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World Union for Progressive Judaism, 1973-1984.

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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

WUP

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

*Give him opportunity
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,

[Signature]
RABBI NORMAN T MENDEL

NTM/sw

WUP

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

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

Sept. 14th, 1980.

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.

*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 Liberale 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.

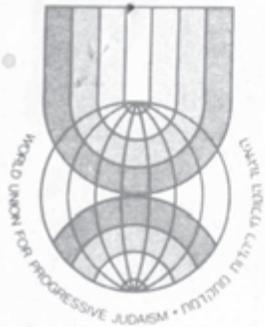
*Rabbi Paul Kushner, North American Director
World Union for Progressive Judaism
838 Fifth Avenue, New York, N.Y. 10021*

Please send information about the World Union

Name (Print) _____

Address _____

City _____ State _____ Zip _____



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

wupj

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HON. LIFE PRESIDENT:
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(1970-1972)
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(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,

Richard G. Hirsch
Rabbi Richard G. Hirsch
Executive Director

Paul R. Kushner
Rabbi Paul Kushner
North American Director

(signed in their absence)

bd.
enc.

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

I attended services at the Rue Copernique congregations a week after the attack.
It was a traumatic experience...

...shattered 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 ~~REBEH~~ 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 ~~vixinx~~ 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 ~~makexxexfx~~ issue of conscience
It is also a matter of civilization's survival.

from the desk of

MR. GERARD DANIEL

TO

wph

10/14

Jean Alex -

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

Regards
Benj.

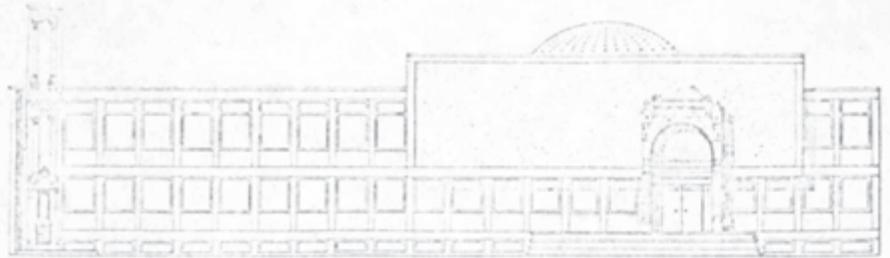
Jüdische Gemeinde zu Berlin

קהילה ברלין

Körperschaft des öffentlichen Rechts

Der Vorstand

Fasanenstr. 79/80 · 1000 Berlin 12 · Telefon 88135 39
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. 10021

USA

AMERICAN JEWISH
ARCHIVES

Sehr geehrter Herr Präsident!

Ihr Schreiben vom 25. September 1980 habe ich erhalten, und es hat mich betroffen gemacht, in welcher vorsehnlicher Weise Sie mich kritisieren, weil ich nicht umhin konnte, einem vom Senat von Berlin verhängten Zuzugsstopp 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 Zuzugsstopp 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.

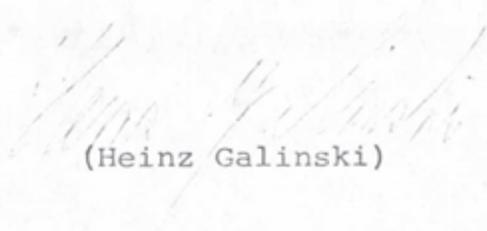
Diese Schwierigkeiten lassen sich überwinden, aber dazu bedarf es einer Atempause, die durch den Zuzugsstop des Senats jetzt eingetreten ist. Dies allein war der Grund für meine Zustimmung zu diesem Zuzugsstop, die ich sehr schweren Herzens und nur meiner Verantwortung folgend getan habe. Jetzt geht 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.

