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World Union for Progressive Judaism, 1985-1986.

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WUPJ

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

December 30, 1986
28 Kislev 5747

Mrs. Joshua Chesnie
349 Cortleigh Blvd.
Toronto, M5N 1R4
Canada

Dear Henrietta:

Thank you for your lengthy letter and for your desire to advance the cause of Reform Judaism in Israel. I admire that, and I admire you. Still, you labor under some misapprehensions concerning our commitments in this sphere. Allow me to correct them.

1/ You underestimate the UAHC's contributions to the Israel Progressive Movement. Very few people really know just how much we give on an annual basis.

To begin with, we give the WUPJ a direct grant. We also pay a substantial portion of Dick Hirsch's salary and fringes. And we waive fully two-thirds of those charges which the World Union incurs at our headquarters building. These direct and indirect subventions amount to something in excess of \$80,000 during the current fiscal year.

The UAHC maintains a large staff and apparatus of its own in Israel. I refer to Hank Skirball, Alan Levine, Dave Forman and Larry Tishkoff and company. During the Summer months, they are largely responsible for youngsters traveling through the land on our various NFTY tours. For the remainder of the year, they serve the Israel Reform Movement generally, working with its youth with the kibbutzim and Har Halutz, and on countless other projects. It is fair to say that Yael and Lotan as well as Har Halutz, for that matter, would not have come to be without the NFTY apparatus, and these realities give the Israel Reform Movement its most substantial credibility among the Israelis -- more by far than any building complex can or ever will. Be that as it may, this Israel-NFTY apparatus costs the UAHC some \$350,000 to \$400,000 each year.

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The NFTY staff has also been raising funds for the Kibbutz foundation. in sums which exceed \$100,000 a year and NFTS has made substantial capital gifts to the Kibbutzim as well.

ARZA gives nearly \$90,000 annually to our settlements and to Israel's Reform Movement and its projects, and ARZA--more a creature than an affiliate of the UAHC-- has received considerable financial help from the UAHC.

Add all these figures together and you will see that the UAHC gives well over one half million dollars to Reform projects in Israel each year, and that is scarcely a sum of which we need be ashamed especially when it is contrasted with the \$175,000 -- or so which the WUPJ provides on an annual basis.

One other factor must be considered in this context: ARZA and the Union spearheaded those endless and painful grant negotiations with the Jewish Agency. Our most recent journey to Jerusalem gives me hope that these efforts will not be abortive. And if that is correct, then somewhere between two to three million dollars annually will flow to the Progressive Movement and our institutions in Israel. May it only come to be!

2/ You misunderstand me when you suggest that I am unalterably opposed to bricks and mortar. I am not. What I did oppose is the erection of a \$7,000,000 hotel for youth in the most expensive district of Jerusalem. In fact, with furnishings, it will cost considerably more than that. I favored a much more modest youth hostel structure, preferably on the outskirts of the city. (The UAHC through NFTY actually erected such a dorm structure for youth, at Kibbutz Tzora. It was much smaller, of course and it cost in the neighborhood of \$350,000 - one half coming from the WZO and the other half from income provided by our tours. And indeed, the indebtedness was met out of income within 4 or 5 years).

Despite my reservations about a lavish youth structure and because I saw some worth in building a complex of Reform institutions in one location, I told Dick Hirsch that I would be prepared to assume full responsibility for the building and running of this hostel provided the construction costs be kept within reason, that is to say in the neighborhood of \$3,000,000. This figure was not picked out of a hat. It was based on a careful analysis of projected needs and available resources. You see, there is a rule of thumb in the building business, so I have been instructed, which holds that a \$3,000,000 structure costs \$300,000 annually to maintain whereas a \$7,000,000 plus structure costs in excess of \$700,000 annually to maintain. With full occupancy, these expenses may be met, but lacking that the burden on the World Union will be great and grave.

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The UAHC's youth people projected NFTY's likely future needs and concluded that our traffic could bear \$300,000 with a push and a groan, but certainly nothing approaching the higher figure. Dick opted for the more costly structure and then, and only then, did I opt out.

During my trip to Israel last month, I finally had a chance to see the new complex and it is truly beautiful, as you say. But I must confess that I do not really know what people mean when they say that this structure "makes a statement" for Reform Judaism in Israel. The HUC complex alone would have sufficed for that need whatever it is, I should think. In any event, I believe that our presence on the kibbutzim speaks more loudly for us than do bricks and mortar.

Statement or not, Dick paid a very heavy price for this structure. For the past several years his energies were consumed by this venture and he has had scarcely the strength to tend to anything else. The Israel Reform leaders and in particular their rabbis were alienated from Dick (understandably enough since they thought or even said "you pay us a pittance for a living yet you have enough to squander millions on buildings"). There is still a dark cloud of debt that overhangs this venture, and in order to incur it Dick had to consign every piece of the World Union's Israel holdings to the creditors. Lastly, the World Union was bankrupted in the process, or so we are told, and WUPJ will not be able to meet its payroll come January. In other words, the youth hostel cost much more than its actual price tag. Hopefully, prayerfully someone will come to the rescue (Dick Scheuer has been quite extra-ordinary in this respect and he may prove to be the saving angel once again).

Incidentally, lest it be forgotten, the UAHC contributed one quarter of a million dollars for the clearing of the land on which the World Center now sits. (In all fairness, Dick Hirsch helped to raise these sums, at least in part). We also paid in excess of \$150,000 for the abortive joint HUC-UAHC Israel Center fund raising effort.

I have not yet ruled out the possibility of supporting the building of a major synagogue structure on this complex, but I am faced with certain problems which I would rather tell you about in person.

Of course we will help the Israel Movement and the World Union even beyond all that we have done and are doing. Just how this help will be forthcoming is not yet clear in my mind. Much will depend on how the Jewish Agency grant proposal progresses. If we succeed in this sphere we will need no more than bridge monies.

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I hope that we can make some headway toward the more effective coordination of fund raising for the Israel Movement. I raised this issue again at a meeting of the hanhala, of the Israel Movement Executive, only last week. While there was agreement in principle, many problems need still to be resolved. I can give you the assurance, however, that your very valid ideas along these lines are being most seriously explored.

Let me say, once again, how pleasant it was to hear from you. It is even more pleasant to be with you. And I hope that my next opportunity for that will come soon.

With warm good wishes, I am

Sincerely,

A handwritten signature in dark ink, appearing to read 'Alexander M. Schindler', with a stylized, flowing script.

Alexander M. Schindler

THE JEWISH AGENCY
RURAL SETTLEMENT DEPT.

HEAD OFFICE
P.O.B. 92, JERUSALEM
TEL. 241222

הסוכנות היהודית
המחלקה להתיישבות כפרית

משרד החנהלה
ת"ד 92, ירושלים
241222 טל.

7.9.1987

VIA FAX 712

Rabbi Alexander Schindler
Union of American Hebrew Congregations
New York

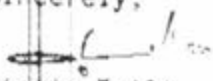
Lotan Dairy taken care of including final agreement.

Tender was issued by J.A. for installing the complex.

Problems arose due to Takam unbalanced fund, but with the cooperation of the Settlement dept, the treasury of the J.A and Takam, these were solved.

Hope we will manage to stick to agenda.

Sincerely,


Nissim Zvili

*Wally
Chana*

MEMORANDUM

From Rabbi Daniel B. Syme
To Rabbi Alexander M. Schindler, Mr. Charles J. Rothschild, Jr.
Copies Rabbi Eric Yoffie
Subject

Date Oct. 7, 1986

I enclose materials relating to the World Union/ARZA 1979/1980 negotiations. I have underlined sections which seem to me of special significance.

Let me review the critical points as I see them:

1. Alex attended the 1979 meeting.
 2. Ted Broido drafted the 1980 revision but there is no indication that it came back to the Committee for approval.
 3. It is unclear as to whether or not this proposal was ever discussed by the UAHC Board. Through this memo, I am asking Terry to advise us as to the facts on this matter when she returns from vacation.
- For now, I share both the 1979 minutes and Dick's keynote.



MEMORANDUM

From Rabbi Daniel B. Syme
To Mr. Martin Strelzer
Copies
Subject

Date Sept. 30, 1986

Dear Marty,

Thanks very much for the copy of the 1980 Memorandum of Understanding. I've shared it with Alex and Chuck, and they have requested some additional information.

1. Who were the signators or drafters of the document? ^T
2. When was it presented to, and approved by, the UAHC Board?

I'm sure you must have this somewhere in the files. I wish to be sure, this time around, that all the facts are in hand.

Thanks, Marty.

Fondly.

- ① I'm enclosing original from 1979 that shows attendees. 1980 revision was drafted by Ted Rischida, his records should show it. The Activities portion did not change anyway, just the finances.
- ② We don't know if it was ever presented to the UAHC Board

LUUYA
SHANA TOVA

Marty



LEADERSHIP MEETING ON WORLD UNION-ARZA-ISRAEL COMMISSION RELATIONS

TUESDAY, MARCH 20, 1979

HOUSE OF LIVING JUDAISM, NEW YORK

PARTICIPANTS: Theodore Broido, Gerard Daniel, Ruth Daniel, Jane Evans, Tracy Ferguson, Rabbi Roland Gittelsohn, Rabbi Richard Hirsch, Norma Levitt, Kenneth Rosett, Rabbi Alexander Schindler, Rabbi David Wice, Rabbi Ira Youdovin

Regrets: Donald Day, Rabbi Jacob Shankman

There was a meeting held on March 20th between representatives of the Union of American Hebrew Congregations- ARZA and representatives of the World Union for Progressive Judaism and the Israel Commission to clarify their inter-institutional relationships. It is recognized that this clarification does not relate to or impinge upon any programs or relationships of the College and the CCAR.

SUMMARY OF DECISIONS

A. INTEGRATED OFFICE

1. The World Union for Progressive Judaism/the North American Board and ARZA will maintain a single, integrated office at the House of Living Judaism.
2. Rabbi Ira S. Youdovin will serve as Director of the office.
3. Each organization will retain an executive who will work primarily on his own projects and activities. ARZA has already hired Miss Joanne Jahr as National Program Coordinator. The World Union/North American Board is expected to hire a counterpart person, with a primary responsibility in fund-raising, before long.

B. COORDINATING COMMITTEE

1. A Coordinating Committee comprised of a small number of individuals representing ARZA and the World Union will be established.
2. The Coordinating Committee will:
 - a. Determine priority for the integrated office
 - b. Coordinate programs and projects, including fund-raising.
3. Each participating organization will remain sovereign.
4. It is envisaged that the Committee will meet regularly, at scheduled intervals and, on an ad hoc basis when required. Mr. Gerard Daniel (representing the WUPJ) and Mr. Theodore K. Broido (representing ARZA and the Union) are responsible for convening the Committee.

C. FUND-RAISING

1. Authority to raise funds primarily from private donors reside with the World Union for Progressive Judaism.
2. ARZA will collect membership dues (with gradation) and will share with the Israel Commission responsibility for the \$5 per Family Campaign.
3. Any ARZA fund-raising supplemental to the category described in #2 above, will be discussed by the Coordinating Committee.
4. It is understood that funds received by ARZA/Israel Commission will also be made available to the World Union for Progressive Judaism for projects in Israel.
5. The Coordinating Committee will investigate the possibility of moving toward a "federated" approach to fund-raising for projects overseas.

D. ACTIVITIES IN ISRAEL

1. The World Union for Progressive Judaism and/or its agency the Israel Movement for Progressive Judaism have primary responsibility for all programs conducted in Israel by and for Israelis.
2. The Union of American Hebrew Congregations and/or its affiliates and departments have primary responsibility for all programs conducted in Israel for Americans.
3. Programs which involve Israelis and non-Israelis are undertaken cooperative with the respective institutions involved.
4. In order to assure coordination, new projects which affect existing programs or relationships are to be cleared with the respective bodies.

1st March, 1979

MEMORANDUM

from: Rabbi Richard G. Hirsch

to: Selected leadership of WUPJ, UAHC, ARZA

subject: Some thoughts on Institutional Objectives and Frameworks

This memo is based on one major premise: there is one, united Reform (Progressive) movement.

It has been many years since the leaders of the American and world organizations sat down to discuss goals, institutional relations, financial matters, personnel and other areas of mutual concern. It is time to reinstitute this discussion, broadening the table to reflect recent developments. This memo is intended to provide, in some detail, information on the evolution of our programs and institutions to date, a pre-condition for creative future planning. Special attention will be given to fundraising, since all the institutions involved must solicit support for worthwhile projects from essentially the same sources. The memo begins with the Six Day War period, which represented a major turning point for Reform Judaism, as for world Jewry.

World Union. Until the Six Day War, the World Union had been primarily concerned with activities in Latin America and Europe. Comparatively modest sums had been raised to provide seed money for programs around the world. Rabbis were sent to Latin America and Europe, as well as South Africa and India with the understanding that the congregations which were developed would eventually become self-sustaining. For the most part, this objective has been achieved; only Latin America still requires continuing financial assistance. In only Latin America and France are there today sizeable Jewish populations which offer significant potential for new development requiring substantial sums from the World Union.

Israel presented an entirely different challenge. From the early 1960's, when the World Union first sent rabbis to Israel, it was clear that in contrast to other areas of the world, Israel, because of its unique character, would require continuing investment of funds, and if the program were to expand, in vastly increased amounts. In Israel, the World Union began to take on the characteristics of an institution which operates programs on its own. In Israel, the World Union became and remains the primary source of all funding, not just seed money. Recognising this special character of Israel programming, even before the Six Day War, the World Union appointed an Israel Committee, which was chaired by Rabbi Jay Kaufmann, the Vice President of the UAHC, to initiate and foster development of the Israel Movement. The World Union developed an association with the Leo Baeck School and raised funds for the purchase of the building housing the Harel Synagogue. At the time of the Six Day War, there were three rabbis operating in Israel: the assistant to the principal at the Leo Baeck School, the rabbi of Kfar Shmaryahu (later Tel Aviv) and the rabbi in Ramat Gan. The three rabbis were wont to complain of inadequate financial support for them and their programs. Following the Six Day War, two of them announced that they were planning on returning to the States.

Establishment of the Israel Commission. The UAHC, along with its NFTS affiliate, have been the backbone of the World Union. The World Union's primary lay and professional leadership as well as funding necessarily have come from the American movement, just as the American Jewish community in general has been the primary source of funding for Israel. In September, 1967, with the trauma of the Six Day War still poignant, the staff of the UAHC determined that the emotions which had welled up during the War should be channelled. We felt strongly that the Reform Movement had never come to terms ideologically, institutionally or programmatically with the deep-felt emotional bonds which characterise the relations between Jews in Israel and the Jews abroad. As a member of the staff

of the Union, I formulated a proposal for activating the UAHC in regard to Zionism and Israel. The programs proposed were basically two-fold: 1) to support the World Union in its activities in Israel with the aim of building a viable, dynamic movement there, and 2) to activate American Jews in the UAHC family to partake of the Israeli experience through educational programs in Israel and support of Israel politically, culturally and economically in America.

I was sent on a study mission to Israel in behalf of the UAHC prior to the 1967 Biennial, and following an intensive two-week study returned with many proposals. At the Biennial in 1967, the Israel Commission was formally established. The resolution read:

"(We) authorize the Board of Trustees of UAHC to create a National Committee on Israel, among whose purposes shall be: to advance, in cooperation with the World Union for Progressive Judaism, the cause of Progressive Judaism in Israel, to support existing congregations and to create new congregations; to ~~initiate a camp program in Israel~~ and to encourage the development of adult programs, including, if feasible, settlements under the auspices of Progressive Judaism; to conduct vigorous campaigns to strengthen our relations with the people of Israel and to educate our members and the community at large on issues involving Israel; and to encourage the formation of corresponding committees in every region and congregation. In order to finance this work, the Committee is hereby authorized to solicit from the entire constituency of American Reform Judaism, as a voluntary offering, one dollar per year per person - man, woman and child."

It was initially proposed that the funds for Israel Commission activities would be taken from the operating budget of the UAHC. One of the key phrases in Washington at that time was the "reallocation of national resources". I advocated the reallocation of the resources of the UAHC to include the two-fold program

envisaged above. However, because of the UAHC budgetary deficit, rather than taking money from the budget, it was decided that there should be a separate fund raising campaign, originally called the Dollar Per Person and later the Five Dollar Per Family Fund. The objective was to enable every Reform Jew to contribute and thereby be identified with the objectives of the Israel Commission

The Israel Commission was envisaged as a coordinating agency comprising all the constituent bodies of the North American Reform Movement concerned both with developments in the Israel Movement and Israel programs for Americans. The Commission was geared to lend support to the World Union programs in Israel and to undertake programs of its own in Israel for Americans, in areas where no existing Reform Jewish agency had developed programs of its own. A major objective was to establish an Israel Committee within each UAHC congregation, which would be responsible for activating the congregation and sensitising it to the programs advocated by the Israel Commission. A manual for congregations was produced (two editions have been issued). In retrospect, it could be said that the Israel Commission never fully succeeded. Only a few congregations established effective Israel Committees and only a few of these functioned consistently over a period of years. Similarly, the objective of a Dollar Per Person which would have meant \$1,000,000 a year never came close to being attained. During the first year, \$110,000 was raised; lesser amounts in succeeding years.

Distribution of these funds generated some controversy. At the time of the 1967 Biennial, a conflict in interpretation arose between Rabbi Jacob Shankman, then the President of the World Union, and Rabbi Maurice N. Eisendrath, then the President of the UAHC. At the plenary discussion, Rabbi Eisendrath assured Rabbi Shankman that whereas the Israel Commission contemplated expenditures on its own programs, the World Union would have priority in the distribution of funds.

Indeed, in the first year almost all funds distributed, \$55,000, were allocated to the World Union. The remainder was held in a bank, on the assumption that as programs developed, the funds would be expended.

Professional direction. The original plan called for the appointment of a paid full-time director of the Israel Commission to be housed in the House of Living Judaism. However, once it was determined that funds were not to be taken from the operating budget, and since no one knew how much money would be raised, I agreed to serve on a volunteer basis and to run the operation out of Washington until such time as a staff person could be appointed. My report following the trip to Israel had included some critical comments about the work of the World Union in Israel. After the UAHC Biennial, Rabbi Shankman came to Rabbi Eisendrath and proposed that in addition to serving as the director of the Israel Commission, I should become the chairman of the Israel Committee of the World Union. I met with Rabbi Eisendrath and Shankman to discuss the pros and cons of this. Both of them felt it was essential for me to take on responsibility for both positions, in order to achieve the closest coordination of the program and to minimize potential conflict. At their urging I accepted, and ever since have been functioning both in behalf of the UAHC Israel Commission and the World Union. Despite the many problems of coordination which arose and still exist, it has always been my contention that the problems were kept to a minimum by the fact that one person was responsible. If two persons had been appointed, there would have been inevitable conflict and, I believe, serious estrangement between two institutions competing for funds from the same sources and fighting over the same general turf.

Fundraising efforts. When the Israel Commission campaign was organized, the World Union was concerned not to lose the income from a number of congregations which conducted annual fundraising drives on its behalf (totalling annually

between \$8,000 - \$11,000). It was agreed that those congregations would be urged to continue to give to the World Union and that the Israel Commission would consider these contributions as having satisfied the objectives of the Dollar Per Person Campaign. This was a simple matter to agree to, since it was originally understood that significant funds from the Israel Commission Campaign would go to the World Union in any case. When subsequently I became the Executive Director of the World Union, it was deemed essential to raise the giving sights of the World Union, and to convert the World Union Campaign into an equivalent of the Reform Jewish Appeal. On the other hand, the Israel Commission Fund, which was a obligation to be imposed on everyone, was considered to be the equivalent MUM (Maintenance of Union Membership Campaign). In other words, the World Union campaign was to be geared to a select group of individual contributors -- special categories of Patron (\$1,000), Sponsor (\$500) and Friend (\$100) were created. The Israel Commission was to be a mass campaign, the purpose being to have as many people as possible contribute and through that contribution identify with Israel. When it became clear that the Israel Commission funds were not going to meet the needs, it was deemed essential to encourage the World Union in every way possible to go out on a more aggressive campaign for fundraising.

When it was first suggested to the Israel Commission by the Department of Youth Activities that Rabbi Henry Skirball be sent to Israel to serve in a dual function of coordinating American Youth Programs under the UAHC and initiating an Israel program for Israeli youth under the auspices of the WUPJ, I proposed that the financial responsibility for his program be split between the Union and the World Union. However, the World Union leadership was not willing to undertake the responsibility, feeling that it could not obligate itself over an extended period of time for another person in Israel. Rabbi Skirball, therefore, went as a UAHC staff person, funded by the Israel Commission funds. The ^{primary} source for both men's salaries continues to be Israel Commission funds.

When Rabbi Ira Youdovin was appointed to serve as the Director of the North American Board and co-director of the Israel Commission, the UAHC portion of his salary and office support budget were contributed by the Israel Commission. In addition, the Israel Commission gave a fixed amount of \$35,000 to the UAHC Department of Youth Activities. With the assumption of these expenditures, and with the decreasing income, insufficient funds were available for the World Union general operations. Also, the World Union, responding to the expanding needs, raised an increasingly larger portion of its own budget.

The North American Board. Prior to the move of the World Union from London to New York, the North American Board had been the American arm of the World Union, with clear functions and clearly defined leadership roles. When the international headquarters were moved to New York, however, there was little distinction in function or operation between the Executive Committee of the World Union and the North American Board. There was much duplication in programming. Funds were raised more by the key leadership of the Executive than by the chairman or the members of the North American Board. Because the function was so ill-defined, and because it was recognised that the North American Board duplicated in great measure both the work of the World Union Executive Committee and of the Israel Commission, a number of meetings were held in the years 1971-75 with the objective of trying to merge the Israel Commission and the North American Board. These efforts were abortive, because leaders of both the Israel Commission and the North American Board objected to losing their separate identities. However, it was recognised that a problem existed and that neither body was functioning with maximum effectiveness. This condition continues to this day.

ARZA. ARZA has injected a new positive dimension of concern for Israel and

affiliated with the World Zionist Organisation on an organisational basis through the World Union, ARZA represents a major effort to identify individuals within congregations as members of the Zionist Movement. Rather than using the Union, the region or the congregation as the vehicle, ARZA has as its objective to develop chapters of individual members. This is a constructive development, because it is an effort to personalise and individualise the Zionist dimension in the lives of Reform Jews, having them identify formally as Zionists and assume responsibility for undertaking Zionist acts. The organisation of ARZA (and similar groups around the world: Kadima in Canada, Pro-Zion in Great Britain, Democratic Zionist Association in South Africa and a potential group in Australia), represents a fulfillment and intensification of the initial purpose of affiliating the World Union with the World Zionist Organisation. Just as Orthodox Jewry is now represented in the World Zionist Organisation by Mizrahi (an individual Membership organisation, organised along the lines of ARZA), and the World Conference of Kehillot and Synagogues (an international organisation of congregations), so do we now have two types of membership - organisational (the World Union) and individual (ARZA, Kadima, Pro Zion, etc.). The development of two types of organisation has now also been completed by all three branches of Judaism, in that the Conservatives have now organised Mercaz (the equivalent of ARZA) in addition to the affiliation with the World Zionist Organisation on the part of the World Council of Synagogues. This development of two parallel means of affiliation with the World Zionist Organisation presents potential problems as well as potential opportunities for the World Zionist Organisation and for each of the religious groups in terms of their own internal relationships. The matter is now being reviewed by the World Zionist Organisation and perhaps there may be some recommendation forthcoming within the next period of time before the next World Zionist Congress. However, it is clear that both forms of organisation will remain and will be encouraged to develop, and even intensify their relations to the World Zionist Organisation.

As far as ARZA's relations to the other groups and institutions within the Union of American Hebrew Congregations and the World Union family, these are matters which require a clear-cut definition, with the objectives both of activating our individual members and making our Reform movement as a whole more effective within the world Zionist movement.

The relations between ARZA and the other instrumentalities within the Reform Movement are determined by its Constitution and Platform. There are two key paragraphs which should serve as a focus of our attention.

The ARZA Constitution, Article III, Objects. "The objects of ARZA are:.....

(c). To foster the development of Liberal Judaism in Israel in cooperation with the World Union for Progressive Judaism, to reaffirm our commitment to pluralism in Jewish religious life, and to promote the acceptance of such pluralism by the State of Israel".

The ARZA Platform, Section IV, article 3, has this phrase: "We are committed to fostering, under the aegis of the World Union for Progressive Judaism, the further development of the Israel Movement for Progressive Judaism, its synagogues and its programs of formal and informal education. We are committed to strengthening the work in Israel of the Hebrew Union College-Jewish Institute of Religion, the Union of American Hebrew Congregations, the World Union for Progressive Judaism (a complete list of programs and projects is attached)."

From the above, it is clear that the institutional objectives of ARZA, the UAHC and the WUPJ are interdependent. The World Union needs a broad body of support which can come only from individuals such as ARZA members who are committed to Israel in general and sensitized to the needs of our movement in particular. For its part, ARZA, in order to have the proper motivation and involvement needs the

Israel Movement for inspiration and a cause. This requires the closest coordination between the World Union-Israel Movement for Progressive Judaism and ARZA. When one reviews the literature of ARZA in its organisational stage, among the primary motivations for joining ARZA were those related to the program of the Progressive Movement in Israel and to its struggle for rights. The relationship between ARZA and these programs and concerns should be intensified. ARZA can serve as a bridge between the American Reform Movement and the Israel Progressive Movement.

ARZA is an individual membership organisation. Its task is to activate its members and to enlist new members for two primary purposes:

- a) to Zionize American Reform Judaism through education, political action and educational life experiences in America and Israel
- b) to sustain the building of Progressive Judaism in Israel

If, as it now appears, the Israel Commission and ARZA may eventually merge (though it is essential to sustain and if possible expand the Israel Commission fundraising campaign), then the relationship between ARZA and the World Union should be similar to that between the Israel Commission and the World Union. The present jurisdictional understandings are as follows:

- 1) The World Union for Progressive Judaism and/or its agency the Israel Movement for Progressive Judaism have primary responsibility for all programs conducted in Israel by and for Israelis.
- 2) The Union of American Hebrew Congregations and/or its affiliates and departments have primary responsibility for all programs conducted in Israel for Americans.
- 3) Programs which involve Israelis and non-Israelis are undertaken cooperatively with the respective institutions involved.
- 4) In order to assure coordination, new projects which affect existing

programs or relationships are to be cleared with the respective bodies.

Fundraising understanding. It is recommended that the same understanding which existed between the Israel Commission and the World Union exist between ARZA and the World Union: as a membership organisation, ARZA seeks mass identification and participation, through membership dues, whereas the World Union-North American Board is primarily concerned with education and fundraising for individual contributions, preferably of \$100 or over. ARZA can and should serve as an educational instrument to provide background and a stimulus to fundraising in behalf of the World Union.

ARZA-Israel Commission budget. Since ARZA and the Israel Commission budget are to be considered as a package, it is essential for ARZA to establish an order of priorities. In my own judgment first priority should be given to existing personnel, and programs which have traditionally been supported by the Israel Commission. These include:

- a) The ARZA-Israel Commission office in New York
- b) The staff who have been engaged to work in Israel under the supervision of the UAHC Department of Youth Activities. Over the years a fixed allocation of \$35,000 has been given.
- c) Allocations to the World Union budget, which have gone toward salaries of staff in Israel. Over the years these have been in varying amounts, decreasing in recent years, due to lack of funds in the Israel Commission. With an expanded budget anticipated, the relationship between ARZA and the World Union should be such that greater support can be anticipated. Such support can be designated to assist specific projects in Israel: example, Israel Movement's youth program, summer camp program, etc.

The Reform Jewish Appeal. Though the Reform Jewish Appeal is not directly related to this discussion, it is deemed essential to point out to those who have responsibility for the RJA campaign, that in the last year, there have been several instances where the appeal used by the RJA has been made in behalf of supporting the Progressive Movement in Israel. This represents an infringement of jurisdiction and has already resulted in several instances of discontinuance or decrease in contributions to the WUPJ. The RJA is urged to desist from further complicating an already complicated institutional interrelationship.

The North American Board - Proposed Reorganisation. Given the present situation where the president and key members of the Executive Committee of the World Union reside in New York and the headquarters office is in Jerusalem, it makes little sense to continue the structure of the North American Board which was predicated originally on a headquarters in London. If the primary purpose of the North American Board is fundraising, then the persons who constitute the North American Board should be persons who are interested in the program and who are themselves willing to contribute and to encourage others to contribute. The North American Board should function in relationship to the World Union very much the same way that the Board of Overseers of the HUC-JIR function in relationship to the Board of Governors of the HUC-JIR. There should be meetings once or twice a year which would be primarily educational and inspirational, as well as providing an opportunity for raising funds to support the World Union. Consideration should be given to convening regional meetings in selected areas once a year.

There are two ways to approach this objective:

1. To reconstitute the North American Board, so that it is not a representative body but, as in the case of the Board of Overseers of the HUC-JIR, a group of individuals committed to the purposes of the World Union and to help gain financial support for it. Or

2. To retain the present constituent basis of the North American Board and supplement it by an expansion of many delegates-at-large who would be picked both on the basis of commitment to the purposes of the World Union and capacity to contribute financial support.

I personally favour a combination of both 1. and 2., with a very much smaller constituent representation in the North American Board, to make sure that all the agencies are represented and then a considerable expansion of persons-at-large.

If the basic philosophy is accepted, this can be worked out in detail by a small committee.

The question of a divided or an integrated ARZA-World Union office. It has always been my philosophy that the various organisational frameworks which we have established, whether they be the Union or the World Union, the Israel Commission or ARZA, are frameworks for the purpose of achieving certain objectives. What unfortunately happens is that in the course of implementing programs and demonstrating institutional progress, the frameworks often become ends in and of themselves and the ultimate objectives are neglected. Organisations which have complementary purposes and draw their participants and support from the same groups of people, often become competitive. The Jewish community is replete with institutional competitiveness and duplication, and we in the Reform Movement have not been immune. Some of the problems are inherent in the human situation and in human nature. The most effective way to minimize duplication and competitiveness is through coordination. Coordination can be achieved through professional staff and lay leadership.

In our instance, I urge that coordination between ARZA and the North American Board, the Union and the World Union, be achieved through an integrated office and a coordinated lay structure. In essence we need in the New York office a

executive who is responsible for the overall program. He in turn directs a staff which is given assignments either on an organisational or a functional basis. Lay coordination should be assured through formal and informal integration of leadership. Key officers of both ARZA and the World Union-North American Board should serve on the respective leadership councils, a practice which in effect has already been implemented, but which should be regularised and formalised. In addition, there should be meetings at least twice a year between the officers of the two groups, who would in effect serve as a Governing Council to formulate overall policy. This meeting should be formalized and placed on the agenda of both organisations.

Successful coordination has already been demonstrated. The two delegations of ARZA and the World Union functioned effectively as one at the World Zionist Congress. The staff of the World Union in Jerusalem serve as the staff of ARZA, and will continue to do so in the future. Ultimately, coordination in New York is dependent on coordination in Jerusalem. A similar type of coordination is achieved by the Jewish Agency and the World Zionist Organisation, with a much more complex machinery, a staff of thousands and a budget of \$500,000,000. Though there are some problems, any alternative to their coordination is inconceivable. We on our infinitesimally smaller scale should be able to function in the same spirit.

Recommendations for Staff Assignments.

1. The professional Director of ARZA and the North American Board remains Rabbi Ir. Youdovin, who has demonstrated his dedication, initiative, intelligence and creativity.
2. A new executive staff person should be engaged to implement the program of the North American Board. His or her assignment should be as outlined in previous memo.
3. Secretarial staff should be assigned as needed, wherever possible functioning in a coordinated role.

WUPJ

Alexander M. Schindler

April 1, 1987

Mr. Martin Strelzer, Director

Rabbi Eric Yoffie, Meir Azari

bcc CJR.

Thank you very much for coming to today's meeting to help us in our perplexity. I hope that you understand my position, but just to review, it is the following:

- a/ Our, that is to say the UAHC's willingness to help the Israel Reform Movement via the Jewish Agency and through other possible fund raising means here in the United States was always predicated on the assumption that the present level of WUPJ contributions to the Israel Movement would be maintained. I asked this question several times during our various meetings and both Dick and Jerry reassured me on that score.
- b/ We were told that the projected deficit of the WUPJ was created primarily by the need to supplement the present inadequate salaries of the Israel Reform rabbinate. For this reason, I was more than willing to have the Jewish Agency grants provide indirect relief to the WUPJ budget by taking up this slack (it is my understanding that the slack is \$100,000. for this calendar year).
- c/ Meir also told us that his Executive Committee was prepared to allocate some \$28,000. from its budget ~~further~~ ^(WUPJ) to help relieve the WUPJ budget plight.
- d/ Therefore, I feel that any endeavor to reduce the World Union's allocation to the Israel Movement by more than \$128,000. is a violation of our understanding.

Please do not forget that there were Jewish Agency allocations beyond those grants to the Israel Movement activities and the WUPJ can therefore find further budgetary relief from those sources.

Again, thanks.

