other time in modern history and no other place have been as conducive for our raising moral issues as during this moment in Israel. I only wish that the natural resources of the country were as plentiful as the moral issues. Here is where our greatest strength lies and here is where I would urge that we begin to examine the possibilities of a Progressive agenda. With those issues, we can come to our fellow Jews with questions that reach to the very heart of Jewish existence. I do not suggest that we don't persevere in our struggle for equal rights, but we must have a multiple track program.

It is conceivable that there may be an authentic desire to create a religious pattern which does not distinguish itself too sharply from prevailing trends along ideological lines. This is certainly an option, but if this is the option we wish to take, we ought to define it as such. However, if we believe that we want to present an alternative form of Judaism, we should then be prepared to say so and to develop an ideology to conform to that objective.

Let me suggest that the proposal that I made for a Reform Ideology of Zionism is really part of a larger need. I should like to propose that a group of people be assembled to look into this matter which ultimately will determine whether we become a movement with a moral and social objective or remain a pragmatic movement alone

I should welcome your response to what I have to say and you are also at liberty to share my thoughts with any of your associates. These are a few ideas which I felt impelled to direct initially to you, and which eventually I may want to expand into a larger essay.

Best wishes.

Shalom,



RABBI DAVID POLISH

RABBI RICHARD G. HIRSCH

Bob

You'll probably
be here again before
you read this.

We enjoyed
seeing you & Rhue,
although your rough
schedule did not
permit as much
socializing as we
would have liked.

05771 2/16
Dick

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

טל. 234-748, 232-444

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

25th July, 1976.

To: Rabbi Alexander Schindler

From: Rabbi Richard G. Hirsch

cc.: Mr. Joshua Dwork, Rabbi David L. Wice, Mr. Robert L. Adler,
Rabbi Jacob Shankman, Mr. Earl Morse, Rabbi Ira Youdovin.

Dear Alex,

I am hereby instructing our New York office to transfer to you a cheque in the amount of \$25,000 to reduce the obligation of the World Union to the Union of American Hebrew Congregations.

This is in accord with our previous understanding, as per my letter of 23rd May, 1976, and represents a fulfilment of the commitment made concerning this year.

In accord with our conversation, I hope that the UAHC will seriously consider upgrading its contribution to the World Union for the next budgetary year beginning July, 1977.

Warmest personal regards,

Bivracha,


Rabbi Richard G. Hirsch

March 25, 1976

Rabbi Alexander M. Schindler

Rabbi Richard G. Hirsch and Rabbi Stephen A. Schafer

Joshua M. Dwork; Rabbi Ira Youdovin

Until such time as we can discuss the disposition of funds raised for the UARC Reform Kibbutz, I want all monies raised to be held in a separate and special fund for the Kibbutz Project. We must determine guidelines for the future so I believe a separate fund at this time would be best.

Memo

For your consideration

Problem in re fund raising for Reform Kibbutz --

Steve notes ongoing problem between WUPJ and Youth Division is not changedHe is set to go into f/r for Kibbutz but keeps getting suggestions from Ira in re joint effort ---

Notes also that with the money due Youth from Dick's office and to Union -- there is still money raised for Keren Kibbutz by RGH which is sitting in Israel --- Dick got \$15,000 from Rackman via Freidman and Allan Levine got \$10,000. in bonds --- all sitting in Israel

Steve hasn't had report on funds since June 75 and notes the WUPJ Treasurer in Israel, Schnell, passed away a few weeks ago

What he wants from you is:

A directive to hold the monies raised for the Kibbutz by Youth
in a special UAHC Reform Kibbutz Fund until a disposition is
agreed upon.

eager to have it quickly as Israel Commission meeting 3/21-34.....



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

CONFIDENTIAL

April 6, 1976


Mr. Gilbert Tilles
7600 Jericho Turnpike
Woodbury, N.Y. 11797

Dear Gil:

I met with Dick Hirsch while I was in Israel and he told me that he is coming back to the States in May "with \$20,000 from one of the bank accounts in Israel" in order to reduce the WUPJ's current debt to the Union. While I am not exactly depressed about this gesture, it does go to underscore what we have been suspecting here all along, namely that WUPJ income has indeed been going up and that the funds have been husbanded or actually spent to add to programming, even while the Union spends monies for the World Union. There is only one way out of it all and that is to get a clear, complete picture of income and expenditures for the entire complex of the WUPJ, Israel Commission and UAHC contributions to Israel.

With warmest regards from house to house.

Sincerely,


Alexander M. Schindler

cc: Joshua M. Dwork

*Let reason doesn't work on Dick - 9
Thank me here to give serious thought to
other methods in order to straighten this
situation out. We'll do it in many -
Really good to see you yesterday.
Have to see you and Pheas when we
sit back from our trip May 1.
Meanwhile a "Zisser"
Peace to you and
yours -
Gil*

Temple Israel of New Rochelle

1000 Pinebrook Boulevard • New Rochelle, NY 10804 • BEverly 5-1800

Jacob K. Shankman D. D., Rabbi Emeritus

March 11, 1976

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

Dear Alex:

As you know, I have been away and only just now am beginning to pick up the loose ends of the matter and problems that we have begun to study.

I cannot report to you that I have made great progress, but I am now digging into the material and hope that it will not be too long before I am able to convene a committee meeting and make some recommendations.

I write this letter, however, to acknowledge yours of February 25 and the correspondence between Josh Dwork and Dick Hirsch. Namely, Dick's memo of 22 February, and Josh's reply of March 8.

I was worried when I saw you last and am even more concerned now. Please be patient. You will be hearing from me.

With kindest regards,

Cordially,



Rabbi Jacob K. Shankman

JKS:rkz

cc: Rabbis David Wice, Richard Hirsch, and
Mr. Josh Dwork

cc: Bob Adler

February 25, 1976

Rabbi Jacob Shankman
Temple Israel
1000 Pinebrook Boulevard
New Rochelle, N.Y. 10804

Dear Jake:

Has your Finance Committee made any progress? I am really at a loss to know what to do. The situation is beginning to impair our cash flow very seriously and we can't pay bills because the WUPJ doesn't pay us its bills. Something simply must be done.

If as I recall it, Ira and Dick continuously report an increase in income over prior years, both on an Israel Commission level and for the WUPJ, why then this ever mounting debt to the Union? There are only two possibilities: either the increased income is used for new projects or the money is sitting someplace in banks. Neither explanation is acceptable from our point of view because it simply isn't fair.

Please, somebody help!

With warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Miss Jane Evans
Rabbi David H. Wice

bcc: Mr. Robert L. Adler

MEMORANDUM

Date February 13, 1976

From Joshua Dwork

To Rabbi Richard Hirsch

Copy for information of Rabbi David Wice, Dr. Jacob Shankman, Rabbi Alexander Schindler, Miss Jane Evans, Mr. Robert Adler

Subject _____

Enclosed is a copy of our statement to the WUPJ as of 12/31/75 totaling \$49,504.77. This \$49,504.77 is made up mainly of salaries and fringe benefits plus long distance phone calls, meetings within the building, postage and other miscellaneous items.

This balance has grown as follows, and frankly, has put a tremendous financial burden on the UAHC. Just look at this as an interest-free loan and you will see its magnitude.

<u>Date</u>	<u>Balance Due</u>
6/30/70	\$ 14,740
6/30/71	18,162
6/30/72	26,376
6/30/73	24,079
6/30/74	35,749
6/30/75	46,007
12/31/75	49,505

Obviously, the UAHC cannot continue with these large cash outlays. Please advise what can be done to reduce these balances as soon as possible.