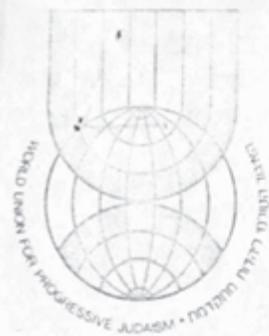
This is strictly off the record but I have had some encounters with Galinski through my work with the Federation of Polish Jews as well as through the World Jewish Congress and I find him to be an entirely unpalatable character, ugly in fact. He impresses me as a ruthless and tyrannical person in his 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

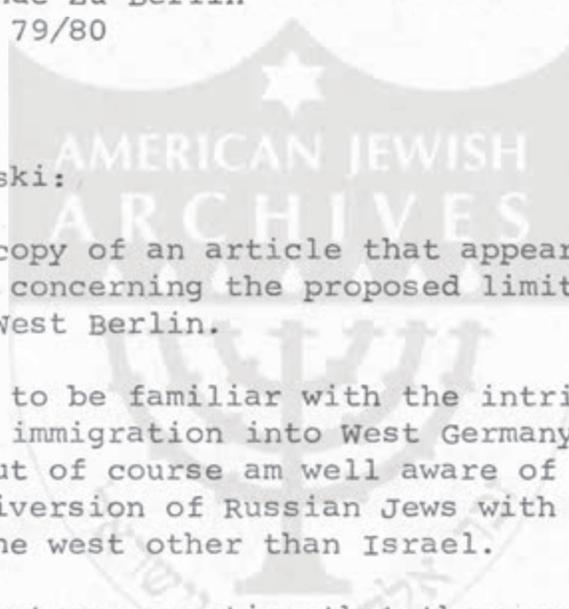
Dear Mr. Galinski:

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.



September 25, 1980

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 out ofed - any
suggestions for immediate
redress vis-a-vis the
"Public"?

Regards

Gerard



Share with Ted Ashman to return

מרכז חינוך "ליאו באק" בע"מ

בית ספר תיכון "ליאו באק"

חיפה · רח' אדמונד פלג · ת.ד. 6283 טל 33 10 80

מוסד של האיגוד העולמי ליהדות מתקדמת

Woff

September 23rd, 1980

return to AMS

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.

loan

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. 5142 54

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. Board cc: Mr. Nathaniel Hess - Int. Bd.
Judge Emil Baar - Int. Bd. Rabbi Stephen Schaffer - 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 *wopy*
Subject

Date 1/29/80

*Hold for
WR
Sweetman*
*fulfill
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 13½ 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.

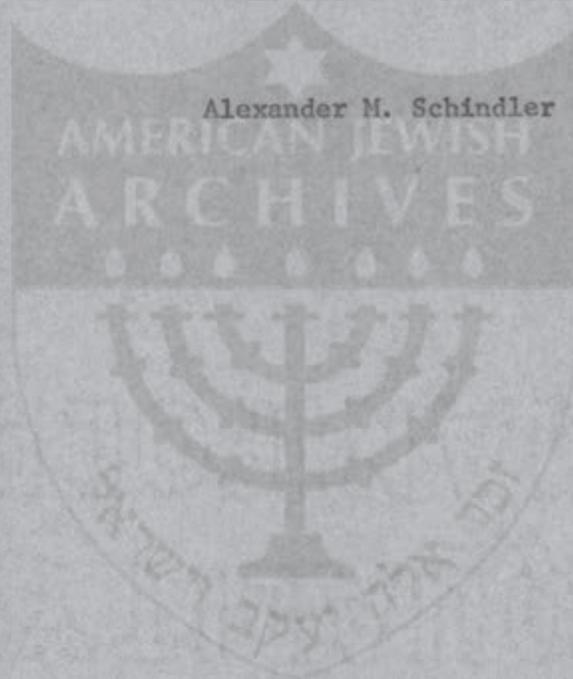
I hope you forgive this painful cry but I simply have no other choice.

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

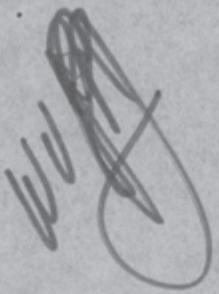
AS

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:

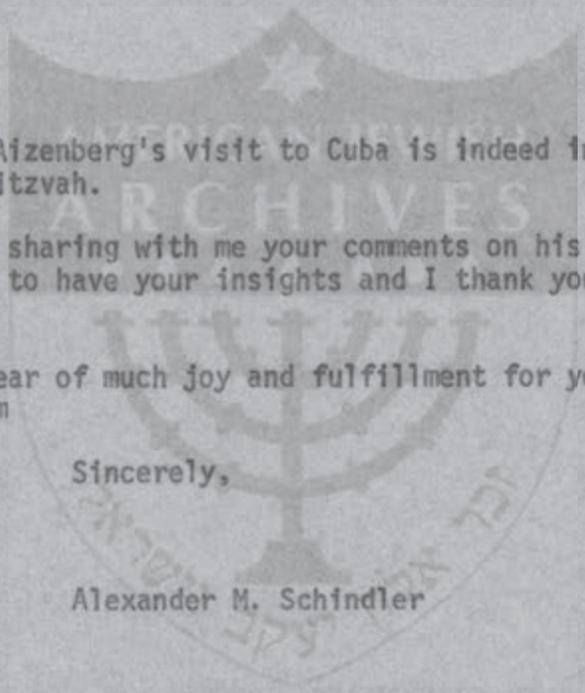
You are so right, Rabbi Aizenberg's visit to Cuba is indeed in the category of a true mitzvah.