Woff

FUNDING/STEERING COMMITTEE
MINUTES

DATE: Thursday, January 8, 1987

TIME: 2:00 PM

PLACE: 838 Fifth Avenue, 10th Fl

ATTENDEES: Rabbi Eugene Lipman, Rabbi Jerome Malino, Dolores Wilkenfeld Eleanor Schwartz, Av Bondarin, Rabbi Eric Yoffie, Rabbi Daniel Syme, Charles Rothschild, Jr., Donald Day, Gerard Daniel, Rabbi Paul Steinberg, Rabbi Alexander Schindler, Martin Strelzer

Donald Day, Chairman opened the meeting at 2:30. He asked Marty Strelzer to distribute and discuss the latest financial reports and data for the year 1986 and projected 1987 of World Union, both in New York and Israel.

Marty Strelzer - went on to explain the current financial situation, a copy of the financial data is attached to the permanent record of these minutes. Basically, the operations for the year show a deficit of \$121,000 and projected deficit for the year 1987 of \$375,000. The severe increase in deficit is for two principle reasons: One, this year there was a significant increase in fund raising, probably due to a change in the tax laws which brought in an unusual amount during the last few weeks of 1986. Where this year (1986) we were able to raise \$363,000, as opposed to \$263,000 the year before, it was felt pretty much that next year (1987) we couldn't do very much better than \$300,000. The significant increase in rabbinic salaries in Israel and the normal increase in all expenses together with the decreased fund raising would bring the deficit for next year up to the \$375,000 level. There were many questions and answers as to some of the specifics and some observations that there still were some details missing and should be forthcoming.

Rabbi Alex Schindler - asked whether or not the Youth Hostel in Jerusalem played any part in our projection of expenses for the following year and what we thought the deficit for the first year would be.

Gerry Daniel - answered him saying that in none of our data is the Youth Hostel considered at all. It is kept completely separate and apart and does not impact on our budget at this time. If there were to be an operating deficit in the Hostel the money would have to come from some place other than regular World Union funds.

Donald Day - then said, at this point that the Steering Committee really cannot address all these individual financial details. There is much to be studied and the time did not allow us to do it all at this meeting. What we must do today, is address how the Reform Movement as a whole can adequately support the funding for the Israel Movement for Progressive Judaism.

Rabbi Alex Schindler - said, he agrees with Don that we need to start to look at the facts and to get as deep into them as possible in order to make a proper and valid evaluation of our next moves. The one thing

that must be certain to each and every one is that there be an overall consolidated fund raising effort. The uncoordinated fund raising procedures of the Israel Movement that has been utilized up until this time is too much self-destructive and irritating to be effective. We can no longer have Bob Samuels one week, Tovia Ben-Chorin another, Motti Rotem another, Bruria Barish another, Alan Levine the next week. Our Congregations just cannot tolerate this anymore. He also stressed that an important issue for us to address is who will make the decision on how the money is going to be spent. There certainly can be no blank checks from this group to the Israel Movement or to World Union to be spent completely at their discretion. They must be answerable to some group that would police their expenditures. He asked Gerry Daniel if the present level of support from World Union would continue and Gerry said "absolutely".

Gerry Daniel - said that without question, there will be participation by all in the decision making process. As a matter of fact, to help the process, World Union in Israel has just hired a highly qualified individual as a comptroller, who will be responsible for the accounts of the Israel Movement for Progressive Judaism, the World Union and the Youth Hostel. This individual will be making periodic reports on a regular basis, so that whatever mechanism is created will have all the facts at its disposal.

Rabbi Jerome Malino - all of these discussions up until this point are budgeting responsibility questions and certainly the group would have every right to be completely involved with the creation and expenditures of the budget. He would like to however, differentiate between financial and programmatic responsibility. He felt that the actual running of the Israel Movement and its programs needs to be under the aegis, as it has been, of the World Union, and that the funding committee would be concerned with the financial aspect while the World Union would retain its leadership responsibility in the other areas.

Charles Rothschild - said that he feels that in terms of fiscal responsibility this group must be the one who would be totally responsible for not only the direction of the funds but the distribution of the funds and, of course, would play an important part in the budgeting process. The truth of the matter being that it probably would take a group such as this to make the fiscal program more responsible than it has been in the past.

Gerry Daniel - responded, as all previous speakers agreed it is the Israel Movement that would be the initiators and implementors of the Israel programs. This is the keystone issue that must be understood amongst us.

Rabbi Alex Schindler - said that there is no question that the present level of World Union involvement with the Israel Progressive Movement would not diminish. Nobody is out to harm the integrity of the World Union or its Israel Movement.

Rabbi Eugene Lipman - said he wanted to state that from his perception what we were forming was a cooperative enterprise and we needed to be careful to see that it stayed that way rather than somehow becoming adversarial.

Rabbi Alex Schindler - said, on the positive side, we ought to remember that by next year, there is a strong possibility that we will

have substantial sums from the Jewish Agency that might be able to be utilized within our program. If that is true, some of the pressure would be taken off the World Union and the rest of the Movement. Of course, there is also the possibility that none of that money could be utilized as we would want or we would not get a substantial amount at all and we ought to proceed considering those two possibilities. We also need to determine accountability. We must come up with a method that the monies collected and spent would be clearly defined for everyone to see at all times. Again, stressed the concept of the united drive. Considering all the programs presently of the Israel Movement, it might be in the range of 1½ million dollars. A united fund drive by the Reform Movement in the area of 1½ million dollars would be a lot easier to sell than just trying to raise a smaller amount and the uncoordinated fund raising by the Israel Movement continuing.

Rabbi Jerome Malino - stated that obviously we have two areas of consideration. One is the short-range of 1987, attempting to get the adequate funding, and the other obviously, the longer range planning on a combined federated effort that would be ongoing.

Donald Day - said that he agreed that there must be accountability and that monies collected and expended must be available for complete scrutiny at all times. It can be accomplished in many ways. He did suggest that for now we ought to try to come up with some sort of figure that we thought might be needed immediately by the World Union from this group.

Gerry Daniel - stated that the figure of \$250,000 for the year 1987 from this group and the \$125,000 additional from World Union to cover the balance of the deficit would allow us to continue our proposed programs for the year. He sees no problem in accountability and would cooperate in every way to see that that phase was implemented. The important thing for us to remember was that all arms of the Reform Movement assume the corporate responsibility necessary for the adequate funding of the Israel Movement.

Charles Rothschild - probably the biggest problem we have is to define exactly what our problem is. Raising \$250,000 is difficult enough by itself, but with the difficulties that we face in doing it within our movement, we need to examine it much closer. We must determine who is going to do it, how we are going to do it, and who is going to pay for it. He agrees that we have a long range plan to be considered and a short range plan to be considered, and also wanted to emphasize that it must be a united fund drive and the separate fund raising of the Israelis had to cease.

Rabbi Paul Steinberg - stated that in our preparation of figures, it would be necessary to get much more detailed information on the other aspects of the Movement, such as the Leo Baeck School, which at this point is not available to us.

Rabbi Jerome Malino - felt that this group today, must come up with some sort of agreement on the corporate responsibility towards the achievement of the funding of the Movement. The mechanics would be addressed by a smaller group as quickly as possible but the philosophy needs to be stated.

Dolores Wilkenfeld - said that we are offered a true opportunity at this point to coordinate all the aspects of the Reform Movement in Israel. Up until this time, there seemed to be a lack of coordination and direction and aside from the fact that money is needed, even if that money weren't needed, just the opportunity to coordinate the effort would be worth while. Basically we must get our act together.

Charles Rothschild - stated that it can be said that we all are in agreement on the concept of overall corporate responsibility towards the Israel Movement. What we need to do now is to decide on how we are going to achieve that. What he would like to see, as quickly as possible, is an accurate cash flow projection for the balance of the year 1987, which would give a much truer picture of the monetary needs. It is inaccurate to say that any particular figure picked at random would satisfy the needs. Only that analysis of the cash flow projection would give us the answers. It might not be the 250,000, it might be more, it might be less.

Gerry Daniel - said that he deeply appreciated the position statement of Chuck Rothschild and is glad that it is on the books. But we must realize that the patient is on the table and is sinking fast and we must come up with the surgery as quickly as possible even though we have operating capital for the next 90 to 120 days, they go by very quickly and it's necessary for us to come up with the funding almost immediately.

Eleanor Schwartz - the truth of the matter is that this challenge enhances us as Jews. The awareness of the conditions by themselves is just as important as the implementation of the program. The long range campaign will take a lot of consideration and will not be forthcoming for a while. She did stress that for the sake of clarity for all and accuracy, we should present a combined budget at our next opportunity rather than a separate New York/Jerusalem budget, because World Union is all one and the expenditures are all under one heading. It's confusing to have them in two separate headings.

Rabbi Eugene Lipman - what we need is an apparatus. A person or a group must come up with a working paper that would describe the apparatus or the mechanism that would be created and utilized to implement this overall fund raising effort. Without that apparatus, we would be hard put to come up with any long range plans.

Donald Day - said at this point, let's summarize to see where we have come to. We have two issues that we have seemed to have decided on. One is that we have the issue of the short term consideration based on the report of the cash flow to be submitted within the next few weeks. That would determine the amount of money needed over the year 1987 to help World Union over its budgetary problems. The other issue is the creation and implementation of a long term policy and apparatus that would consider the needs of the Israel Movement on an ongoing basis over the years. Of course, also, at the same time, mechanisms must be determined that would create a system so this group would be able to monitor the expenditures for the money that it raised.

A committee was appointed to address the question of the long term planning. It is chaired by Marty Strelzer and the balance of the committee will be Eric Yoffie, Danny Syme, Eleanor Schwartz and Paul Steinberg.

Donald asked who should be the leadership of the group that would eventually sit down and talk to the Israel Movement about their plans in conjunction with World Union and the rest of that group concerning programs and funding. It was decided that CCAR would be the most likely instrumentality.

The meeting adjourned at 4:55 PM.

SAPERSTON & DAY, P.C.

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*ADMITTED IN PENNSYLVANIA ONLY

COUNSEL TO THE FIRM
HOWARD T. SAPERSTON, SR.
R. KERFORD WILSON

December 10, 1986

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

RE: WORLD UNION ISRAEL FUNDING STEERING COMMITTEE

Dear Alex:

At a recent meeting of our larger committee it was decided to form a steering committee of the top leadership of the arms of our Reform Movement in order to expeditiously address a funding mechanism for the Israel Movement of the World Union. Each of the arms present agreed that they would assume corporate responsibility towards that end.

I don't think I have to remind you about how important this meeting will be for the future of the Israel Movement. Please make every effort to calendar this in and attend. Under any circumstances please call our New York office 212-249-0100 X 502 and let them know. o.c.

The meeting is on Thursday, January 8, from 2:00 p.m. to 4:00 p.m. at 838 Fifth Avenue, New York City.

Cordially

Donald S. Day / csa
Donald S. Day

DSD:csa

cc: Mr. Martin Strelzer

Noon. cgr
ey
ch

Noon

*Set up 10:00am mtg
with cgr, chudak,
hicy, + soon Spine
to discuss our
common goals.
OK*

Marty called in behalf of Don Day for a meeting of steering committee - at which you are key - told him late January better for you -- december almost shot and you go to l.a. early/mid January -- also told him to check cjr's schedule

1/8/86
2 to 4

OK
/

MEMORANDUM

From Martin Strelzer
To Rabbi Alexander Schindler

Date December 8, 1986
6 Kislev 5747

Alex:

These are latest figures. If you have any questions, please call.

It was a most outstanding Board meeting and I really enjoyed just being there with you all.

Have a healthy and fruitful trip.

MS:da



World Union For Progressive Judaism

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

WORLD UNION FOR PROGRESSIVE JUDAISM

FINANCIAL DATA

SEPTEMBER 30, 1986

Charles H. Lehmann
Financial Secretary
December 1, 1986

WUPJ
SUMMARY OF GENERAL AND UNRESTRUCTED FUND OPERATIONS
JANUARY 1, 1986 TO SEPTEMBER 30, 1986

New York Operation		1986 Budget	Actual	1987
	Year	75% of Annual Amt	Sep 30, 1986 (9 mos)	ANTICI- PATED
<u>Income</u>				
Contributions from individuals and congregations	\$430,000	322,500	182,149	300,000
Other				
NFTS	26,000		25,000	25,000
CCAR	4,500		3,000	4,500
UAHC Subvention	22,000	16,500	16,500	22,000
Interest income	13,000	9,750	10,130	11,500
Administrative fee reimbursement	15,000	11,250	4,741	7,000
Reimbursement from dedicated fund for Latin American operations	26,000	19,500	3,910	5,000
Miscellaneous	14,500	10,875	8,854	12,000
Conference Fees	--		18,692	--
Israel Rabbinic Emergency Fund	--		29,422(1)	--
	<u>121,000</u>		<u>120,249</u>	<u>87,000</u>
	<u>551,000</u>		<u>302,398</u>	<u>387,000</u>
<u>Expenses</u>				
Operating Costs:				
Salaries and benefits	123,000	92,250	85,133	140,000
Travel and meetings	24,000	18,000	16,632	24,000
Supplies, printing, postage	39,500	29,625	33,398	44,000
Telephone	10,000	7,500	7,280	10,000
Dues and advertising	5,000	3,750	3,557	5,000
Professional fees	12,000	9,000	26,543	12,000
Occupancy	8,000	6,000	4,296	6,000
Miscellaneous	7,500	5,625	1,751	5,000
Conference expenses	--		36,777	--
	<u>229,000</u>		<u>215,367</u>	<u>246,000</u>
Latin American Operations	26,000	19,500	19,961	26,000
Support for Israel Movement	150,000	112,500	131,840(1)	270,000
Direct Support to Israel Programs	<u>130,000</u>	<u>97,500</u>	<u>100,854</u>	<u>140,000</u>
	<u>535,000</u>		<u>468,022</u>	<u>682,000</u>
Excess (Shortfall)	\$ 16,000		(165,624)	(295,000)
	=====		=====	=====

(1) Israel Rabbinic Emergency Fund receipts included with support payments.

WUPJ

GENERAL AND UNRESTRICTED FUNDS
BALANCE SHEET

	September 30, 1986	December 31, 1985
<u>Assets</u>		
Cash in banks and on hand	\$ 5,838	92,444
Short-term investments	109,056	205,783
State of Israel Bond	500	39,100
Other bonds and notes	10,000	10,000
Loans receivable	3,289	2,661
Prepaid expenses and other assets	<u>20,721</u>	<u>--</u>
	\$ 149,404 =====	349,988 =====
<u>Liabilities and Fund Balances</u>		
Accounts payable and accrued expenses	\$ 30,998	32,384
Due Restricted Funds	<u>15,183</u>	<u>25,719</u>
	46,181	58,103
Fund balances	<u>103,223</u>	<u>291,885</u>
	\$ 149,404 =====	349,988 =====
<u>Restricted Dedicated Fund Balances</u>		
Youth Hostel	\$ --	431,341
Leo Baeck School	1,235,568	1,211,651
Kedem Synagogue	366,845	302,807
Bet Shlomo Nahariya	42,359	39,948
Jacob Shankman	<u>106,490</u>	<u>78,907</u>
	\$1,751,262 =====	2,064,654 =====

WUPJ

Jerusalem Operation	1986 Budget	Actual Sep 30, 1986
<u>Income</u>		
Public Support:		
Organizational Grants:		
World Zionist Organization - Grant	\$ 75,000	56,250
- Publications	5,000	5,000
- Netzer Olami	10,000	0
United Kibbutz Movement - Netzer Olami	10,000	4,028
Tzofei Telem	0	2,818
Total Organizational Grants	100,000	68,096
Fees and Support from Constituents and Affiliates:		
Kibbutz Fund (Telem Noar - Garin Recruitment)	25,000	25,000
Australian Union for Progressive Judaism	5,000	0
Friends of Progressive Judaism (England)	10,000	0
Canadian Friends of WUPJ	5,000	0
A.R.Z.A.:		
- Netzer Olami	10,000	10,000
- Public Relations	5,000	0
Aviv Camps	6,000	6,000
Total Constituents and Affiliates	66,000	41,000
Total Public Support	166,000	109,096
Contributions for Programs:		
Miscellaneous Sources	40,000	32,310
Individual Contributions	60,000	64,302
Rentals	20,000	12,774
Interest	0	3,850
Total Support and Revenue	\$286,000	222,332

	<u>1986 Budget</u>	<u>Actual Sep 30, 1986</u>
<u>Expenses</u>		
<u>Participation in Israel Movement</u>		
Grant	\$ 14,900	4,500
WU Management Allocation	<u>14,100</u>	<u>9,400</u>
	<u>29,000</u>	<u>13,900</u>
<u>Youth Programs</u>		
<u>Tzofei Telem:</u>		
Youth Camps and Related Activities	14,400	18,963
Seminar, Leader's Studies and Activities	5,100	2,038
Council Meetings	3,100	159
Youth Leaders Salaries and Expenses	58,500	44,123
Vehicle Expenses	5,700	5,654
Subscriptions, Books, Advertising	500	1,180
Administrative Expenses	<u>15,200</u>	<u>13,873</u>
	102,500	85,990
WU Management Allocation	<u>7,500</u>	<u>5,000</u>
	<u>110,000</u>	<u>90,990</u>
<u>Netzer Olami:</u>		
Salaries and Related Expenses	16,500	9,295
Programs	<u>10,000</u>	<u>14,002</u>
	26,500	23,297
WU Management Allocation	<u>3,500</u>	<u>2,330</u>
	<u>30,000</u>	<u>25,627</u>
<u>Heart to Heart Programs and Camps:</u>		
Arab-Jewish	10,000	7,744
Salaries Programs	14,500	3,561
Disadvantaged Children	3,000	5,608
Salaries Programs	<u>5,000</u>	<u>634</u>
	32,500	17,547
WU Management Allocation	<u>2,500</u>	<u>1,670</u>
	<u>35,000</u>	<u>19,217</u>
Total Youth Programs	175,000	135,834

	<u>1986 Budget</u>	<u>Actual Sep 30, 1986</u>
<u>Expenses (cont'd)</u>		
<u>Public Relations and Publications</u>	\$ 45,000	5,294
<u>Struggle for Rights:</u>		
HEMDAT - Public Committee for the Freedom of Science, Religion, and Culture in Israel and Other Organizations	5,000	350
Legal Fees	15,000	2,340
Special Programs	<u>7,600</u>	<u>2,257</u>
	27,600	4,947
WU Management Allocation	<u>2,400</u>	<u>0</u>
	30,000	4,947
<u>Har-El Youth Center-Maintenance & Planning</u>	15,000	2,714
<u>Jerusalem Circle - Maintenance</u>	3,600	5,068
<u>Management and General Expenses</u>		
Salaries, Social Benefits, Payroll Taxes, etc.	14,900	14,797
Accounting and Computer Service	23,000	20,684
Interest and Bank Charges	4,600	824
Audit Fees	10,000	8,888
Rental	6,500	2,899
Office Expenses	25,000	21,053
Travel and Car Expenses	<u>11,000</u>	<u>11,915</u>
	95,000	81,060
WU Management Allocation Credit	<u>(30,000)</u>	<u>(18,400)</u>
	65,000	62,660
 Total Expenses	 <u>362,600</u>	 <u>230,417</u>
 Excess (Shortfall)	 \$(76,600) =====	 (8,085) =====

WUPJ

ISRAEL MOVEMENT FOR PROGRESSIVE JUDAISM

	Budget <u>1986</u>	Actual Sep 30 <u>1986</u>	ANTICI- PATED <u>1987</u>
<u>Income</u>			
Contribution from Jerusalem Office of WUPJ	\$ 14,900	4,500	--
Income from New York	150,000	117,804	270,000
Other Income	<u>6,500</u>	<u>4,841</u>	<u>5,000</u>
Total Income	171,400 =====	127,145 =====	275,000 =====

Expenses

Salaries, Social Benefits, Payroll Taxes, etc.	134,000	95,112	226,000
Prayer Books	1,000	--	1,000
Allocations to Congregations	9,100	6,739	8,000
Publications - Telem & Shalhevet	5,500	--	7,500
Travel, food, etc.	7,400	4,230	6,800
Car Maintenance	7,000	3,400	7,500
Conferences, Conventions, Seminars, Meetings	1,500	4,980	4,800
Stationery, Printing, etc.	1,500	881	2,800
Public Relations	2,200	3,318	8,000
Insurance & Miscellaneous	2,200	1,599	2,600
Banking	<u>0</u>	<u>94</u>	<u>-</u>
Total Expenses	\$171,400 =====	120,353 =====	275,000 =====

Income over Expenses

6,792

WUPJ

	New York Operation			Jerusalem Operation			Combined		
	1986 Budget	Actual Sep 30 1986	1987 Antici- pated	1986 Budget	Actual Sep 30 1986	1987 Antici- pated	1986 Budget	Actual Sep 30 1986	1987 Antici- pated
Income	\$551,000	302,398	387,000	286,000	222,332	270,000	837,000	524,730	657,000
Expenses									
Operating costs	229,000	215,367	246,000	347,700	225,917	350,000	576,700	441,284	596,000
Latin American Operations	26,000	19,961	26,000				26,000	19,961	26,000
Support for Israel Movement	150,000	131,840	270,000	14,900	4,500	0	164,900	136,340	270,000
Direct Support to Israel Programs	130,000	100,854	140,000				130,000	100,854	140,000
	<u>535,000</u>	<u>468,022</u>	<u>682,000</u>	<u>362,000</u>	<u>230,417</u>	<u>350,000</u>	<u>897,600</u>	<u>698,439</u>	<u>1,032,000</u>
Excess (Shortfall)	\$ 16,000	(165,624)	(295,000)	(76,600)	(8,085)	(80,000)	(60,600)	(173,709)	(375,000)

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

Tel. (02) 234-748, (02) 232-444 טל.

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

October 9, 1986

MEMORANDUM

From: Menachem Leibovitz, Director
World Education Center-Youth Center Hostel

To: David Belin
Gerard Daniel
Charles Lehman
Marvin Novick
Charles Petschek
Matthew Ross
Martin Strelzer

cc: Rabbi Richard G. Hirsch

Enclosed you will find a detailed projected monthly operating budget for the World Education Center-Youth Center Hostel for the calendar year commencing in January, 1987 which I am sending to you upon the request of Rabbi Richard G. Hirsch. Please note that this document includes as well a detailed monthly projection of income and expenditures. This is all followed by a brief statistical summary outlining projected monthly occupancy rates for the hostel.

This cash flow chart has been prepared by myself together with Aharon Edst, our newly engaged accountant of Kesselman and Kesselman. For your information, we are also now in the process of interviewing candidates for the position of bookkeeper-comptroller. This is being done together with Kesselman and Kesselman and we hope to have a recommended candidate to present to a leadership group in early November.

Kindly review this document and make any recommendations you deem appropriate.

With best wishes for the new year, and looking forward to greeting each of you soon at the World Education Center-Youth Center Hostel.

Enc/

PROJECTION FOR 1987

[illegible]

new file
wolf

wood/race Family Comm
Steering!

	31-JAN	26-FEB	31-MAR	30-APR	31-MAY	30-JUN	31-JUL	31-AUG	30-SEP	31-OCT	30-NOV	31-DEC	TOTAL
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
General & Admin.													
Salaries-executiv	\$8,917	\$8,917	\$8,917	\$8,917	\$8,917	\$8,917	\$8,917	\$8,917	\$8,917	\$8,917	\$8,917	\$8,917	\$107,000
Vehicle expenses	\$1,000	\$1,000	\$1,000	\$1,000	\$1,000	\$1,000	\$1,000	\$1,000	\$1,000	\$1,000	\$1,000	\$1,000	\$12,000
Telephone & Post	\$2,083	\$2,083	\$2,083	\$2,083	\$2,083	\$2,083	\$2,083	\$2,083	\$2,083	\$2,083	\$2,083	\$2,083	\$25,000
Office equip&supp	\$833	\$833	\$833	\$833	\$833	\$833	\$833	\$833	\$833	\$833	\$833	\$833	\$10,000
Ins & Taxes	\$1,833	\$1,833	\$1,833	\$1,833	\$1,833	\$1,833	\$1,833	\$1,833	\$1,833	\$1,833	\$1,833	\$1,833	\$22,000
Professional fees	\$1,333	\$1,333	\$1,333	\$1,333	\$1,333	\$1,333	\$1,333	\$1,333	\$1,333	\$1,333	\$1,333	\$1,333	\$16,000
Publicity	\$4,000	\$3,000	\$3,000	\$3,000	\$1,500	\$1,500	\$1,500	\$1,500	\$1,500	\$1,500	\$1,500	\$1,500	\$25,000
Miscellaneous	\$4,167	\$4,167	\$4,167	\$4,167	\$4,167	\$4,167	\$4,167	\$4,167	\$4,167	\$4,167	\$4,167	\$4,167	\$50,000
TOTAL	\$24,167	\$23,167	\$23,167	\$23,167	\$21,667	\$21,667	\$21,667	\$21,667	\$21,667	\$21,667	\$21,667	\$21,667	\$267,000
TOTAL UNDISTRIBUTED	\$38,413	\$36,229	\$35,384	\$35,547	\$33,764	\$33,039	\$33,438	\$33,260	\$32,621	\$34,408	\$34,951	\$35,947	\$417,000
NET OPERATING PROFIT (\$10,571) (\$11,997)	\$1,747	\$24,502	\$20,705	\$7,153	\$14,623	\$11,282	(\$681)	\$13,053	(\$6,359)	(\$7,425)	\$56,032		
CASH FLOW ADJUSTMENTS													
RENT(=loan repayment + interest)	(\$7,199)	(\$7,199)	(\$7,199)	(\$7,199)	(\$7,199)	(\$7,199)	(\$7,199)	(\$7,199)	(\$7,199)	(\$7,199)	(\$7,199)	(\$7,199)	(\$86,385)
AVG. OUTSTANDING REC. (\$10,357)	\$1,343	(\$4,798)	(\$8,525)	\$2,076	\$5,310	(\$2,927)	\$1,309	\$4,688	(\$5,774)	\$7,019	\$26	(\$10,610)	
DEFERRAL OF EXPENSES (ONE MONTH)	\$45,094	(\$3,049)	\$2,250	\$5,662	(\$3,122)	(\$4,150)	\$2,288	(\$1,023)	(\$3,663)	\$5,512	(\$3,985)	\$980	\$42,791
CASH PROFIT	\$16,967	(\$20,903)	(\$8,000)	\$14,441	\$12,460	\$1,115	\$6,785	\$4,369	(\$6,855)	\$5,592	(\$10,524)	(\$13,618)	\$1,828
CASH AT BEG. OF MONTH	\$0	\$16,967	(\$3,935)	(\$11,935)	\$2,505	\$14,965	\$16,080	\$22,864	\$27,233	\$20,378	\$25,971	\$15,446	
CASH AT END OF MONTH	\$16,967	(\$3,935)	(\$11,935)	\$2,505	\$14,965	\$16,080	\$22,864	\$27,233	\$20,378	\$25,971	\$15,446	\$1,828	
TOTAL BED NIGHTS	7,440	6,720	7,440	7,200	7,440	7,200	7,440	7,440	7,200	7,440	7,200	7,440	87,600
TOTAL BED OCCUP.	3,222	2,805	4,298	6,950	6,304	4,652	5,563	5,155	3,697	5,493	3,309	3,301	54,750
% BED OCCUP	43.31%	41.74%	57.76%	96.53%	84.74%	64.61%	74.77%	69.29%	51.34%	73.83%	45.96%	44.37%	62.50%
BED- AVGE RATE	\$7.50	\$7.50	\$7.50	\$7.50	\$7.50	\$7.50	\$7.50	\$7.50	\$7.50	\$7.50	\$7.50	\$7.50	\$7.50
TOTAL EXP. PER BED	\$2.07	\$2.07	\$2.07	\$2.07	\$2.07	\$2.07	\$2.07	\$2.07	\$2.07	\$2.07	\$2.07	\$2.07	\$2.07
TOTAL PROF. PER BED	\$5.43	\$5.43	\$5.43	\$5.43	\$5.43	\$5.43	\$5.43	\$5.43	\$5.43	\$5.43	\$5.43	\$5.43	\$5.43
% GROSS OP. PROFIT	80.65%	80.65%	80.65%	80.65%	80.65%	80.65%	80.65%	80.65%	80.65%	80.65%	80.65%	80.65%	80.65%
% NET OP. PROFIT	-30.62%	-39.93%	3.79%	32.91%	30.66%	14.35%	24.54%	20.43%	-1.72%	22.18%	-17.94%	-20.99%	9.55%
TOTAL SALARIES	\$17,817	\$16,025	\$17,547	\$20,250	\$19,592	\$17,908	\$18,836	\$18,421	\$16,934	\$18,765	\$16,539	\$16,531	\$215,166

SAPERSTON & DAY, P.C.

ATTORNEYS AT LAW

GOLDOME CENTER

ONE FOUNTAIN PLAZA

BUFFALO, NEW YORK 14203-1486

(716) 856-5400

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*ADMITTED IN PENNSYLVANIA ONLY

COUNSEL TO THE FIRM
HOWARD T. SAPERSTON, SR.
R. KERFORD WILSON

October 24, 1986

WPA Steering Committee
Grace Funding
Rabbi Alexander M. Schindler
President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021

RE: WORLD UNION COMMITTEE

Dear Alex:

I have not yet received the names of your appointees to the Committee, but I am enclosing a copy of the enclosed letter which I would very much appreciate your forwarding to them.

This is a very important Committee, and the first meeting may be critical, so I hope that you will make sure that your delegate attends.

Thanks in advance for your cooperation.

Cordially

Don

Donald S. Day

DSD:csa

Enclosure

cc: Mr. Charles J. Rothschild, Jr.

Mrs. Ruth Daniel
Mr. Martin Strelzer

SAPERSTON & DAY, P.C.

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COUNSEL TO THE FIRM
HOWARD T. SAPERSTON SR.
R. KERFORD WILSON

October 24, 1986

Mr. Martin Hertz
Mr. Charles Lehmann
Mr. Marvin Novick
Mr. Maurice Hahn
Ms. Bettijane Eisenpreis
Mr. Gilbert Tilles
Mr. Richard Scheuer
Ms. Dolores Wilkenfeld
Rabbi A. Stanley Dreyfus
Mr. Paul M. Steinberg
Mr. Marshall Blair

RE: COMMITTEE MEETING

Ladies and Gentlemen:

Developments have been occurring quite rapidly on the World Union situation, and I have tried to set up a meeting at the earliest possible date.

In view of the fact that a number of Committee Members will be in Israel for the World Center dedication, the first available date is December 1.

Accordingly, I am calling for a meeting of the Committee on Monday, December 1, at Temple Emanuel, 1 East 65th Street, New York City, New York, at 1:30 p.m. I hope you will be able to attend.

Cordially

Donald S. Day

DSD:csa

*DSD
advised.*

SAPERSTON & DAY, P.C.

Committee Members
October 24, 1986
Page 2

cc: Mrs. Ruth Daniel
Mr. Martin Strelzer
Mr. Gerard Daniel
Mr. Matthew Ross
Mr. David Belin

P.S. The first meeting of this Committee may be the critical one, and I certainly hope that you will make every effort to attend.

Don



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

ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

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Deborah Schultz

FROM: RABBI CHARLES A. KROLOFF

TO: RABBI ALEXANDER M. SCHINDLER, CHARLES ROTHSCILD, JR.

DATE: November 10, 1986
8 Cheshvan 5747

After meeting with Donald Day, Matt Ross, and David Belin, and after further discussions with Donald, I am convinced that the intention of Donald's Committee on Joint Partnership for Supporting the Israel Movement is to create a new instrumentality. He does not intend to retain the present World Union financial structure.

In light of these developments, I am appointing ARZA representatives to Donald's Committee. I am now convinced we must be part of that process. I suggest UAHC representation also so as to strengthen our joint position.

CAK:dg

cc: Rabbi Eric H. Yoffie
Norman Schwartz
Billie Gold
Samuel Perelson



World Union For Progressive Judaism

האיגוד העולמי ליהדות מתקדמת

838 Fifth Avenue, New York, N.Y. 10021 • (212) 249-0100 / 13 King David Street, Jerusalem, Israel 94101 • 02-234-748

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Rabbi Dr. Leo Baeck*

(1938-1953)

The Hon. Lily H. Montagu*

(1954-1959)

Rabbi Dr. Solomon B. Freehof

(1959-1964)

Rabbi Dr. Jacob J. Shankman*

(1964-1970)

Rabbi Dr. Bernard J. Bamburgher*

(1970-1972)

Rabbi Dr. Maurice N. Eisendrath*

(1972-1973)

Rabbi Dr. David H. Wice

(1973-1980)

*Deceased

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Mr. Martin Strelzer (U.S.A.)

October 24, 1986

21 Tishri 5747

Rabbi George W. Ruben
41a Rayleigh Avenue
Westcliff on the Sea
Essex
UNITED KINGDOM

Dear Rabbi Ruben:

We are sorry to be unable to fulfill the request you made of Rabbi Schindler in your letter of August 6th but it really is unclear to us precisely what you are seeking. I would like to suggest that you enter into direct contact with the J. Levine Religious Supply Co, whose address appears below. I am sure that with proper explanation they will be able to furnish you with anything in the way of ritual objects or books you could want.