Union of American Hebrew Congregations

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

January 26, 1976

WORLD UNION FOR PROGRESSIVE JUDAISM

PLEASE DETACH AND FORWARD WITH YOUR REMITTANCE \$19,501.77

Dec. chgs.	Balance as of November 1976	57,773	09
	Salaries	1,318	05
	Pension	33	01
	Social Security	17	39
	Disability	5	00
	Office Expense	39	50
	Biennial - Printing	8	00
	Group Life Insurance	12	24
	Hospitalization	43	96
	Postage	142	39
	Printing	39	88
	Telephone	760	17
	Travel & Meetings	332	09
	Subvention 7/1 - 12/31/5	(11,000	00)
		19,501	77

Make checks payable to U.A.H.C. Administration Account

From the desk of

ROBERT L. ADLER

Thought you'd
find this of interest
Reynolds

WORLD UNION FOR PROGRESSIVE JUDAISM
RECEIPTS FOR 1975

	<u>BONDS</u>	<u>INDIVIDUALS</u>	<u>CONGREGATIONS</u>	<u>SISTERHOOD</u>	<u>SCHOOLS</u>	<u>FOUNDATIONS</u>	<u>MISC.</u>	<u>TOTAL</u>
JANUARY	1,500.00	2,155.00	615.00	1,500.00	0	850.00	1,337.50	7,957.50
FEBRUARY	0	2,797.00	3,295.00	1,000.00	51.00	3,100.00	53.75	10,296.75
MARCH	600.00	1,540.00	700.00	500.00	0	0	3,535.86	6,875.86
APRIL	1,200.00	3,020.00	3,116.79	800.00	170.00	550.00	396.50	9,253.29
MAY	1,750.00	1,327.02	210.00	4,800.00	190.00	500.00	3.75	8,780.77
JUNE	6,000.00	1,907.68	605.00	3,300.00	1,062.00	500.00	431.96	13,806.64
JULY	0	1,303.00	814.00	0	365.00	0	0	2,482.00
AUGUST	0	756.00	429.00	4,000.00	409.50	0	453.75	6,048.25
SEPTEMBER	0	2,950.00	15.00	200.00	50.00	0	5,114.40	8,329.40
OCTOBER	0	1,799.00	1,450.00	2,400.00	0	125.00	200.00	5,974.00
NOVEMBER	0	4,275.00	10.00	1,100.00	36.00	5,000.00	345.75	10,766.75
DECEMBER	0	29,116.00	3,186.00	2,500.00	-	2,305.00	947.64	38,054.64
	<u>\$11,050.00</u>	<u>\$52,945.70</u>	<u>\$14,445.79</u>	<u>\$22,100.00</u>	<u>\$2,333.50</u>	<u>\$ 12,930.00</u>	<u>\$12,920.86</u>	<u>\$128,625.85</u>

RECEIPTS FOR 1976

JANUARY	0	2,245.00	108.00	700.00	0	850.00	125.00	4,028.00
FEBRUARY								
MARCH								
APRIL								
MAY								
JUNE								
JULY								
AUGUST								
SEPTEMBER								
OCTOBER								
NOVEMBER								
DECEMBER								

World
Union

January 6, 1975

Rabbi Alexander M. Schindler

Rabbis Sanford M. Shapero and Ira S. Youdovin

Matthew H. Ross; Al Vorspan

Ira's recent memorandum concerning the Cuban leadership is very interesting and his caution ought to be taken into account. The most important thing here is that both of you be in touch one with another so that you will not be working at cross purposes and if any irreconcilable issues arise between you bring them along to us.

MEMORANDUM CC MHR

Date December 26, 1974From Rabbi Ira S. YoudovinTo Rabbi Alexander M. Schindler

Copy for information of Rabbi David H. Wice, Mr. Robert L. Adler, Mr. Albert Vorspan,
(Mrs. David M.) Norma U. Levitt, Rabbi Joshua Haberman, Rabbi Sanford M.
Shapero, Rabbi Richard G. Hirsch, Rabbi David Saperstein

Subject Cuba

Sandy Shapero's correspondence with you concerning feelers from Havana coincides with feelers we have been receiving as well as with the general warming trend in Cuba-USA non-relations. However, I wonder whether Sandy's cautions about making contacts through Miami shouldn't be taken more seriously.

The problem is not necessarily what the Miami Cuban refugee community thinks about those who remained, but precisely the opposite. It is essential that contact be established with the current Jewish leadership in Havana.

In October, 1973, Ms. Donna Katzin, a member of the North American Board of the World Union, participated in an ecumenical mission to Cuba. There, she made excellent contacts with the community's leadership. Ms. Katzin's impressions, which were published in The Nation, are attached.

As Ms. Katzin's article indicates, it is more advantageous for us to work with the community's leadership, rather than with the leadership of Temple Beth Israel, which is no longer a major force. Indeed, in a letter dated 5 July, 1959 from Rabbi Frederick Solomon of Temple Beth Israel to Miss Lily H. Montagu, Rabbi Solomon remarks that "the leading members of the congregation are Americans." Presumably, these individuals have long-since departed. Indeed, there is every reason to believe that the Cuban Jews would find it impossible to affiliate with a Union of American Hebrew Congregations.

There is a crying need for our presence in Cuba. Jewish education is in sad shape owing to the people's isolation from the world-wide Jewish community. The revolution has done much to bring Cuba into the modern world; there is a profound need for a contemporary, liberal Jewish voice speaking to the Jewish community.

I suggest that, for the moment, we exploit Ms. Katzin's contact, using the good will and trust her visit engendered. A letter is being prepared for transmission in Spanish to Sr. Moises Baldas, founder and president of the Patronato, the Coordinating Commission of the Jewish Congregations of Cuba. In it, we will solicit his reaction to various proposals for contact. Based on his reply, we can formulate a second step. In view of this, a "Miami Connection" may be counter-productive.

THE JEWS OF CUBA

DONNA KATZIN

Little as we know about Cuba today, we know even less about its Jews. The break in diplomatic relations and the economic blockade have lowered a curtain of shadows, concealing from us post-revolutionary Cuba and its people. The resulting lack of information makes us vulnerable to the myths encouraged by our government and the exile community, which have attempted to isolate and undermine Socialist Cuba since the 1960s. In this context several major misconceptions have arisen about the Jews in that country:

¶ The only Jews left in Cuba are the old and the immobile who could not get out at the time of the revolution.

¶ Religious expression is banned in Cuba; thus the Jews are prevented from worshipping openly.

¶ Since Cuba receives aid from the USSR and has sided with the Arab nations, it is guilty (by association) of being anti-Semitic.

When I visited Cuba during the fall of 1973 and studied its Jewish community, I could confirm none of these speculations.

Who are the Jews of Cuba—where did they come from, who left and who remained after the revolution when Castro's government came to power? Individual Jewish families began coming to the island before the turn of this century, but there was little in the way of an organized Jewish community until 1900. During the Spanish-American War (1898), the first major group of Jewish immigrants came to Cuba from the United States to fight the Spanish. These "Americanos" were soon joined by Jewish Rough Riders from the troops of Theodore Roosevelt. They began to build a Cuban Jewish community, which celebrated its holidays and, in 1904, established the United Hebrew Congregation (Centro Macabeo de Cuba). During the early 1900s came the "Turcos"—Sephardic Jews from Turkey, the Balkan countries and Mexico (fleeing the revolution against Porfirio Diaz). Unlike their American co-religionists (with whom they had little contact), many of these Jews were very poor when they arrived and became peddlers and street vendors in the oldest section of Havana. In 1914 they established the first Sephardic congregation in Cuba, the Unión Hebrea Shevet Achim.

After World War I Cuba received Jews fleeing from Eastern Europe ("Polacos"). Many of them had hoped to join relatives in the United States, but the restrictive immigration laws of 1924 obliged them to remain in Cuba. By this time several economic and political trends emerging within the Cuban Jewish community began to manifest themselves in social and cultural organizations. During the 1920s the Centro Israelita de Cuba reflected the increasing numbers and interests of the small businessmen and of some second-generation Sephardim who had be-

come professionals. At the same time, however, a growing number of poor and politically progressive Jews organized a separate Asociación Hebrea de Arte y Cultura. Theatrical and cultural association was closed down by Cuban dictator Machado, when Jewish leftists fought against his regime. This move reduced the Jewish organizations primarily to middle-class cultural, commercial, professional associations, and to a number of professional and student groups of second-generation Jews, including the Circulo de Estudiantes Hebreos de Cuba. These business and economic groups were not altered by the fourth wave of Jews who came to Cuba as refugees from Nazism. While many immigrants later continued on to the United States or returned to their countries of origin, those who remained became prominent in business, academic and professional circles.