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.

Thank

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 CONFIDENTIAL

CUBA

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

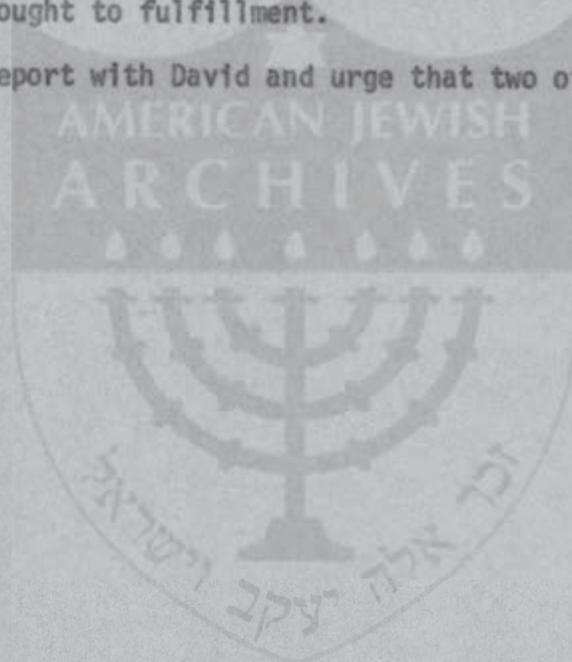
Rabbi Ira Youdovin

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 Carribean 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,

Gunther

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.

How do we handle?

[Handwritten signature]

I think this should be mentioned either by World Union or by Tours & Travel with a nice cover to all the Cruise passengers. Good P.S.

I also think this should be secured with David Sax & Ira G. to follow up on recommendation W.U.P.J.

Boulogne, July 22 1979
(Paris)

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

W. J.

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 U.A.H.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.

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

Sincerely,
Marcel Greilsammer

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

AMERICAN JEWISH
ARCHIVES

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

EXPÉDITEUR: Harold Greenbaum
 Nom
 Adresse: 23 Rue des Saussaies
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

WUP

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.

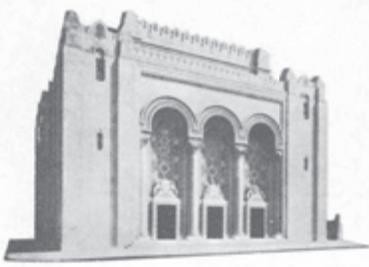
You undoubtedly know that our next UAHC Cruise Complete is scheduled to stop in Havana. I am eager to have an opportunity to visit the synagogue and meet with the Jewish community. Hopefully, it will be possible for me to arrange some more official meetings for the brief time I will be in Havana and 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:

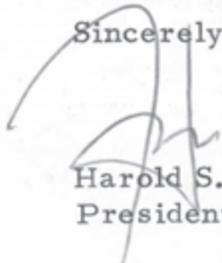
Recently I visited Havana, and I was very much saddened by a visit to our Reform Congregation in that City. The synagogue building is a shambles, badly in need of substantial repairs.