With best wishes for a happy New Year,

Sincerely,

Martin Strelzer
North American Director

J. Levine Co. - Religious Supplies
58 Eldridge Street
New York, NY 10002

bee: Celia Miller

ק"ק הר סיני

SOUTHEND AND DISTRICT REFORM SYNAGOGUE

AFFILIATED TO THE REFORM SYNAGOGUES OF GREAT BRITAIN

851 LONDON ROAD, WESTCLIFF-ON-SEA
ESSEX

RABBI GEORGE W. RUBEN

Phone Numbers:-

Home:- 0702 333937

Synagogue 0702 75809

RABBI'S OFFICE

41a Rayleigh Avenue,
Westcliff-on-Sea,
Essex, England.

WWR

9th October, 1986

Mrs. Edith J. Miller,
Assistant to the President,
Union of American Hebrew Congregations,
838 Fifth Avenue,
New York,
N.Y. 10021

Dear Mrs. Miller,

First of all, permit me to wish you a good and healthy year, crowned with a spiritually rewarding Day of Atonement. Your letter of 11th August, 1986, which you sent me on the eve of your departure for vacation, indicated that my distinguished friend Rabbi Schindler had not yet returned to his awe-inspiring full-time schedule. In case he is back by now, please give him my kindest regards, and share this letter with him. I shall enclose with this letter a donation of £10 for Operation Outreach, which has priority for Rabbi Schindler and myself, albeit I am not affluent to contribute more for this worthy cause, but I do my bit from time to time.

*TAK
10/10/86*

It was very gracious of you to send a copy of my letter to the Office of the World Union for Progressive Judaism, which kindly offered to seek a Tallit for me, as described by myself, and send them the £30 sterling for this purpose. However, up to date I have not received anything from them, neither a Tallit nor acknowledgement of payment. I do not want to impose upon you, dear Mrs. Miller, as I realise that you are not just a shopping service, as you rightly pointed out. However, I would be most grateful if you would remind the organisation of your communication and my letter to them. This then would solve much confusion and speed up the proceedings, as you are at the headquarters, so to speak.

Thank you in advance for your kind intercession on my behalf. By the way the Ketubot which were sent to me were the ones I desired and are highly admired by their recipients. Trusting to hear from you soon and to receiving the Tallit, I remain, with many thanks for your capable handling of this matter,

Yours sincerely,

George W. Ruben

RABBI GEORGE W. RUBEN

*cc'd to
WWR*

Edith J. Miller

October 15, 1986

Martin Strelzer

Please note the marked paragraph in the enclosed letter from Rabbi George Ruben. I'd be grateful if you would contact him and let him know what's being done. Thanks.

WUPJ

WORLD UNION FOR PROGRESSIVE JUDAISM

1986 BUDGET

file

	<u>New York Office</u>		<u>Jerusalem Office</u>		<u>Combined</u>	
	Budget	Actual	Budget	Actual	Budget	Actual
	<u>1986</u>	<u>1985</u>	<u>1986</u>	<u>1985</u>	<u>1986</u>	<u>1985</u>
Income	\$551,000	332,606	286,000	299,612	837,000	632,218
Expenses:						
Operating Costs	229,000	163,031	347,700	327,015	576,700	490,046
Latin American Operations	26,000				26,000	
Support for Israel Movement for Progressive Judaism	150,000	94,301	14,900	34,753	164,900	129,054
Direct Support to Israel Programs	<u>130,000</u>	<u>168,450</u>			<u>130,000</u>	<u>168,450</u>
	535,000	425,782	362,600	361,768	897,600	787,550
Excess (Shortfall)	\$ 16,000	(93,176)	(76,600)	(62,156)	(60,600)	(155,332)

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WORLD UNION FOR PROGRESSIVE JUDAISM

NEW YORK OFFICE INCOME

	Budget	Actual
	<u>1986</u>	<u>1985</u>
Contributions from Individuals and Congregations	\$ 430,000	259,092
Other:		
NFTS	26,000	22,000
CCAR	4,500	1,000
UAHC Subvention	22,000	22,000
Interest Income	13,000	6,279
Administrative Fee Reimbursement	15,000	13,916
Reimbursement From Dedicated Fund For Latin American Operations	26,000	--
Miscellaneous	<u>14,500</u>	<u>8,319</u>
	121,000	73,514
	<u>\$ 551,000</u>	<u>332,606</u>
	=====	=====

WORLD UNION FOR PROGRESSIVE JUDAISM

NEW YORK OPERATING COSTS

	Budget	Actual
	<u>1986</u>	<u>1985</u>
Salaries and Benefits	\$ 123,000	86,184
Travel and Entertainment	20,000	14,204
Supplies	4,500)	
Printing	20,000)	23,094
Postage	15,000)	
Telephone	10,000	9,478
Dues and Advertising	5,000	4,599
Professional Fees	12,000	18,146
New York Meetings	4,000	-
Occupancy	8,000	5,284
Miscellaneous	7,500	2,042
	<hr/>	<hr/>
	\$ 229,000	163,031
	=====	=====

BUDGET TO ACTUAL 1985

WORLD UNION FOR PROGRESSIVE JUDAISM

	<u>BUDGET 1986</u>	<u>ACTUAL 1985</u>
<u>ISRAEL</u>		
Public Support:		
Organizational Grants:		
World Zionist Organization - Grant	75,000	75,000
- Publications	5,000	5,284
- Netzer Olami	10,000	9,633
United Kibbutz Movement - Netzer Olami	10,000	4,373
- Tzofei Telem	<u>0</u>	<u>2,500</u>
Total Organizational Grants	100,000	96,790
Fees and Support from Constituents and Affiliates:		
Kibbutz Fund (Telem Noar - Garin Recruitment)	25,000	25,000
Australian Union for Progressive Judaism	5,000	2,066
Friends of Progressive Judaism (England)	10,000	0
Canadian Friends of W.U.P.J.	5,000	3,649
A.R.Z.A. :		
- Netzer Olami	10,000	10,000
- Public Relations	5,000	5,000
- Aviv Camps	<u>6,000</u>	<u>6,000</u>
Total Constituents and Affiliates	<u>66,000</u>	<u>51,715</u>
Total Public Support	166,000	148,505
Contributions for Programs:		
Miscellaneous Sources	40,000	(*) 58,302
Individual Contributions	60,000	52,676
Rentals	20,000	31,742
Interest	<u>0</u>	<u>8,387</u>
Total Support and Revenue Israel	<u>286,000</u>	<u>299,612</u>

(*) Includes \$20,000 from NY office

WORLD UNION FOR PROGRESSIVE JUDAISMUNRESTRICTED EXPENDITURE

	BUDGET	ACTUAL
<u>Participation in Israel Movement Expenses</u>	<u>1986</u>	<u>1985</u>
Grant	14,900	34,753
WU Management Allocation	<u>14,100</u>	<u>14,100</u>
Sub Total	29,000	48,853

Youth ProgramsTzofei Telem (*)

Youth Camps and Related Activities	14,400	11,461
Seminar, Leaders' Studies & Activities	5,100	3,570
Council Meetings	3,100	2,421
Youth Leaders' Salaries & Expenses	58,500	44,833
Vehicle Expenses	5,700	4,270
Subscriptions, Books, Advertising	500	380
Administrative Expenses	<u>15,200</u>	<u>12,181</u>
Sub Total	102,500	79,116
WU Management Allocation	<u>7,500</u>	<u>7,500</u>
Sub Total	110,000	86,616

Netzer Olami (*)

Salaries & Related Expenses	16,500	10,575
Programs	<u>10,000</u>	<u>14,192</u>
Sub Total	26,500	24,767
WU Management Allocation	<u>3,500</u>	<u>3,500</u>
Total Netzer Olami	30,000	28,267

Heart to Heart Programs & Camps:

Arab - Jewish	Salaries	10,000	9,196
	Programs	14,500	24,139
Disadvantaged Children	Salaries	3,000	5,789
	Programs	<u>5,000</u>	<u>4,752</u>
Sub Total		32,500	43,876
WU Management Allocation		<u>2,500</u>	<u>2,500</u>
Total to H to H Programs		35,000	46,376

(*) These items (Participation in Tzofei Telam and Netzer Olami) do not include funds expended by the United Kibbutz Movement (Takam) from its budget

<u>WORLD UNION FOR PROGRESSIVE JUDAISM</u>	<u>BUDGET</u>	<u>ACTUAL</u>
<u>Unrestricted Expenditures Continued</u>	<u>1986</u>	<u>1985</u>
<u>Public Relations & Publications</u>	45,000	46,215
<u>Struggle for Rights</u>		
HEMDAT - Public Committee for the Freedom of Science, Religion and Culture in Israel and other organizations	5,000	6,210
Legal Fees	15,000	10,786
Speical Programs	<u>7,600</u>	<u>6,170</u>
Sub Total	27,600	23,166
WU Management Allocation	<u>2,400</u>	
	30,000	
<u>Har-El Youth Center - Maintenance & Planning</u>	15,000	13,228
<u>Jerusalem Circle - Maintenance</u>	3,600	0
<u>Management & General Expenses</u>		
Salaries, Social Benefits, Payroll taxes, etc	14,900	14,983
Accounting & Computer Services	23,000	21,679
Interest & Bank Charges	4,600	4,844
Audit Fees	10,000	10,189
Rental	6,500	6,420
Office Expenses	25,000	26,484
Travel & Car Expenses	<u>11,000</u>	<u>12,048</u>
Sub Total	95,000	96,647
WU Management Allocation Credit	<u>30,000</u>	<u>27,600</u>
Sub Total	65,000	69,047
 TOTAL UNRESTRICTED EXPENSES	 <u>362,600</u>	 <u>361,768</u>
TOTAL UNRESTRICTED INCOME	286,000	299,612
TOTAL UNRESTRICTED EXPENSES	<u>362,600</u>	<u>361,768</u>
 PROJECTED DEFICIT	 <u>(76,600)</u>	 <u>(62,156)</u>

<u>ISRAEL MOVEMENT FOR PROGRESSIVE JUDAISM</u>	<u>BUDGET 1986</u>	<u>ACTUAL 1985</u>
<u>Income</u>		Unaudited
Contribution from Jerusalem Office	14,900	34,753
Income from New York	150,000	93,523
Other Income	<u>6,500</u>	<u>3,996</u>
Total Income	<u>171,400</u>	<u>132,272</u>
<u>Expenses</u>		
Salaries, Social Benefits, Payroll Taxes, Etc.	134,000	79,365
Prayer Books	1,000	0
Allocations to Congregations	9,100	9,070
Publications - Telea & Shalhevet	5,500	1,091
Travel, food, etc.	7,400	703
Car Maintenance	7,000	4,316
Conferences, Conventions, Seminars, Meetings	1,500	1,376
Stationery, Printing, etc.	1,500	1,554
Public Relations	2,200	6,863
Insurance & Miscellaneous	2,200	1,290
Banking	<u>0</u>	<u>382</u>
Sub Total	<u>171,400</u>	<u>106,010</u>
Income over Expenses		26,262

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

Tel. (02) 234-748, (02) 232-444 טל.

Office of Executive Director

רח' המלך דוד 13
ירושלים

לשכת המזכיר הכללי

October 9th, 1986

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

Dear Alex,

Thank you for your note of September 29, 1986. I look forward to meeting with you on my next trip to the States during the first week in December.

As background for our discussion, I have been reminiscing over the good ol' days. How well I remember those discussions we held in 1971 -- Maurice Eisendrath, you, Al Vorspan, several other UAHC staff persons and I. We were confronted then by two basic questions: 1) what to do with the World Union for Progressive Judaism, which was a rather ineffective organization (the total annual budget was less than \$75,000); and 2) how should we, as a movement, make an impact on and contribute to the State of Israel.

In regard to the World Union, there were two fundamental alternatives -- either to fold it up, and somehow or other incorporate it into the UAHC, or else to try to make a meaningful instrumentality of the World Union. It soon became clear that the first alternative was impossible. There was already considerable resentment by non-Americans of the American domination of WUPJ affairs. Therefore, the only realistic alternative was for the American constituents, primarily the UAHC, to infuse personnel and funds.

We, simultaneously, determined to make an historic statement by moving the international headquarters of the World Union to Jerusalem. In the meantime, our movement, through the College, had acquired the rights to the land adjacent to the College, and we, in the UAHC, and World Union, began to plan together with the College for our World Education Center for Progressive Judaism. The two objectives meshed beautifully: to make a meaningful organization out of the World Union, and to make an impact on Israel by building a movement there, joining the World Zionist Organization and establishing our World Centre.

We recognized that if anything was to be achieved, the UAHC would have to take the lead. We began to talk about getting new professional and lay leadership for the World Union. When it was suggested that I become the executive head, initially I was reluctant. I was pleased with my work as Director of the Religious Action Center in Washington, and though I was fluent in modern Hebrew, and was an ardent Zionist, I did not feel that I had the rich Jewish background required. In fact, I approached three other colleagues whom I considered to be more qualified than I to assume responsibility and to move to Israel, and only after each in turn refused, did I agree that I would be willing to undertake

the assignment. In order to elevate the importance of the World Union, Maurice Eisendrath would be elected as President of the World Union, even while he was still president of the UAHC.

We also discussed various ways of having the American movement supply the necessary funds. One way was to give the World Union a percent of the Reform Jewish Appeal, and simultaneously to beef up our Reform Movement fundraising efforts by appealing to the interest of our people in world Jewry and in Israel. That way we figured we could raise the total income of Reform Jewish Appeal, raise the pre-requisite funds for the World Union and its Israel Movement, and at the same time get more money for the American needs of the Union and the College. We also discussed the possibility of obtaining the necessary funds through the proposal then being advocated of raising the Maintenance of Union Membership annual dues from 12% to 15%. We recognized that the congregations would be reluctant to give more money for the then current American programs of the Union and the College, but perhaps by adding the World Union, with special emphasis on its Israel program, to the appeal, the advocacy for the raise in dues percentage would be more effective. That way the World Union would be provided with a solid minimum base of guaranteed support. Unfortunately, neither proposal was ever implemented, and to this day, rather than having a basic assured income, like the Union and the College, the World Union has been forced to crawl between the niches of the College and the Union and engage in what amounts to competitive fundraising against great odds, and often at the cost of divisiveness and duplication, in order to eke out the few dollars it receives.

The great dream of a solid movement effort was never realised. I went to Israel despite the admonitions of a number of UAHC staff members that the promised financial support would never be forthcoming. The reality has been that since 1973, except for a modest annual allocation from the Union and the ongoing support of NFTS, almost all the funds raised by the World Union for operating support has been raised in an up-hill, ultimately harmful process of competitive fundraising with the Union and the College. In effect, the American movement has never assumed collective responsibility. If budget is a reflection of institutional policy and values, and if the College, the Union and the CCAR have a combined annual budget of close to \$30,000,000, and the total annual budget of the World Union, including all its Israel programming, is today less than \$1,000,000, then I submit something is askew. The World Progressive Movement, including Israel, deserves more than 1/30th of the American Reform Movement's annual budgetary expenditures. (This figure, of course, does not include the many millions spent by all our congregations independently).

Even when the UAHC was a full partner together with the College, on the first round of the World Education Center, I raised all the money mobilized by the Union, and when, in 1980, the Union left the joint project, and the World Union and the College were together confronted with the danger of losing the land if we dropped the project, the World Union alone took up the responsibility of which the Union should have been the major partner, together with the College. Somehow or other, and to tell the truth, I, myself don't know how, we managed to raise enough money to put up the Youth Centre Hostel, but it has been a long, difficult,

tortuous road, and it has been more a personal effort than an institutional effort. I, personally, have borne the brunt of the responsibility of raising the capital funds, while at the same time, bearing the brunt of the responsibility for raising the ongoing operating funds of the World Union. I say this, not with a sense of pride, but with a sense of sadness and frustration, in that a major opportunity for fulfillment and gratification for the entire movement to build together in Israel, was dissipated.

Parenthetically, and for the record - in regard to the UAHC withdrawal from the World Center, the announcement was made by you and Matthew Ross, then Chairman of the UAHC Board, at the meeting of the Board of Governors of the College in Jerusalem in February 1980, at the time of the World Union's International Conference. You and Matt specifically stated that since we were planning a World Center, the UAHC participation should be through the World Union. At the time, the project was still on the back burner. Recently, I have heard it said that the reason the UAHC pulled out was because of the high cost, but that is a rewriting of history. In February, 1980, we did not even have the revised plans of Moshe Safdie. The first major contribution which gave initiative to starting up the project again was not even received until the end of December, 1980, almost a full year later. Had the UAHC continued to be a full partner together with the College and the World Union, then it would have had a major voice in the decision making process, including issues of cost. During the first round in the 1970's, we had a UAHC - World Union committee, most of whose members were active leaders in the UAHC. That committee process could and should have continued.

In recent years, both the UAHC and its affiliate, ARZA, have awakened to the importance of Israel as the setting for the struggle of the soul of the Jewish people, but this recognition has not, until now, been translated into financial support for what is the fundamental pre-requisite of our full participation in the struggle: the building of a strong, indigenous movement in Israel. To the contrary, everyone is talking about the struggle and its importance. ARZA, in its literature, declares that the reason for joining ARZA is to build a strong movement in Israel, and yet transmits miniscule amounts of the funds it collects to Israel for the support of our Rabbis and the programs of the Israel Movement. Even the UAHC Fund for Reform Judaism in its various communications, evidently recognizing the dramatic appeal of Israel for fundraising purposes, talks about the crisis in Israel, and yet, the reality, in stark contrast to the image projected, is that when it comes to funding, neither ARZA nor the UAHC, have practised what they preach. The consequence is that the weak World Union, with no assured base of support, has had to fend for itself.

Until now the situation has been one of basic indifference, but now evidently the American Movement is willing to consider investing or raising significant funds, whether through special campaigns, or through the central fund that we have now talked about establishing -- the Israel Fund for the Institutions of Progressive Judaism in Israel. So far so good.

However, now comes the latest incident: the announcement of the establishment of a Religious Action Center -- without the promised feasibility study, without prior consultation, and without even one word of prior notification. The Union - ARZA, will now go on a fund-raising campaign to raise \$400,000. As I have told you and others, as one who has led the rights struggle all these years, and as the founding director of the Religious Action Center in Washington, I am very

much in favour of significant expansion and intensification of our struggle for rights in Israel, but there are three fundamental questions which require much deliberation: 1) the auspices; 2) the program; and 3) the priorities.

The program should not be undertaken by the American movement alone; the program should be tailored to the Israeli context; and the program should be implemented in relationship to the formulation of a set of priorities in which many components of our movement must participate. I have written and talked about all of these points in previous communications, and will yet expand upon them.

However, the basic issue goes back to those early discussions in 1971. Is the powerful American Reform Movement an instrumentality independent of the rest of the World Movement, including Israel, or is it an integral part of the world-wide Reform Movement? Our original decision back in the early Seventies was the latter and not the former. The American movement should take the lead. It was under those terms that I, as a UAHC staff person, agreed to accept responsibility as the Executive Director of the World Union. It was under those terms that the then President of the UAHC, Maurice Eisendrath, was active in the World Union, and at his anticipated retirement, was eager to be the President of the World Union. The UAHC always took the lead as part of the World Movement. Rabbi Jay Kaufman, as Vice President of the UAHC, raised the money to purchase Har El Synagogue in Jerusalem. When he left, I, as a UAHC staff person, with his persuasion, and the encouragement of Maurice Eisendrath and Jacob Shankman, took over his position as Chairman of the Israel Commission of the World Union, even as I had agreed to serve temporarily as the first director of the UAHC Commission on Israel, while continuing to serve in my main responsibility as Director of the Religious Action Center in Washington. It was also in the same spirit that when the World Union joined the World Zionist Organization and the World Union was given two seats on the Executive, you were appointed as the World Union's representative to the American section of the World Zionist Organization Executive. You continue to serve in that position, as the representative of the World Union. Your selection by the World Union was a recognition not only of your personal leadership qualifications, but of the crucial role the UAHC plays in the World Union.

It has been difficult all these years to try to build a World Movement and institutions in Israel in the face of the fundamental indifference of our major constituents. However, in the light of recent developments, the indifference has turned to competitiveness. What is the World Union without the American Movement? If the American Movement now wants to return to the first alternative we discussed in 1971, and by ignoring the World Movement and the Israel Movement, take over the full responsibility and call all the shots for World Progressive Jewry, and for the Israel Movement, theoretically it has the power and the funds to do so, but I believe that the Progressive Jewish world would suffer. Within the Jewish Agency and the World Zionist Organization, and the World Jewish Congress, similar situations exist, and in each of those bodies, the American constituency, by far the strongest component, has exercised leadership, but if anything, has bent over backwards to include the rest of World Jewry and to give them a voice, a role and support. You and the UAHC, with ARZA as the driving wedge, have a choice. We can return to our original dream -- American initiative, leadership and financial support as an integral part of a world movement (and ARZA too is one of six world Reform Zionist organizations organized in the world movement called ARZENU), or close down the World Union and ARZENU, and have the American Movement

take over. It is theoretically possible for the World Union leadership to continue to contend with the indifference of its American and worldwide constituents. However, I do not recommend that we tolerate a condition where we have to fight against an American movement which is in competition with its own world movement. Can or should a world movement which, without the United States, represents perhaps 10% of the numbers and 3% of the financial capacity, engage in a competitive struggle with its American Movement? The answer is a resounding NO! Should I, who continue to serve as a UAHC staff member, and who originally was sent on my mission by the UAHC, spend the rest of my life and career competing against my own American movement? Again, the answer is a resounding NO. The UAHC and its affiliates and the other constituents of the World Union in the United States, the HUC-JIR and the CCAR will have to decide.

For me, the issue is clear-cut. To summarize: either we have a World Union, with its international headquarters in Israel, in which the American Movement, including all its components, will take a leading role and primary financial responsibility, or let's close down the World Movement. Either we have an Israel Movement which is an integral part of a world movement, which serves as a major focus and cause for the World Movement, or let's stop the pretense that we care deeply about what happens to and in Israel.

I recommend that we take this present crisis and try to channel the differences of opinion into a constructive direction. Undoubtedly, we have all made many mistakes, and since I have been in the hot seat, I suppose I have made as many, if not more than others, but now is not the time for personal or institutional recrimination. Now is the time for vision and cooperation. Let us create a situation where together with our colleagues in Israel and in the Diaspora, we re-evaluate our goals and objectives, our successes and failures, and embark on new initiatives with a new sense of purpose.

I would appreciate your sharing this letter with our colleagues who have a special interest in the problem. I, in turn, am sending copies to a few members of the World Union Leadership.

G'mar Hatima Tovah.

Bivracha,



Rabbi Richard G. Hirsch

WUPA

free

WORLD UNION FOR PROGRESSIVE JUDAISM

FINANCIAL DATA

SEPTEMBER 30, 1986

Charles H. Lehmann
Financial Secretary
December 1, 1986

WUPJ

	<u>New York Operation</u>			<u>Jerusalem Operation</u>			<u>Combined</u>		
	<u>1986 Budget</u>	<u>Actual Sep 30 1986</u>	<u>1987 Antici- pated</u>	<u>1986 Budget</u>	<u>Actual Sep 30 1986</u>	<u>1987 Antici- pated</u>	<u>1986 Budget</u>	<u>Actual Sep 30 1986</u>	<u>1987 Antici- pated</u>
Income	<u>\$551,000</u>	<u>302,398</u>	<u>387,000</u>	<u>286,000</u>	<u>222,332</u>	<u>270,000</u>	<u>837,000</u>	<u>524,730</u>	<u>657,000</u>
Expenses									
Operating costs	229,000	215,367	246,000	347,700	225,917	350,000	576,700	441,284	596,000
Latin American Operations	26,000	19,961	26,000				26,000	19,961	26,000
Support for Israel Movement	150,000	131,840	270,000	14,900	4,500	0	164,900	136,340	270,000
Direct Support to Israel Programs	130,000	100,854	140,000				130,000	100,854	140,000
	<u>535,000</u>	<u>468,022</u>	<u>682,000</u>	<u>362,000</u>	<u>230,417</u>	<u>350,000</u>	<u>897,600</u>	<u>698,439</u>	<u>1,032,000</u>
Excess (Shortfall)	<u>\$ 16,000</u> =====	<u>(165,624)</u> =====	<u>(295,000)</u> =====	<u>(76,600)</u> =====	<u>(8,085)</u> =====	<u>(80,000)</u> =====	<u>(60,600)</u> =====	<u>(173,709)</u> =====	<u>(375,000)</u> =====

WUPJ

**GENERAL AND UNRESTRICTED FUNDS
BALANCE SHEET**

	<u>September 30,</u> 1986	<u>December 31,</u> 1985
<u>Assets</u>		
Cash in banks and on hand	\$ 5,838	92,444
Short-term investments	109,056	205,783
State of Israel Bond	500	39,100
Other bonds and notes	10,000	10,000
Loans receivable	3,289	2,661
Prepaid expenses and other assets	<u>20,721</u>	<u>--</u>
	\$ 149,404	349,988
	=====	=====
<u>Liabilities and Fund Balances</u>		
Accounts payable and accrued expenses	\$ 30,998	32,384
Due Restricted Funds	<u>15,183</u>	<u>25,719</u>
	46,181	58,103
Fund balances	<u>103,223</u>	<u>291,885</u>
	\$ 149,404	349,988
	=====	=====
<u>Restricted Dedicated Fund Balances</u>		
Youth Hostel	\$ --	431,341
Leo Baeck School	1,235,568	1,211,651
Kedem Synagogue	366,845	302,807
Bet Shlomo Nahariya	42,359	39,948
Jacob Shankman	<u>106,490</u>	<u>78,907</u>
	\$1,751,262	2,064,654
	=====	=====

WUPJ
SUMMARY OF GENERAL AND UNRESTRUCTURED FUND OPERATIONS
JANUARY 1, 1986 TO SEPTEMBER 30, 1986

New York Operation		1986 Budget	Actual	1987
		75% of	Sep 30,	ANTICI-
	Year	Annual Amt	1986 (9 mos)	PATED
<u>Income</u>				
Contributions from individuals and congregations	<u>\$430,000</u>	322,500	<u>182,149</u>	<u>300,000</u>
Other				
NFTS	26,000		25,000	25,000
CCAR	4,500		3,000	4,500
UAHC Subvention	22,000	16,500	16,500	22,000
Interest income	13,000	9,750	10,130	11,500
Administrative fee reimbursement	15,000	11,250	4,741	7,000
Reimbursement from dedicated fund for Latin American operations	26,000	19,500	3,910	5,000
Miscellaneous	14,500	10,875	8,854	12,000
Conference Fees	--		18,692	--
Israel Rabbinic Emergency Fund	--		29,422(1)	--
	<u>121,000</u>		<u>120,249</u>	<u>87,000</u>
	<u>551,000</u>		<u>302,398</u>	<u>387,000</u>
<u>Expenses</u>				
Operating Costs:				
Salaries and benefits	123,000	92,250	85,133	140,000
Travel and meetings	24,000	18,000	16,632	24,000
Supplies, printing, postage	39,500	29,625	33,398	44,000
Telephone	10,000	7,500	7,280	10,000
Dues and advertising	5,000	3,750	3,557	5,000
Professional fees	12,000	9,000	26,543	12,000
Occupancy	8,000	6,000	4,296	6,000
Miscellaneous	7,500	5,625	1,751	5,000
Conference expenses	--		36,777	--
	<u>229,000</u>		<u>215,367</u>	<u>246,000</u>
Latin American Operations	26,000	19,500	19,961	26,000
Support for Israel Movement	150,000	112,500	131,840(1)	270,000
Direct Support to Israel Programs	<u>130,000</u>	<u>97,500</u>	<u>100,854</u>	<u>140,000</u>
	<u>535,000</u>		<u>468,022</u>	<u>682,000</u>
Excess (Shortfall)	<u>\$ 16,000</u>		<u>(165,624)</u>	<u>(295,000)</u>
	=====		=====	=====

(1) Israel Rabbinic Emergency Fund receipts included with support payments.

WUPJ

Jerusalem Operation	1986 <u>Budget</u>	Actual Sep 30, <u>1986</u>
<u>Income</u>		
Public Support:		
Organizational Grants:		
World Zionist Organization - Grant	\$ 75,000	56,250
- Publications	5,000	5,000
- Netzer Olami	10,000	0
United Kibbutz Movement - Netzer Olami	10,000	4,028
Tzofei Telem	<u>0</u>	<u>2,818</u>
Total Organizational Grants	100,000	68,096
Fees and Support from Constituents and Affiliates:		
Kibbutz Fund (Telem Noar - Garin Recruitment)	25,000	25,000
Australian Union for Progressive Judaism	5,000	0
Friends of Progressive Judaism (England)	10,000	0
Canadian Friends of WUPJ	5,000	0
A.R.Z.A.:		
- Netzer Olami	10,000	10,000
- Public Relations	5,000	0
Aviv Camps	<u>6,000</u>	<u>6,000</u>
Total Constituents and Affiliates	<u>66,000</u>	<u>41,000</u>
Total Public Support	166,000	109,096
Contributions for Programs:		
Miscellaneous Sources	40,000	32,310
Individual Contributions	60,000	64,302
Rentals	20,000	12,774
Interest	<u>0</u>	<u>3,850</u>
Total Support and Revenue	<u>\$286,000</u>	<u>222,332</u>

	1986 Budget	Actual Sep 30, 1986
<u>Expenses</u>		
<u>Participation in Israel Movement</u>		
Grant	\$ 14,900	4,500
WU Management Allocation	14,100	9,400
	<u>29,000</u>	<u>13,900</u>
<u>Youth Programs</u>		
<u>Tzofei Telem:</u>		
Youth Camps and Related Activities	14,400	18,963
Seminar, Leader's Studies and Activities	5,100	2,038
Council Meetings	3,100	159
Youth Leaders Salaries and Expenses	58,500	44,123
Vehicle Expenses	5,700	5,654
Subscriptions, Books, Advertising	500	1,180
Administrative Expenses	15,200	13,873
	<u>102,500</u>	<u>85,990</u>
WU Management Allocation	7,500	5,000
	<u>110,000</u>	<u>90,990</u>
<u>Netzer Olami:</u>		
Salaries and Related Expenses	16,500	9,295
Programs	10,000	14,002
	<u>26,500</u>	<u>23,297</u>
WU Managment Allocation	3,500	2,330
	<u>30,000</u>	<u>25,627</u>
<u>Heart to Heart Programs and Camps:</u>		
Arab-Jewish Salaries	10,000	7,744
Programs	14,500	3,561
Disadvantaged Children Salaries	3,000	5,608
Programs	5,000	634
	<u>32,500</u>	<u>17,547</u>
WU Management Allocation	2,500	1,670
	<u>35,000</u>	<u>19,217</u>
 Total Youth Programs	 175,000	 135,834

	<u>1986 Budget</u>	<u>Actual Sep 30, 1986</u>
<u>Expenses (cont'd)</u>		
<u>Public Relations and Publications</u>	\$ 45,000	5,294
<u>Struggle for Rights:</u>		
HEMDAT - Public Committee for the Freedom of Science, Religion, and Culture in Israel and Other Organizations	5,000	350
Legal Fees	15,000	2,340
Special Programs	<u>7,600</u>	<u>2,257</u>
	27,600	4,947
WU Management Allocation	<u>2,400</u>	<u>0</u>
	30,000	4,947
<u>Har-El Youth Center-Maintenance & Planning</u>	15,000	2,714
<u>Jerusalem Circle - Maintenance</u>	3,600	5,068
<u>Management and General Expenses</u>		
Salaries, Social Benefits, Payroll Taxes, etc.	14,900	14,797
Accounting and Computer Service	23,000	20,684
Interest and Bank Charges	4,600	824
Audit Fees	10,000	8,888
Rental	6,500	2,899
Office Expenses	25,000	21,053
Travel and Car Expenses	<u>11,000</u>	<u>11,915</u>
	95,000	81,060
WU Management Allocation Credit	<u>(30,000)</u>	<u>(18,400)</u>
	65,000	62,660
 Total Expenses	 <u>362,600</u>	 <u>230,417</u>
 Excess (Shortfall)	 \$(76,600) =====	 (8,085) =====

WUPJ

ISRAEL MOVEMENT FOR PROGRESSIVE JUDAISM

	<u>Budget</u> <u>1986</u>	<u>Actual</u> <u>Sep 30</u> <u>1986</u>	<u>ANTICI-</u> <u>PATED</u> <u>1987</u>
<u>Income</u>			
Contribution from Jerusalem Office of WUPJ	\$ 14,900	4,500	--
Income from New York	150,000	117,804	270,000
Other Income	<u>6,500</u>	<u>4,841</u>	<u>5,000</u>
Total Income	171,400 =====	127,145 =====	275,000 =====
<u>Expenses</u>			
Salaries, Social Benefits, Payroll Taxes, etc.	134,000	95,112	226,000
Prayer Books	1,000	--	1,000
Allocations to Congregations	9,100	6,739	8,000
Publications - Telem & Shalhevet	5,500	--	7,500
Travel, food, etc.	7,400	4,230	6,800
Car Maintenance	7,000	3,400	7,500
Conferences, Conventions, Seminars, Meetings	1,500	4,980	4,800
Stationery, Printing, etc.	1,500	881	2,800
Public Relations	2,200	3,318	8,000
Insurance & Miscellaneous	2,200	1,599	2,600
Banking	<u>0</u>	<u>94</u>	<u>-</u>
Total Expenses	\$171,400 =====	120,353 =====	275,000 =====
Income over Expenses		6,792	