Thus the Cuban Jewish community at the time of the revolution contained poor Jews and progressive elements sympathetic to Castro, as well as merchants and businessmen who felt their interests threatened by the Socialist system. In an interview last November, Marc Mattern, librarian of Havana's largest synagogue (the Patronato) and leading Jewish historian in Cuba today, was asked what happened to the Jewish community after the Cuban Revolution. He replied:

Actually, nothing happened to the Jewish community. Except that simply with the social change that took place here, since the great majority of the Jews were businessmen and industrialists, they understood that they "had no future" under a Socialist regime and left the country. But it was not for racial or religious motives—there was no discrimination here. It was only that they felt themselves affected economically and then left the country—the great majority of the community here.

When the questioner pressed him—you say they "had no future"—Mattern clarified:

No, they thought they had none. "Future" in the economic sense. Because they could not maintain their businesses here where the social order is one in which everything is state-owned. And they were private businessmen, understand?

"And did the Jews with businesses who remained suffer economically after the revolution?"

Really the commercial and industrial question here has been a general thing. The Spaniards and North Americans felt themselves just as affected as did the Jews. But it was due to their economic origin. However, what they have "suffered" is a relative thing because the state evaluated the worth of the industries and businesses and compensated the former owners of these industries and businesses. Those who wanted to work in state concerns were offered well-paid jobs to do the work they desired. Today there are still Jews who formerly owned businesses and industries who are working in these state concerns, just as there is a relatively large group of young Jewish professionals, born here, who are working in state organizations.

These state employees are among the many Jews in

Donna Katzin has been working for the past five years in New York's Hispanic communities, and at the same time doing research on U.S.-Latin American relations. She returned from a study trip to Cuba, organized by the Peace Center.

Cuba who are neither old nor incapacitated. According to statistics gathered by the Havana Jewish community leaders, out of the 10,000 to 12,000 Jews who were on the island during the 1950s, approximately 1,800 have remained after the revolution. Of the 1,611 for whom they have specific data, 402 are more than 65. Three hundred are children under the age of 14, and 221 are adolescents and young adults between the ages of 14 and 27. There are 365 Jews between the ages of 28 and 45, and 334 in the 45-to-65 group. Little information is available about the estimated 200 additional Jews in the country.

Jewish youth is much in evidence on certain occasions, such as the Simchat Torah celebration (of the reading of the law given to Moses), which I attended, at the largest of Havana's six functioning synagogues. In addition to the thirty-five-member youth group choir, which performed traditional parts of the service, the younger children also sang Hebrew songs before the several hundred adults in the congregation. This group of children had been taught by their Hebrew teacher at the Albert Einstein School in Havana.

The Simchat Torah service is but one of the holidays freely celebrated by the Cuban Jewish community. All the synagogues (six are in Havana, one in Santiago de Cuba) celebrate Sabbath services on Friday nights and Saturday mornings. The major annual holidays are also observed by most of the congregations, although some "specialize" in particular celebrations. For example, the Shevet Achim (the country's oldest Sephardic synagogue) constructs for Sukkoth an elaborate traditional harvest hut within the temple building. Throughout the year, kosher meals are served in two restaurants in the capital, and kosher food can be obtained according to the standard food allotment. Ritual slaughter is still performed by two young men who were trained by the former Jewish butcher before he emigrated to Israel last year.

The Cuban Government not only permits but actually facilitates such traditional Jewish observance. On major holidays (Passover and the New Year), for example, it provides additional food that the Jewish community needs to prepare the ritual meals. The government also provides two school busses to transport children from all over Havana to the Hebrew class at the Albert Einstein School. While the formerly Jewish school is now public, like all schools in Cuba, and there are no longer enough Jewish youngsters to fill its classrooms, approximately forty children do attend the daily Hebrew classes from 3 to 4:30 P.M. In addition to the food allocations and the school busses, the government also sees to the maintenance of the two Jewish cemeteries and pays the salary of the same caretaker whom the community employed before the revolution.

A number of Jews in Cuba testified to the lack of anti-

Semitism and to the favorable relations between the Jewish community and the Cuban Government. One young Jewish mother volunteered:

Well, we do have problems . . . such as the lack of people, but no problems from the government. On the contrary. They help us as much as they can. . . . There is no anti-Semitism. Really, the way I feel about it, that would not be socialism, would it?

When asked about "changes" in the life of the Cuban Jewish community since the revolution, Matterin explained:

The changes we can identify which have taken place here in general are really favorable. My friend Baldas can also testify to this, since he and I are in charge of the various relations with the state to resolve questions about Jewish organizations and the community in general. Thus we can say . . . that in spite of the tremendously reduced number of Jews who have remained here in Cuba—in the same proportion there still exist the same organizations, societies and synagogues which existed prior to the revolution. Except, of course, that in certain towns in the interior, in the provinces, there are no more Jews and so their groups have ceased to exist. But here in Havana, all the same organizations which existed before the revolution are alive today. They carry on their activities fully, without obstacles of any kind.

Matterin continued:

Here the state has a special office, under the direction of Dr. [José Felipe] Carneado, which is in charge of resolving the religious problems of the different groups.

When asked about the government's attitude toward the Jewish community he described it as

a good and correct attitude. And you have seen the preferential treatment they give us at the times of the major Jewish holidays. They grant us all the requests they are able to.

When interviewed in his office, Dr. Carneado remarked that the state had attempted to maintain good relations with all of the country's religious communities. Questioned about this policy in terms of Marxism-Leninism, he replied that the revolutionary government had always upheld religious freedom. Any other approach, he emphasized, would be inappropriate for the Cuban Revolution, which was building a new society for and with a people who include a high percentage of religious believers. He added that the state had a particular respect for the Jewish community because of its participation in struggles of "social justice." Dr. Carneado went on to describe the party's "exquisite respect for the Jewish practices and faith, more as a question of principle than a tactic, since they felt a great interest in common with the Jewish community."

In the light of the Cuban Government's sympathetic attitude toward the Jewish community, it is important to underline the difference between the economic reorganization under socialism and "anti-Semitism." It is clear that the Jews who left were motivated largely by economic concerns, and were not fleeing religious persecution. Furthermore, those who remained after 1959 have experienced the same general economic conditions as other citizens, while continuing their religious and cultural

COMING NEXT WEEK

J. EDGAR'S LEGACY

How the Federal Bureau of Investigation was made into the Ministry of Internal Security.

FRANK J. DONNER

activities. This religious freedom may be difficult for many U.S. citizens to understand. Since there is such an active campaign in this country against Soviet emigration practices, it is all too easy to assume that Cuba, which receives much aid from the USSR, must follow parallel policies. But the Cuban Jewish community itself testifies that the island's Socialist economic and political reorganization neither discourages religious observance nor tolerates anti-Semitism.

The question of political anti-Semitism was also raised here when Cuba broke diplomatic relations with Israel last September and sided with the Arab states. It is true that the Cuban Government strongly favors the Arab nations and has condemned Israel. As a result the Cuban Jews, like Jews all over the world, are uncertain about the future in the Middle East. But the Cuban Government's position has not affected policies toward its own Jewish community. Its spokesmen carefully distinguish between Judaism and Zionism. During the Yom Kippur war, for example, the official publication, *Granma*, carried an article which analyzed the history and beliefs of Zionism. The piece begins, "Zionism is the official ideology of the state of Israel, without any ties to the Jewish religion." It continues, quoting Lenin:

Among the Jews there are laborers, workers, and they are the majority of the people. They are our brothers and suffer oppression of capital; they are our comrades in the struggle for socialism. . . .

The economic argument denounces Zionism as a tool of the upper-class and bourgeois interests, but says nothing negative about the Jewish religion or the Jewish people (*Granma*, October 22, 1973). Not one of the Jews I interviewed in Cuba felt that the official position on Israel would in any way jeopardize the island's Jewish community.