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



Edith J. Miller

July 6, 1977

Rabbi Lewis E. Bogage

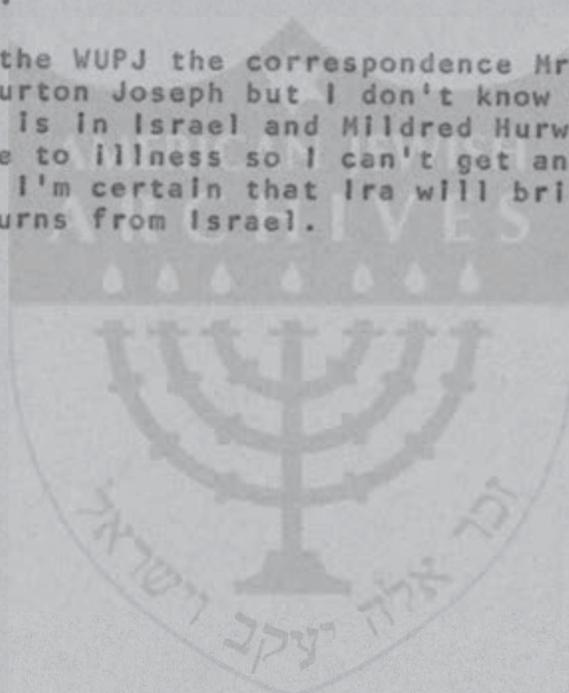
Rabbi Ira Youdovin

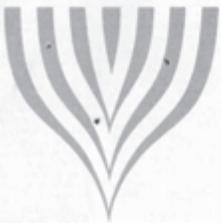
CUBA

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. Cuba
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.

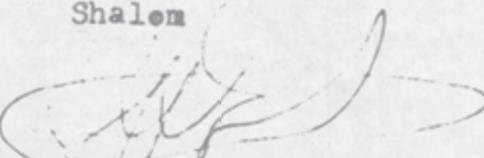
The letter to the Union of American Hebrew Congregations was suggested by Mr. Burton Joseph and I gave it to him in Havana and I sent to you a copy sefar I didn't receive any notice from them or from Mr. Joseph.

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 Shavout.

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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MATTHEW S. BIRON, ESQ.
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 heartbreaking.

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.

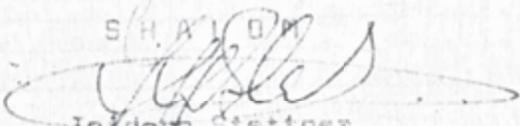
Ours is the oldest Temple here and is near to celebrate his "70 Anniversary"
;Help us!

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

Isidoro 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 UARC 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, 1967

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 scunding 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 & Rheo,
although your rough
schedule did not
permit as much
socializing as we
would have liked.

1971/72
Rich

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,

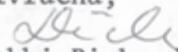
I am hereby instructing our New York office to transfer to you a cheque in the amount of \$25,000 to reduce the obligation of the World Union to the Union of American Hebrew Congregations.

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

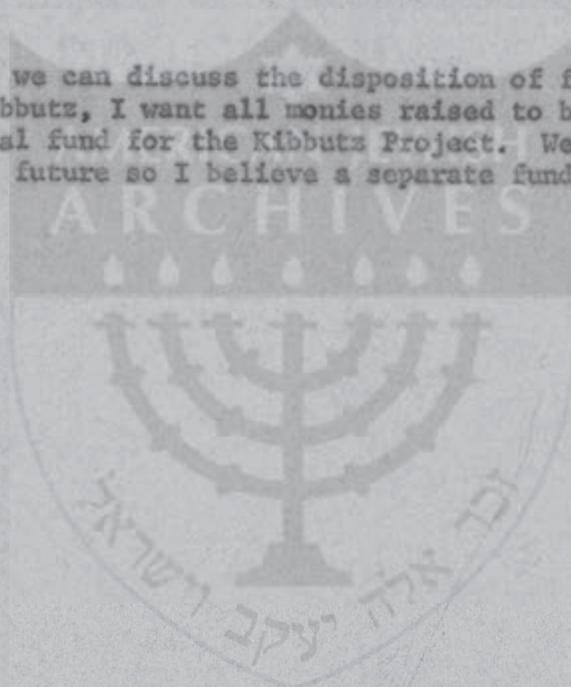
March 25, 1976

Rabbi Alexander M. Schindler

Rabbi Richard G. Hitsch 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 UAHC 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
Alexander M. Schindler

cc: Joshua M. Dwork

*Let reason doesn't work on Dick - I
Think we have 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 Phea when we
sit back from our trip May 1.
Meanwhile a "zissen"
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.

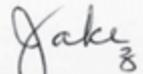
I cannot report to you that I have made great progress, but I am now digging into the material and hope that it will not be too long before I am able to convene a committee meeting and make some recommendations.