File

WORLD UNION FOR PROGRESSIVE JUDAISM

FINANCIAL DATA

SEPTEMBER 30, 1986

Charles H. Lehmann
Financial Secretary
December 1, 1986

WUPJ

	<u>New York Operation</u>			<u>Jerusalem Operation</u>			<u>Combined</u>		
	<u>1986 Budget</u>	<u>Actual Sep 30 1986</u>	<u>1987 Antici- pated</u>	<u>1986 Budget</u>	<u>Actual Sep 30 1986</u>	<u>1987 Antici- pated</u>	<u>1986 Budget</u>	<u>Actual Sep 30 1986</u>	<u>1987 Antici- pated</u>
Income	\$551,000	302,398	387,000	286,000	222,332	270,000	837,000	524,730	657,000
Expenses									
Operating costs	229,000	215,367	246,000	347,700	225,917	350,000	576,700	441,284	596,000
Latin American Operations	26,000	19,961	26,000				26,000	19,961	26,000
Support for Israel Movement	150,000	131,840	270,000	14,900	4,500	0	164,900	136,340	270,000
Direct Support to Israel Programs	130,000	100,854	140,000				130,000	100,854	140,000
	<u>535,000</u>	<u>468,022</u>	<u>682,000</u>	<u>362,000</u>	<u>230,417</u>	<u>350,000</u>	<u>897,600</u>	<u>698,439</u>	<u>1,032,000</u>
Excess (Shortfall)	\$ 16,000	(165,624)	(295,000)	(76,600)	(8,085)	(80,000)	(60,600)	(173,709)	(375,000)

WUPJ

**GENERAL AND UNRESTRICTED FUNDS
BALANCE SHEET**

	<u>September 30, 1986</u>	<u>December 31, 1985</u>
<u>Assets</u>		
Cash in banks and on hand	\$ 5,838	92,444
Short-term investments	109,056	205,783
State of Israel Bond	500	39,100
Other bonds and notes	10,000	10,000
Loans receivable	3,289	2,661
Prepaid expenses and other assets	<u>20,721</u>	<u>--</u>
	\$ 149,404	349,988
	=====	=====
<u>Liabilities and Fund Balances</u>		
Accounts payable and accrued expenses	\$ 30,998	32,384
Due Restricted Funds	<u>15,183</u>	<u>25,719</u>
	46,181	58,103
Fund balances	<u>103,223</u>	<u>291,885</u>
	\$ 149,404	349,988
	=====	=====
<u>Restricted Dedicated Fund Balances</u>		
Youth Hostel	\$ --	431,341
Leo Baeck School	1,235,568	1,211,651
Kedem Synagogue	366,845	302,807
Bet Shlomo Nahariya	42,359	39,948
Jacob Shankman	<u>106,490</u>	<u>78,907</u>
	\$1,751,262	2,064,654
	=====	=====

WUPJ
SUMMARY OF GENERAL AND UNRESTRUCTURED FUND OPERATIONS
JANUARY 1, 1986 TO SEPTEMBER 30, 1986

New York Operation		<u>1986 Budget</u>	<u>Actual</u>	<u>1987</u>
	<u>Year</u>	<u>75% of Annual Amt</u>	<u>Sep 30, 1986 (9 mos)</u>	<u>ANTICI- PATED</u>
<u>Income</u>				
Contributions from individuals and congregations	<u>\$430,000</u>	322,500	<u>182,149</u>	<u>300,000</u>
Other				
NFTS	26,000		25,000	25,000
CCAR	4,500		3,000	4,500
UAHC Subvention	22,000	16,500	16,500	22,000
Interest income	13,000	9,750	10,130	11,500
Administrative fee reimbursement	15,000	11,250	4,741	7,000
Reimbursement from dedicated fund for Latin American operations	26,000	19,500	3,910	5,000
Miscellaneous	14,500	10,875	8,854	12,000
Conference Fees	--		18,692	--
Israel Rabbinic Emergency Fund	--		29,422(1)	--
	<u>121,000</u>		<u>120,249</u>	<u>87,000</u>
	<u>551,000</u>		<u>302,398</u>	<u>387,000</u>
<u>Expenses</u>				
Operating Costs:				
Salaries and benefits	123,000	92,250	85,133	140,000
Travel and meetings	24,000	18,000	16,632	24,000
Supplies, printing, postage	39,500	29,625	33,398	44,000
Telephone	10,000	7,500	7,280	10,000
Dues and advertising	5,000	3,750	3,557	5,000
Professional fees	12,000	9,000	26,543	12,000
Occupancy	8,000	6,000	4,296	6,000
Miscellaneous	7,500	5,625	1,751	5,000
Conference expenses	--		36,777	--
	<u>229,000</u>		<u>215,367</u>	<u>246,000</u>
Latin American Operations	26,000	19,500	19,961	26,000
Support for Israel Movement	150,000	112,500	131,840(1)	270,000
Direct Support to Israel Programs	<u>130,000</u>	<u>97,500</u>	<u>100,854</u>	<u>140,000</u>
	<u>535,000</u>		<u>468,022</u>	<u>682,000</u>
Excess (Shortfall)	<u>\$ 16,000</u> =====		<u>(165,624)</u> =====	<u>(295,000)</u> =====

(1) Israel Rabbinic Emergency Fund receipts included with support payments.

WUPJ

Jerusalem Operation	1986 Budget	Actual Sep 30, 1986
<u>Income</u>		
Public Support:		
Organizational Grants:		
World Zionist Organization - Grant	\$ 75,000	56,250
- Publications	5,000	5,000
- Netzer Olami	10,000	0
United Kibbutz Movement - Netzer Olami	10,000	4,028
Tzofei Telem	0	2,818
Total Organizational Grants	100,000	68,096
Fees and Support from Constituents and Affiliates:		
Kibbutz Fund (Telem Noar - Garin Recruitment)	25,000	25,000
Australian Union for Progressive Judaism	5,000	0
Friends of Progressive Judaism (England)	10,000	0
Canadian Friends of WUPJ	5,000	0
A.R.Z.A.:		
- Netzer Olami	10,000	10,000
- Public Relations	5,000	0
Aviv Camps	6,000	6,000
Total Constituents and Affiliates	66,000	41,000
Total Public Support	166,000	109,096
Contributions for Programs:		
Miscellaneous Sources	40,000	32,310
Individual Contributions	60,000	64,302
Rentals	20,000	12,774
Interest	0	3,850
Total Support and Revenue	\$286,000	222,332

	<u>1986 Budget</u>	<u>Actual Sep 30, 1986</u>
<u>Expenses</u>		
<u>Participation in Israel Movement</u>		
Grant	\$ 14,900	4,500
WU Management Allocation	<u>14,100</u>	<u>9,400</u>
	<u>29,000</u>	<u>13,900</u>
<u>Youth Programs</u>		
<u>Tzofei Telem:</u>		
Youth Camps and Related Activities	14,400	18,963
Seminar, Leader's Studies and Activities	5,100	2,038
Council Meetings	3,100	159
Youth Leaders Salaries and Expenses	58,500	44,123
Vehicle Expenses	5,700	5,654
Subscriptions, Books, Advertising	500	1,180
Administrative Expenses	<u>15,200</u>	<u>13,873</u>
	<u>102,500</u>	<u>85,990</u>
WU Management Allocation	<u>7,500</u>	<u>5,000</u>
	<u>110,000</u>	<u>90,990</u>
<u>Netzer Olami:</u>		
Salaries and Related Expenses	16,500	9,295
Programs	<u>10,000</u>	<u>14,002</u>
	<u>26,500</u>	<u>23,297</u>
WU Managment Allocation	<u>3,500</u>	<u>2,330</u>
	<u>30,000</u>	<u>25,627</u>
<u>Heart to Heart Programs and Camps:</u>		
Arab-Jewish	10,000	7,744
Salaries	14,500	3,561
Programs	3,000	5,608
Disadvantaged Children	<u>5,000</u>	<u>634</u>
	<u>32,500</u>	<u>17,547</u>
WU Management Allocation	<u>2,500</u>	<u>1,670</u>
	<u>35,000</u>	<u>19,217</u>
Total Youth Programs	175,000	135,834

	1986 <u>Budget</u>	Actual Sep 30, <u>1986</u>
<u>Expenses (cont'd)</u>		
<u>Public Relations and Publications</u>	\$ 45,000	5,294
<u>Struggle for Rights:</u>		
HEMDAT - Public Committee for the Freedom of Science, Religion, and Culture in Israel and Other Organizations	5,000	350
Legal Fees	15,000	2,340
Special Programs	<u>7,600</u>	<u>2,257</u>
	27,600	4,947
WU Management Allocation	<u>2,400</u>	<u>0</u>
	30,000	4,947
<u>Har-El Youth Center-Maintenance & Planning</u>	15,000	2,714
<u>Jerusalem Circle - Maintenance</u>	3,600	5,068
<u>Management and General Expenses</u>		
Salaries, Social Benefits, Payroll Taxes, etc.	14,900	14,797
Accounting and Computer Service	23,000	20,684
Interest and Bank Charges	4,600	824
Audit Fees	10,000	8,888
Rental	6,500	2,899
Office Expenses	25,000	21,053
Travel and Car Expenses	<u>11,000</u>	<u>11,915</u>
	95,000	81,060
WU Management Allocation Credit	<u>(30,000)</u>	<u>(18,400)</u>
	65,000	62,660
 Total Expenses	 <u>362,600</u>	 <u>230,417</u>
 Excess (Shortfall)	 \$(76,600) =====	 (8,085) =====

WUPJ

ISRAEL MOVEMENT FOR PROGRESSIVE JUDAISM

	Budget <u>1986</u>	Actual Sep 30 <u>1986</u>	ANTICI- PATED <u>1987</u>
<u>Income</u>			
Contribution from Jerusalem Office of WUPJ	\$ 14,900	4,500	--
Income from New York	150,000	117,804	270,000
Other Income	<u>6,500</u>	<u>4,841</u>	<u>5,000</u>
Total Income	171,400 =====	127,145 =====	275,000 =====
<u>Expenses</u>			
Salaries, Social Benefits, Payroll Taxes, etc.	134,000	95,112	226,000
Prayer Books	1,000	--	1,000
Allocations to Congregations	9,100	6,739	8,000
Publications - Telem & Shalhevet	5,500	--	7,500
Travel, food, etc.	7,400	4,230	6,800
Car Maintenance	7,000	3,400	7,500
Conferences, Conventions, Seminars, Meetings	1,500	4,980	4,800
Stationery, Printing, etc.	1,500	881	2,800
Public Relations	2,200	3,318	8,000
Insurance & Miscellaneous	2,200	1,599	2,600
Banking	<u>0</u>	<u>94</u>	<u>-</u>
Total Expenses	\$171,400 =====	120,353 =====	275,000 =====
Income over Expenses		6,792	

W484

September 24, 1986
20 Elul 5746

Rabbi Mordecai Kotem
Or Hadash Congregation
P.O. Box 6241
Haifa, ISRAEL

Dear Moti:

It was thoughtful of you to write to share your future plans. I am sorry that you will not longer serve as executive director of the Israel Movement for Progressive Judaism but I can well understand the reasons for your decision. Or Hadash is a fine congregation with a great deal of potential and it is very important that you spend as much time as possible in developing this congregation and its program.

Know that I wish you well. I fully reciprocate your friendship and I, too, hope that there will be many opportunities in the future for us to work together in behalf of our Liberal movement. If I can be of any service to you and the families of Or Hadash, please call on me!

Thank you, too, for the information you shared with Rhea. We are both grateful for your continued care and concern.

With fond regards and every good wish for you and all your loved ones for a sweet, happy and healthy New Year, I am

Sincerely,

Alexander M. Schindler

*Write him well
reciprocity in friendship
if there is anything I can do
please call on me*

התנועה
ליהדות מתקדמת
בישראל

THE ISRAEL MOVEMENT
FOR PROGRESSIVE JUDAISM



September 12, 1986

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

Dear Alex,

As you may probably know, I will soon be leaving my position as Executive Director of the Israel Movement for Progressive Judaism after having served in this capacity for the past five years. I have chosen to bring to an end this aspect of my involvement with the Movement feeling that under the existing circumstances I should better invest my efforts and abilities in developing my congregation, Or Hadash in Haifa.

During these last five years, although we did not work much directly together I felt your friendship and support both personally and to our cause in Israel. I wish to express my gratitude to you for that. I know we shall continue to meet and have many more opportunities to work cooperatively for the well being of the Movement in the future.

My best to you and Rhea with every good wish for a Shana Tova, and especially good health.

Sincerely,

Mot

Rabbi Mordecai Rotem

SAPERSTON & DAY, P.C.

ATTORNEYS AT LAW

GOLDOME CENTER

ONE FOUNTAIN PLAZA

BUFFALO, NEW YORK 14203-1486

(716) 856-5400

August 20, 1986

DONALD S. DAY
JOHN L. KIRSCHNER
FRANCIS W. GREUNE
WELLS E. KNIBLOE
FREDERICK A. WOLF
NEIL A. GOLDBERG
BENJAMIN J. ANDREWS
TRIGIA T. SEMMELHACK
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JOHN M. HART, JR.
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WILLIAM G. GANDY
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MICHAEL MENARD

WILLARD W. SAPERSTON (1864-1957)
ALFRED M. SAPERSTON (1898-1983)
DEWITT CLINTON (1901-1983)

DAVID C. FIELDING
ROBERT W. MICHALAK
RICHARD A. CLACK
PAUL A. PETERS
THOMAS D. MYERS
MARK C. RODGERS
LOUIS C. FESSARD
DALE LUCAS DAILEADER
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WILLIAM A. LUNDQUIST
JOHN M. BANSBACH
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DENNIS R. MCCOY
MARY ENGLER ROCHE
BRUCE S. ZEFTEL
THOMAS S. GILL
LYNN S. EDELMAN
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TIMOTHY C. CASHMORE
RICHARD W. OHLSON
LAURENCE D. BEHR
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BRIAN N. LEWANDOWSKI
DAVID F. SAPPE
JOHN P. HAINS
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C. ROBERT VAHL
DAVID H. PAIGE
HOLLY SALOP WALLACE

*ADMITTED IN PENNSYLVANIA ONLY

COUNSEL TO THE FIRM
HOWARD T. SAPERSTON, SR.
R. KERFORD WILSON

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

Dear Alex:

Some weeks ago and as a direct result of a serious discussion at a meeting of the North American Board of the World Union For Progressive Judaism, David Belin appointed a special Committee to be Co-Chaired by me and Ruth Daniel with the express charge of reviewing the role of the North American Board and the relationships between the World Union, the UAHC, the College, ARZA, and NFTS, NFTB, CCAR, and the Israel Progressive Movement.

Appointed to the Committee were individuals closely associated in leadership positions with each of these organizations.

The first meeting of the Committee was held several days ago in New York City, and it became very clear, early in its deliberations, that what was really required was a complete overview of the Israel Program and the respective roles of all of the affected organizations in supporting and promoting Progressive Judaism in that Country. The reality is that the lines of responsibility and authority are murky; competition sometimes appears to get in the way of cooperation; multiple and sometimes conflicting fund raising efforts are undertaken; and as a result, our constituency is confused and critical of our actions. In addition, the ability of the World Union to continue to fund the Israel Progressive Movement as it has in the past is no longer a reality. This financial burden can no longer be primarily supported by the World Union.

Many more questions were raised than answers. Should the World Union concentrate its efforts on promoting Progressive Judaism in Countries other than Israel rather than emphasizing its Israel mission both in financial and human resource terms? What is the role of our American agencies vis-a-vis the Israel Progressive Movement? How should we be interacting with them in Israel? Who should have primary responsibility for activities

Will handle as indicated

SAPERSTON & DAY, P.C.

Rabbi Alexander M. Schindler
August 20, 1986
Page 2

for Americans within our Movement in Israel? Who should have primary responsibility for those activities directed towards Israelis rather than Americans? How can we ensure the maximum amount of cooperation among our organizations in extra--North American activities? What is the optimum use of our Movement's funds in Israel? Outside of Israel? Is it possible, or even desirable, to eliminate the multiplicity of fund raising efforts for these activities?

Obviously, the problem is a complex one, and the answers may not be easy to find. At the same time, however, the present situation almost demands that answers be found. Accordingly, it was the unanimous recommendation and resolution of the Committee that an invitation be extended to all of our organizations involved in extra--North American activities to appoint their own representatives to a broad based committee charged with the responsibility of further defining the interorganizational problems and recommending possible solutions.

We hope that you will deem it appropriate to join in this mutual endeavor and appoint an official representative of your organization. A broadly based committee, committed to the task, could very well develop a set of guidelines and recommendations which might strengthen all of our efforts and eliminate or at least minimize our problems. In the last analysis, each of the respective organizations will make its own decisions and set its own direction, but, surely, a combined cooperative effort could well chart a better defined and more directed course than that which we are currently following.

I look forward to your response and hope that it will be an affirmative one. I further hope that you will be in a position to appoint your representative without delay so that we can continue with the work of the expanded Committee.

Thanks so much for your understanding and cooperation.

Cordially

Donald S. Day / csk

Donald S. Day

DSD:csk

cc: Mr. Charles J. Rothschild, Jr.
Mrs. Ruth Daniel
Mr. Martin Strelzer



Union of Liberal & Progressive Synagogues

The Montagu Centre, 109 Whitfield Street, London W1P 5RP. Telephone: 01-580 1663

Our Reference: EXD/1/3

Your Reference:

21st May, 1986.

Charles J. Rothschild, Jr,
Chairman of the Board,
Alexander M. Schindler,
President,
Union of American Hebrew Congregations,
838 Fifth Avenue,
New York, NY 10021,
United States of America.

Dear Alex and Charles,

I must confess I was very unhappy to receive your letter of May 5th cancelling your stop-off in London. I cannot tell you how despondent we all are that Americans should be reacting so hysterically to a situation that they themselves helped to create. London, including Heathrow Airport, is probably far safer than the equivalent in the United States. Even more important however, is that it seems so cowardly in such an act of submission to terrorists for Americans to cease visiting the one European country which allowed its bases to be used for the bombing of Libya without which the hysterical fear of terrorist reprisals would not have occurred.

If the justification of the American bombing was to make the world safe for American travellers, is not the refusal of Americans to visit proof that they have failed in achieving this objective?

I would urge you both to use your moral and religious leadership to encourage your membership to visit England if this had been their previous intention. Not to do so will certainly have the effect of alienating the large number of Britons who sympathise and supported President Reagan's determination to destroy International Terrorism.

Yours sincerely,

Rabbi Sidney Brichto
Executive Vice-President and Director

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1965 - 1972

Eva, Marchioness of
Reading
1972 - 1973

May 5, 1986
26 Nisan 5746

Rabbi Sidney Brichto, Director & Vice-President
Union of Liberal and Progressive Synagogues
Montagu Centre,
109 Whitfield Street, London W1
England

Dear Sidney:

As Albert Friedlander probably told you, we decided to eliminate the British portion of the UAHC leadership Mission after the recent terrorist incidents. Our people felt more secure in flying to Israel non-stop and, of course, were most interested in assuring the Israel portion of our journey.

We deeply regret any inconvenience our change in plans may cause you. We had been looking forward to meeting with you and other distinguished leaders of British Jewry. Alas, it is not to be at this time. It is our fond hope that it will be possible to arrange for leaders of the Union of American Hebrew Congregations to meet with you and to share mutual thoughts and concerns at some future time.

With repeated regrets and with every good wish, we are

Sincerely,

Charles J. Rothschild, Jr
Chairman of the Board

Alexander M. Schindler
President

THE STERNBERG CENTRE FOR JUDAISM

THE MANOR HOUSE · 80 EAST END ROAD · LONDON N3 2SY · TELEPHONE: 01-346 2288



DIRECTOR: RABBI A M BAYFIELD MA

16th May 1986

WJF
Mr. Charles J. Rothschild, Jr.,
and Rabbi Alexander M. Schindler,
Union of American Hebrew Congregations,
838 Fifth Avenue,
New York,
N.Y. 10021, U.S.A.

no further

Dear Mr. Rothschild and Rabbi Schindler,

Thank you for your letter of 5th May.

Your change of plans did not cause us any inconvenience and it was kind of you to write. However, I am profoundly saddened by the fact that an upsurge of Middle East terrorism (following the U.S. bombing of Libya from British bases) has succeeded in disrupting relationships between British and American Jews in this dramatic way. I also note that you now feel safer to travel to Israel than to London and must express the feelings of we who reside in Britain who do not feel that we are living in quite the state of imminent danger that appears to be represented on the other side of the Atlantic.

I share your hope that it will be possible to rearrange the mission at some time in the future and look forward to meeting you in due course.

Yours sincerely,

W

Rabbi A.M. Bayfield

May 5, 1986
26 Nisan 5746

Rabbi Anthony Bayfield, Director
Manor House Centre for Judaism
80 East End Road, London N3
England

Dear Rabbi Bayfield:

As Albert Friedlander probably told you, we decided to eliminate the British portion of the UAHC leadership Mission after the recent terrorist incidents. Our people felt more secure in flying to Israel non-stop and, of course, we were most interested in assuring the Israel portion of our journey.

We deeply regret any inconvenience our change in plans may cause you. We had been looking forward to meeting with you and other distinguished leaders of British Jewry. Alas, it is not to be at this time. It is our fond hope that it will be possible to arrange for leaders of the Union of American Hebrew Congregations to meet with you and to share mutual thoughts and concerns at some future time.

With repeated regrets and with every good wish, we are

Sincerely,

Charles J. Rothschild, Jr
Chairman of the Board

Alexander M. Schindler
President

World

May 8, 1986
29 Nisan 5746

Rabbi Dow Marmur
Holy Blossom Temple
1950 Bathurst Street
Toronto, Ontario M5P 3K9

Dear Dow:

Thank you for letting me know that my address at the World Union Conference was taped and that you also have the discussion on the tape. I appreciate that you will let me have the manuscript in order to edit it before it goes into a final version. Many thanks.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Richard Hirsch

Rabbi Dow Marmur

Howes

May 1, 1986

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

Dear Alex,

Thank you for your letter of April 25th. I don't think that it was intended to publish the main addresses before the World Union Conference; it was the quality of the contributions that decided it.

I have now found out that your speech was taped. We will, therefore, transcribe it as well as your responses to the discussion and let you have the manuscript for changes and corrections.

With all good wishes I am,

Yours ever,



cc Rabbi Richard Hirsch

WOPQ
April 25, 1986
16 Nisan 5746

Rabbi Dow Marmur
Holy Blossom Temple
1950 Bathurst Street
Toronto, Ontario
M5P 3K9

Dear Dow:

Thank you for your kind comments in regard to my participation in the World Union Conference.

I wish I had been told in advance of the meetings that Dick planned to prepare a volume of the major Conference papers. I have already ~~erased~~ this particular speech from my computer and, regretfully, I did not retain a copy. I am sorry, therefore, that I cannot respond to your request by sharing a copy of the speech. I simply do not have one.

With best wishes for a sweet and happy Pesach, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Richard G. Hirsch

Rabbi Dow Marmur

April 17, 1986

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

Dear Alex,

Many thanks for coming to The World Union Conference and speaking. Not only was it a major contribution to the Conference, but what you had to say has had many positive reverberations in this community.

Dick has asked me to edit the major papers into some kind of cohesive volume. With this in mind I would be most grateful for a copy of your text. Please feel free to edit it in any way you wish and add footnotes and references should it be necessary.

With renewed thanks and looking forward to hearing from you I am,

Yours ever,



*out of computer
W. Sch
resp.*

RC

WJG

April 14, 1986
5 Nisan 5746

Dear Dow:

Thanks for your many personal courtesies during my stay in Toronto. You were most gracious and I am grateful.

It is, of course, always good to see you and to be with you. I do want to say again, however, how nice it is to see you so well received by the members of your congregation. That pleased me very much.

Warm regards from house to house and all good wishes for a sweet Passover.

Sincerely,

Alexander M. Schindler

Rabbi Dow Marmur
Holy Blossom Temple
1950 Bathurst St.
Toronto, Ontario
M5P 3K9 Canada

WUPJ

April 14, 1986
5 Nisan 5746

Dear Marty:

Thank you for your personal courtesies in Toronto. I know that whatever arrangements were made were made through you and I am grateful.

You seemed harried. Any special problems? Anything I can do to be of help? If so, please let me know.

Let's get together one of these days.

Again, my thanks.

Sincerely,

Alexander M. Schindler

Mr. Martin Strelzer
WUPJ
New York, NY

CHARLES I. PETSCHKE

245 PARK AVENUE
NEW YORK, N.Y. 10167
(212) 557-1317

CABLE: CIPETSCHKE

To: Executive Committee
World Union for Progressive Judaism
From: Charles I. Petschek
Treasurer (USA)
Re: Change of C.P.A. Firms

CONFIDENTIAL

It has been our feeling for some time that we do not have an accurate and up to date picture of where we stand financially, especially in relation to our Israel Hostel Building Project. In addition, this project which, in many ways, is a joint undertaking of ours and of the Hebrew Union College, requires cost allocation between the two partners based on numerous assumptions.

Consequently, it was agreed that (1) we should seek our own accounting firm in Israel (presently we use Chaim Aschheim & Company who are accountants for the College, the Project and the World Union) and (2) we should change accounting firms in the U.S.A. (presently Loeb & Troper).

Members of the financial team of the World Union interviewed in depth representatives of Kesselman & Kesselman (Israel) and of Ernst & Whinney (USA). We wholeheartedly believe that each firm on its own and both firms working together (they now have a good working relationship) understand our requirements and would be of great assistance in bringing our financial reporting into focus and helping to keep it so.

With the concurrence of Gerry Daniels, Ruth Daniels, Marvin Novick, Charles Lehman, Martin Strelzer and Ira Solomon, I hereby propose that we engage Kesselman & Kesselman to be our C.P.A.s in Israel and Ernst & Whinney to be our C.P.A.s in the United States.

If you agree, please signify your concurrence with this proposal by dating and signing the enclosed copy of this letter and returning it to me at your early convenience.

Please keep the above confidential because Chaim Aschheim & Company have not yet been notified that we propose a change. We expect our present accountants to sign off after they have completed the 1985 financials and have made the necessary post-closing entries. We believe that both our Israel and our U.S. C.P.A.s will agree to having the new C.P.A.s begin work on 1986 figures before the 1985 work has been concluded.

4/1/86
CIP/kc

WUPJ

March 31, 1986
20 Adar II 5746

Rabbi Simeon A. Maslin
Reform Congregation
Keneseth Israel
York Road & Township Line
Elkins Park, PA 19117

Dear Shimon:

Thanks for your words of appreciation of my recent address at the CABA Conference. I appreciate your having taken the time to read it and to share your thoughts.

I will be pleased to be listed as an Honorary Chairman of the North American Rabbinical Council of the WUPJ. You certainly have my permission to list my name on the letterhead.

Warm regards and all good wishes.

Sincerely,

Alexander M. Schindler

*By all means
first we are
primary
co-chair*

Simion J. Mastin, D. Min., D. D.

SENIOR RABBI

Reform Congregation
KENESETH ISRAEL
York Road and Township Line
ELKINS PARK, PENNSYLVANIA 19117

March 26, 1986

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

Dear Alex:

Before I get to the main purpose of this letter, let me tell you how pleased I was by your address to the CLAL Conference last week. Yitz asked me to come for as long as I could; that invitation translated into four hours on Monday afternoon, and so I did not hear you in person. But colleagues told me at lunch that you were superb, and finally, today, I read the transcript and was delighted. Yishar Kochacha.

I identified with the anger that admittedly prompted you to say some intemperate things about Orthodoxy. It is because of similar intemperate remarks that I offered at a community forum here in Philadelphia (and that were subsequently published in the Exponent) that Yitz wrote urging me to cool the rhetoric. But I think that the anger was justified, and that it has made such people as Yitz realize that we do take ourselves seriously. To quote from his most recent letter: "I respect your concept of a non-halachic approach that is sensitive to Jewish norms. It will take time to develop models of such pluralism that the Orthodox can accept..."

And so, while I appreciated the conciliatory tone of your remarks, I appreciated equally your firm clarifications of "patrilineality" and our attitude to the intermarried.

Now to the purpose of this letter. As you may know, I have accepted Gerry Daniel's and Dick Hirsch's invitation to be Chairman of the newly constituted North American Rabbinical Council of the WUPJ. This past month I have gathered together a group of regional co-chairmen who have graciously agreed to do some work for the World Union.

They are: Haskell Bernat, Harry Danziger, Dow Marmur, Murray Rothman, Herman Schaalman, Ronnie Sobel, Roy Walter, Mike Zedek and Shai Zeldin.

Jerome Malino, who chaired the former Rabbinic Cabinet, has agreed to be an honorary chairman, as have Fred Gottschalk and Jack Stern. By now you have caught my drift. Of course, I would like to list you as one of our four honorary co-chairmen. I hope that I may receive your affirmative response soon so that we may go ahead and print our letterhead.

Best regards.

Shalom,



Simeon J. Maslin

SJM:mb

P.S. I am enclosing a copy of my most recent letter to the co-chairmen telling them about our first meeting at Snowmass and our participation in the Jerusalem dedication in November.

Simcon J. Mastin, D. Min., D. D.
SENIOR RABBI

Reform Congregation
KENESETH ISRAEL
York Road and Township Line
ELKINS PARK, PENNSYLVANIA 19117

March 26, 1986

To: Rabbis Haskell M. Bernat
Harry K. Danziger
Dow Marmur
Murray I. Rothman
Herman E. Schaalman

Ronald B. Sobel
Roy A. Walter
Michael R. Zedek
Isaiah Zeldin

Chaverim:

I am delighted to report that I asked nine distinguished colleagues to serve as vice-chairmen of the North American Rabbinical Council of the WUPJ and all nine - you - agreed. If your affirmative response rate is any measure of what we might accomplish for the World Union, then our success is assured. And so listed above is the presiding "minyan" of which you and I are parts.

I hope to see a few of you at the World Union Conference in Toronto on April 9, but I know that most of you cannot be there. Please plan, though, to attend the first meeting of NARC/WUPJ at the CCAR convention in Snowmass. We have been given a room and a time: Thursday afternoon, June 26, 4:30-5:45, in the Campground Room of the Hotel Wildwood (adjacent to the Conference Center).

Only two of you sent me the names of colleagues in your area whom you think might be willing to serve on our Council. I shall, of course, invite all the rabbis in the larger congregations, but I am sure that there are younger colleagues in smaller pulpits in your area who might be worthy members of the Council. Please take a few minutes to send me their names. I would like to form a group of 70-100 interested colleagues.

As you know, both the WUPJ and HUC-JIR are planning gala dedications in Jerusalem during the week of November 2. The World Center for Progressive Judaism is rising in one of the most beautiful locations in Jerusalem: the dedication events, from Monday, November 3, through Shabbat, the 8th, should be impressive and historic. The first item on our agenda is to organize a NARC mission to Jerusalem during that week. Here is my thinking on our first mission.

Copy

Depart JFK Saturday night, November 1, arriving in Israel the next day. No touring is planned because almost all the participants will be people who have been to Israel before. We shall plan to attend the dedicatory events and to celebrate Shabbat together. Then on Sunday, November 9, we leave for three days in Prague along with a group of WUPJ lay leaders. Several events are planned there. Then off for three concluding days (rabbis and spouses only) in Amsterdam, celebrating Shabbat with the Liberaal Joodse Gemeente.

I hope that we can put together a group of 20-25 colleagues and spouses (total 40) for this mission. (As a rabbinic mission, it should be tax deductible.) There should be two full days at leisure in Israel and at least one free day in both Prague and Amsterdam. The tour would return to JFK on Sunday afternoon, November 16. As soon as I have prices, I will let you know. But please, reserve the dates if you possibly can, and send me any suggestions.

I am inviting Dick Hirsch and Moshe Zemer to meet with us on June 26 at Snowmass. I am enclosing an article that I just printed in my bulletin about Kedem, plus a brochure. Please feel free to use both. I would like to offer some real encouragement to Moshe when we see him.

Please...your reactions to all the above, and names of colleagues.

שלום, Shalom,



Simeon J. Maslin

SJM:mb
encls.

cc: Mr. Gerard Daniel
Rabbi Joseph Glaser
Rabbi Richard Hirsch
Rabbi Clifford Kulwin
Mr. Martin Strelzer

Copy



Rabbi Arnold G. Kaiman

President Herbert A. Gliberman

March 24, 1986

Mr. Martin Streltzer
North American Director
World Union for Progressive Judaism
838 Fifth Avenue
New York, N. Y. 10021

Dear Martin:

I am literally appalled at the discourtesy that was shown to my Board Member, Lillian Goodman, on her proper inquiry of Ms. Peggy Goldman of G.T.A. in Philadelphia. Mrs. Goodman, representing Congregation Kol Ami, and responsive to the call of the World Union for Progressive Judaism, is one of the most mature and experienced travel agents in Chicago. She has been declared, literally, travel agent of Kol Ami (formerly South Shore Temple, uninterrupted member of The Union of American Hebrew Congregations since 1922).

On February 24 through March 2, 1986, I responded as a Rabbi to the call of The Synagogue Council of America for an emergency mission on tourism to the State of Israel. This conference, co-sponsored by the Ministry of Tourism of the State of Israel and El Al Airlines, flew 210 Rabbis to Israel in order to respond to the need of tourists and Jews of the United States to come to the State of Israel.