It would be egocentric, however, to examine the Cuban Jews only from the standpoint of our questions and misconceptions. One dynamic and unanticipated development is that the community has done more than simply maintain itself and its activities since 1959. It has also reorganized and adapted creatively as part of the surrounding Socialist society. In the process, it has drawn together to meet its members' collective needs as Jews, minimizing the national and religious differences which had once divided them. The increasing cohesion is particularly evident in the Coordinating Commission of the Jewish Congregations of Cuba. The founder of the commission and current president of the Patronato, Moises Baldas, explained the origins, composition and activities of this new structure:

The Coordinating Commission was organized in 1963, since there were increasingly fewer Jews here in Cuba. And it was the wealthy who left here. Yes, that is the truth: that the rich left and the poor stayed. . . . And of the poor-poor one can say that all of them stayed. The very poor, no? Those who needed help—all of them stayed. And there was a need to organize the commission, so that there would be no differences. That, instead, there should be one organization, so that all of the congregations would participate in community matters in an organized way. So the commission was organized to in-

clude the [Havana] congregations, plus the Unión Zionista. . . . And we have had very good results.

During the past decade the commission has continued to plan collectively for the Jewish community and to distribute available resources to the neediest.

With the increasing cohesion of the various congregations, the old ethnic and religious delineations are becoming less evident. Describing the function of the Coordinating Commission, Baldas proudly pointed out that it had helped reduce such differences. Minimizing distinctions between "Polacos" and "Turcos," "liberales" and "conservadores," had "practically been the main idea for organizing the commission."

It is hard to imagine that such differences, which have been sustained all over the world for so many generations, could be erased in Cuba in fifteen years. In addition to the shrinking of the community there, a key factor has been the diminishing economic disparities among all Cuban citizens. Before the revolution the members of some congregations (second- and third-generation Jews, for example) were as a group conspicuously better off than others (often the new immigrants or Jews living in poorer neighborhoods). The synagogue buildings still reflect the differing economic statuses of their worshippers before the revolution: they range from an old house in Habana Vieja to a modern structure, complete with community facilities, in the newer and formerly wealthier Vedado section. This phenomenon, of course, is not unknown to church- and temple-goers in New York, Chicago, Paris, Mexico City and Tokyo. Today, however, with the elimination of private enterprise and the reduction in gaps between salaries, the old economic barriers for the former distinctions are disappearing in Cuba. When questioned whether this development in the organization and attitudes of the Cuban Jewish community was in any way a result of living under socialism, the administrative officer of the Patronato answered: "To a great extent, yes. Since the economic and historical bases of the differences between the congregations were being erased. . . . We are not the same. There are common needs and the Jewish community members meet to respond to these needs. . . . It is both the foundations and the creative development of the Jewish community reflect and respond to the surrounding Socialist society."

This is not to imply that Cuban Jews live in the best of all possible worlds. Their situation is certainly not perfect. They suffered a double blow with the loss of their country. Ten per cent of its former members had emigrated, and the remainder as a result of the U.S. blockade. The island's Jews thus find themselves cut off from their country of origin as from the nearest and strongest source of Jewish life. There is speculation now that the Cuban government's recognition of Cuba and lifting of the economic embargo on the island's Jews would welcome increased contact with their relatives in the United States (as well as in other Western Hemisphere countries which toe the State Department line in not recognizing Cuba). That the Cuban Jews and non-Jews alike would also benefit from such increased interchange is steadily making its way into the public consciousness.

Rabbi Alexander M. Schneider

Rabbi Ira Waxdovin cc: Rabbis Richard G. Hirsch & David Wine;
Joshua M. Dwork

12/19/74

In re your note on Kivie's funds --my own vote is for U.S. Treasury Bills. The recent scandals in Israel involved not just the Israeli government but American Friends of Israel too. And also, the fact, confidentially, that The AFI has been having trouble getting some of its funds which were invested in the treasury affects my thinking. I urge that we invest in the U.S. for Israel's sake. In the long run more hard cash will actually flow to Israel from such investments.

MEMORANDUM

From Rabbi Alexander M. Schindler

To Rabbi Richard G. Hirsch cc: Rabbis David H. Wice & Ira Youdovin
Joshua M. Dwork

Date December 13, 1974

As you probably know, Josh Dwork has been receiving monies from Kivie Kaplan in payment of his pledge of \$100,000 for the WUPJ (this is over and above his gift of \$100,000 already completed for the World Center for Progressive Judaism in Israel). When you and I spoke, I suggested to you, and you agreed, that it would be a good idea not to throw these funds into the operating budget but to keep them in tact in a kind of endowment fund with only interest income to be used,

I think the capital should be touched only in case of a dire emergency and when all strings break. This has not been discussed by the Executive Committee and I suppose this is a matter for their decision but pending that decision I think no one will object if we take this prudent counsel. *COURSE.*

In other words, the money should be invested in maximum income producing instruments. I suggest that they be put into U.S. Treasury Bills or any other extremely safe high interest instrument.



Rabbi Richard G. Hirsch

Rabbi Alexander M. Schindler

January 16, 1975

Thanks for your note in re your discussion with Dulzin on the Presidents' Conference. I called Fisher last week and asked to meet with him. He said we would be in N.Y. en route to the meetings in Israel and that we could meet when he is here. He has made several similar promises to me before and has never followed up so I write to ask you to keep this in mind and if he doesn't chat with me in N.Y., I would be very grateful if you would seek him out and discuss the situation with him when you see each other in Israel.

As it now appears, I will not be coming to Israel for the WJC Plenary for my travel schedule is exceedingly heavy and there are conflicts. For your information, we have named the following as UAHC delegates: Mr. and Mrs. Philip M. Klutznick; Mr. and Mrs. Nathaniel Hess; Rabbi and Mrs. Byron T. Rubenstein; Mrs. Sali Schindler; Mrs. David M. Levitt, and we await word from you as to a youth delegates.

Love from house to house.

Alex, Read memos on W20

Rabbi RICHARD G. HIRSCH

הרב ריצרד אשר הירש

carefully
Alex.

Jan 7, 1975

Had an extended talk with
Kulgan about Pres. Conference.
He is very favorably disposed toward
you. But he personally & others
in W20 do not want to interfere
with process. He knows all
details, says if Miller is not
renewed, and he is not too
enthusiastic about him, the
choice is between Hargbey & you.
with Fisher pushing for Hargbey
on grounds that you are not
"in" with White House. Says
Fisher is key guy - maybe
you can get some "neutral"
persons to get to Fisher -
what about thru the two
Bernsteins? - both of whom have
good access to Fisher - also
Paul Dubinsky - I will see
x talk to all three the end of
January at meetings of Agency
here - Jerusalem. Let me
know as soon as decision is made
1/13/75

Rabbi Alexander M. Schindler

Matthew H. Ross

November 20, 1974

We have today received a check in the amount of \$14,3000.00, payable to the UAHC and earmarked for the WUPJ, from Kivie Kaplan as a pre-payment on his pledge to the World Union and I assume this is to provide for the payment required on the Har-El Synagogue deal.

The check has been forwarded to Josh Dwork with a request that it be held by the UAHC until such time as you give authorization for its release since it was you who negotiated the deal for the purchase.

12/6/74 OK to go
to WUPJ
Guards

Rabbi Alexander M. Schindler

Moshua M. Dworkin

November 20, 1974

Enclosed is a check from the Emily R. & Kivie Kaplan Family Charitable Trust in the sum of \$14,300.00, payable to the UAHC and to be earmarked for the WUPJ.

I believe these funds were provided by Kivie at this time in order to undertake the financial aspects of the Har-El purchase. Please do not make any exchanges or payments on this item until authorization is received from Matt Ross. He was involved in the negotiations.

November 20, 1974

Mr. Kivie Kaplan
280=Boylston Street
Apt. #801
Chestnut Hill, Mass. 02167

Dear Kiviel

You've heard this from me before and each time I say it I mean it --- you are beautiful! All of us are indebted to you for what you are and what you do.

Your pre-payment of \$14,300.00 on your pledge to the WUPJ just arrived and I want you to know that we are deeply grateful. You put yourself out, you go to much trouble, you are always ready to be of help, even at the cost of great inconvenience to yourself. For that, you have our heartfelt gratitude. And for all that you are and all that you do you have our love and affection and esteem. No one has earned them as you have.

It's been such a long time since I've seen you and I do miss you. Hopefully, our paths will cross soon in the future.

The entire gang joins in sending love to you and Baily.