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 Pinelawn 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

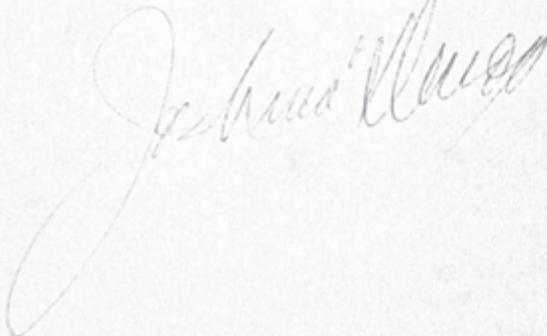
Subject _____

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

AMERICAN JEWISH
ARCHIVES

PLEASE DETACH AND FORWARD WITH YOUR REMITTANCE

\$19,501.77

	Balance as of November 1976	57,773	09
Dec. chgs. =	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	740	17
	Travel & Meetings	332	09
	Subvention 7/1 - 12/31/5	(11,000	00)
		49,504	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	0	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	125.00	5,114.40	8,329.40
OCTOBER	0	1,799.00	1,450.00	2,400.00	0	5,000.00	200.00	5,974.00
NOVEMBER	0	4,275.00	10.00	1,100.00	36.00	2,305.00	345.75	10,766.75
DECEMBER	0	29,116.00	3,186.00	2,500.00	-		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>\$12,820.86</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*

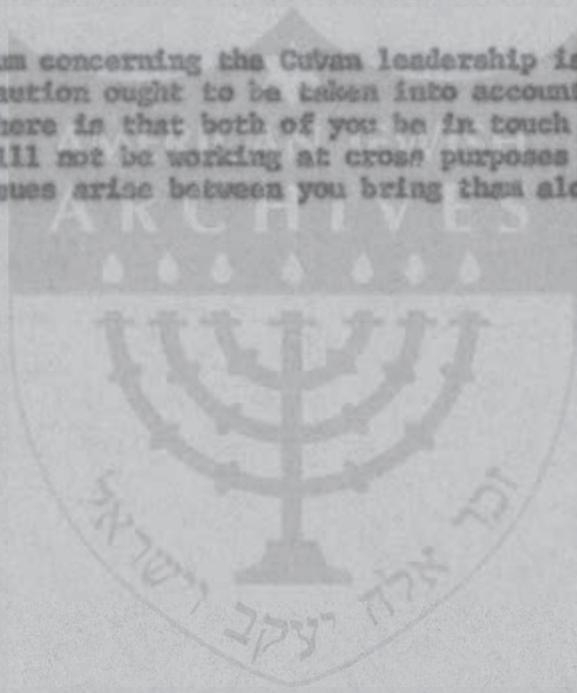
January 6, 1978

Rabbi Alexander M. Schindler

Rabbis Sanford M. Shapero and Ira S. Youdevin

Matthew H. Ross; Al Vorspan

Ira's recent memorandum concerning the Covan 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, 1974

From Rabbi Ira S. Youdovin

To 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 Hebraea 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. This theatrical and cultural association was closed down by Cuban dictator Machado, when Jewish leftists organized 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 Matteredin, 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—sure 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"—Matteredin 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 origins. 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 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, Mattern 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.

Mattern 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 ethnic, 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 bases for the former distinctions are disappearing in Cuba. One questioner whether this development in the organization and attitudes of the Cuban Jewish community was in any way a result of living under socialism, the administrator of the Patronato answered: "To a great extent, yes, since the economic and historical bases of the differences between the congregations were being erased. . . . Everyone has the same. There are common needs and the Jewish community members meet to respond to these needs. . . . It is, in 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 shattered community has suffered a double blow with the intensification of their 30 per cent of its former members and the consequent isolation as a result of the U.S. blockade. The island's Jews thus find themselves cut off from their families, as well as from the the nearest and strongest centers of Jewish life. There is speculation now among Cuban Government recognition of Cuba and lifting of the economic embargo on the island's Jews would welcome a more contact with their relatives and co-religionists in the United States (as well as in other Latin American countries which toe the State Department's line in not recognizing Cuba). That the United States—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 Yaskovin cc: Rabbi Richard G. Hirsch & David Wise;
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 200. 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 H. 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 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
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 Hertzberg & you.
with Fisher pushing for Hertzberg
on grounds that you are not
"in" with White House. Says
Fisher is key guy - maybe
you can get some "neutral"
persons & get to Fisher -
what about thru the two
Bernsteins? - both of whom have
good access to Fisher - also
Paul Dubinsky - I will see
talk to all three the end of
January at meetings of Agency
here - Jerusalem. Let me
know as soon as decision is made
regarding Miller.