Under the watchful leadership of Rabbi Stanley David, chairman of the Rabbinic Cabinet of Israel Bonds and elected Rabbi of Central Synagogue of New York, I went. I attended a meeting of my Reform colleagues at the Moriah Hotel, where I put on the floor the massive coming to Israel of Reform Jews for the dedication of the Hebrew Union College and the Youth Hostel of the World Union on November 2 through November 9, 1986.

In a motion that was passed, Rabbi David indicated that every bit of energy should be given to making certain that our Conference, not only come to the dedication, but tour Israel.

I met with representatives of El Al Airlines, Israel's state airline, to plan a trip. I met with Kenness Tours to plan the trip.



Mr. Martin Streltzer

March 24, 1986

Upon my return to Chicago, I immediately contacted El Al Airlines to convince them to add a Wednesday, October 29, flight so that my forty-plus Congregants could attend in mass the dedication properly rested and tour Israel.

I called you and was informed that there was an official travel agent of the World Union for Progressive Judaism for this event. I then called Ms. Goldman, only to be told that no-one can register to go to this dedication unless they take the full land package of G.T.A. tours. I find this repelling and exclusive. Especially galling to me is the fact that they are not flying to Israel, not flying El Al Airlines and that Reform Jews from the United States will be coming to Israel via T.W.A. If this is an element of cost, I feel a moral obligation to Jews of the Reform Movement to come to Israel and to support El Al Airlines as well as the economy of Israel.

The itinerary of the dedication seems to be locked in by G.T.A. and my Board member and official travel agent was told, "either take it or leave it".

Having attended en masse with my Congregation, a previous gathering of the World Union for Progressive Judaism in Jerusalem, with fond memories of the conference at the Jerusalem Hilton, I am appalled that there is no registration fee set for Reform Jews who wish to develop their own Congregational tour to go over the length and breadth of Israel.

I intend to bring this matter to the plenary of the World Union for Progressive Judaism in Toronto. I intend to inform my Congregants that if they do not take the super-imposed package of G.T.A. that they cannot attend the dedication of this massive gathering of Reform Jews in Israel. I find the cavalier treatment of Mrs. Goodman, of my Congregation, discourteous and I also am offended by the cost factor set by G.T.A. It is way out of line to promote as many of our Congregants to come to Israel as possible.

I, as a Rabbi for over twenty-eight years, supportive of the Hebrew Union College, and as well, of the World Union for Progressive Judaism, and having been asked to stir interest in the World Union for Progressive Judaism banquet at the forthcoming biennial of the Union of American Hebrew Congregations in Chicago, I feel that I am owed an apology.

I intend to come to Toronto. I will be at the Harbour Castle Hotel a day in advance and I will be lobbying other delegates to -- in a sense -- encourage congregants to attend this dedication and develop their own local travel packages. I believe that it is important for us to show the State of Israel, the Ministry of Tourism and El Al Airlines that Reform Jews of the United States are supportive of the fact that tourism in Israel is currently down.

We were told at that Conference that only one out of five of American Jews have visited Israel. What better opportunity for members of the Reform Movement to

Mr. Martin Streltzer

March 24, 1986

support, not only the future of the Hebrew Union College, but also the World Union for Progressive Judaism by being allowed to come to Israel.

Please set a registration fee. Please charge for any events, whether it be a banquet in the Knesset with the Prime Minister or a gathering on Friday evening of a Shabbat, or a dedication with Abba Eban on Tuesday, November 4. But please do not portray this gathering of Jews as a private agreement or a private deal between G.T.A. of Philadelphia and the Reform Movement.

I expect an answer.

Cordially,



ARNOLD G. KAIMAN
Rabbi

AGK/cc

cc: Mr. David Beilin, President World Union for Progressive Judaism
Rabbi Alexander Schindler, President Union of American Hebrew Congregations
Rabbi Richard Hertz, Executive Director World Union for Progressive Judaism
Rabbi Alfred Gottschalk, President Hebrew Union College
Rabbi Paul Steinberg, Hebrew Union College
Rabbi Stanley Davids, Temple Emanuel, Worcester, Mass
Mrs. Lillian Goodman



World Union For Progressive Judaism

האיגוד העולמי ליהדות מתקדמת

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

Office of the President

February 21, 1986
TH-330

MEMO TO: Rabbi Alexander M. Schindler

FROM: Gerard Daniel

The reciprocity that you suggest in your note of February 19, 1986 is already established. The President of Arza is a member of our Governing Body as I am a member of the Board of Arza. Neither is on the Executive of the other, but, of course, you as the President of Arza's Mother Organization are a member of the World Union Executive and a World Union Vice President.

I hope this answers your query to your satisfaction.

GD

cc: Rabbi Richard G. Hirsch
Mr. Mathew H. Ross
Mr. Charles J. Rothschild

cc To Hirsch + Altmann

Rabbi Alexander M. Schindler
Gerard Daniel

February 19, 1986
10 Adar 1 5746

Rabbi Richard G. Hirsch; Matthew H. Ross; Charles J. Rothshild

WUPJ/ARZA

bcc: Rabbis Charles A. Kroloff & Eric H. Toffie

I believe it would be helpful and provide for more efficient cooperation if the president and executive director of ARZA were invited to serve on the Executive Committee of the WUPJ, all the more so inasmuch as the president of the WUPJ serves on the ARZA Board.

Warm regards.



World Union For Progressive Judaism

האיגוד העולמי ליהדות מתקדמת

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

February 19, 1986
10 Adar I 5746

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(1938-1953)

The Hon. Lily H. Montagu*

(1954-1959)

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(1959-1964)

Rabbi Dr. Jacob K. Shankman

(1964-1970)

Rabbi Dr. Bernard J. Bamberger*

(1970-1972)

Rabbi Dr. Maurice N. Eisendrath*

(1972-1973)

Rabbi Dr. David H. Wice

(1973-1980)

*Deceased

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Mr. David W. Belin (U.S.A.)

EXECUTIVE DIRECTOR:

Rabbi Dr. Richard G. Hirsch (Israel)

NORTH AMERICAN DIRECTOR:

Mr. Martin Strelzer (U.S.A.)

To: Rabbi Alexander Schindler

From: Martin Strelzer

Re: To Clarify Agenda Item # 2 NAB Executive Committee Meeting "Approval of the Organization of a new Not-For-Profit Corporation and the formula for raising and utilizing funds for Israeli projects."

This really concerns the building of the Youth Hostel or any subsequent building programs. The mechanism for receiving donor funds was set up originally in Israel. It satisfied Israel tax requirements but did not quite satisfy, in our mind here, what the U.S. Internal Revenue Service would accept. Consequently, Matt Ross has structured a new mechanism that should satisfy the U.S. Internal Revenue Service. This structure will also take into consideration the method we will be using, once we get IRS approval, for raising and utilizing future donations for Israeli projects.

Sounds ok to me
What do you think?

Alex S

MS:da

cc: Jane E
Grace Y

Rabbi Alexander M. Schindler

Martin Strelzer

February 24, 1986
5 Adar 1 5746

On the WUPJ Executive Committee agenda for February 24th I note an item (#2) on the "Approval of the organization of a new Not-forProfit Corporation and the formula for raising and utilizing funds for Israeli projects."

Marty, please let me have some clarificationaas to just what is involved here. I would like to have as much information as possible by early next week.

Thanks.



IMPORTANT
INFORMATION

Call C/R

Pls. - not-for-
profit organization
to raise funds for
Israel

2/27 3pm
in bldg
policy typ
170100



World Union For Progressive Judaism

האיגוד העולמי ליהדות מתקדמת

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

February 13, 1986
4 Adar I 5746

PRESIDENT:
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VICE PRESIDENTS:
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Mr. Jack Silverman (South Africa)
Rabbi Dr. Albert H. Friedlander
(Great Britain)
Dr. Maurits Goudekot (Netherlands)
Rabbi Dr. Alfred Gottschalk (U.S.A.)
Rabbi Dr. Gunther Plaut (Canada)
Rabbi Alexander M. Schindler (U.S.A.)
Mr. David Riegler (Israel)
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Rabbi Dr. Leslie I. Edgar (Great Britain)
M. Marcel Greilsammer (France)
Rabbi Dr. Werner Van Der Zyl (Majorca)
Rabbi Moses Cyrus Weiler (Israel)
Rabbi Dr. Jacob K. Shankman (U.S.A.)
Mrs. Norma U. Levitt (U.S.A.)
Rabbi Dr. David H. Wice (U.S.A.)
CHAIRMAN OF THE
EXECUTIVE COMMITTEE:
Mr. Matthew H. Ross (U.S.A.)
VICE CHAIRMAN:
Rabbi Hugo Gryn (Great Britain)
FINANCIAL SECRETARY:
Ruth Daniel (U.S.A.)
CHAIRMAN OF PERSONNEL:
Rabbi Dr. Jacob K. Shankman (U.S.A.)
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*Deceased
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NORTH AMERICAN DIRECTOR:
Mr. Martin Strelzer (U.S.A.)

To: Members of the Executive Committee
World Union for Progressive Judaism

From: Matthew Ross, Chairman

AGENDA

Monday, February 24th, 1986
3PM - 838 Fifth Avenue, NYC

1. Directors, Officers Liability Insurance
2. Approval of the organization of a new Not-For-Profit Corporation and the formula for raising and utilizing funds for Israeli projects.
3. Approval of new bank account at Bank Leumi for transferring funds to Israel.
4. Gerard Daniel, President
5. Rabbi Richard G. Hirsch, Executive Director
6. Election of Assistant Secretary
7. Financial Committee Report
8. Fund Raising Committee
9. Rabbi Cliff Kulwin Report
10. Toronto Conference
11. Diamond Jubilee 1986 - Sixty Years
12. Calendar

And such other business that may be brought before
the Committee.

We have achieved much, but we can achieve more if...

YOU

Put Yourself in the Picture



Limited funds come from institutional sources, but the vast bulk of our support comes from individuals.

The rest is up to friends like YOU.

By your participation, you will not only help to support all our important programs, but you will be one link in our worldwide chain of living Judaism.

By becoming a partner in our work, YOU will

Enhance the quality of Jewish life around the world.

Help build a modern, relevant Judaism in Israel and in Jewish communities throughout the world.

Endow enduring institutions to perpetuate Jewish values.

Invest in the Jewish future.

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India	United States
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Israel	

WORLD UNION FOR PROGRESSIVE JUDAISM

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13 King David Street
Jerusalem, Israel

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Temple Beth Israel
Melbourne, P.O. Box 128
St. Kilda 3182, Australia

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for Progressive Judaism
109 Whitfield Street
London W1P 5RP, England

Israel Movement for Progressive Judaism
13 King David Street
Jerusalem, Israel

Latin American Office
World Union for Progressive Judaism
Congregacion Emanu-El
Tronador 1455/59
Buenos Aires, Argentina

North American Board
World Union for Progressive Judaism
838 Fifth Avenue
New York, New York 10021, U.S.A.

Southern African Union for Progressive Judaism
Suite 507, Fifth Floor, Tower Hill
Corner Kotze & Klein Streets
Hillbrow, Johannesburg 2001,
South Africa

We are...



**THE
WORLD
UNION
FOR
PROGRESSIVE
JUDAISM**

and here is what we do

WORLD

We are more than one and a half million Reform, Progressive and Liberal Jews in 21 countries on 5 continents.



We have founded and continue to nurture synagogues in Israel, Australia, South Africa, Europe and Latin America.

We are the Jew of Johannesburg, striving for social justice, the Jew of Buenos Aires, affirming Jewish identity, and the Progressive Jew of Tel Aviv, fighting for equal rights and recognition.

UNION

We link

Jewish youth and young adults throughout the world.



The young and old, those who have a rich Jewish heritage to those hungry to learn.

Jews who live freely in established large Jewish communities to those who strive to lead a modern Jewish life despite isolation and lack of religious freedom.

PROGRESSIVE JUDAISM

This is the material of which the link is forged.

A tradition thousands of years old but ever young, growing, adapting to new people, places and conditions.



Progressive Jewish organizations working together to establish new congregations and programs, and to train religious leadership.

An affirmative response to the Jewish confrontation with modernity, enabling Jews everywhere to live as good citizens and good Jews.

Together, we are



THE WORLD UNION FOR PROGRESSIVE JUDAISM

Established in 1926 in London, we link Jews around the world through a multitude of programs. These take many forms; some are worldwide, some targeted to a specific place and time. Here is a sampling:

IN ISRAEL

The Israel Movement for Progressive Judaism and the Israel Council of Progressive Rabbis, enabling Jews to experience a meaningful, vital Judaism in the modern Jewish State.

The Leo Baeck School and Community Center in Haifa, a modern complex serving many hundreds of pupils in programs synthesizing secular and religious education.

Kibbutz Yahel, Kibbutz Lotan and Har Chalutz, a family settlement established in 1985 in the Galilee.

An exciting new *World Education Center for Progressive Judaism* (in conjunction with Hebrew Union College-Jewish Institute of Religion) in the heart of Jerusalem.

An intensive struggle to achieve equal rights for Progressive Judaism, Progressive rabbis and Jewish women in Israel, and to prevent religious coercion in the public sector, including leading the battle to prevent the changing of the Law of Return.

IN AUSTRALIA/NEW ZEALAND

Progressive Jewish day schools educating Australian children in contemporary Jewish values.

A youth movement, NETZER (Noar Zioni Reformi), which is the largest in the country.

IN SOUTH AFRICA

A Progressive movement with 14 congregations serving one-third of the country's affiliated Jews.

A proud record of unequivocal condemnation of apartheid.

A vibrant Sisterhood movement, known throughout the world for its work in helping to advance education in black townships.

IN EUROPE

The Leo Baeck College of London, training rabbis and teachers for service in Europe and other World Union countries.

Young, burgeoning Jewish communities with vital new congregational and educational programs, in Holland, France and other European countries.

The Sternberg Manor House Centre for Judaism in London, a vibrant Jewish cultural center.

The European Development Programme, dedicated to rebuilding Jewish life on the Continent.

IN LATIN AMERICA

Large, young growing congregations in Rio de Janeiro, Sao Paulo, Buenos Aires.

An ongoing effort to recruit and train rabbis for Latin America.

An exchange program to reach out to Latin American Jewish youth.

And, of course

IN NORTH AMERICA

The World Union coordinates its work with the Union of American Hebrew Congregations, with more than 800 congregations, a vital link in the worldwide chain.

The Hebrew Union College-Jewish Institute of Religion, training rabbis, cantors, communal workers and educators for World Union congregations.



World Union For Progressive Judaism

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Office of the President

WUJ

January 28, 1986

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

Dear Alex:

In following up your correspondence on the small Congregation in Suriname, I enclose response from Rabbi Cliff Kulwin of our staff and his reaction.

I tend to agree with him, that in view of the overwhelming demands of a very justified nature, (South Africa as a good example), we should for the time being not consider any financial assistance to Suriname.

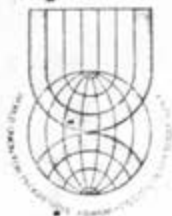
Should I hear differently from those whom Cliff has copied, I would not fail to bring this matter to the attention of the Executive.

With best personal regards

Sincerely yours,

WORLD UNION FOR PROGRESSIVE JUDAISM

Gerard Daniel
Gerard Daniel



World Union For Progressive Judaism

האיגוד העולמי ליהדות מתקדמת

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NORTH AMERICAN DIRECTOR:
Mr. Martin Strelzer (U.S.A.)

January 24, 1986
14 Shevat 5746

FROM: Rabbi Clifford M. Kulwin

TO: Gerard Daniel

RE: Suriname

I have gone over the material on Suriname that you gave me and I am sorry to have to tell you that I am opposed to our becoming involved in this project. Along with the obvious reason of putting our own sorely needed funds into something which really has no part of the World Union program, there are two subtler factors which influence my opinion:

1. Suriname has a small Jewish community which probably has no future. It is a simple matter of numbers. One synagogue is no doubt more than enough for them. The wish to refurbish the second synagogue falls into what we might call the category of nostalgia Judaism. While not ipso facto opposed to that, I believe that the World Union's concern in such countries is to use whatever resources we have to help Jewish communities with prospects fight for their future, not aid moribund ones honor their past.
2. We receive innumerable requests for funds from our own constituents. If we were to pledge money to this project, our affiliates would be justifiably angry with us; how can we give money to help refurbish a second synagogue in a dying community when we refuse travel subsidies to delegates of modest means who need to travel half way around the world to attend our International Conference?

If you decide that other issues dictate our participation in this project I suggest that we sponsor a campaign of getting 100 synagogues world wide to pledge \$50 each or something along those lines. I think such a decision is, however, justifiable only if you think it necessary in order to maintain good interorganizational relations. No other cause is sufficient.

cc: M. Strelzer, R. Hirsch, R. Daniel, M. Ross, D. Belin



World Union For Progressive Judaism

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Office of the President

January 20, 1986

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

Dear Alex:

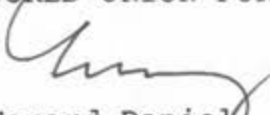
Thank you very much for bringing to my attention the plight of the tiny Congregation in Suriname. I have asked Rabbi Cliff Kulwin to secure a little background on this Community and if there is any way we can help the Membership of this small remnant, I will bring it up to our Executive.

For the Preservation of the Synagogue, I do not see any hope for us to act and am somewhat surprised^{at} the Portuguese Jewish element of New York (quite well heeled) did not come up with any contribution whatsoever.

I will keep you informed. With warmest personal regards.

Sincerely yours,

WORLD UNION FOR PROGRESSIVE JUDAISM


Gerard Daniel

cc to Amel. Beslow

January 13, 1986
3 Shevat 5746

His Excellency,
The American Ambassador Robert E. Barbour
Embassy of the United States of America
Paramaribo, Suriname

Dear Mr. Ambassador:

I have your letter of December 19 and I sent it to the heads of two organizations who, conceivably, could be of help to the Suriname congregation.

The first of these people is Mr. Edgar Boonfman, President of the World Jewish Congress. The second is Mr. Gerard Daniels, President of the World Union for Progressive Judaism.

If I have any positive response you will certainly hear from me.

I am deeply grateful to you for the interest which you are manifesting in the well-being of one of our beleaguered communities, but then, this is the kind of excellence and kindness which I have come to associate with the foreign service offices of the United States Department of State.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

January 13, 1986
13 Shevat 5746

Mr. Edgar Brongman
World Jewish Congress
One Park Avenue
New York, NY 10016

Dear Edgar:

The enclosed letter from Ambassador Barbour is self-explanatory.

It would be wonderful if the World Jewish Congress were to be able to help this small congregation in Suriname. Not much is required and it is well within our purview to be of aid.

Please let me know what you think so that I can respond to Ambassador Barbour.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.

January 13, 1986
3 Shevat 5746

Mr. Gerard Daniel
5 Plain Avenue
New Rochelle, NY 10801

Dear Gerry:

The enclosed letter from Ambassador Barbour is self-explanatory.

It would be wonderful if the World Union for Progressive Judaism were to be able to help this small congregation in Suriname. Not much is required and it is well within our purview to be of aid.

Please let me know what you think so that I can respond to Ambassador Barbour.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.



Embassy of the United States of America

Paramaribo, Suriname

December 19, 1985

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

Dear Rabbi Schindler:

Having been associated with you some years ago in your activities on behalf of the Jewish communities in Eastern Europe, I write to you now for advice on helping the beleaguered community here in Suriname.

As you probably know, the first permanent synagogue in this hemisphere was built in the 17th century at Joden Savannah, a now-abandoned site not far from present-day Paramaribo. In 1736, with the transfer of much of the Jewish population to town, the Portuguese congregation, as distinct from the German congregation, put up in the city a lovely wooden synagogue along Dutch lines of that time.

From a once-thriving community of thousands, the Jewish congregations have through death and emigration declined to a handful of families. The two congregations have associated themselves for worship in the larger and newer German synagogue and no longer use the Portuguese one. It has fallen into serious disrepair. Because of its historic and symbolic value, however, the Portuguese group is trying to restore it in time for its 250th anniversary next year. The problem is money, especially foreign exchange for materials that must be imported. Five thousand dollars have been received from the congregation in Curacao, but probably that much more is needed.

Some time ago I wrote to Rabbi Angel of the Portuguese Congregation in New York, but while sympathetic, he was unable to suggest a source of help for the community here. Now, may I put the same question to you? Is there not some organization in the United States that would be responsive to the religious, cultural and historical needs of this little community? I might add that with the recent arrival of a so-called Libyan embassy, the mosques are getting help from that quarter. (However, relations between the Jewish and Moslem communities are quite friendly; the main mosque and the principal, German, synagogue, are side by side on the same street.)

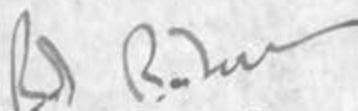
Any advice you have will be welcome. I should add that the Jewish community, whose senior member today is Mr. Jules Robles,

has not asked me to help and does not know of this effort. A negative reply will therefore cause no disappointment. If, on the other hand, you can think of someone to whom Mr. Robles could turn, he and I both would be grateful.

A copy of a recent SURALCO (ALCOA) magazine on the synagogue is enclosed.

With warmest regards and best wishes,

Sincerely,

A handwritten signature in dark ink, appearing to read 'R. E. Barbour', with a stylized flourish at the end.

Robert E. Barbour
Ambassador



World Union For Progressive Judaism

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January 21, 1986
11 Shevet 5746

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MEMO TO: Constituency Leadership: ✓

Rabbis Alexander Schindler, Fred Gottschalk,
Jack Stern, Joe Glaser, Gunther Plaut,
Jerome Malino, Richard G. Hirsch, Paul Steinberg

Ruth Daniel, Richard Scheuer, Charles Rothschild,
Matthew Ross, David W. Belin

SUBJECT: Reconstructionist Meeting

FROM: Gerard Daniel, President WUPJ

Again, we are sorry to inform you that the meeting
rescheduled for February 25th, on the Reconstructionist
application has to be cancelled.

Some of the members have other important commitments
and because their attendance would be necessary for a
complete consensus, we are compelled to postpone.

We will advise when the next rescheduling takes place.

GD:da

WUP

December 23, 1985

Mr. Lionel Conyer, Chairman
The Southern Africa Union for
Progressive Judaism
P.O. Box 8630
Hillbrow 2038, Johannesburg
South Africa

Dear Mr. Conyer:

I don't know if you have heard from the Social Action Commission as yet, I've not seen a copy of a letter to you, but I write to tell you that I have now had an opportunity to study your letter to the president of the National Federation of Temple Sisterhoods. We of the Union and NFTS deeply appreciate the warm and thoughtful spirit of your letter discussing the UAHC resolution. Without debating at this time the deep ethical dilemmas about disinvestment, I would like to make several preliminary observations:

1) We are deeply aware of the long and courageous record of the Southern Africa Union for Progressive Judaism on racial justice. The materials you forwarded are in the highest traditions of the Jewish passion for social justice. As you know, we did consult with Scott Saulson and the resolution did benefit from some of his suggestions. Earlier and close consultation would have been desirable, of course, and I do believe that your letter will encourage such exchanges.

2) The resolution should be seen as an expression of the overwhelming opinion of the thousands of delegates at the Assembly. The arguments you make very cogently were also made on the floor of the convention by several delegates. You should see this resolution as a clear statement of the deepening revulsion of American Jewry against the evil of apartheid and an almost unanimous determination to use maximum pressure, including disinvestment, to bring about the needed change. In other words, this is not a Schindler resolution, nor a Commission on Social Action exercise. I think it shows where American Jewish public opinion lies on this issue.

With all good wishes and kindest greetings, I am

Sincerely,

Alexander M. Schindler

be
av
eps

South Africa/ letter from Conyers...

this is part one of response....an intern is
working on response to substantive questions...
when we have we'll put it all together....

OK
show

MEMORANDUM

From Rabbi Alexander M. Schindler

Date 12/6/85

To Albert Vorspan

Copies

Subject

*3rd for Peta K.
David S. I
HAC internal to
Barbara
help answer*

The enclosed correspondence with Conyers of South Africa is self-explanatory. I would be grateful if you or Glenn would reply and react to his letter to NFTS. Then, if I feel it is necessary, I may add my own comments.

*Send your reaction to me. I will
response*

Dear Mr. Conyer:

*We deeply appreciate the warm and
cooperative spirit of your letter discussing the
UANC resolution. Without getting debating
at this time the deep ethical dilemmas about
disinvestment, I would like to make several
preliminary observations:*

*1) We are deeply aware of the
long and courageous record of the SAU for P.S. on
racial justice. The materials you forwarded are in
the highest traditions of the Jewish passion for social
justice. As you know we did consult with Scott
Gaulson and the resolution did benefit from some
of his suggestions. Earlier and ~~with~~ ^{close}
consultation would have been desirable, of course,
and I do believe that your letter will encourage such
exchanges.*



Union of American Hebrew Congregations

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

2.) The resolution should be seen as an affirmation of the overwhelming opinion of all thousands of delegates at the Assembly. The arguments you make very cogently were also made on the floor by several delegates. You yourself set the resolution as a clear statement of the deepening revulsion of American youth ~~to~~ against the war, apartheid and an almost unanimous determination to use maximum pressure, including disinvestment, to bring about needed change. In other words, this is not a Schindler resolution, or a

Commission on Social Action exercise. I think it shows where American youth public opinion lies on this issue.

Do you want to add that you spoke with Simon Jocum of SA etc?



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

December 6, 1985

Mr. Lionel Conyer, Chairman
The Southern African Union for
Progressive Judaism
P.O. Box 18630
Hillbrow 2038, Johannesburg
South Africa

Dear Mr. Conyer:

Your letter of November 21 has just reached my desk, on a day when I am in the office for a few hours between journeys out of the city. I therefore hasten to acknowledge receipt of your letter and the copy of your correspondence with the National Federation of Temple Sisterhoods.

In order not to delay a response to you, I am sharing these materials with the leadership of our Commission on Social Action, from whence the Resolution initially came. I am asking that they contact you and share views on your comments to NFTS. After I have had an opportunity to peruse your letters and the response from the Commission, I will be in touch if I feel an additional response is required from me directly.

With appreciation for your understanding and with all good wishes, I am

Sincerely,

Alexander M. Schindler



SAUPJ

THE SOUTHERN AFRICAN UNION FOR PROGRESSIVE JUDAISM
Affiliated with The World Union for Progressive Judaism
PO BOX 18630, HILLBROW 2038, JOHANNESBURG = (011) 725-2126 640-5552

21 November 1985

Rabbi Alexander Schindler
President - U A H C
838 - Fifth Avenue
NEW YORK N.Y. 10021

① Certainly we
will be glad to meet
with him - provided
practically acceptable
time can be found.
② Show this
care of w/ALV.

Dear Rabbi Schindler,

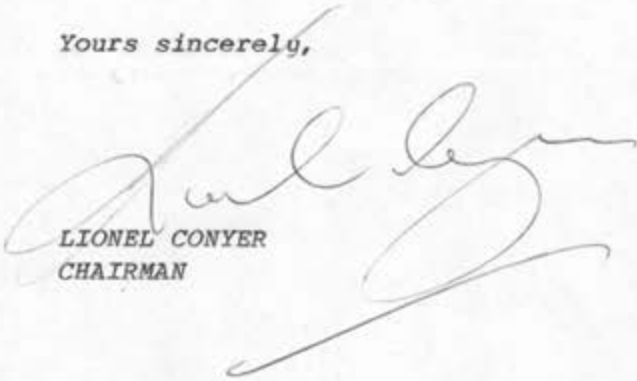
The resolution on Apartheid passed at the 35 Biennial Assembly of the National Federation of Temple Sisterhoods, and your address at that Assembly, has been drawn to my attention.

In this regard I have written to the President of the National Federation of Temple Sisterhoods setting out our views on the said resolution, and for your information I enclose a copy of that letter.

It would be very much appreciated if you could set aside the time to consider the the points made by myself, and let me have your response thereto.

Thanking you.

Yours sincerely,


LIONEL CONYER
CHAIRMAN



SAUPJ

THE SOUTHERN AFRICAN UNION FOR PROGRESSIVE JUDAISM

Affiliated with The World Union for Progressive Judaism

PO BOX 18630, HILLBROW 2038, JOHANNESBURG = (011) 725-2126 640-5552

21 November 1985

The President
National Federation of Temple Sisterhoods
838 - Fifth Avenue
NEW YORK N.Y. 10021

Dear Madam,

Re 35th Biennial Assembly

My attention has been drawn to discussions that took place at the above Assembly, and I would like to take this opportunity to comment on the Resolution on Apartheid which was passed.

It would be appreciated if you would give consideration to the following, and I look forward to your response in due course:

1. I am in full agreement with the following paragraphs of your resolution:
 1. 1. Where you condemn and oppose Apartheid.
 1. 2. Where you urge the South African Government to end police brutality and to forego such emergency powers as further deny human rights and civil liberties.
 1. 3. We concur when you urge governmental and communal leaders to conduct meaningful dialogue with other leaders of all races within the country, to pursue and develop non-violent solutions towards racial justice, equality and peace.

The above aspects echo precisely the views of the Southern African Union for Progressive Judaism, and we welcome any reasonable pressure that can be brought in order to further the above resolution.

However, it is respectfully submitted to you that the proposed solutions envisaged merely echo the popular call in the United States today, and are not calculated to bring about the sort of change which we would all like to see.

In particular, the calls for boycotts and disinvestments as set out in paragraphs 2, 3 and 7 of your resolution, if they were implemented, would cause grave hardships to all in the inhabitants of South Africa and surrounding countries. In this regard we draw your attention to the following facts:

1. The Southern African sub-continent is presently experiencing a severe economic depression, which to a large extent arises from drought conditions over several years.
2. The direct result of this is unprecedented unemployment. Such unemployment occurs primarily among the unskilled workers, who to a large extent comprise members of the black population.
3. The effect of disinvestment has been to aggravate this unemployment, with firms who are affected by such disinvestment programmes closing

down or reducing staff. Under present economic conditions such unemployed workmen cannot find satisfactory alternative employment, thus adding to the general hardship of those people.

4. The above applies not only to South Africa, but to adjacent countries such as Zimbabwe, Zambia, Lesotho, Swaziland and Botswana. It should be noted that South Africa presently supplies the primary port and transport facilities for the above countries. As a result, disinvestment action must adversely affect such countries as well.
5. Furthermore, there is a common economic and customs union between South Africa, Lesotho, Swaziland and Botswana. The last mentioned 3 countries are not nearly as economically viable as South Africa, and several hundred thousands of their citizens regularly seek employment in South Africa, and in fact work in the mines and various other areas. Should the state of the South African economy be reduced to the stage where they cannot find employment for these people, absolute economic chaos would result in their home countries upon their repatriation.

Based on the above it is therefore respectfully suggested to you that disinvestment is not the answer to the problems of this sub-continent. Indeed, it is suggested that the ultimate effect of such action would be to reduce the entire sub-continent to a state where none of its inhabitants benefit, certainly in the foreseeable future. For those who believe that chaos is a valid answer if it would bring about the end of Apartheid, such solution may be justified. To those of us who believe that it is necessary to bring social justice and peace to all the inhabitants of the country, without first reducing the country to a common low denominator, other solutions must be sought. We recognise that any alternative solutions will not show the same dramatic results as are projected above, and indeed they are not easy to formulate. We would however suggest that the following type of programme would be of greater benefit for those people for whom we are showing valid concern:

1. Constant pressure must be kept on the South African government at top level. In this regard we suggest that greater pressure can be exerted by those who participate in the country than by those who would turn their face in the other direction.
2. American and other companies should be encouraged to participate in the South African economy, but subject to the fact that they are obliged to actively pursue in the upliftment of the black people of the country. Therefore they should be at the forefront of teaching them management and other skills, in order that more black people can take their place at the top level of economic progress.
3. Bursaries should be made available to members of the black population.

It is probably not fully realised that more and more black persons are becoming involved at all levels of economic activity. This is particularly true in the urban areas, and the more that inter-action at such levels can take place between the various racial groups, the more we would be moving towards true harmony in the long term, and away from violent polarisation.

We understand that it is the duty of all Jews to react to injustice, but we urge you to remember that we are the representatives of Reform Judaism in this sub continent, and would ask you to consult with us, and hear the

various aspects of the situation before debating resolutions of this nature. In this regard I believe that our Executive Director, Rabbi Scott Saulson, had already communicated with you prior to the Conference.

I am particularly surprised at paragraph 5 of your resolution where you commend the South African Jewish Board of Deputies for their statement and commitment in opposing Apartheid. In fact, over the years the Board of Deputies has been careful to take a non-aligned view, and it was only May of this year when, after agonising debate, they at long last produced a statement opposing Apartheid. On the other hand, the Reform Movement in South Africa has been the only Jewish organisation to constantly oppose racial injustice in this country, and we have been doing so for years by statement, and by social action within the black community.

We make the above points to indicate that we as a Movement are well aware of the problems of the country, and within our limited ability, have taken such steps as we can to oppose the system. It is our view point that we can better take action against the system from within than by criticising at a distance.

To illustrate this I enclose the following 2 documents for your attention:

1. A Message from myself which was read out at every one of our Temples in South Africa and Zimbabwe on Friday night 23 August 1985, which was declared by us a Shabbat of Prayer for reconciliation and peace in South Africa.
2. A letter sent by the Sisterhood of Temple Menorah, Pretoria, to their local member of parliament.