Sincerely,

Alexander M. Schindler

November 20, 1974

Mr. Nathaniel E. Hess
Sloane's Court
Sands Point, N.Y. 11050

Dear Nat:

Kivie has just sent me a pre-payment of \$14,300.00 on his pledge to the WUPJ. This was at the behest of Dick Hirsch and in response to his plea for assistance in connection with the deal on the Har-El Synagogue building.

You should know that Kivie was gracious enough to undertake this pre-payment even though it caused him a great deal of inconvenience and I wouldn't be at all surprised if it also involved borrowing the funds in order to be of help at this time.

I have turned the funds over to Josh Dwork with the instructions that they may not be released without authorization from Matt Ross, who was involved in the negotiations in Israel.

Dick indicated to Kivie that you would be in contact with him in on this matter and Kivie says he has not heard from you. Before you call him I wanted you to know that the funds have come through.

With fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Richard G. Hirsch

KIVIE KAPLAN

280 BOYLSTON STREET, APT. 801
CHESTNUT HILL, MASSACHUSETTS 02167

November 17, 1974

Rabbi Alexander Schindler
838 Fifth Avenue
New York, NY 10021

Dear Alex:

I received two letters from Dick and evidently he, The World Union, has the same disease as all Jewish organizations and he needs \$14,300 in a hurry, and although it is quite an inconvenience, I am re-arranging my contributions for the moment because we take care of everything the end of December and borrowing some money, and enclose a check herewith for \$14,300 on our pledge so that Dick can smile and take care of obligations. I did not hear from Nat Hess. My recollection is that that was what Dick said, that I would be hearing from Nat when he returned. Maybe he hasn't gotten back yet.

Thanks for your letter on the number of Rabbis for the Congregation. I won't answer this in detail for the present, and no doubt Al has told you about the Black-Jewish meeting in Chicago which I think was excellent. Please thank Rhea for her call, it was really wonderful, of her to do this (1) before she left and (2) the one after she got back.

Love to the seven of you as well as both Mothers and our Life Member. Yours for equality, peace and love in which Emily joins,

Sincerely yours,


Kivie

KK/lp

cc: Rabbi Richard Hirsch

Enc check

airmail

November 17, 1974

Rabbi Richard Hirsch
World Union for Progressive Judaism
13, King David Street
Jerusalem, Israel

Dear Dick:and Bella:

Your two letters of October 30th and November 3rd, one typewritten and one in longhand, both arrived the same day, November 14th. It is quite an inconvenience but we are shifting around our contributions and I am sending a check today to Rabbi Schindler for \$14,300. on my pledge so that you can relax and breathe, as I know that you have enough trouble.

I had four days in Mississippi and the Governor Of Mississippi proclaimed Aaron Henry Day which started as a parade, then a picnic, and then in the evening This Is Your Life Show, which was great but I had to slow down and rest and I didn't want to get myself overtired. I also had a Tougaloo College Board meeting. Then I just returned from two days in Chicago where I met with Rev. Jesse Jackson and about 25 Black Ministers and Bishops, and 25 Rabbis including Orthodox, Conservative and Reform, with Rabbi Henry Siegman on Black-Jewish relationships, and I believe that it was a fruitful meeting.

Thank you for keeping us posted. We, too, were sorry that I wouldn't make it but I am positive in my present physical condition that it just would not have been practical for me to have made the trip to Israel.

We thank you for your signatures on the joint letter that all the participants in the trip made, and this was certainly wonderful.

Rabbi Ira Rudovin wrote me a cute letter and said that he is going to send me a bill for \$1 for every time you call because you always ask how Emily and Kivie are and this is certainly very, very thoughtful of you and we appreciate it.

With your arriving November 24th and staying until Dec. 4th

Rabbi Richard Hirsch
page 2

if you think you are going to have a chance to come to Boston, let us know so we can plan, but I will plan, if everything is okay, to be in New York on December 2nd and then stay for the Israel meeting the 3rd, so maybe we will have dinner together, you and Bella, on December 2 and have a good old fashioned visit.

I'm really sorry that you are having your financial problems but if it gives you any comfort, there isn't an organization with which I am connected, and many that I am not connected with, that aren't having financial problems and I am getting it from every direction.

I did not get a call from Nat Hess or anybody about this but your word is good enough for me about the \$14,300 which is in the same mail as this, and no doubt long, long before you get this letter, is in New York so that you will have it in plenty of time.


I will await your call on November 25th when you arrive and in the meantime, we hope you both and the children are all well and that everything is going along nicely.

Love to everybody in which Emily joins,

Sincerely yours,

Kivie

KK/lp
cc: Rabbi Alexander Schindler



alef



DEDICATION OF THE FREEPORT HEBREW CONGREGATION

LUIS de TORRES SYNAGOGUE

December 1, 1974

Freeport, Grand Bahama Island

HISTORY OF FREEPORT HEBREW CONGREGATION

LUIS de TORRES SYNAGOGUE

The Freeport Hebrew Congregation was started in September of 1965 by several Jewish families living in Freeport and wanting to observe the High Holy Days together. Under the direction of Rabbi Sanford Seltzer, then the Southeast Regional Director of the Union of American Hebrew Congregations, a congregation was formed in affiliation with the Union.

Meeting first in the Lucayan Building, owned by the Intercontinental Realty Company, and later at the Our Savior Lutheran Church, this small congregation grew as indeed Freeport grew. This growth necessitated a move to the Kings Inn and Golf Club, who graciously donated facilities for our Sabbath and Holiday Services as well as all of our functions.

In 1971 Charles Schlakman became president of the congregation and a strong effort was made to relocate in our own synagogue. The Grand Bahama Port Authority donated the land on East Sunrise Highway and in March of 1972 the congregation formally broke ground for their new edifice.

David Ross became president in June, 1972 and under his leadership the construction of the Synagogue commenced, combining both the spiritual and financial support of the Jewish community in Freeport and abroad, and the support of the greater Freeport - Lucaya communities. Proudly on the Jewish New Year in 1973 the first service was held in our own Synagogue.

The congregation chose the name LUIS de TORRES SYNAGOGUE after the Jewish interpreter and translator who sailed with Columbus on his first historic voyage to this new land in 1492; landing first on the Islands now known as the Bahamas.

Because of the limited number of congregants, a permanent Rabbi is still not feasible, but it is the hope of each member. We are fortunate to be affiliated with the Union of American Hebrew Congregations. Through their Southeast Regional Director, Rabbi Sanford M. Shapero, rabbinical assistance and advice is always available.

SERVICE OF DEDICATION

Processional

Rabbi and Officers
Visiting Clergy
Government Officials

Blowing Of The Shofar

Samuel Smith

The Bahamian Nation Anthem

Congregation

(Remain standing and read together please)

Baruch atah adonai eloheynu melech ha-o-lam
sh'heh-che-yanu v'keymanu v'higianu lazman hazeh. Amen.

Praised by Thou O Lord Our God, King of the universe, who
has kept us alive, sustained us and enabled us to reach
this day.

Responses as Scrolls are Placed in the Ark
David Ross, President of Congregation

We dedicate the Ark of the Covenant in our new Sanctuary,
by placing within it, Israel's most cherished possession,
The Torah. Throughout the centuries, the Torah has been
the standard bearer of the Congregation, of Jacob; the
source of Divine knowledge which Moses set before the
Israelites, as God commanded. The Torah has revealed
itself as a wellspring of strength and inspiration which
has sustained the Jewish people in all times and all ages.
We praise God who in His Divine Wisdom has given the Torah
to His people Israel.

Sam Bernstein, Vice President

The Torah is God's choicest gift to Israel, Israel without
the Torah is like a body without a soul. Like a crown, it
exalts Him above all people. The revelation at Sinai was
only the beginning. The Torah has never ceased to grow. It
expands as the horizon of man's vision grows and wherever men
study Torah, the presence of God dwells among them. The Torah
inspires and guides us and it will redeem the world. We
praise God who blessed us with this Divine Gift.

Lee Socks, Treasurer

With this Torah, the symbol of a proud heritage and an indestructible people, we reaffirm the imperishable faith of the Jew. Through centuries of trial, persecution and martyrdom Israel proclaimed its unalterable loyalty to the One God who rules the universe in holiness, in majesty, and in love. With this precious Torah firmly implanted in our new Sanctuary, we too, in the spirit of reverence and humility renew our loyalty to our God.