ד"ר
Dich

Rabbi Alexander M. Schindler

Matthew H. Ross

November 20, 1974

We have today received a check in the amount of \$14,300.00, 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 give
to WUPJ
Guarantee

Rabbi Alexander M. Schindler

Hoshua M. Dwork

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 Kivie,

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 Emily.

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.

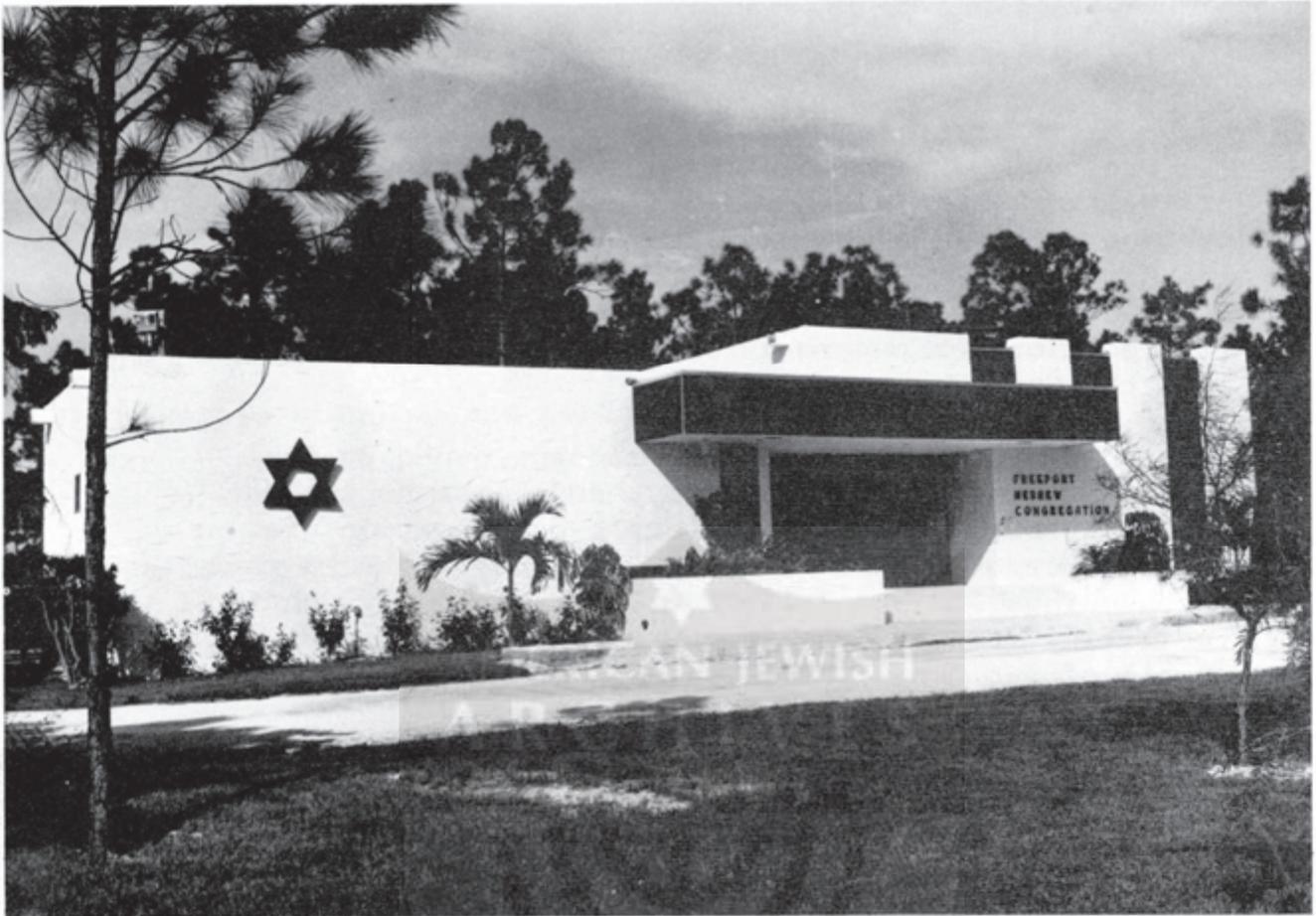
Love to everybody in which Emily joins,

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 UASE. 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

R E P L Y

TO AMS

Re KLENICKI

4/18/71

DATE RE HIS LETTER OF 4/1/71

① Does he mean he will give equal coverage as he notes in 3.