I would be most grateful if you would give consideration to what has been said above and respond in due course. I do believe that it would be of benefit if we could conduct a dialogue on this matter and keep each other informed of our various views.

Lionel Conyer

CHAIRMAN

cc: Rabbi A Schindler
Mrs D Falkenstein - SAUTS



ק"ק בית מנורה

TEMPLE MENORAH

PRETORIA PROGRESSIVE JEWISH CONGREGATION
RABBI S.B. SAULSON

TEL. 46-7296/7

P.O. BOX 17101
GROENKLOOF 0027
315 BRONKHORST STREET
NEW MUCKLENEUK 0181

14 October 1985

Dr PG Alant, MP
46 Ilkey Road
Lynnwood Glen 0081

Dear Dr Alant:

Our organization, Temple Menorah Sisterhood, is devoted to service to our synagogue and to the Jewish and general communities at large. Recently, we held a seminar at which we received knowledgeable reports of brutality committed by members of the SA Police and Defense Forces in the townships. These horrific acts had been reported to the proper authorities with little effect.

This is why we bring our disgust and concern to your attention, with the hope that you will fulfil your civic duty as our elected representative in seeing that the law is obeyed first and foremost by those who are charged with its enforcement and that its violators swiftly be brought to justice. Furthermore, it would appear that lifting the state of emergency might now go a long way in alleviating these problems.

Yours sincerely,

Susan Blackburn
Edna Herman
Rose Jacobs
Hazel Kimmel
Pearl Movshowitz
Sarah Novis
Diane Saulson,

Temple Menorah Sisterhood Committee Members

cc Rhona Sochett, National President, SA Union of Temple Sisterhoods
Lionel Conyer, Chairman, SA Union for Progressive Judaism

"Our God, the guide of humanity, let your spirit rule this Nation and its citizens, that their deeds may be prompted by a love of justice and right, and bear fruit in goodness and peace." These meaningful words from our Prayer Book, must surely reflect the sentiments of all those of us who would wish to see this country, together with all its inhabitants, prosper.

We Jews are now entering the month prior to the ten days of Awe, that period between our religious New Year and the solemn Day of Repentance, when we reflect on what we have done over the past year, and consider what our actions should be henceforth. As we reflect we cannot help but be aware of the present situation within our country, where violence has become a daily occurrence and where hatred is being stirred up between peoples of different colours and different political beliefs.

In many ways we, the individual man and woman, feel helpless to do anything positive to assist the situation, but at the same time our Jewish ethic requires that we participate in the life of our community, and that we react where we see injustice and wrong doing.

It is in this context that we call upon the government of South Africa to take every possible action to restore peace to this country and dignity to each of its inhabitants. By virtue of their power and position, the responsibility falls upon them to take steps to ensure that no person in South Africa is discriminated against, merely by virtue of his colour or creed. They also

have the difficult task in these times to ensure that our citizens do not go hungry, and that sufficient employment is made available for each man to earn his own living.

We must be sensitive to the tremendous pressures that have been placed upon those affected in the current situation. We know that the security forces have been charged with the duty of maintaining law and order in South Africa, and that they are under constant harassment and attack. They have also the duty to act with justice and understanding, and in this light we call upon them to consider their every action, that they may strive to be seen by the whole community as protectors and not antagonists.

And we also pray that those who presently are participating in violent action against man and property may come to see that their actions can achieve nothing positive. Let them channel their frustrations and aggravations along more constructive lines.

And I call upon every one of our members; indeed every South African, to do what they can to build up harmony between the peoples of this country.

In our day to day existence we come into contact with those of other racial groups, whether in the employer/employee relationship, whether in our business environment or elsewhere, and we must ensure that we approach them with the

same dignity and thoughtfulness as we would any other person. Racism by us can be no more acceptable than racism against us.

We have a duty to feed the hungry and to clothe the naked. Where better to do so but in this our country? Certainly we cannot be true to our ethical teachings if we run away from the problem or hide our heads in the sand.

Therefore, it behoves each one of us to do what we can for peace in this country. Certainly the major thrust must fall upon the government, but the conversion to an acceptable society will be impossible without positive contributions and attitudes from its various members.

Let us remember what is said in the Ethics of Our Fathers: "You are not required to complete the work, but neither are you at liberty to abstain from it."

Let us join our prayers and our deeds in the hope for peace and justice.



LIONEL CONYER

CHAIRMAN

SOUTH AFRICAN UNION FOR

PROGRESSIVE JUDAISM

Rabbi Alexander M. Schindler

12/6/85

Albert Vossan

The enclosed correspondence with Conyers of South Africa is self-explanatory. I would be grateful if you or Glenn would reply and react to his letter to NFTS. Then, if I feel it is necessary, I may add my own comments.

*note given to
AMS to
reply*

December 6, 1985

Mr. Lionel Conyer, Chairman
The Southern African Union for
Progressive Judaism
P.O. Box 18630
Hillbrow 2038, Johannesburg
South Africa

Dear Mr. Conyer:

Your letter of November 21 has just reached my desk, on a day when I am in the office for a few hours between journeys out of the city. I therefore hasten to acknowledge receipt of your letter and the copy of your correspondence with the National Federation of Temple Sisterhoods.

In order not to delay a response to you, I am sharing these materials with the leadership of our Commission on Social Action, from whence the Resolution initially came. I am asking that they contact you and share views on your comments to NFTS. After I have had an opportunity to peruse your letters and the response from the Commission, I will be in touch if I feel an additional response is required from me directly.

With appreciation for your understanding and with all good wishes, I am

Sincerely,

Alexander M. Schindler



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

October 25, 1985

Mr. Gerard Daniel
5 Plain Avenue
New Rochelle, NY 10801

Dear Gerry:

I'm really baffled by your letter. Judging by the correspondence to which I have been subject of late by the leadership of the World Union, granted especially by Dick Hirsch, I think that you and Dick spend most of your time carefully culling our publicity to find statements that transgress your turf. I know that you have more important things to do, but the weight of the letters gives the wrong kind of impression.

To begin with, you have the wrong address, at least partially so. The letter whose propriety you question was mailed out by the RJA and not by the FRJ. Your own letter ought, therefore, to have been sent not just to me but to Fred Gottschalk as well, since the RJA is the instrumentality of both institutions and a joint committee set up by both institutions authorizes everything that goes out on the letterhead of the RJA.

I also don't know where you got the impression that a "like letter" raised some \$80,000 for the RJA last year. The total that we received from the RJA all last year was \$145,000 and this is the fruitage of some four to six annual letters and not of one letter.

Moreover, looking at Eric's letter itself, which as indicated had the approval of this joint committee including the College-Institute, I must say that he credits the Union only for those programs which we specifically supervise and sponsor. Do you mean to suggest that when we send 1500 of our own young people to Israel each year - and this is a not insubstantial aspect of our work with youth - that we cannot speak about it merely because they happen to go to Israel? After all, the Youth Department maintains some sixteen or seventeen full-time staff members in Israel and they are fully paid by us. Not a farthing comes from the World Union for Progressive Judaism! Then why in heaven's name can we not say so?

May I remind you also that the salaries of two of these staff members - Allan Levin, and Hank Skirball - were originally assumed by the World Union in your abortive efforts to handle our five dollar per family campaign and since you could not raise those funds, that burden was unceremoniously dumped on us. Moreover, all these seventeen staff members do a great deal of work for

Mr. Gerard Daniel
October 25, 1985
Page two

the Progressive Movement in Israel without receiving a penny from the World Union's budget, yet we do not object at all if the World Union claims credit for the work done by say Allan Levin for the kibbutz, or by Allan and David Foreman, and Hank Skirball on the prayerbook. By all means, let the WUPJ continue to take credit for these efforts. As Dick Hirsch is fond of saying; we are all of us one, are we not?

Please, please, let's stop this kind of nit-picking on issues of turf. We have so many more serious problems to tackle.

Of course, I reciprocate your warm personal regards and I look forward to seeing you in Los Angeles.

Sincerely,

A handwritten signature in cursive script, appearing to read 'Alexander M. Schindler'.

Alexander M. Schindler

bc: Mr. Charles J. Rothschild, Jr.
Rabbi Daniel B. Syme



World Union For Progressive Judaism

האיגוד העולמי ליהדות מתקדמת

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

Office of the President

October 18, 1985

TH

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

Dear Alex:

Today I received in the mail a solicitation letter from the RJA signed by Rabbi Eric Yoffie, Executive Director of Arza.

This letter does great injustice and harm to the efforts and work of the World Union. It stresses the vital work of the Israel Movement for Progressive Judaism, "the substantial progress" in recent years and lists among other achievements the existence of fifteen Congregations in Israel and the ordination of four Israel born Rabbis for service in these Congregations.

It maintains that a chance should be given to the Israelis to embrace the progressive view of Judaism. One of the ways towards this goal, states the letter, is the development of new liturgy with the publication of a new Reform Israeli Prayer Book.

In order to help these endeavors of the Israeli Movement the letter urges its recipients to donate generously to the Reform Jewish Appeal.

True, mention is made of the UAHC Youth Program, the Har Chalutz project and the Kibbutzim.

What is not told in this letter, is the fact, that the World Union supplies 96 percent of the budget for the Israeli Movement. (I enclose copy of a letter by Rabbi Rotem as proof). Readers of the RJA letter, not knowing this fact, must be under the impression that the Israel Movement is a financial responsibility of the UAHC (or its affiliate Arza) and for this reason the reader is urged to donate money to RJA.

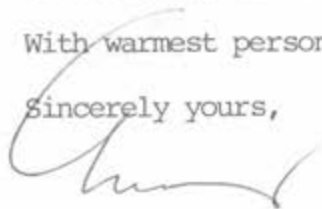
We are painfully and not quite successfully scraping together contributions from individuals in this country to maintain our Israel Movement and, in fact, make it grow. The RJA letter confuses and detracts these contributors, and no wonder, that we are this year, confronted with a heavy deficit in our operations, close to \$150,000.

It is bad enough that Arza's constant stream of publicity "claims" the Israel Movement as theirs, we now have to face powerful and serious competition from the Union itself by RJA. As you know, I personally fully support the RJA for the many vital programs of the Union. There are more than enough reasons to contribute to RJA, why then permit such a letter to weaken the precarious financial situation of the World Union and with it the Israel Movement?

The harm is done, and since I believe last year a similar letter (but not quite leaning so heavily on the Israel Movement) brought in close to \$80,000, I feel justice could be restored if the RJA would send a good portion of the proceeds collected through this letter to the Israel Movement through the World Union. I hope that you will consider this objection and its remedy in a positive and just way for the sake of the unity of our work in Israel.

With warmest personal regards.

Sincerely yours,



Gerard Daniel

GD/th

cc: CJR

MINUTES - BLUE RIBBON COMMISSION

Monday, 10/14/85

Present: David Belin
Ruth Daniel
Jane Evans
Maurice Hahn
Paul Steinberg
Norma Levitt
Rabbi Richard G. Hirsch
Gerry Daniel
Rabbi Gunther Plaut
Marty Strelzer

The purpose of the meeting was to further discuss the paper of Rabbi Gunther Plaut addressing the topic of our Toronto Conference, Progressive Judaism's Relationship with the Orthodox Jewish Community, how we should react, how we should respond. The meeting was Chaired by Rabbi Gunther Plaut. In his opening remarks, he said that he would appreciate if today we talked, at the beginning, more about generalities and not so much specifics. The specifics we could get to a little later. He was interested in finding out what the general feeling was of those present as to what the focus of the paper should be. It seemed to him that his original concept of the focus was not exactly what some of the respondents had said. On the other hand, he did mention that he had received 12 responses, 6 from lay people and 6 from rabbis, spread out over 9 countries, and that in general they were pretty much in agreement with the way he handled the subject. He went on to say, that possibly it might be a good idea if two papers were prepared and presented. One a statement of what we thought this committee stood for and what the movement should stand for, and the other paper being background information, so that those who read the statement could understand the reasons for it.

David Belin - We as Reform or Progressive or Liberal Jews are in the midst of an enigma. On one hand, we want to be part of the overall Jewish scene throughout the world, and on the other hand, we are not wholly accepted as being authentic by all those others outside our own movement. Our immediate problem is how do we educate all those outside of our movement as to exactly what we stand for.

Gerry Daniel - The original charge given to the Blue Ribbon Commission on this subject was to redefine our goal and examine our relationship with the Orthodox world. In sending out the original communications on this, we already have had many, many comments from those who were notified. These comments came from many parts of the world, some even unsolicited. Gerry felt it was time that we change our medieval approach and face this issue in the atmosphere of our current lives.

Jane Evans - We really shouldn't be overwhelmed or over-react to the present conditions, even though in truth we should be extremely concerned and definitely try to somehow change them. It is true that these tensions within the Jewish world have almost always existed, and have almost always been an important part of our agenda.

Gunther Plaut - Originally received 12 responses, and felt that his current paper was a good response to not only his thoughts but those suggestions from those responses. He felt that it was generally agreed that we should look to strengthen our own sense of importance and worth rather than look to confront Orthodoxy. All non-Progressive movements within Judaism should be considered in our deliberations, and of course, especially the Conservative movement here in North America. We should recognize that in this North America, we have different types of communities, and those communities have their own particular problems in relationship to the overall subject. In the larger communities, they must take the presence of Orthodoxy much more serious because the Orthodox have greater impact on the constituency of the congregations and the makeup of the community. In the larger areas, accommodations are made within our movement such as Kosher meals during community functions, so as not to insult or belittle those who want to preserve some of the traditions. In the smaller communities the problems seem to be a lot less in establishing strength of the Reform. As a matter of fact, in many smaller communities throughout North America, the Reform presence is the only one and when it is not, it is usually the strongest.

Dick Hirsch - He favors one document rather than two. It's the overall tone that matters. The quality of the response and the feeling that those who read it bring forth from it. The scope should be directed to all Jewish communities, Conservative and Reconstructionist. We have to think of the future not only the past and the present, and going down the line, there is no way of telling what relationships will be necessary with the other Jewish movements.

David Belin - We must be concerned with whether or not there really is a ground swell "out there" amongst our Progressive Jews, in relationship to our getting along or co-existing with the Orthodox community. The problem is that we recognize Orthodox and any other Jewish movement as completely legitimate, but its the Orthodox who don't recognize us as legitimate. Because of their outrageous behavior towards us in many countries outside of North America, this issue should be addressed. We are entitled to react and are obligated for all our Progressive Jews to try to come to some sort of resolution.

Norma Levitt - It is necessary that we say clearly and succinctly exactly what our goal and purpose as a Progressive movement is. We should recognize that there is a changing picture, it is far from constant, and that we must look at the overview of the whole picture. We must strengthen our own commitments so that we are recognized as being authentic and then we possibly can find dialogue a little easier since we will be dealing with a firmer base.

Gerry Daniel - "Rome is burning" "They" have lit the fires, it is not us who have caused the conflagration. We as a World Union

recognize that the situation outside of our own North America is a lot more serious than it is here at home. In most countries throughout the world, the Orthodox movement is still the largest. The Orthodox are very vocal and visible in their attitudes towards the non-Orthodox. Its important that we state our position in a very positive manner, rather than going for the confrontational approach.

Paul Steinberg - Not only must we be positive in our approach, to all of those outside of our community, we must be positive in our approach to those within our community, to ourselves. Its important that we not only direct our goals to those outside, but it is more important if not just as important that we direct those feelings towards our own. Within our community is a great need for an understanding of what we stand for and how we intend to achieve that which we strive for.

Ruth Daniel - She agrees that the statement should be positive, connecting and concerning all those wonderful things that we stand for. We must consider in our statement the very important phenomena of the hundreds of thousands of unaffiliated Jews.

Maurice Hahn - He endorses the concept of affirmative Judaism. Feels that the paper should be in two parts, the first part being an affirmative statement of who we are and what we are. The second part devoted to the technique of dealing with the question. In his opinion whatever paper we come with, he's certain will be accepted, but the difficult question is, how do we proceed to deal with the problem. That is the sticky part of the issues.

Gunther Plaut - In listening to all the conversation today, it is apparent that we all expect a lot to be accomplished by the paper. If we are to be effective we should have a very direct focus. He sees the following aspects as a result of our deliberations to this point.

1. There seems to be a general agreement to have just one paper.
2. There seems to be a general agreement to have a very positive focus.
3. It is not us who deny "their" legitimacy, it is "they" who deny ours.
4. It is important that we take into consideration that there are different streams even within Orthodoxy itself. There are those that can never and will never accept the legitimacy of any other stream of Judaism other than Orthodoxy no matter how hard anyone tries. There are others within Orthodoxy that assume another point of view. They believe that any Jew has legitimacy, they accept our existence, but question whether or not they can accept our legitimacy, and they do consider it important for us to dialogue with each other. An example of that group is Itz Greenberg who in a recent paper was very distressed and warned us all about the consequence of the terrible tensions and polarizations within the Jewish community.

When the CCAR decided on the patrilineal, it was really only for North America. The preface even states this. Since then, Canada has disagreed as have a lot of our other Reform and Liberal Progressive communities. The truth of the matter was that during the deliberations, there was great division but the vote to pass was swayed by the concept that the Orthodox wouldn't care what we did, so we shouldn't be concerned about antagonizing them. Up until that point of the passage of the Patrilineal Descent Issue, we were moving towards an alliance with the Conservative movement. That issue probably has wrecked that movement for the time being, at least. Its important that we re-establish our relationships with the laity, both in Reform and Orthodox. We must re-establish the dialogue. It probably would help us considerably if our relationships were strengthened, so that our message could be brought to the larger sector of the community, and not held just by the rabbis. The truth is that to a greater extent within the laity, there is an acceptance of the legitimacy of other forms of Judaism than Orthodox. It is when the rabbis try to force their concepts that we must react, and by strengthening our relationship with the laity, it could be most beneficial to our position.

The paper should be in two portions. The beginning to be a positive statement on what we are and how we can strengthen ourselves, and the second part being the recognition that pluralism is essential to World Judaism if it is to survive, and that those who deny that pluralism must be opposed. We must have a mutual respect for each other on our differences.

David Belin - Seven years ago when the Outreach Program began, there was very little voluntary recognition of that program also, now with time passing there is a very broad voluntary recognition of the importance of the Outreach Program. So broad is this recognition that only recently a seminar was held in which the Reconstructionist, the Conservatives, the American Jewish Committee shared in the program. In all probabilities within the next five or six years or so, Patrilineal Descent will be much more widely accepted than it is today.

Gerry Daniel - In the United States, the younger Orthodox, more liberal type of rabbis have better accepted the pluralism conditon than their older colleagues. They too, while accepting our existence, do not quite accept our legitimacy. Outside of North America it is the Orthodox rabbis who are the power structure and are able to force their point of view on the general Jewish community. There is very little realization in North America or the rest of the world on how effective the Reform, Progressive or Liberal movements have been in saving those Jews who would never have been associated or affiliated with any movement, the so called "cliff hangers".

Jane Evans - Issue was taken with the fact of the rabbis being the problem as opposed to the laity. In Jane's opinion there is an apparent shift to the right of the entire population that should be verified by many conditions and has caused even the laity

to turn toward the right, and our conception of the laity being more accepting than the rabbinate could be false.

Gunther Plaut - Again observed that in his mind, it seemed to be a general opinion that one paper would do with the policy being stated at the beginning as a self assertion of where we are and then addressing the individual areas. He questioned whether or not we were to address the "firelighters" type of condition or the larger issue of how we relate one to the other.

David Belin - felt that we should address only the Orthodox, because the facts that prevail have been in truth caused by the Orthodox.

Maurice Hahn - Agreed with David, and said that by limiting ourselves to the Orthodox, it leaves us open for coalitions, if necessary with the Conservatives and Reconstructionists.

Paul Steinberg - We should focus on a very rigid spectrum and include the very large area of the unaffiliated, remembering that it was the Orthodox who rejected us and not us them.

Norma Levitt - felt very strongly that our focus should be towards all Jews, because this was a universal Jewish problem.

Dick Hirsch - felt that really is no argument, that we all are thinking pretty much in the same vein. There is a question of how we put it together. He said that we call to all who are sympathetic to a pluralistic point of view. Even in Orthodoxy this could deal to some groups. It was Dick's assertion that there are even three types of Orthodoxy, those who are in the area of complete insistence on no other kind of Judaism other than their way, the Orthodox way, and there can't possibly be any area for discussion. Another area was the extremely political group in Israel who even though some of them may be anti-Zionists still make their weight felt through the political system manifested through the West Bank problems and areas such as those. The third was those Orthodox who are open to discussion as we talked about but have really remained silent throughout all of this.

Ruth Daniel - felt that our focus should be on all Jews and including the large area of the unaffiliated.

Marty Strelzer - We are here because we are reacting to the tension between us and the Orthodox, so it is really the Orthodox who we should be focusing on. They are the ones who are causing the problem. Our opening statement and assertion will be inclusive enough to show everyone else where we stand and where we intend to go.

David Belin - It is important that in our statement, we include as briefly as possible specific examples of the arrogance and brutality of the Orthodox sector to those who do not agree with them. It is thru example such as those that the picture can be made clear to those who need to think about it.

Gerry Daniel - Our purpose is to help our underprivileged congregations around the world. This paper should show our solidarity.

Gunther Plaut - Should we include a section that is devoted to the issue of strengthening our ourselves? We ought to think about that.

Jane Evans - This paper is for all the world, Reform, Progressive and Liberal. We must not underestimate that large section of the world that includes Progressive rabbis that themselves put a big emphasis on halacha. Our responsibility is to the entire world and our statement ought to be focused that way. Those rabbis are as much a part of World Union as the rabbis who don't emphasise halacha.

Gunther Plaut - Should we include in our statement, a reference to the internal strengthening of our movement. In our strategies should our own Jewish strength be addressed?

Ruth Daniel - We are looking for input in Toronto, so our paper ought to be broad, so that it would cover the areas that everyone would be interested in and could comment on.

Gunther Plaut - feels that all Progressive Jews should not be addressed together. There are individual, special problems. There are individual, special areas in which they exist. Not every area in North America is the same as the rest. It is also important that we call on Jews outside of North America to do what they can to strengthen their ourselves in the pursuit of Judaism.

Dick Hirsch - disagrees with the fact that there is more than one type of Orthodoxy. We should not address them separately.

Paul Steinberg - We should particularize each segment of our own peculiar problem, that will involve all of them in our broad concept of what we need to do and what exists.

Dick Hirsch - The report ought to be circulated during the Biennial to this committee for comments. The next draft to be updated for discussion in January or February and then early March for complete circularization to our entire constituency to be ready for Toronto. It would be important that we get out the next draft to be circulated to our leadership so that they can discuss well before the January February timetable.

Gunther Plaut - There must be broader support for World Union even to the smallest congregation. We should again embark upon a program to enlist those small congregations in our cause. Also wants to promote visitation throughout our constituency to the World Education Center in Jerusalem as the central focal point of all Reform, Progressive and Liberal Judaism throughout the world.

Minutes - Blue Ribbon Commission cont'd
10/14/85
Page 7

Gerry Daniel - felt very strongly that the "J'accuse" section should be addressed in greater depth than has been up until now. It was Gerry's feeling that a paper without a "J'accuse" section was merely a statement of principle and did not address the tensions between us.

Dick Hirsch - This paper should be a call to all of us to help keep the Jewish people together, no matter what our differences are.

Gunther Plaut - This paper should also show that we can strengthen Progressive Judaism throughout the world and that it isn't just engaging in a boxing match.

The meeting was adjourned, but not before the Committee unanimously gave a vote of thanks to Gunther Plaut for all the work that he has done, and the work that is yet to be done.

WUP

October 8, 1985

Ms. Raquel Newman
44 Macondray Lane, 6W
San Francisco, CA 94133

Dear Racky:

I read the materials which you prepared and I will certainly be prepared to discuss this with you and anyone you can convene in Los Angeles attendant upon the Biennial.

To some extent, my hands are tied since the UAHC really has no direct responsibility for programs initiated in Israel. The Union, by necessity, must receive the prior assent of the Israel Reform Movement for programs and I am constantly berated for trespassing on other people's turf. But if you can get Dick and Eric and me and possibly some lay leaders of ARZA and the World Union together at the Biennial, perhaps a joint agreement can be reached. I certainly will do everything in my power to push this program forward.

I look forward to seeing you in Los Angeles. Until then, warm regards in which Rhea joins.

Sincerely,

Alexander M. Schindler



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

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Eric Yoffie

October 2, 1985

FROM: Rabbi Eric Yoffie

TO: Rabbi Alexander Schindler

Regarding Raqui Newman's program, I would recommend a very tentative response, indicating that there are several major issues which must still be discussed and resolved.

Two major problems concern me:

1) Raqui's is a program meant to operate outside the framework of the synagogue. Given our limited resources, I do not know that we want to concentrate in this area. We need much more input from Dick Hirsch and others in Israel on this point.

2) The question of financing is very vague. At times Raqui implies that she will provide most of the money, and at times she suggests that we should provide it. At this time, it seems to me that neither UAHC or ARZA is prepared to make any financial commitment. This will have to be carefully discussed.

REY:jc

RAQUEL H. NEWMAN

*Chava
How I should
respond*

44 Macondray Lane 6W
San Francisco, Ca 94133
September 18, 1985

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

Dear Alex:

Per our phone talk this morning, I am sending you a small file of correspondence relative to the Community Outreach proposals for Israel. The top letter is to Richard Hirsch; the last piece is my original written memo to all parties concerned, yourself included. I thank you for taking time to consider the matter, with all the implications involved.

As far as I am concerned, whose idea it is is less important than trying to measure the worth of this effort in advance. This would be a seeded program, an innovation in Reform Judaism, no doubt. The planning has been done according to the way that Israelis see their own needs to be met. However, the funding, the imprimatur, the public relations and political impact for this effort must have the weight of the north American Reform Jewish community. The rest of the movement, in WUPJ strength, is not strong enough to impact the Israeli scene, literally, or politically.

I await your response eagerly. I believe, truly, we have here an opportunity to break through with innovative means of 'turning on' Israelis who are considered to be either secular or traditional to an alternative form of living as a Jewish person in Israel.

Again, a good year to you, Rhea and your family.

Sincerely,

Raquel
Raquel Newman

Enclosures

RAQUEL H. NEWMAN

#1

44 Macondray Lane 6W
San Francisco, Ca 94133
September 9, 1985

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

Dear Dick:

To you, Bella and your family Shana Tova, in the fullest sense, from me and my family. I do hope to see you in Los Angeles, if a needed meeting can be arranged between yourself, Alex, Eric, Gerry Bubis, and Uri, Bob Samuels, or other principals I may have omitted.

Yes, I continue very interested in the Reform Community Outreach program in Israel. I have several concerns that require face to face (panim al panim) conversation within the Movement.

1. It is not clear who "owns" the program. I think it must be a UAHC/HUC program, in essence, because that's where the funds and the largest part of the staffing will come from.
2. Until the UAHC assigns a) firm commitment to this program and b) gives it the kind of priority status that patrilineal descent or outreach to the unchurched received, the program will not have the proper 'hescher' to move forward.
3. I personally would not be willing to put forth any challenge grant until I was assured that the UAHC is prepared to commit funds itself. The percentage of the total program can be negotiated.
4. I am encouraged that the College has committed itself already both as to program worth and funds, either actual or in kind. My understanding is that Gerry Bubis will spend approximately one month annually in Israel, giving special attention to staff and program services and evaluations.
5. I believe further that the program must be mounted in a way that sets firm goals as to reaching a certain number of Israelis within a three-year time frame. For a model to be successful, its scope must be well-defined and planned, a phase now pretty well complete. Next phase requires sufficient commitment of the Reform movement in terms of leadership and money to mount the program, in its three-pronged effort. Finally, will come the fund-raising component, which will come for the most part from the north American Jewish community.
6. I am aware that this Outreach Program is part of an almost \$20 million dollar package of proposed programs to receive Jewish Agency funds. It is unrealistic to either wait for money to be freed from the Agency for Reform programs; even if a small sum were granted, I doubt sincerely that this effort would receive a high priority. Thereby, I discount this source of funds entirely in the near term.

Please help the Biennial meeting to take place. Warm regards, Raquel SHN

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

טל. (02) 234-748, (02) 232-444

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

#2

July 30th, 1985

Mrs. Raquel Newman,
1333 Jones, Apt. 1002,
San Francisco, CA, 94109,
U.S.A.

Dear Racky,

I am sorry that we did not have an opportunity to really have a good conversation when I was in the States last time. Bella told me that you called her and we are most appreciative of that.

Regarding our proposal for an Israel Outreach Programme, which you initiated, I understand from Gerry Bubis that you are still committed to the project and, of course, that gives us great encouragement. Gerry had indicated to me that you had planned to write a letter to me. I would very much appreciate your doing so. Write a letter in such a way that I can use it, reproduce it and send it out with my own covering note.

Bella and I expect to be in Los Angeles for the UAHC Biennial, and we look forward to seeing you at that time.

We hope that you and all the children are well. We send our deepest affection to all.

Bivracha,

Richard

Rabbi Richard G. Hirsch

c.c. Prof. Gerald Bubis



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

ASSOCIATION OF REFORM ZIONISTS OF AMERICA

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#3

September 3, 1985

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Assistant Director

Deborah Schultz

Ms. Raquel H. Newman
44 Macondray Lane 6W
San Francisco, California 94133

Dear Racky:

Thank you for your letter of August 8. I suspect you are right; we cannot count on the Agency for funding in the short-term. However, not everyone is in agreement on this point, and some members of our Steering Committee are quite optimistic. You feel that it is important that the Reform Movement commit 10% of the program annually. I must stress that no such commitment has been made at this time, and that although the amounts you mention are small, I simply do not know whether or not they can be found. To some extent, the answer will depend on the following factors:

1. The priority which the Israel Movement assigns to this project. We have never really gotten a clear statement from Dick Hirsch, Moti Rotem, and others in Israel as to how important the project is to them. There are many important projects now being undertaken in Israel, and unless we were to get a clear message from Israelis in our Movement that the Outreach program is of major importance, I do not think that we could be successful in raising funds.

2. The amount of money available from other sources. The whole question of fundraising for this project is still very vague. You suggested that the Reform Movement be prepared to put up 10% of the total. Who exactly will be responsible for raising the rest? Is the World Union to do this, the UAHC, ARZA? This is a very important question. I had been under the impression that the World Union was going to raise the funds, but I am no longer certain that they have made this commitment.

In short, while the project is very exciting, and I am most anxious to pursue it, we are in desperate need of a meeting which will sort out these questions and provide some answers. I think that if we

Ms. Raquel H. Newman
September 3, 1985
Page 2

have a session with you and Dick Hirsch, we could probably clear up the whole matter fairly quickly.

All my best to you for a happy New Year.

B'shalom,

Eve

Eric H. Yoffie

EHY:dg

RAQUEL H. NEWMAN

4

September 13, 1984

To: Messrs Alexander Schindler, Eric Yoffie, Steve Schafer, Gerry Bubis, Richard Kirsch, Yoav Peck, Uri Herscher, Charles Kroloff and Alfred Gottschalk

From: Raquel Newman

Re: COMMUNITY ORGANIZATION & OUTREACH TO BUILD REFORM IN ISRAEL

Purpose: For UAHC/ARZA to undertake a 3-Year pilot program to obtain 10,000 new Reform Israeli Jews (exclusive of children under age 13), and activate these Israelis in the Movement.

Goals: An intensive build-up of Reform's presense beyond the network of existing institutions and programs now functioning.

Employing trained personnel in the field of Jewish Communal Service, or using graduates of rabbinical school with specific skills in education, community outreach and organization; the focus of activity and programming to be done outside of the synagogue. Use of synagogues, rabbis, and existing institutions as a resource for reaching goals.

Method: Placement of 10 Jewish Communal Service personnel, or rabbis (both groups graduates from HUC) in Israel communities where a Reform presense exists or can easily be developed. Promulgation of Reform values respecting social justice, social action and community involvement. Emphasis on family life values to include Shabbatot experiences, camping, chugim, singing, discussion groups, twinning Reform synagogue members with outreach potential families, etc.

Aliyah: Eleven new personnel, i.e. 10 organizer/outreach workers and a group coordinator and families will make aliyah, another goal of this effort.

Public Relations: Vital that the Reform Movement make a statement of intensive and massive effort to build conscious ness and provide religious affiliation alternatives to Orthodoxy.

Role of Coordinator: Overall facilitator and communicator via both ARZA/HUC and WUPJ. Responsibility for coordinating work of each worker with over-arching goals; developing social action component. Liason with other professionals to include peronnel evaluations; promote regional gathering of staff and participants in program, an active research of this community organization/outreach program to evaluate its continuance and success; responsibility for release of tinely information to the world Jewish press, including the Reform movement.

Funding: Several sources - see page 2 for Budget explanation.

Timetable: Introduction at ARZA national meeting, approval, implementation.

RAQUEL H. NEWMAN

Page 2.