Dedication of the Eternal Light

Rabbi

"Command the Israelites to bring clear oil of beaten olives for lighting, to maintain an everlasting light....
It shall be a statute forever."

Sidney Geltzeiler, Vice President

The Eternal light commemorates the perpetual fires on the Altars of the Tabernacles in ancient days. Throughout all ages it has been an emblem of our imperishable faith -- An affirmation of the permanence of The Torah. We light this Ner Tamid today as a symbol of the eternal presence of God in the midst of this Congregation and our unity with the generations of Israel -- Those who walked before us....And those who will follow.

Rabbi and Congregation

Baruch atah adonai eloheynu melech ha-o-lam
Borey m'orey ha-esh.

Praised be the eternal our God, ruling spirit of the universe, who has created the light of fire.

Amen

Dedication of the Menorah

Rabbi

In the Tabernacle in the wilderness, Bezalel fashioned the first seven branched lampstand even as God commanded Moses. We kindle the lights of our new Menorahs on this Service of

Dedication with reverent obedience to God's Will--and as a symbol of our oneness with the people of Israel and the ancient traditions of our faith.

Congregation

Like a thriving olive tree in God's House, kindle the lights of the Menorah and we shall be your witnesses. Light the fires of our faith so the others may warm their hearts.

Mrs. Barbara Bernstein, President of Sisterhood

Ma Tovv Ohalecha Yaakov--

How lovely are your tents O Jacob Your dwelling places O Israel And now as we stand here this day we do so with the knowledge of God's abundant love Reverently do we light this candle that the darkness of ignorance and indifference retreat before the light of God's truth and justice. May we be filled with the hallowed spirit which God breathed into His people Israel. O Lord, send forth Thy light and Thy truth to lead us, for light is sown for the righteous and joy for the upright in heart.

Samuel Smith, Vice President

On Thursday, the 11th of October, 1492, Admiral Christopher Columbus, when on the sterncastle at ten o'clock in the night, had seen a light, though it was so indistinct he would not affirm that it was land This light was seen once or twice more and it was like a wax candle that went up and down. Very few thought that this was a sign of land, but the Admiral was quite certain that they were near land....Two hours after midnight land appeared some two leagues away After waiting for daylight, the Admiral went ashore in a boat as did Martin Alonso Pinson, Vincente Yanez his brother, captain of the Nina, and Luis de Torres, the Admiral's interpreter and translator, a Jew who knew Hebraic, Chaldean and Arabic.

As we light these Menorah today, may their lights shine as welcome beacons to all Jews who may come to the shores of the Bahamas, as was that light on the shore five centuries ago a welcome sign to Admiral Columbus and Luis de Torres.

Mrs. David Ross, Past President of Sisterhood

Like a flowering tree, the Menorah stands as the symbol of the State of Israel, its shaft and its branches reaching upward to

the light. Israel is the promised land of Moses--the fulfillment of the seed of Abraham and the descendants of Jacob. The struggles of Israel are our struggles. Its defeats are our defeats. Its triumphs are our triumphs. Israel has given unto us the gift of peoplehood uniting all Jews in all lands. In lighting this candle, we declare our unity with the State of Israel with the prayerful hope for continued flowering of that beloved land and its valiant people. Am Yisroel Chai! The People of Israel lives!

DEDICATION SPEAKERS

Rabbi Sanford M. Shapero

Southeast Regional Director
Union of American Hebrew
Congregations

David Ross

President, Freeport Hebrew
Congregation

Hon. Clement Maynard

Minister of Tourism

Ralph Seligman

Israeli Consul to the Bahamas

Hon. Kendal W. Nottage

Member of Parliament, Grand
Bahama Island

Hon. Henry Bowen

Member of Parliament, West End
and Bimini

Rev. Eric St. Clair Clarke

President of the Grand Bahama
Council of Christian Churches

C. Gerald Goldsmith

Chairman of the Grand Bahama
Port Authority Limited

George Kates

President of the Grand Bahama
Development Company Limited

Closing Anthem: Hatikvoh

Closing Benediction

Rabbi Sanford M. Shapero

BUILDING CAMPAIGN and CONSTRUCTION ORGANIZATION

David Ross and Sidney Geltzeiler
Co-Chairmen, Building Fund Campaign

Sidney Geltzeiler
Chairman, General Solicitations

Lee Socks
Building Finance Committee Chairman

Sigmund Weiss and Alexander Altschuler
Co-Chairmen, Building Construction Committee

DEDICATION COMMITTEE

Mrs. Samuel Bernstein and David Ross
Co-Chairmen

Samuel Smith
Chairman, Religious Service

Mr. and Mrs. Lou Seiler
Co-Chairmen Catering and Decoration

Advisor: Rabbi Sanford M. Shapero

IN APPRECIATION:

C. Gerald Goldsmith, Honorary Lifetime Member

Congregation Officers:

David Ross, President
Sidney Geltzeiler, Vice President
Samuel Bernstein, Vice President
Samuel Smith, Vice President
Mrs. Samuel Bernstein, Secretary
Lee Socks, Treasurer
Sigmund Weiss, Director of the Synagogue

Mrs. Samuel Bernstein, President of Sisterhood
Mrs. David Ross, Immediate Past President of Sisterhood
Mrs. Harold Moss, Vice President of Sisterhood
Mrs. Sigmund Weiss, Vice President of Sisterhood
Mrs. Daniel Rolett, Secretary of Sisterhood
Mrs. Alexander Altschuler, Treasurer of Sisterhood

MARCH ON BAHAMA LAND

LIFT UP YOUR HEAD TO THE RISING SON, BAHAMA LAND
MARCH ON TO GLORY, YOUR BRIGHT BANNERS WAVING HIGH.
SEE HOW THE WORLD MARKS THE MANNER OF YOUR BEARING
PLEDGE TO EXCEL THROUGH LOVE AND UNITY.
PRESSING ONWARD, MARCH TOGETHER
TO A COMMON, LOFTIER GOAL
STEADY SUNWARD THOUGH THE WEATHER
HIDE THE WIDE AND TREACHEROUS SHOAL.
LIFT UP YOUR HEAD TO THE RISING SUN
BAHAMA LAND, TILL THE ROAD YOU'VE TROD
LEAD UNTO YOUR GOD
MARCH ON BAHAMA LAND.

HATIKVOH

KOL OD BA-LAY-VUV P'NEE-MA
NE-FESH Y'HU-DEE HO-MEE-YA
UL-FA-A-TAY MIZ-RACH KA-DEE-MA
A-YIN L'TZEE-YONE TZO-FEE- YA.
OD LO AV-DA TIK-VA-TAY-NU
HA-TIK-VA SH'NOT AL-PA-YIM
LEE-H'YOT AM CHAF-SHEE B'AR-TZAY-NU
B'EH-RETZ TZEE-YON VEE-Y'RU-SHA-LA-YIM.

✓
May 13, 1974

Judge Emil N. Baar
Palmer, Serles & Baar
120 Broadway
New York, N.Y. 10005

Dear Emil:

I am enclosing herewith a memo from Josh Dwork with his comments on Rabbi Leon Klenicki's recent letter regarding repayment of his loan from the UAHC. I note that Ira Youdovin has shared with you his comments and I trust that these will be helpful.

The matter is in good hands and I know you will work out a salutary arrangement with Rabbi Klenicki. If there is anything further you require of us you have but to let us know.

With appreciation and fondest regards to you and Grace, in which Rhea joins me, I am

Sincerely,

Alexander M. Schindler

Encl.

cc: Rabbi Ira Youdovin

MEMORANDUM

Date May 10, 1974

From Rabbi Ira S. Youdovin

To Rabbi Alexander M. Schindler

Copy for information of Rabbi Hirsch, Wice, Saperstein, Judge Baar

Subject KLENICKI LETTER TO AMS/ APRIL 11, 1974

1. Has any investigation been made into the practicality (and legality) of Klenicki's suggestions 1 and 2? If so, how much immediate capital will this raise? It may be that the total indebtedness can be wiped out, thus eliminating the problem.
2. If not, we should have a firm notion of just what sums we are talking about before devising a strategy for collection. For sure, Klenicki should not be automatically granted the same rights in repayment that are granted to current employees.
3. The World Union Executive Committee, in its concern that repayment be swiftly forthcoming, has asked Judge Emil Baar to continue negotiations both with Klenicki and with his present employer. It was understood by all those present at the meeting---including the UAHC representatives---that Judge Baar would be acting both for the UAHC and the WUPJ.