② He is not now in RPB - stopped when he left WUG 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) Who payment he requests to make is the

comes to me making help.

DATE
 no consideration noted for interest 11/1/73 to re-arrange of payment. We could adjust for back interest from 1/1/73 payment

Conclusion. What choice do we have! If he can switch beneficiary on the ADX policy so that we or still covered in the event of his death we should accept + at least start getting paid; otherwise we can sit & wait

SIGNED

Just

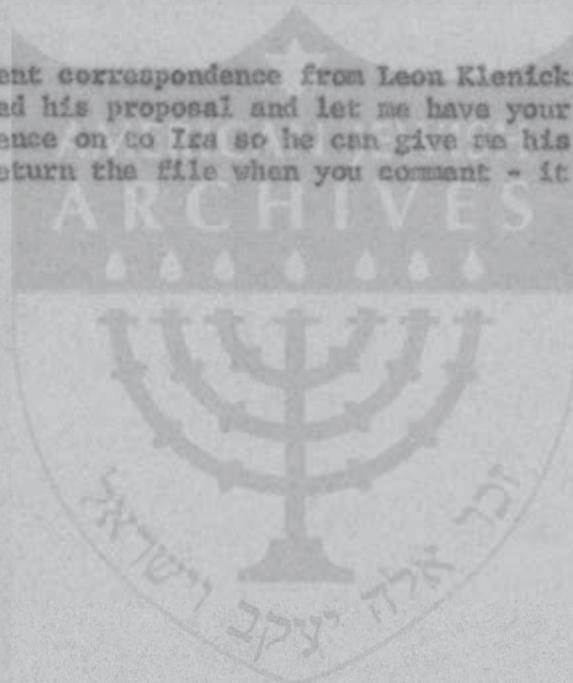
April 17, 1974

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,



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.

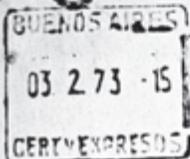
This and the terrible raise in construction prices, as shown in the enclosed clipping, have broken all my calculations. The amount of money that I had in December 1971 was out of reality in July 1972. I had the same problem at the Temple.

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 uverahah,

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 fro 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
12-1-43

HORA
1836

Firma

Fórm. No 3008 A

Sr. Remitente: Anote al dorso destinatario y destino del telegrama.

N. E. S. S. E. J. O. U. C. A.



MA

 LT					A E B A				Importe
									Nº de Cuenta
	Oficina	Nº	Palabras	Hora					Fecha

Rabbi Eisendrath
838 Fifth Avenue
New York

AMERICAN JEWISH
ARCHIVES

Economic situation very serious. Beg to consider matter described
in letters. Thank you.

Rabbi Klenicki

VIA: _____ DOMICILIO **Madero 1123 Vicente Lopez** TELEFONO **791-3405**

FIRMA DEL EXPEDIDOR _____

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:

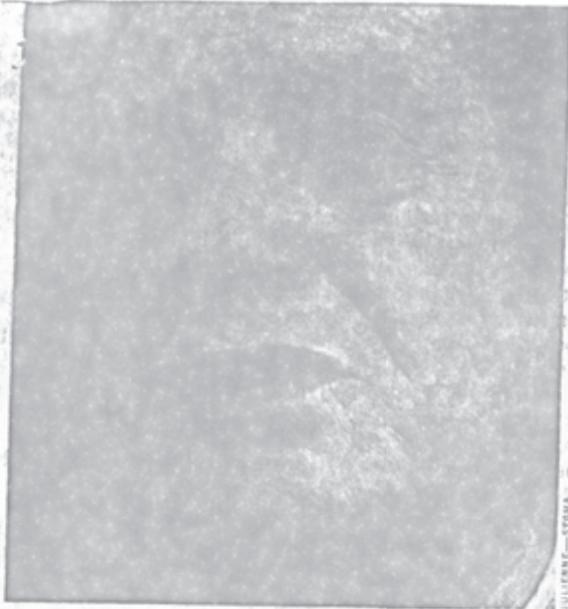
I hope that you and Rita had a nice time in Rio and arrived well in New York. We are still moved by the Dedication and your presence here. Enclosed please find several clippings, including one from the Yiddishe Zaitung that is well written and even warm towards us. We are somewhat amazed by such gentleness. 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-

asures 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