Budget for: COMMUNITY ORGANIZATION & OUTREACH TO BUILD REFORM IN ISRAEL

Funding sources:

1. Each UAHC/ARZA region "adopt" cost of one outreach person annually @ \$30,000.00. *
 - * Actual cost should be less with in-kind services and potential subsidies from the Jewish Agency and WZO, to be lobbied.
2. As part of the Regional UAHC/ARZA commitment via chapters and synagogue funding efforts, two other major sources are:
 - a. individual donors of large gifts
 - b. private foundations

Projected Budget: (in dollars) Fall 1985 - Fall 1986

<u>Salaries:</u>	10 Jewish Communal Service Personnel	\$160,000.00
	Coordinator	32,000.00
	Secretary	10,000.00
<u>Expenses:</u>	Car, phones, print material, program materials, food, etc. (no rent included)	70,000.00
<u>In-Kind services, goods:</u>	Israel rabbis, institutions, program materials	25,000.00
<u>Other:</u>		3,000.00
	Total:	\$300,000.00

Note: This budget does not express potential grants from UAHC itself, nor program or personnel expenses that may be derived from the Jewish Agency and WZO - to be explored.

WWB

MEMORANDUM

File by

From GERARD DANIEL, President of the World Union
For Progressive Judaism

Date MONDAY, 9/23/85

To ALL MEMBERS OF THE BLUE RIBBON COMMISSION

Rabbi Schindler

There will be a most important meeting of the Blue Ribbon Report Commission on Monday, October 14, 1985, at 9:00 AM in the UAHC Building, 838 5th Avenue (corner of 65th ST) New York City, on the 10th floor.

Enclosed is a copy of Rabbi Gunther Plaut's Paper which will be the basis for discussion. Please study it and be prepared to comment on it. Those who cannot attend are requested to provide their opinions by mailing in their responses.

It is vital that we have your participation and/or contribution, since this discussion will determine the final composition to be presented at our Toronto International Conference in April 1986.



איחוד
הקהילות
היהודיות
האמריקאיות

Please write or call us regarding attendance.
Union of American Hebrew Congregations

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

(Mr. Martin Strelzer, North American Director of the World Union)

PROGRESSIVE JEWS RELATE TO WORLD JEWRY

Discussion paper for the World Union for Progressive Judaism
submitted by Rabbi W. Gunther Plaut

I PREAMBLE

The last decade has been a time of significant growth for Progressive Judaism in most areas of the world. Under ordinary circumstances this would be a heartening phenomenon. However, this growth has been counter-balanced by an even greater surge of Orthodoxy and a worrisome polarization that has taken place in Jewish life. Communities have lost their sense of common purpose and have split into different camps. Often there is no discourse between the various groups, and the vaunted unity of the Jewish people and a sense of k'lal Yisrael have become rhetorical phrases rather than a mirror of reality.

Progressive Jews represent the most innovative and flexible element in our communities. They, above all, cannot be satisfied with a development which will weaken the totality of Jewish life at a trying and crucial time. This discussion paper will look at our relationship to the rest of the Jewish community. It is designed to provide an outline for the formulation of policies which, it is suggested, the W.U.P.J. should initiate everywhere.

II HISTORICAL CONSIDERATIONS

1. Progressive Judaism was never meant to be an end in itself. It was conceived as a renewal of Judaism and the Jewish people and the reforms it introduced were to aid in this renewal. We have never contemplated the creation of a sectarian segment of the Jewish people: we always perceived ourselves as part of the whole. Therefore our traditional links were important - in fact, in the early years every innovation we proposed was carefully documented by halachic precedent. We were careful not to follow the example of the Karaites whose abjuration of talmudic Judaism caused them to be separated from the religious mainstream of world Jewry. We have been, and continue to be, a vital part of the Jewish people; we consider the welfare of our people the very core of our striving.

2. In the course of the nineteenth century the new non-Orthodox alternative in Jewish religious life developed into a vigorous movement, and like every movement it had its radical and conservative stream. In time these separated from each other and in North America split into Reform and Conservatism.

It is important to keep this genesis in mind and also to appreciate that both Conservative and Progressive Jewry exhibit within their own confines variegated tendencies.

3. The post-Holocaust period witnessed a diminished Jewish people that was, however, enormously re-invigorated by the creation of Israel. Progressive Jews, many of whom had been dubious about Jewish nationalism, now shed their doubts and embraced the reality and promise of Israel. At the same time, they continued to view the existence of a vital Diaspora along with a vital Israel as essential to Jewish existence. A Progressive philosophy and strategy must encompass both Diaspora and Israel in order to safeguard a meaningful survival for both.

4. In America, Reform Judaism was regnant for a while (until the presence of East European immigration made itself fully felt); in pre-Hitler Germany Liberal Judaism achieved a position of equality and acceptance; while in other communities it found itself embattled. But even there, a *modus vivendi* often existed which allowed for co-operation of various religious groupings for the purpose of wider communal efforts, especially the defence of Israel and resistance to anti-Semitism. However, the last decade has seen a general breakdown of such co-operation which to a significant degree (though not exclusively) may be ascribed to the emerging strength of right-wing Orthodoxy. In this process, Orthodoxy which viewed non-Orthodox movements as merely aberrant, has now come to see them as totally illegitimate and their religious expressions as empty of Jewish significance. The controversy has reached the highest echelons of Orthodox scholarship, with one important faction ruling that marriages between two Jews when performed by a Progressive rabbi are ipso facto non-marriages, devoid of halachic standing. Progressive Jews view this development as both dangerous and tragic.

5. The range of internal Jewish existence is wider today than it ever was: from the disinterested and disaffected to the consciously secular, and all the way to the right wing of ultra-Orthodoxy, which considers even the existence of a Jewish state as religiously illegitimate. In this spectrum, one should note, Progressive Judaism, too, is not monolithic: the very names, Progressive, Liberal and Reform betoken substantial differences and even within them further sub-differences obtain. Nonetheless, we believe that, at least for us, a common basis can be found from which we can face the future in the spirit of our movement. Progressive Jews must develop a philosophy and strategy that can deal with all of these elements, so that the spiritual and material welfare of our people be secured.

III A PROGRESSIVE PERSPECTIVE

1. We believe that the Jewish people is a Covenant people standing in the vortex of an ongoing revelation. We, like our ancestors, are called upon to respond to the challenge of the Covenant.

2. Pluralism has been a constant feature of Jewish existence from ancient times onwards, and has helped to provide the background for vital and innovative developments. Pluralism is the soil on which the spiritual and political health of our people is nurtured.

3. We see Progressive Judaism as the cutting edge of contemporary Jewish history. Its imagination and boldness constitute a great potential for Jewish survival.

4. We recognize that Jewish existence is always characterized by a tension between various tendencies. As Progressive Jews we look to our own spiritual enhancement, and at the same time face outwards toward the world to whose perfection we are committed as well. As Progressive Jews we are concerned with our own movement yet at the same time with k'lal Yisrael. It is the nature of Progressive Judaism to live with contradictions and tensions, and to raise questions which may not have any answers.

IV STRATEGIES

1. General Principles

We are a minority everywhere, but a vigorous minority can shape the fate of the total community.

Our strategy must redound to the benefit of the whole Jewish people. We therefore strive for co-operation with all groups, even though they are unlikely to co-operate with us. We do not recognize a distinction between "us" and "them". We must always act in the spirit of our philosophy, even if others cannot or will not.

Our major strength comes from within. We must increase learning, piety and generosity within our own ranks, and strengthen our own institutions. We must stress the potential of Progressive Judaism as well as the contributions we have already made to k'lal Yisrael. While we have every reason to have a sense of pride, we need not play down our inadequacies nor the dangers lurking on the horizon both for ourselves and for the community.

Aware of the past history of our movement, we should seek to unite all non-Orthodox groupings and not shy away from the possibility of mergers. In this striving for united programs and action, we must begin with those already within the confines of the W.U.P.J.

We must use the strength we already possess. We have not utilized our influence in communal or national affairs to the fullest extent, but must now devise strategies to do so.

2. Specific Strategies

A. Israel

We must build institutions and have the total membership of our movement become aware of them and use them wherever possible. A significant portion of Progressive Jewish life in the Diaspora should be directed towards concern for and interest in our Israel movement.

We need to add to our numbers in Israel. We have to take aliyah seriously as part of our Progressive program.

We must devise an outreach strategy that will make Progressive Judaism a believable religious alternative for Israelis.

We must re-assess the future and viability of our congregations in Israel. A forthright assessment of this effort is essential. We must ask what has stood in the way of vigorous expansion.

We must rally Jews in the Diaspora to our Israel movement in all its facets. We will have to raise funds on a scope not hitherto contemplated.

We must join with the Conservative movement in planning for long range political and cultural strategy, for the attainment of equality and the opposition to any proposed amendments to the Law of Return. An analysis of necessary strategy will reveal whether our adherence to a largely defensive and re-active policy has been sufficient or whether a bold new approach is called for.

We must rally world-wide support for our Progressive Zionist organizations (ARZA, Kadima, etc.)

We should contemplate the translation of our basic Liberal texts into Hebrew. Adoption of any such text for inclusion in the standard state curriculum would do more for us than many institutional ventures.

B. Diaspora

Diaspora Jews face a common problem: they have chosen to live in two worlds at the same time, the Jewish world and that of the nation in which they dwell. They therefore have a double obligation: to live fully as Jews and at the same time to make their contribution to the welfare of their nation. They must base themselves on the conviction that only when they are fully and proudly Jews can they make their proper contribution to tikun olam.

a) North America

The overwhelming number of Progressive Jews live in the United States and Canada. Because of this majority they have a special responsibility. They must be aware that whatever they do impacts directly on the rest of Progressive Jewry.

Outreach toward all Jews and especially the unaffiliated must remain high on the agenda. Because of its strength, Progressive Jews have a special opportunity to pursue an open approach to all groups.

They need to be aware that in many cities Orthodox leaders have undertaken a conscious strategy of gaining control of communal institutions. They have brought to this strategy a wealth of commitment. Progressive Jews

must match this in order to safeguard the future of their community and of Progressive Judaism as well. Here, especially, the strength which is theirs must be used vigorously and judiciously.

Above all, organizational success should not obscure the necessity of developing our inner strength and resources which alone can guarantee the future.

b) Latin America, Europe, Africa and Australia

Here Progressive Jews are generally under attack by Orthodoxy and often live in communal isolation. It is important to realise that individual countries and communities often present different situations: thus, the Progressive Jews of Johannesburg are rejected by the Orthodox establishment, while in Cape Town a spirit of co-operation prevails.

We need a strong sense of community within our own movement, especially in the United Kingdom and in France.

Individual strategies are required and no single plan can be devised that will fit all communities and countries, but vigorous support by the World Union membership, especially in North America, is essential.

V CONCLUSION

Though we as Progressive, Liberal or Reform Jews are not a monolithic movement, yet we have a sufficiently large common basis to develop principles to which we all subscribe and strategies that we can all follow.

If we adopt them, we will need a permanent commission to identify specific goals and their execution, as well as obtain needed funds for this enterprise.

We reaffirm that we will remain true to our liberal principles even if others will reject us. We will remain open and accessible even if others will close the door. We will not let others dictate our strategy and our philosophy.

Above all, we proceed from the knowledge that inner strength will enable us to do what we must do and, with the help of God, will do.

✓

WUP

August 19, 1985

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

Dear Ruth:

Many thanks for forwarding the Financial Statements for the World Union for Progressive Judaism New York office. I am grateful to you for so doing and I look forward to receiving the report of the financial status of the Jerusalem office.

With warm regards to you and Jerry, in which Rhea joins, I am

Sincerely,

Alexander M. Schindler



World Union For Progressive Judaism

האיגוד העולמי ליהדות מתקדמת

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Rabbi Dr. Bernard J. Bamberger*

(1970-1972)

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(1972-1973)

Rabbi Dr. David H. Wice

(1973-1980)

*Deceased

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August 16, 1985

ALS-3013

Rabbi Alexander M. Schindler

UAHC

838 Fifth Avenue

New York, N.Y. 10021

Dear Rabbi Schindler:

Enclosed are Financial Statements of our New York office dated December 31, 1984.

As soon as we have the Financial Statements of our Jerusalem office available they will be mailed to you also.

With best regards

Sincerely,

Ruth Daniel

RD:als

Enc.

*Admitted to phone
book for
to put up
Jerusalem
report*

BUDGET 1985
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*Free
wvps*

WORLD UNION FOR PROGRESSIVE JUDAISM.

UNRESTRICTED INCOME

New York

Contributions and Assessments:

Individuals, Foundations and Congregations	315,000.
National Federation of Temple Sisterhoods	25,000.
Union of American Hebrew Congregations	22,000.
Hebrew Union College	3,000.
Central Conference of American Rabbis	4,500.
For Leo Baeck School	250,000.
Interest and Other Income	20,000.

Total Support and Revenue New York 639,500.

Israel

Public Support:

Organizational Grants:

World Zionist Organization - Grant	75,000.
- Publications	20,000.
- Netzer Olami	10,000.
United Kibbutz Movement - Telem Noar	57,900.
- Netzer Olami	20,000.
New Israel Fund	5,000.

Total Organizational Grants 187,900.

Fees and Support from Constituents
and Affiliates:

Kibbutz Fund (Telem Noar-Garin Recruitment)	25,000.
Shpeyer Fund	10,000.
South African Union for Progressive Judaism	10,000.
Australian Union for Progressive Judaism	5,000.
Friends of Progressive Judaism (England)	10,000.
Others	5,000.

Total Constituents & Affiliates 65,000.

Total Public Support 252,900.

Individual Contributions	60,000.
Rentals	18,000.
Interest	10,000.

Total Support and Revenue Israel 340,900.

TOTAL INCOME 980,400.

BUDGET 1985
#####

WORLD UNION FOR PROGRESSIVE JUDAISM.

UNRESTRICTED EXPENDITURE

New York

Staff and Rabbinic Salaries and Benefits	98,000.
Professional and Other Fees	15,000.
Occupancy	4,500.
Travel and Meetings	12,000.
Supplies, Printing and Postage	15,000.
Telephone and Telegraph	9,000.
Miscellaneous	1,000.
Memorial Foundation	750.
Subscriptions, Publications, Advertising	2,000.
Sub-Total	157,250.
To Leo Baeck School	250,000. ?
Staff and Rabbinic Salaries - Israel	121,000.

Total N.Y. Office

528,250.

Jerusalem

International Headquarters:
Management and General Expenses

Salaries, Social Benefits, Payroll	
Taxes, etc.	56,000.
Interest and Bank Charges	5,000.
Audit Fees	9,000.
Rental	6,000.
Office Expenses	14,000.
Travel and Car Expenses	15,000.
Subscriptions, Books, Advertising	5,000.
Sub-Total	110,000.
Less: Credit for Shared Services	30,000.

Sub-Total

80,000.

Israel Movement for Progressive Judaism

Salaries, Social Benefits, Payroll	
Taxes, etc.	103,170.
Prayer Books	750.
Allocation to Congregations	8,500.
Publications - Telem & Shalhevet	3,500.
Travel, Food, etc.	5,250.
Car Maintenance	7,500.
Conferences, Conventions, Seminars	
Meetings	1,500.
Stationery, Printing, etc.	1,300.

Public Relations	2,200.	
Insurance and Miscellaneous	<u>2,150.</u>	
Sub-Total	135,820.	
Shared Services	<u>14,100.</u>	
Total Expenses		149,920.

Youth Programmes

Telem Noar:

Youth Camps and related Activities	36,415.	
Seminar, Leaders' Studies and Activities	5,625.	
Council Meetings	9,000.	
Youth Leaders' Salaries Expense	78,160.	
Vehicle Expense	15,900.	
Subscriptions, Books, Advertising	4,000.	
Administrative Expenses	<u>17,000.</u>	
Sub-Total	166,100.	
Shared Services	<u>7,500.</u>	
Sub-Total		173,600.

Netzer Olami:

Salaries and Related Expenses	20,000.	
Office Expenses	2,500.	
Programs	<u>12,500.</u>	
Sub-Total	35,000.	
Shared Services	<u>3,500.</u>	
Total Netzer Olami		38,500.
Har-El Youth Center - Maintenance		5,000.

Heart to Heart Programmes & Camps:

Arab - Jewish :	Salaries	9,900.	
	Other	14,900.	
Disadvantaged Children:	Salaries	2,500.	
	Other	<u>3,700.</u>	
Sub-Total		31,000.	
Shared Services		<u>2,500.</u>	
Total H to H Programmes			33,500.

Public Relations and Publications 30,000.

Struggle for Rights:

HEMDAT-Public Committee for the Freedom of		
Science, Religion and Culture in Israel	3,000	
Shared Services-HEMDAT, Other Organizations	<u>2,400.</u>	
Legal Fees	15,000.	
Sub-Total		20,400

Total Unrestricted Expenses 1,059,170

TOTAL UNRESTRICTED INCOME 980,400.

TOTAL UNRESTRICTED EXPENSES 1,059,170.

PROJECTED DEFICIT (78,770)

Rabbi Alexander M. Schindler

August 23, 1985

Charles J. Rothschild, Jr.

WJH

I tried to reach you by telephone just to tell you about my conversation with Aron Hirt-Manheimer but I was unable to reach you, hence this note.

I read the "article" which Gerry Daniel has prepared for publication. It is really quite hopeless. It was a report or a speech which he gave someplace along the way and it really goes no where. It has no beginning and it has no end and meanders in between and its sentences are so convoluted that it is difficult to discern their meaning. In other words, it is quite beyond repair. How can one edit something which does not say anything?

Nonetheless, I urged Aron and he agreed to interview Gerry and to publish the interview, if possible in the Winter issue but certainly no later than the Summer issue of REFORM JUDAISM. Aron will ask questions and Gerry will answer them and we can at least be sufficient to the point to be able to properly edit the responses.

Since Marty Strelzer contacted you rather than me, I don't want to relay our decision to him. You might want to do so.

WJH

June 20, 1985

Rabbi Jeffrey A. Kahn
Temple Shalom
39 Hackney Road
Hackney, South Australia 5069

Dear Jeff:

It was good to hear from you and I hope we can respond to your plea for Help. We certainly want to do so.

We've had calls from rabbis in virtually every corner of the world asking for our materials, even as you make a plea to receive our Rabbinic Packets. Our major problem is the matter of mailing costs to send these packets overseas. We have tried to come to some agreement with the CCAR and the WUPJ in order at least share the costs but so far to no avail. Let me assure you we will try once again to make these packets available to rabbis of the WUPJ in far-flung areas. It is my hope we will be able to add each and every WUPJ rabbi to our mailing list, short of that I write to assure you that we will place your name on the roster and make certain these packets are sent on to you. Please note that they are not sent out monthly, there is a greater time span between each packet. To the best of my knowledge one is now in the process of being completed and when it is we will ship one out to you.

It is good to know that the Union's materials are helpful to you. Be well and have a great Summer.

Warm regards,

Sincerely,

Alexander M. Schindler

June 20, 1985

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Temple Shalom
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Warm regards,

Sincerely,

Alexander M. Schindler



39 HACKNEY ROAD, HACKNEY, S.A. 5069 TELEPHONE: (08)427618

12 June 1985

Rabbi Alexander Schindler
President
Union of American Hebrew Congregations
838 Fifth Ave
NEW YORK NY 10021 USA

Dear Rabbi Schindler

Help!

For years I have been writing to the UAHC, the WUPJ and the CCAR requesting that I be put on the mailing list for the Rabbinic Packets the UAHC sends out monthly to rabbis. So far my requests have brought no response.

I know these packets are of immense value to my colleagues in North America - and how much they would be appreciated by a rabbi 14,000 miles from home. Can you be of any help?

I look forward to hearing from you at your early convenience.

Kindest personal regards.

Sincerely

Rabbi Jeffrey A. Kahn

jak/vb

WOP
HB
✓
May 31, 1985

Rabbi John S. Levi
Temple Beth Israel
P.O. Box 128
St. Kilda, Victoria
3188 Australia

Dear John:

Thank you for sending the text of Isi Leibner's address to the Canadian Jewish Congress. I appreciate your thoughtfulness and I shall read the text with care and with interest.

Thirty copies of my East-West paper have been airmailed to you and another thirty will be sent via regular mail. I'm pleased that you wish to share this address with colleagues and members of your congregation.

John, do you receive the regular rabbis packet from the UAHC? If not, I want to arrange to have you added to the list so please let me know. My speeches, at least those which are reproduced, are usually included in the packet. But more importantly you should receive the educational and other synagogue-oriented materials which are sent out.

I'm taking the liberty of enclosing herewith my remarks at what was to have been a debate with the Reverend Jerry Falwell. He was ill and didn't make it and Pat Robertson substituted for him at the last minute, thus the "one-sided" distribution!

Mazal tov on your being honored by HUC-JIR. I expect to be at the CCAR convention so will have a chance to wish you well face to face and know that I look forward to seeing you. Until, fondest regards to you and Robyn from Rhea and me.

Sincerely,

Alexander M. Schindler

Encl.

USSR Jewry

(Continued from page 25)

That was 1971, after the Soviet Jewry protest movement had electrified the Western world with its demonstrations in the wake of the Leningrad trials. Much has changed since then. But much remains the same.

- Ensure that private diplomacy will be conducted by those who are not only well-briefed but well-coordinated with the movement's leadership. This is not an issue on which individuals or organisations should be competing for kudos or *koved*.

- While continuing to insist that the repatriation of Jews to their homeland is our uppermost goal we must also use every opportunity to plead for the rights of those Jews who remain in the Soviet Union to live as Jews.

They must be free from anti-Semitic harassment, free to practise their Judaism, free to educate their children as Jews, to teach Hebrew and Jewish history, free to form themselves into communities as do other religious denominations and minorities.

NO 'EASY WAY'

- And finally, let us acknowledge that we are in this for the "long haul", that there is no "quick fix", and that we cannot afford to give in to the pessimism. Let us reject the doomsayers who have written off the Soviet Jewry movement. Let us avoid the self-fulfilling prophecies of despair.

And if we really need to ask why we are justified in our hope for the future, let us remind ourselves of something from the not-so-distant past.

In August 6, 1969, eighteen families of Georgian Jews addressed a letter to the UN Human Rights Commission. In words which will live in Jewish history their appeal to be allowed to go to Israel concluded with the declaration:

"We wait months and years, we will wait all our lives, if necessary, but we will not renounce our faith or our hopes:

We believe: our prayers have reached God.

We know: our appeals will reach people.

For we are asking — let us go to the land of our forefathers . . ."

When we recall the courage and abiding faith in the destiny of the Jewish People which have animated the Soviet Jews themselves in the renewal of *their* hope, despite every obstacle in their path, how can we do otherwise than continue to follow their noble example?

OFFICE OF THE RABBI:
JOHN S. LEVI, A.M., M.A., DIP.ED., M.A.H.L.
SENIOR RABBI

ק"ק בית ישראל
TEMPLE BETH ISRAEL
LIBERAL CONGREGATION MELBOURNE

21st May, 1985.

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


Dear Alex,

I was intrigued to read the full text of your World Jewish Congress speech which I found most inspiring. Isi very kindly published the text of his Canadian speech - As you see he didn't mention you by name in the text, but made it quite clear in his local public remarks that you were the target.

5/30/85
Would you do me a great favour? If it's not prohibitively expensive could you send by airmail 30 or so copies of your "East-West Relations" speech so that I can mail it out to my colleagues on the Executive Council of Australian Jewry? (Another 30 by ordinary mail would be useful for congregational use). And could you put me on your mailing list for your future public pronouncements!! — I wish I had seen the "reason" for those fulminations when this actually happened.

Robyn and I are off to Israel for an August 4th HUC ceremony for my D.D. We are going by way of the CCAR in Minneapolis - so we may see you this summer.

With best wishes,


JOHN S. LEVI
(Rabbi)

Encs.

U.S.S.R. JEWRY — TUR

Following the success and achievements of the 'seventies, the Soviet Jewry movement has been trying to adapt to the setbacks and grim realities of the eighties.

But in recent months the plight of Soviet Jewry has again assumed a higher profile:

- the resumption of the disarmament talks in Geneva;
- the assumption of office in Moscow of Gorbachev;
- the changes of tone and emphasis by the Reagan administration;
- the prospect of a Reagan-Gorbachev summit;
- the possibility of high-level meetings between Jewish leaders and Soviet officials;
- the hints and suggestions by Soviet and East European spokesmen;
- the spate of speculation in the news media; and even the qualified optimism of some Soviet Jews themselves — all these have combined to create an atmosphere of renewed hope and expectation.

Those involved over the years with the question of Soviet Jewry may be forgiven for a sense of *deja vu*.

We must therefore take care not to set off a wave of euphoric expectation, one which runs the risk of dashing our hopes instead of buoying them up.

Having been to the Soviet Union three times, having spent much time with key refuseniks, and having maintained my personal links with many of them, I am continuously reminded of their lives in the twilight zone, suspended between hope and despair all these years.

They are certainly the authentic heroes of the Jewish people and of twentieth century Jewish history. They leave us feeling inadequate alongside their resolute commitment.

They represent the last sparks from that reservoir of East European Jewish life out of which every creative, religious, cultural and national movement in contemporary Jewish life has emerged.

The refuseniks also most acutely reflect every shift in mood and every nuance which, in turn, has profoundly influenced the Soviet Jewry movement since its inception.

A few weeks ago, Professor Alexander Lerner, who has waited 15 years to go on aliya, was reported as saying, "I think we can expect substantial changes at this time".

Of course, it is to be hoped, if only for his sake and that of his refusenik colleagues, that he is right. If refuseniks sense there are changes possible, we must certainly listen very carefully to them.

But we are obliged to remember that those inside the prison as prisoners have not necessarily proven in the past to be the best judges of when freedom will come.

However, what can be said is that a new window of opportunity exists. The question is: Will it be kept shut, opened a little, or opened wide?

CONDITIONS

During a visit to Rumania, Hungary and Czechoslovakia in February as part of a World Jewish Congress delegation, we were provided with some tantalising prospects that provide grounds for cautious optimism.

In the capitals of Bucharest, Budapest and Prague we were told, clearly with Moscow's imprimatur, that if East-West relations improved, if the disarmament talks progressed, then there was no reason why Soviet Jewry could not be placed back on the Washington-Moscow agenda.

It is precisely because there is renewed hope of change, however tentative, that our strategies and tactics become doubly crucial. Conversely, mishandled or badly-timed initiatives could well damage historic opportunities.

In this context, I have reservations about the tactics adopted by some colleagues in international and American Jewish organisations.

From the early days of our movement, we have tried to isolate the issue of Soviet Jewry from other domestic Soviet concerns including the basic issues of human rights for other dissidents.

Whatever our personal views, as a movement we have tried to insist that ours is a concern for our fellow Jews and not for the politics of either the Cold War or seeking to reform the Soviet system.

Most of us would prefer a campaign broadened to cover human rights in general in the Soviet Union and which would also promote the rights of Soviet dissidents and democrats, some of whom have demonstrated extraordinary courage and also supported Jewish rights.

However, we must not forget that nearly every single refusenik of any consequence has pleaded with us to ensure that the movement for Jewish rights in the Soviet Union be strictly separated from the general question of human rights.

They insist that failure to do this will endanger them and goad the Soviets to obliterate their movement. It must be remembered that while the Soviet Jewry movement represents hundreds of thousands of people, the democrats represent, at the most, a few hundred noble individuals.

There is a reason therefore to assume that the Soviets would not stand by and quietly permit a fusion of both movements.

There are some among us who may feel impelled to break ranks on this issue. I understand and indeed share the decent moral impulse which may compel such an approach.

But we are entitled to plead with such people to do so in their private capacity and not as part of our Jewish campaign. To do otherwise, is to imperil further some of the greatest Jews living today and those for whom they speak.

Let us always remember that no matter how much the Soviets may detest our campaign they could and, until recently, did go along with the concept of national repatriation for the Jews on the basis that it posed no threat to the system as a whole.

Had this not been the case there is no way in which we would have been able to coax, induce or coerce the Soviet authorities to make concessions which they would regard as representing a threat to their system.

Indeed, the crisis of Neshira (drop-outs), the shift from aliya or repatriation of Jews to their homeland towards general emigration, may still pose immense problems for our movement in the future.

It is one thing for the Soviets to let the Jews go to their homeland. But, as they see it, to dangle before Soviet citizens the tantalising example of privileged Soviet Jews emigrating to the United States may create enormous strains and stresses within the Soviet social structure.

PRIORITIES

These examples merely illustrate how careful we must be to ensure that our movement does not become involved in issues that have wider ramifications and are seen to affect either the Soviet system or are components of the Cold War.

And this brings me to strategy towards governments today. When the chips are down, I believe, the future course of Soviet policy towards the Jews, as in the past, will be resolved between Washington and Moscow.

This means that world Jewry looks to its leaders, particularly its American spokesmen, to ensure that the public undertakings on Soviet Jewry made by President Reagan and Secretary of State Shultz will be fulfilled.

Those undertakings were very specific. In October last year, Secretary Shultz told the U.S. National Conference on Soviet Jewry that the United States had made it clear to the Soviets that it would not stop its practice of calling them to account for their abuses of human rights.

He said, "And among human rights issues, none has more urgency than the treatment of Soviet Jews... I hope that no-one, either in the Soviet Union, or in this country, seriously entertains the idea that once negotiations are under way the United States will refrain from raising our human rights concerns."

Similar undertakings have been re-iterated by the Reagan administration on many occasions.

SOME HOPE, BUT IN STRENGTH, PURPOSE

I take the Reagan administration at its word. I believe that in terms of expressed commitment, we could not reasonably ask for more.

Under these circumstances, it is surely prudent for Jewish leadership to avoid needlessly antagonising those within the administration and, outside it, opinion-makers whose support for our cause is so vital.

I refer, of course, to official Jewish organisational or leadership expressions of opinion on matters which have no uniquely Jewish relevance and on which there is no consensus within the Jewish community.

I can illustrate this by relating to our own long-standing policy on East-West relations. For over 20 years the Soviet Jewry movement, as well as Jewish communities and responsible Jewish leaders, have carefully tried to avoid embroiling the plight of Soviet Jewry in the Cold War.

Regrettably, some of us apparently do not realise that if our bona fides are to be accepted, not embroiling Soviet Jewry in the East-West power relationship or in a general human rights campaign is a two-way street requiring consistency.

If, as official Jewish leaders or spokesmen for Jewish organisations, we are not going to criticise the Soviet system or its policies, and are going to make every effort to isolate the uniquely Jewish question from broader issues which could impinge on the Cold War, surely the same must apply in reverse.

Jewish organisations promoting the cause of Soviet Jewry should not be criticising, even by implication, foreign and defence policies of the Reagan administration that have no direct bearing on Jewish issues any more than Soviet policies.

It may be stating the obvious but in order to clarify my point I am clearly not saying that Jewish leaders should refrain from criticising the Reagan administration or even the President personally where Jewish interests are at stake, domestic or foreign.

The fiasco over the visit to the Bitburg war cemetery in West Germany is a classic case where Jewish leaders everywhere would have failed to act responsibly if they had done anything other than protest vigorously.

And, clearly, I am not talking about policies on Israel and the Middle East.

AVOID STRESS

I am, however, referring to issues which arose, for example, at the recent World Jewish Congress meeting in Vienna. As I noted there, all of us, as sane human beings, are committed to supporting an international en-



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vironment in which the threat of nuclear warfare is diminished.

Whatever views we have as individuals, however, on specific issues such as a nuclear freeze, the deployment of intermediate range missiles in Europe, the tactics and negotiations in Geneva — none of this is our business at an official Jewish organisational level.

The only mandate we have from our constituents is to re-iterate our sincere hopes that there will be progress in disarmament, that there will be a lessening of tension between Moscow and Washington, and that a more stable, less dangerous, international system will result.

Going beyond that, means becoming directly involved in the Cold War — precisely what we keep telling everybody we oppose.

I happen to believe there is another reason why Jewish leaders and rabbis should think twice before sermonising or exhorting us to support what amounts to unilateral nuclear disarmament.

In the 1930s there were also those who advocated simplistic unilateral disarmament policies. Perhaps, history would have taken a different course for our people and mankind if the disarmament lobby had not been so successful in those days.

That, of course, represents a personal viewpoint which I do not seek to foist on the Soviet Jewry movement or on organised Jewish leadership.

But, equally, I believe, we are entitled to ask other Jewish leaders who hold partisan views on matters not

specifically related to Jewish issues to pursue the same course in this highly charged and sensitive area.

One further observation about tactics. I also believe it is a fundamental mistake for us to promise more than we can deliver. It goes without saying that we must do our utmost in mobilising support for Soviet Jewry at every political and economic level we can manage.

But let us never pretend that the Jewish lobby, whether on Capitol Hill or elsewhere, even at its most influential, can make specific deals on behalf of governments on absolutely critical issues affecting national interests such as defence policy. To do so is not only to risk tragic misunderstandings which would be frustrating and demoralising for the Soviet Jewry movement.

Far more than that. At stake here are the very lives and futures of those Jews in the Soviet Union who look to us for hope and guidance.

It is legitimate for us to press home to the Soviets the view that they have an enlightened self-interest in pursuing humane policies towards the Jews.

At the same time it will do nothing for our standing with the Soviets, for a Jewish leader to promote a policy, in the complex area of disarmament for example, when it must ultimately become apparent that we do not agree amongst ourselves.

Even if we did, many of us consider we would be compromising ourselves morally if we made this issue a component of our campaign on behalf of Soviet Jewry.

What we *can* do, is offer to promote improvements in such areas as trade and cultural relations and contribute towards a better overall climate of opinion.

NEED UNITY

In this context, I believe it would be a fundamental mistake to encourage those who wish, unilaterally, to drop the Jackson-Vanik amendment without some understanding of a quid pro quo of the Soviets.