UNION OF AMERICAN HEBREW CONGREGATIONS
PATRON OF HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION
 836 FIFTH AVENUE • NEW YORK, NEW YORK 10021 • (DIAL CODE 212) 249-0100
 CABLE ADDRESS: UNIONUAHC

M E S S A G E

TO **AAS**

Re KLENICKI

DATE **4/18/71**
 RE HIS LETTER OF 4/1/71

Does he mean he will give equal coverage as he notes in 3.

② He is not now in RPB - stopped when he left WUP 10/1/73. Unless he means to take his money out of RPB - to what do this

③ How much is the policy for + can he now UAHK as beneficiary. Current policy \$20,000 - Premium 638 - per annum

④ Loan of \$10,000 is now \$166.74 (10/1/73) The payment he requests to make is the

R E P L Y

DATE

cannot be we make, hope.
 no consideration noted for interest 11/1/73 to reassignment of payment. We could adjust for back interest from 10/1/73 payment

Conclusion. What choice do we have! If he can contribute beneficence on the AHC policy so that we can still covered in the event of his death we should accept it, at least start getting paid; otherwise we can sit & wait

SIGNED

April 17, 1974

Rabbi Alexander M. Schindler

Joshua M. Dwork

Rabbi Ira Youdovin

Enclosed is recent correspondence from Leon Klenicki in regard to his loan. Please read his proposal and let me have your comments and pass the correspondence on to Ira so he can give me his reaction as well. Ira, please return the file when you comment - it's my only copy.

April 12, 1974

Rabbi Leon Klenicki
13 Stonicker Drive
Lawrence Township
Trenton, N.J. 08638

Dear Rabbi Klenicki:

This is to advise that Rabbi Schindler is out of the city and your letter of April 11th will be brought to his attention on his return late next week.

We have also received the envelope for Judge Baar and will have it forwarded to him.

With kindest greetings, I am

Sincerely,

Edith J. Miller
Administrative
Assistant

cc: Judge Emil N. Baar

Lawrence, April 11, 1974

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

Dear Rabbi Schindler:

I am writing to you in connection with my debt to the UAHC. It was my desire to return the amount in its totality but the economic situation in Argentina made this impossible. The Enclosed letters and the Time magazine article will give you a picture, perhaps too vague, of our problems and sufferings.

It will also tell you of a certain lack of concern, if not indifference, for my letters and anguished wire were never answered. But whatever I say or write about that painful time will not convey the sadness of our experience. Perhaps a person must go through such an ordeal in order to understand. It may also be the time to examine certain overseas programs, to have a real "heshbon hanefesh", we have other men in the area and they deserve respect if not care.

I am taking the liberty to request from you approval for the following arrangement:

- 1, I will cancel my insurance policy and transfer the existing amount to the UAHC.
- 2, If it is possible, I will do the same with my Rabbinical Pension.
- 3, I will name the UAHC beneficiary of my present insurance policy carried by the Anti-Defamation League, my employer. It is understood that should anything happen to me the UAHC will receive what I may owe the Union at that time, and that the rest will be turned over to my family.
- 4, I am asking you to allow me to return the rest of my debt in monthly payments of \$ 111.03 for 1974 and \$ 150.00 from 1975 on until completion of my debt. I want to add that as soon as my wife will start teaching, and we hope that she will next year, I will automatically raise the monthly payment.

I do hope that this proposal finds your approval. It is, despite my inner wish, the only way out at this moment.

- 2 -

Though I have left the practical rabbinate and Latin America, you can be sure that I continue in touch with Jewish organizations in that area. I have helped Roberto Graetz to get in touch with the Jewish leaders of the Kehillah and other organizations, and hope to continue this cooperation in the future.

With best wishes for Passover,

Respectfully yours,

Leon Klenicki

Leon Klenicki
Rabbi

cc Judge Emil N. Baar

13 Stonicker Drive
Lawrence Township
Trenton, N. J. 08638

PROMISSORY NOTE

\$10,000.00

New York, N. Y., December 10, 1971

FOR VALUE RECEIVED, I, LEON KLENICKI, residing at Ciudad de La Paz 519, Buenos Aires, Argentina, promise to pay to the order of the UNION OF AMERICAN HEBREW CONGREGATIONS or order, at 838 Fifth Avenue, New York, New York, or at such other place as may be designated in writing by the holder of this note, the principal sum of TEN THOUSAND AND 00/100 (\$10,000.00) DOLLARS plus interest at the rate of six (6%) per cent per annum, said sum and interest being payable in equal monthly installments of \$111.03 payable on the first day of each month commencing with January 1, 1972. The balance of the said principal sum shall become due and payable on December 31, 1981. The said installments shall first be applied to the payment of interest on the unpaid balance at the rate of six (6%) per cent per annum and the balance shall be applied to reduction of principal. Upon my demise or upon the severance of my employment by the WORLD UNION FOR PROGRESSIVE JUDAISM, LTD. earlier than the due date of the final payment, any remaining balance then due hereunder shall be payable on demand.

There has been assigned, transferred, set over and delivered to the UNION OF AMERICAN HEBREW CONGREGATIONS as collateral security, as its interest may appear from time to time, for payment of this or any other liability or liabilities to said UNION OF AMERICAN HEBREW CONGREGATIONS due or to become due or that may be hereafter contracted, the following property, namely: Policy No. 4 465 588 issued by the Massachusetts Mutual Life Insurance Company upon my life.

In the event of a default in the payment of any installment due hereunder, and should such default continue for five (5) days, the balance then due shall be due and payable without further notice.

All matters concerning the interpretation and performance of this note shall be governed by the laws of the State of New York.

Presentment for payment, notice of dishonor, protest and notice of protest are hereby waived.

Leon Klenicki

Rabbi Leon Klenicki

December 15, 1972

Dr. Maurice N. Eisendrath
838 Fifth Avenue
New York, N. Y. 10021

Dear Rabbi Eisendrath:

I am writing to you concerning a problem that might find a solution at the Union of American Hebrew Congregations.

You may remember that the UAHC was kind enough in giving me a loan for the purchase of a house. This loan was covered by an insurance policy assigned to the UAHC. The amount of money that I had in December 1971 covered my needs but the great inflation that fell on us made all calculations void. The enclosed clippings from the Buenos Aires Herald will give an idea of our present state. Meanwhile the rate went up and it is generally admitted by the government that it will reach the 100% by the first days of 1973.

On top of all this there is a new development in the exchange rate. The exchange was around 1400 pesos a dollar, now it dropped to 1100 a dollar. No one understands this but the effects on my budget are disastrous.

I would like to request from the UAHC permission for a loan from my insurance policy. I need the signature of the UAHC because the policy is assigned to the organization. The amount that I need to face the expenses due to repairs in the house is 2000 dollars. I have consulted my agent who says that I can have such a loan if I have the UAHC's permission. For any consultation his name is Mr. Gilbert Rudow, Massachusetts Mutual Life Insurance Company, 10 East 53rd Street, New York, N. Y. 10022 (832-3220).

I will very much appreciate your kind help concerning this serious matter that came so suddenly on us and without any control. I do hope that this problem will find a favorable solution at our organization.

Sincerely yours, Shalom overahah,

León Klenicki

cc Rabbi Richard G. Hirsch
Rabbi David H. Wice

Air Mail - Registered

January 13, 1973

Rabbi Maurice N. Eisendrath
U. A. H. C.
838 Fifth Avenue
New York, N. Y. 10021

Dear Rabbi Eisendrath:

I am taking the liberty to write to you once again concerning the matter mentioned in my letter of December 15th. I am doing it out of real despair over a situation that I never imagined.

The economic situation has been the same since my last letter. There have been new raises in prices as shown in the clippings that are enclosed. The worst thing is that the dollar exchange has suffered a change that no one can explain. The dollar value has dropped from 1400 pesos a dollar to 1100 and in this manner my salary has been reduced in a moment that inflation has broken all records. It may be a political move of the government because of the March 11th elections. No one knows but my budget suffers seriously.

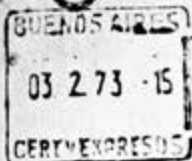
This and the terrible raise in construction prices, as shown in the enclosed clipping, have broken all my calculations. The amount of money that I had in December 1971 was out of reality in July 1972. I had the same problem at the Temple.

I have asked to have a loan from my insurance policy. My insurance man, Mr. Gilbert Rudow said that this is possible but I will need UAHC's permission for my policy. The reason is that it is written on the Union's behalf because of the loan. I will appreciate your kind consideration to this matter that is so urgent to me and my family. Unfortunately I can not obtain loans from local banks due to the inflation. The whole situation is a sort of nightmare and I do hope that this year will bring stability together with free elections, the first since 1967. I hope also that we will not have an 83% rate of inflation.

Again, thank you for your help and preoccupation and I look eagerly to your answer. Sincerely, shalom overahah,

León Klenicki
Rabbi

Ministerio de Obras y Servicios Públicos
SUBSECRETARIA DE COMUNICACIONES



RECIBO

Buenos Aires, February 3, 1973

CERT. EXPR. AEREA

Consigne al dorso los datos del destinatario.

Dear Rabbi Wice:

I am sending you this letter out of great despair. I have not yet received any answer from the UAHC concerning the loan out of my insurance policy. The economic situation has not changed, quite the contrary and we are entering a new period of crazy inflation. As you can see from the clippings salaries have been raised between 25 to 35% and will be raised again in a few months. The exchange from the dollar dropped from 1400 pesos a dollar to 1100 or 1180 depending on the day. My salary is not covering at this point the cost of living.

I beg you to consider my petition. In December 1972 the amount of money given by the UAHC and the WUPJ covered the cost of the house but the new development in prices changed drastically the situation. The 2000 dollars that I am asking are necessary to cover debts related to the house, involuntary debts created by the raise in construction, nearly 60% in one year. I have wired Rabbi Eisendrath but had no answer to this day.

Please, understand my situation. My salary is the only source of living, the poor rate of exchange and the raising inflation is making nothing out of my monthly pay. I will appreciate deeply your consideration of this problem.

Thanking you in advance for your constant and friendly help,
I remain, sincerely,

Shalom uverahah,

León Klenicki
Rabbi

Nº DE ORDEN 003545		Ministerio de Obras y Servicios Públicos Secretaría de Estado de Comunicaciones	IMPORTE 20,90
FECHA 12-1-45	HORA 1830		<i>New York UCA</i>
Firma <i>[Signature]</i>		Fórm. No 3008 A	

Sr. Remitente: Añote al dorso destinatario y destino del telegrama.



MA

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													Fecha								

Rabbi Eisendrath
838 Fifth Avenue
New York

Economic situation very serious. Beg to consider matter described in letters. Thank you.

Rabbi Klenicki

VIA:
FIRMA DEL EXPEDIDOR _____ DOMICILIO **Madero 1123 Vicente Lopez** TELEFONO **791-3405**

Air Mail Registered

May 9, 1973

Rabbi Maurice N. Eisendrath
U. A. H. C.
838 Fifth Avenue
New York, N. Y. 10021

Dear Rabbi Eisendrath:

I hope that you and Rita had a nice time in Rio and arrived well in New York. We are still moved by the Dedication and your presence here. Enclosed please find several clippings, including one from the Yiddishe Zaitung that is well written and even warm towards us. We are somewhat amazed by such gentleness. I am also sending the interview at the Confirmado Analisis magazine. It is excellent! I am sending copies to the office and to your home address in case one letter is lost.

The articles by the Buenos Aires Herald will give you an idea of our inflation. The rate was of 4.5% for April, and 27.7 % for the first four months of 1973. The rate of exchange is more or less the same as when you were here. My situation is now desperate. I beg you to discuss this problem at the WUPJ's meeting of May 17th. As I said in my memo of April 29th, I will need a raise of 20% in order to face everyday life expenses. You know now from your own experience what is my reality and I will deeply appreciate your help and that of the WUPJ.

Ana sends regards to you both. We miss the conversations and I miss the presence of a rabbi. Perhaps, next year, as we say in the Haggadah.

Sincerely yours, shalom uverahah,

Leon Klenicki
Rabbi



JUAN PERÓN



ARGENTINES EXALT "EL LÍDER"; BANNER PROCLAIMS "PERÓN TO POWER"

THE WORLD

ARGENTINA

An Old Dictator Tries Again

The watery brown eyes stare out from sockets sunk into folds of flaccid flesh. Thin purple veins straggle across the high cheekbones, so close to the surface that they almost seem etched on the first layer of skin. The second chin sags into a second throat. Black dye has been used on the swept-back hair, but the cosmetic is not enough. Juan Domingo Perón, almost 78, looks his age—and feels it. He tires easily; he has trouble concentrating. Yet he must try to marshal his failing faculties. Nearly two decades after he was run out of Argentina, a deposed, despised despot, Perón is home again, exalted again, in charge again of one of the richest countries in Latin America.

The aging *caudillo's* comeback may well be the political feat—or at least phenomenon—of the century. It is rare enough for a failed leader to get a second chance in a stable democracy, even when he is relatively young. But overthrown dictators hardly ever return to the scene of their prime, unless it is behind guns pointed at their successors. Though no stranger to force, Perón has used none directly to regain his power.

He is back—with his third wife, Isabel, at his side, trying to fill the role of the revered Eva—because a majority of the people of Argentina want him back. He is back, seeking to formalize his power by running for President this month, because the military that ousted him finally let him back. Most of all, Perón is back because Argentina is in a state of chaos, racked by terrorism and factional clashes that threaten civil war. Both the masses and the military look

backward to him in desperation. He seems to them to be the only man who can somehow pull together a nation that has never fulfilled its potential and has seldom experienced darker times.

Thus the triumph of Perón's return is conditional. Though the walls of Buenos Aires are plastered with posters from the past showing a robust, smooth-faced Perón, it is the future that will determine his ultimate place in Argentine history—and, more crucially, the destiny of the country itself. If he fails his second chance, Perón will be worse off than he was after his first—and so will Argentina. In short, the man and the country are on the same spot, their destinies and fortunes inextricably twined.

Evacuated Executives. The problems they face are immense. The nation is much more complex, much more politicized, much less tractable than it was when Perón last ruled. Marxists and fascists fight in the streets. Leftist guerrillas roam the cities and countryside alike, terrorizing public officials and business executives (see box). In the past two years, there have been more than 200 kidnappings and about \$80 million has been extorted in ransom money, chiefly from big business concerns. Some corporations, such as Coca-Cola and Otis Elevator, have evacuated their executives. Others, leary of foreign-investment curbs as well as terrorism, have drafted contingency plans to clear out. Thousands of individuals, both foreigners and Argentines, have already fled. The economy is blighted. Between January and May, the cost of living had risen 67%. Though emergency mea-

sures have arrested the climb for the moment, inflation remains a specter. Beef exports, the biggest source of income, have slumped despite the fact that world markets are begging.

Like the country, Perón, too, is ailing. Concerned about the condition of his heart, doctors have warned him that the rebirth of his political career could hasten his death. Just as ominous, though, is the problem that Perón faces within his own political movement. That movement has become more ideological, and it is sharply split between the right and the left. The rightists seem as loyal as ever, willing to follow *el Líder* virtually wherever he takes them. But the leftists, who include many youths barely born when Perón last led, are relying on him to create a "socialist fatherland." They give indications that they may settle for nothing less. "Perón promised youth a revolution," warns Ernesto Giudice, 65, a member of the relatively conservative Communist Party's central committee. "If he doesn't transform society quickly and fundamentally, youth is going to do it—with or without him."

Already the bitter division among the Peronistas has tarnished the old dictator's second coming. On the very day he returned, less than three months ago, to live again in Argentina, the factions turned a mammoth welcoming party into a mutual massacre. More than 100 people died and hundreds more were injured as rightist and leftist elements raked each other with gunfire in a huge meadow near Buenos Aires' Ezeiza Airport. Fearing for his own safety, Perón