Contrary to some new schools of thought in this area, I am still convinced that the Jackson-Vanik amendment was a major factor in achieving emigration. Its weakness emerged when the Russians discovered that the extent of credits was far more limited than they had originally envisaged.

A final observation on this particular aspect: It is possible that World Jewish Congress President Bronfman and other Jewish leaders may have the opportunity in the near future to meet and negotiate with the Soviets in what we hope will be a meaningful way.

Let us take care not to provide the Soviets with any op-

RNING POINT?

By ISI LEIBLER

• *Isi Leibler — president of the Executive Council of Australian Jewry, chairman of the Asia Pacific Jewish Association and a member of the Executive of the World Jewish Congress — is acknowledged as one of the founders of the international protest movement on behalf of Soviet Jewry. This feature is based on a lecture he presented to a Canadian Jewish Congress Conference in Toronto this week.*

portunity of fragmenting a united international movement on behalf of Soviet Jewry.

Our international solidarity, discipline and co-ordination were major factors in our success in the past. We did not compete with one another to score points as to which organisation would enter Moscow.

Nahum Goldmann did go out on a limb in the belief that by appeasing the Russians, he would get an invitation. But he failed, and his dreams of negotiating with the Soviets in Moscow were never realised.

So, there is no point to the unworthy and unstatesmanlike breakaway by some Jewish bodies from the mainstream Jewish groups who have fought and continue to fight the campaign.

It is both morally and politically self-defeating to try to curry favour with the Russians by implying that a particular body is against the Cold War and favours disarmament while the mainstream leadership of Jewish life, by implication, are Cold War warriors.

Nor do we need any public relations exercises which will be misinterpreted by the Russians. To suggest that we might collaborate with the Soviets on the 40th Anniversary commemorations marking the end of World War II falls into that category.

As long as the Soviet government, as a matter of policy, pursues an international anti-Semitic campaign describing Zionism as a form of Nazism and peddling the lie that Zionists partnered the Nazis and were equally responsi-

INTERNAL E NEEDED

ble for the Holocaust, there can be no talk of collaboration.

It is also a fundamental mistake of both principle and tactics to imagine that alienating our friends in Washington will lead to better relations with the Soviets. And it is a symptom of moral blindness, to speak of both super powers as if they were ethically equivalent.

I cite but one example: Recent statements by Jewish leaders condemning President Reagan for describing the Soviet Union two years ago as an evil empire, quite apart from being out of date, were gratuitous and unnecessary. Some of us may consider the President's remarks, judged as a matter of political expediency, to have been imprudent.

However, no-one can dispute the painful truth that the Soviet Union is the major promoter of anti-Semitism in the world. Its treatment of Jews is the reason we are here. And if anti-Semitism is not evil, what is?

What, then, should we be doing now?

AWARENESS AIM

First of all, we must recognise that a window of opportunity, limited though it may be, does exist.

We must begin with our own camp, and rally those of our own forces who may be tired and dispirited because of pressures on Israel and growing anti-Semitism, or disappointed and disillusioned because of the downside of the Soviet Jewry campaign — Neshira, the drop-outs.

We need a major awareness campaign to remind everyone, but particularly newcomers, that our movement has succeeded beyond all expectations.

Despite the nightmare our Soviet brethren are currently experiencing, it is highly counter-productive to suggest that the clock has been turned back to the 1960s. This irresponsible generalisation is false, and needlessly creates a climate of despair.

Those of us who were already active 20 and 25 years ago in the struggle for Soviet Jewry have a duty to recall the difficulties we faced in those times.

The situation then looked bleak indeed. There was no reasonable basis to assume that we had the remotest chance of success. The majority of Jewish leaders considered us as, at works, crazed fanatics, or, at best, misguided visionaries.

Some prominent Jewish leaders even maintained that Soviet Jews were fully integrated within the Soviet system and would not emigrate even if they were to be given the chance.



• GEORGE SHULTZ
— challenge



• EDGAR BRONFMAN
— mission

Today, we can look back with enormous pride upon a uniquely successful historic movement. In a very real sense it was the only one in the history of the Soviet Union to have brought about significant change in domestic Soviet policy.

It was the heroism of Soviet Jews, encouraged by their knowledge that we were fighting for their rights, that achieved it.

This heroic Soviet Jewish protest was combined — during a highly sensitive "detente" period in East-West relations — with a protest movement which was ahead of Jewish leadership and eventually overtook it. It was to become a truly grass roots protest movement uniting all Jews in the free world.

Today, in contrast to those difficult times, at least we Jews ourselves are united in our broad objectives and recognise that they can be achieved.

Indeed, we have nearly 300,000 Soviet Jews in Israel and elsewhere who represent a symbol of hope to their oppressed kinsmen, a reminder that no matter how bad the situation is today — their objective can be realised.

This very tangible achievement is something to which none of the Soviet Jewish activists in the 1960s could point.

Nearly 300,000 relatives of Soviet Jews also make it virtually impossible for the Soviets again to seal off Soviet Jews permanently from contact with the West, unless they adopt a primitive form of neo-Stalinism — which for a variety of reasons is most unlikely.

There is another major difference today: Twenty years ago, we had an uphill struggle to convince governments and public opinion in the West concerning the justice of our cause.

In contrast, we can point today to the virtually unanimous support we enjoy from enlightened public opinion and most democratic governments, many of whom have firmly committed themselves to raising the issue of Soviet Jewry with the Soviets whenever the opportunity arises.

AFFECT IMPACT

Why, then, given our effective organisation and the public support we enjoy, are we today in such a desperate plight?

The answer is simple: It is not due to our incompetence or lack of effort. Unfortunately, we have had one of the worst periods of confrontation between East and West since the days of Stalin.

As a result our leverage has been negligible. When bilateral relations between the Soviet Union and the United States have reached such a low level, international Jewish "power", such as it is, cannot bend the Soviets.

This, then, is the message Jewish leaders should convey to their communities. No matter how bad things are today, we are infinitely better off than we were even 15 years ago. And in the long run, if we do not abandon the struggle, we are bound to succeed.

On the positive side, we should use the time between now and any serious East-West negotiations, especially a summit, for contingency planning.

Now, when there is no clear pattern yet emerging, we should be clarifying our strategies and preparing for the hard bargaining if and when it finally becomes possible.

Our immediate task, then involves some basic steps:

- Maintain public awareness world-wide so that the Soviets do not misread our intentions or objectives
- Continue to generate a climate of hope for the refuseniks and activists so that they are reassured, know that they have not been forgotten, and will not be
- Continue to maintain our pressure on Western governments, particularly in Washington to ensure that promises made are kept when the serious negotiating begins at summit levels
- Maintain the dual track of public action and private diplomacy. Contrary to some suggestions we do not need new gimmicks.

There is nothing wrong with the methods we have used in the past. We need public action and protest today as much as ever.

It is worth remembering that it was in Canada in October 1971 when Soviet Prime Minister Kosygin showed the world that Moscow was responsive to world-wide protest: In his words . . . "More and more doors are being opened to Soviet Jews and yet more will be opened in the future."

(Continued on page 36)

Reagan

President Reagan acknowledged that he decided to avoid West Germany in their subsequent German military understandably co

Reagan's announcement, in the face of a huge outcry in the United States, that he would include a visit to a concentration camp by no means ended the controversy. The major reason is that the visit to the cemetery was still on the schedule.

"There are no balances," Elie Wiesel, the chairman of the United States Holocaust Memorial Council said. "It is either-or. Either we speak about memory in tribute and homage to the victims or we do something else."

Reflecting the widely-held view of the Jewish community and many others, Wiesel said: "The visit to a cemetery with SS is to me inconceivable. There are SS graves in that cemetery."

"The SS are a symbol of international crime against the Jewish people and humanity. It is the SS, who killed American war prisoners who had their hands tied. The SS symbolise today what we call the Holocaust."

"The New York Times", in a lead editorial, said that Reagan's "latest remedy perpetuates the moral confusion. Even if he finally visits a former concentration camp, that would hardly offset a tribute at a cemetery contain-

'Politico

ing the graves of SS troopers, who ran the death camps. The victims and the butcheries of Nazism are not equatable."

The President and his aides finally recognised that they made a big mistake. They were trying to correct it, but it was not easy, and would eventually prove to be impossible.

REASON TO BE SENSITIVE

In the wake of the uproar, many people were asking how this tragic error could have been made. Where was the good sense in the White House? Where were the checks?

There are important lessons for Israel and the American Jewish community in coming to grips with the answers.

It must be pointed out that Reagan personally does appreciate the enormity of the Holocaust. He is, after all, a sensitive man. He lived through that period.

He has participated in annual Holocaust memorial ceremonies since entering the White House in 1981. He joined some 15,000 survivors at the Washington Capital Centre in 1983. There can be no doubt that he has been moved by these events.

Reagan has told his associates that he was personally hurt by the accusations that he was insensitive to the Holocaust. He seemed sincere.

In announcing his decision at the White House (April 16) to include a visit to a concentration camp, Reagan said: "For years I have said it, and I will say it again today, and I will say it again on that occasion, we must never forget the Holocaust, nor should we permit such an atrocity to happen ever again. Never again."

Those who know Reagan well, indeed, insist that a significant source of his support

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WV 19

May 22, 1985

Dear Rose and Gil:

Your friendship is very dear to me and thus I was deeply moved by the announcement of the gift you have made to the World Education Center's Youth Hostel in my honor. It is a very special tribute and I thank you from the bottom of my heart -- although mere words do not convey the full measure of my appreciation.

Rhea and I hold the two of you in very special affection and we value your friendship. Your tribute to me cannot deepen that friendship but it does underscore that it is reciprocated. And, that, Rose and Gil, means much to me.

With gratitude and love from house to house, I am

Sincerely,

Alexander M. Schindler

Mr. and Mrs. Gilbert Tilles
5 Turtle Cove Lane
Great Neck, NY 11024

אגוד הרבנים המתקדמים
CENTRAL CONFERENCE OF AMERICAN RABBIS

21 EAST 40th STREET • NEW YORK, N.Y. 10016 • (212) 684-4990

Office of the Executive Vice President

April 22, 1985

Mr. Gerard Daniel
Polly Park Road
Rye, NY 10580

Dear Gerard:

Although you have received apparently a more or less favorable response from Gunther Plaut, the CCAR President, I did want to add a note of my own with respect to the bringing into the World Union for Progressive Judaism the Reconstructionist organization.

My own personal feelings tend to be more in agreement with Rabbi Gottschalk than they are with Rabbi Plaut and, as you have reported, Rabbi Schindler, and let me give you one reason for that:

The Reconstructionist Rabbinic Fellowship, which is an integral part of the Reconstructionist Movement, accepts into membership graduates of the Academy founded a long time ago by Rabbi Louis Newman as a response to the aborted closing down of the J.I.R. back in the 1950s. Once the J.I.R. was reopened as a full rabbinic school, the need for the Academy was no longer there, but others took over and continued to run it. It went down and down in quality and reached the point quite some time ago when the CCAR absolutely refused to consider the application of any of its graduates.

Therefore, one of my concerns about this proposal, and I have others, is that their coming into the World Union will give a hechsher to some of the people they admit into their Rabbinic Fellowship which will result in a dilution of rabbinic standards. I hope this is taken into consideration.

All good wishes.

Shalom,

Rabbi Joseph B. Glaser

JBG/s

cc: Rabbi Alfred Gottschalk, Rabbi Alexander M. Schindler, Rabbi W. Gunther Plaut, Rabbi A. Stanley Dreyfus

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WOLF

*Boas
Friedman*

Rabbi RICHARD G. HIRSCH

הרב ריצרד אשר הירש

March 31, 1985

From: Rabbi Richard G. Hirsch
To: Dr. Alfred Gottschalk
CC: Mr. Richard Scheuer
Mr. Gerard Daniel

I hope that you and Dick Scheuer will give serious consideration to the suggestions contained in this memo.

It represents the gist of what I was trying to say during your visit to Jerusalem.

As usual, it was great being with you. The thrill of accomplishment, despite all the problems, is exhilarating.

It is a privilege to share the dream and to begin to live it.

Enc/

Dick

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

Tel. (02) 234-748, (02) 232-444 טל.

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

March 31, 1985

MEMORANDUM

FROM: RABBI RICHARD G. HIRSCH
SUBJECT: NEXT STEPS IN THE DEVELOPMENT OF THE WORLD EDUCATION CENTER IN JERUSALEM

With the decision having been made to proceed with Phase Two of the World Education Center project, we are entering a new situation which requires a re-evaluation of our present and future capital, maintenance and program needs, as well as of our fundraising approach.

These needs are stated on the attached pages prepared in cooperation with Menachem Zelinger.

We will need to raise vast amounts of money for construction and significant sums for maintenance.

Please note that in the attached chart we have projected the raising of a large maintenance fund, the principle of which would draw interest at a 9% annual rate. This fund would be for the physical maintenance costs only of all the buildings on the campus as a whole. We shall have to establish a maintenance program according to agreed upon criteria. In the past we have talked about a square foot criterion. A formula will have to be worked out in theory and then, on the basis of actual experience, we shall have to arrive at a basic understanding.

I have not included in the attached list program costs, which we have agreed should be borne by each institution for each of its respective facilities. Here, too, eventually we shall have to establish some kind of procedure, because in actual practice it may be difficult to delineate maintenance and program costs. It is essential that we begin to think about these problems now. The failure to spell out and delineate these future costs will result in inadequate financing and potential conflict between the College and the World Union.

I have not filled in the College's fundraising results to date and the amounts required to complete the three buildings authorized for construction by the College, but I believe, on the basis of conversations with Dr. Gottschalk that in terms of the cash-flow situation, the College is approximately \$6,500,000 short at the present time. As Richard Scheuer has pointed out to me, capital contributions received after the completion of construction should really be considered as program or maintenance money and not as construction money.

It is clear that the World Union for Progressive Judaism alone, with its present limited professional staff and inadequate lay support structure cannot raise its portion of these funds. In addition, we have responsibility for raising funds for the ongoing operational budget of the World Union, almost all of which is devoted to the development of our movement in Israel. The budget of the World Union has gone from \$78,000 in 1972 to over \$1,000,000 in 1985. We are responsible for raising these funds as well as commitments to complete at least the first phase of Kedem synagogue in Tel Aviv and possibly other capital commitments for synagogues in Israel, depending upon whether or not congregations raise their portions of the funding necessary. This obligation to build synagogues in Israel is in the best interests of the entire movement, including the HUC-JIR and the UAHC, which are the prime constituents of the World Union.

The Hebrew Union College is in a much stronger position than is the World Union. However, with its other major capital and operation needs, even the Hebrew Union College, with its present fundraising structure, would have great difficulty in raising the funds necessary for its portion of the Jerusalem project within the time frame we have now set for ourselves for completion of the first three buildings in August, 1986 and the Library and Central Court in October, 1987.

I, therefore, recommend that we return to the original concept which was formulated shortly after we acquired the land in 1971 and which was initiated through the engagement of Rabbi Herbert Friedman, namely a joint campaign of the major institutions of Reform Judaism. This campaign will require the establishment of a national campaign committee (I will suggest a few international names who will be willing to serve on the committee, but in the final analysis, the primary focus will be in North America). The membership of the campaign committee will include, in addition to board members of the HUC-JIR, the UAHC and the WUPJ, donors and potential donors not presently on our respective boards. I am firmly convinced that there are many people on this list of donors and potential donors who, if properly approached, would be willing to both donate and work.

We require an organized framework within which to solicit funds over an extended period of time. Even after construction is completed, we shall have to continue to raise funds. The framework will be dependent on the closest collaboration between our institutions both in the United States and in Jerusalem. From my experience, there is no better place to "close a deal" than on the site itself. "Seeing is believing". Almost every major potential donor will sooner or later be in Jerusalem and usually at the King David Hotel. We need to "work" the King David and the other major hotels in a coordinated fashion.

In addition I believe that we can get the cooperation of both present and past UJA professionals and lay leadership in the United States and Israel.

The World Education Center is unlike any other project ever undertaken or ever to be undertaken by the Reform movement. It reflects a concept of a unified center for all Progressive Jews throughout the world. The centrality of its location in the spiritual center of Jewish life, the magnificence of its design by Safdie, the reality of the project actually being under construction - - all make for new inspirational opportunities.

Even though the College and the World Union have proceeded in the last few years without the UAHC, and we should be prepared to continue without the active participation of the UAHC, I do believe the time is propitious for us to renew the invitation to the UAHC to join as partners in this project. The UAHC now has a balanced operating budget and the MUM campaign has proved highly successful in providing its basic needs. From what I understand, the Fund for Reform Judaism is also doing well. But even more important than the financial state of the UAHC is the fact that the UAHC should be an integral part of our World Education Center. The UAHC represents approximately 90% of the Progressive Jews of the world. The Reform Jews from abroad who will use its facilities, both youth and adults, will be primarily from UAHC congregations.

The Visitors Center-International Headquarters building to be erected by the World Union already includes office space for the UAHC International Education Department (NFTY), for the CCAR, ARZA-ARZENU, Netzer Olami and all of the other offices which are associated with us. Upon completion of the Visitors Center-International Headquarters building, it is our intention to sell the Har El property, which by that time should be re-zoned, and the proceeds will serve as an endowment fund for World Union programs in Israel. At that time the programs and offices now housed in the Har El property will have to be transferred to our new site.

The UAHC, no less than the HUC, has an obligation to serve the needs of our Progressive movement in Israel. Just as American Jewry in general has undertaken the obligation for providing Israel with major economic and political support, so should the Reform Jews of America assume responsibility for developing the Progressive movement in Israel and the World Center which will be its nerve center and focus. Without a movement in Israel we will not attract Israelis to the academic and cultural programs of the World Education Center. In the final analysis, the programs conducted therein will have to serve an Israeli clientele no less than a clientele from abroad. Otherwise, it will not fulfill the challenge we have undertaken to impact on Israeli life as well as to be influenced by Israel.

I, therefore, recommend that prior to the forthcoming UAHC Board meeting, Alfred Gottschalk, Richard Scheuer, Gerard Daniel and Richard Hirsch sit down with Alexander Schindler and Charles Rothschild to recommend a renewal of the partnership. It makes no institutional sense for the UAHC not to be an integral part of both the challenge and responsibility. All Reform Jews need a cause in Israel. The World Center, with its program for world Jewry and Israelis, offers a cause, a purpose, a focus and a framework.

The specific details of how the coordinated campaign would work, with or without the UAHC, would have to be spelled out in many hours of discussion. However, I would suggest that we proceed along the following outline:

1. Setting goals and priorities

In effect, we have already decided this.

Phase One

Completion of the Youth Center Hostel, Archeology Building and Academic Center now under construction.

Phase Two

- A. Excavation for footings and foundations of Library and Visitors Center.

Library.

Central court of College buildings.

- B. Visitors Center-International Headquarters.
Main entrance off King David Street.

Phase Three

Synagogue

2. Establishing a fundraising team

Professional direction

The College has now engaged a top-notch professional in the person of Saul Siegel. I recommend that he be made responsible for the joint campaign and that a portion of his salary and expenses be apportioned to the joint campaign.

Lay structure

The lay structure should be created from the leadership of the HUC-JIR, UAHC and the WUPJ, plus donors and potential donors. I have specific suggestions for involving persons not presently active in any leadership role within the Reform movement.

3. Fundraising tools

Brochure

I personally am still an advocate of one overall brochure. I have reviewed all of our past memos and all of them state that we will have one major brochure with separate inserts. I do not know how we got off on the track of a silver brochure and a gold brochure. From what I understand, it is still not too late to proceed with one brochure. However, I am not making an issue of this, and if the College does not agree, then the Fundraising Committee can use both brochures as well as the inserts for the separate buildings for fundraising.

Audio-Visual presentation

We should prepare a joint audio-visual presentation which can be carried with solicitors. I have seen a number of them which have been used with effectiveness.

UAHC Biennial, Los Angeles, November, 1985

There should be a joint presentation at the Biennial. Perhaps a film plus oral presentations. We should also have a joint fundraising meeting at the Biennial.

4. Establishing a funding pool

The professional and lay leadership would solicit for the project as a whole in order of the goals and priorities established. All contributions would go into a common pool. I am willing to recommend that all funds go into a pool in Cincinnati in much the same way that we have established the WUPJ Escrow fund in Cincinnati (an exception will have to be made for funds collected in Israel from the Israel Government, Jewish Agency and private sources, as well as funds collected from non-American sources which come directly to Israel). The Youth Center Hostel is an Authorized Project of the Israel Government Tourist Ministry and we hope that the Visitor Center-International Headquarters building will also receive the status of Authorized Project. In order to maintain our tax deductibility from the perspective of Israel government regulations, the funds for these two buildings will be funneled as they have been already through the Society which Spaer and Sitton established, FRIENDS OF THE YOUTH HOSTEL AND VISITOR CENTER OF THE WORLD UNION FOR PROGRESSIVE JUDAISM

5. Solicitation

We will have to develop basic procedures concerning the solicitation process. Who does what, how we coordinate between the HUC and the WUPJ as well as the UAHC (assuming the UAHC agrees to be involved). We shall also coordinate who makes what trips, what teams see the prospective candidates, how we coordinate between the States and Jerusalem, etc.

I hereby commit myself to go any place any time - "Have brochure, will travel" on behalf of the project. As for Jerusalem, I think I can be especially helpful.

As for the solicitation in Israel itself, this should be complementary to the solicitation in the United States. Israel is a crucial place to solicit. We can and should even consider special missions to Israel for potential donors, both for individuals and in groups. We need a coordinated solicitation in Jerusalem. Otherwise, each institution will be running to the King David Hotel to see who will get to the potential donor first. Speaking personally, I do not want to work in such an atmosphere, because it would become detrimental to personal and institutional sanity and integrity.

I recognize that the above recommendations are very general and require extended discussions in order to clarify inter- and intra-institutional relationships. However, I feel very strongly that we must proceed in the above direction. The alternative represents chaos and competition and will make it most difficult for us to achieve our common objectives. As was pointed out in the discussions

in Jerusalem, the list of potential donors of the College and the World Union is identical. There is no one who is on one institution's list who should not be on the other institution's list (a possible exception is the Youth Hostel to which some non-Reform Jews may be attracted). We have already had a few situations of duplication and competitiveness. These situations have detracted from our ultimate goals and have prevented us from exploiting our contacts and potential to the utmost. What has happened in the past is only the beginning. Unless we have some kind of coordinated drive, these instances will escalate in number. I gave the example of the Blaustein Foundation. I met with them both in Baltimore and in Jerusalem, where I toured the site with the daughter and son-in-law, Mr. & Mrs. David Hirschorn, and Morton Blaustein, the son of Jacob Blaustein. I have asked them to contribute the dining hall of the Youth Hostel (\$500,000). They said that they are taking this under serious consideration. Dr. Gottschalk reported to me that Howard Friedman had intended to solicit them for the College and that he has much clout with them, both because of their personal friendship and because of their close working relationships within the American Jewish Committee. Why should not Howard Friedman go together with us to make an approach? Perhaps we can get a lot more than \$500,000?

Our work here in Jerusalem is interdependent. We are not talking about a situation comparable to College-UAHC relations in the States. Even in New York the campus of the HUC-JIR and the UAHC House of Living Judaism are separated by many blocks in Manhattan. Here we are talking about one complex. The world outside will never be able to understand our own internal distinctions. As for the Israelis, they will continue to say "Hareformim" no matter what we do. Even our own board members have difficulty understanding the inter-relationships and so will potential donors. Without submerging the separable identities and the separable responsibilities, we should be able to establish a system of the closest coordination.

I, therefore, urge that we immediately embark on a reevaluation of our common objectives and that we frankly confront what I believe to be our present inadequate means of achieving those objectives. Hopefully, this reevaluation will lead toward establishing a coordinated, responsible, and effective means of fulfilling our vision for the advancement and well-being of our entire movement.

WJ

Edith J. Miller

3/4/85

Fred Cohen

Per the enclosed letter sent today, please prepare a check for \$1,000.
payable to Temple Israel of Boston to reimburse them for loan to Bombay
Congregation at no interest.

Done to me

*Check Sent
3/25/85*

March 4, 1985

Mr. Robert E. Hill
Executive Director
Temple Israel
Longwood at Plymouth
Boston, MA 02215

Dear Bob:

Please forgive the delay in getting back to you about the Loan to the Reform Congregation of Bombay which Temple Israel of Boston helped to fund many years ago. It took awhile to search out and review the files on this matter.

We are able to reimburse Temple Israel and I am asking our Accounting Department to issue a check to the order of the Temple for \$1,000. This will be full repayment of the sum which Temple Israel so graciously provided in 1958 when the plea was made to aid the Bombay congregation. We appreciate this graciousness on the part of Temple Israel and regret that repayment was not made at an earlier time.

With all good wishes and warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Dr. Herbert Schilder, President

Edith J. Miller

✓ January 25, 1985

Fred Cohen

This is a reminder of the matter of the 1958 loan to the Reform
Congregation of Bombay. When you have an opportunity, let me
have the figures we discussed.

Thanks.

January 25, 1985

Mr. Robert E. Hill
Executive Director
Temple Israel
Longwood at Plymouth
Boston, MA 02215

Dear Mr. Hill:

Rabbi Schindler is travelling and not expected to return to his desk for another week. I am, therefore, taking the liberty of responding to your letter of January 21.

Our Comptroller's office is researching the files on the 1958 loan to the Reform Congregation of Bombay. Just as soon as I have facts and figures from them we will be in contact with you as to the present status of Temple Israel's contribution to this loan fund. I can tell you that Mr. Fred Cohen, Associate Comptroller, recalls this loan but will have to see the files in order to refresh his memory and get correct data for you.

You will be hearing from the Union as soon as possible. With kindest greetings, I am

Sincerely,

Edith J. Miller
Assistant to the President

cc: Dr. Herbert Schilder, President

TEMPLE ISRAEL

Longwood Avenue and Plymouth Street
Boston, Massachusetts 02215
Telephone 617-566-3960

ROBERT E. HILL
EXECUTIVE DIRECTOR

January 21, 1985
28 Tevet 5745

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

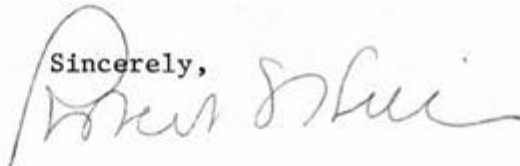
Dear Rabbi Schindler:

At the suggestion of Myron Schoen I am addressing this inquiry to you. In 1958, Temple Israel joined nine other temples in making a \$10,000 loan to the Reform Congregation of Bombay. Our congregation's contribution was \$1,000. The entire effort as we understand it was coordinated through the UAHC in New York. The loan was for 10 years and was non-interest bearing.

We have been carrying this loan as a receivable on our books since that time, and would like to now take care of it in some way, either by writing it off or by contacting the guarantors of the loan within our own temple community.

I am writing to you to see if there is any history relating to this loan that you know of at the national office that would help as to how to proceed. I look forward to hearing from you at your convenience.

Sincerely,



Robert E. Hill

REH/fc
cc: Dr. Herbert Schilder, President

MEMO

From the desk of

Fred Cohen

TO:

Ebeth Miller:

We will make
a refund of the
\$1,000 to Temple Israel

Free

~~Done~~ \$
2

MEMORANDUM

From Edith J. Miller

Date January 25, 1985

To Fred Cohen

Copies

Subject

This is a reminder of the matter of the 1958 loan to the Reform
Congregation of Bombay. When you have an opportunity, let me
have the figures we discussed.

Thanks.

E



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

TEMPLE ISRAEL

Longwood Avenue and Plymouth Street
Boston, Massachusetts 02215
Telephone 617-566-3960

ROBERT E. HILL
EXECUTIVE DIRECTOR

January 21, 1985
28 Tevet 5745

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

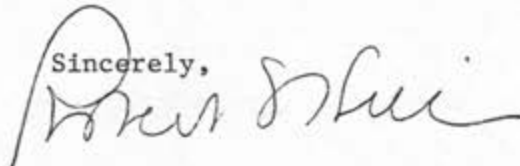
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I am writing to you to see if there is any history relating to this loan that you know of at the national office that would help as to how to proceed. I look forward to hearing from you at your convenience.

Sincerely,



Robert E. Hill

REH/fc

cc: Dr. Herbert Schilder, President



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

Office of the President

January 29, 1985

CH-49

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

Dear Alex:

Thank you for your letter of January 23rd and the enclosure of Rabbi Magid's letter from Hawaii.

The area about which Rabbi Magid is talking is of course a very familiar beat for me since I am traveling to the Far East at least once a year and know the Jewish communities. In fact I am leaving in two weeks for another trip to Japan, Taiwan and Korea. I have been in touch with the Tokyo Jewish community for some years and discussed even with them to secure a Rabbi for the community, but later they decided on a conservative Rabbi because their community serves all three denominations. The majority of the three to five thousand Jews in Tokyo come from Aleppo and Baghdad and the rest are American Jews on a one or two year assignment and a surprisingly large number of Israeli Jews who work for American and other international companies (Eisenberg, etc.). They have a well stocked library with as complete a stock of Freehof writings as I have ever seen anywhere.

I maintain my contact with them and shall check now again as to their needs for spiritual leadership and others. They are a mixed lot but certainly not Orthodox and their main function is their kosher restaurant which has a non-kosher department (pretty unique).

The same exists in Osaka, but the number of Jews there is much smaller and I am in contact with them as they have been thinking of creating a Jewish Community Center there as well.

The Jewish community in Taipei consists almost exclusively of American businessmen who either go there regularly a few times a year or live there for limited periods of time. They are very orthodox and I almost got into a fist fight with a couple of them (they were stronger) over who is a "Jew". I will contact the community on this trip, as I had planned to do anyhow.

*Shane Gorn S.
also note reference
to Bombay
cover
hold for fleet file*

PAGE 2

Singapore and Hong Kong are mostly Iraqi Jewish communities, Orthodox in the old Sephardi style. Dick Hirsch visited the Hong Kong community and even preached there on the high holidays but I see no chance for us to make any inroads in either of these two communities.

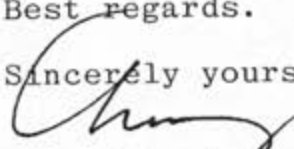
As far as India is concerned I visited there in October and I'm proud and happy to tell you that our liberal congregation started by Hugo Gryn now some twenty years ago is still going on and Ruth and I attended services and took care of some of their needs and we maintain a correspondence. We have tried to get the Jewish agency to send a Shaliach and this request is still pending. I spoke to Dulzin about this matter in person.

As far as Mainland China is concerned there are no Jews permanently living in China but Jews staying in Hotels over the holidays will sporadically arrange for a minyan from time to time. I looked into the desirability to have a small foothold in Beijing already three years ago, but the fact that none of our people live there permanently or stays there longer than a few months at a time makes it questionable as an investment in people or funds.

Summing up with India's continuing it's existence and contacts both with London and us, this leaves Japan as a possible target and on my return I shall keep you, Rabbi Magid and others of our leadership informed.

Best regards.

Sincerely yours,


Gerard Daniel

cc: Matthew H. Ross, Esq.
Mr. David W. Belin, Esq.
Rabbi Richard Hirsch
Rabbi Arnold Magid



TEMPLE ISRAEL



Longwood Avenue and Plymouth Street
Boston, Massachusetts 02215
Telephone 617-566-3960

ROBERT E. HILL
EXECUTIVE DIRECTOR

March 29, 1985
7 Nisan 5745

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

Dear Rabbi Schindler,

I am writing to acknowledge receipt of a check from the
Union for \$1,000.00 in repayment of the loan to the Bombay
congregation.

We thank you very much for your prompt attention to this
matter.

Sincerely,



Robert E. Hill

REH/fc

WUP

*referred to World
Union
free*

January 23, 1985

Rabbi Arnold J. Magid
Temple Emanu-El
2550 Pali Highway
Honolulu, Hawaii 96817

Dear Arnold:

I have your letter of January 17th and your suggestions are intriguing,
to put it mildly.

There is only one fly in the ointment, congregational development out-
side the United States is not really the function of the UAHC but rather
the function of the World Union for Progressive Judaism.

Its resources are limited and most of them are devoted to the development
of Reform Judaism in Israel.

And, that is why, in relaying your letter to the World Union, I suggested
that if they cannot assume responsibility then we will be glad to pursue
this area.

Warm good wishes.

Sincerely,

Alexander M. Schindler



Temple Emanu-El

The center of Jewish life in Hawaii

January 17, 1985

Rabbi
ARNOLD J. MAGID

Rabbi Emeritus
DR. JULIUS J. NODEL

Director
School of Jewish Studies
SHLOMO BENDERLY

President
HOWARD BILKISS

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ALICE TUCKER

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

Dear Alex,

At the suggestion of our colleague, Dan Syme, I am writing to you about a projected future program focus for the UAHC - the Pacific Rim Basin.

Alex, I have been a Rabbi here in Hawaii for almost six years. In the course of that time our State community has grown greatly, as has our Jewish community. Let me share with you just a few of the changes in that six year span: Temple growth from 320 to 430; Federation growth from \$350,000 to \$1,200,000; a Jewish Pre-school, now with 34 kids; a summer day camp; a high school program which sends kids to Mainland summer camps and to Summer in Israel programs; a singles group with 75 on the rolls; and, much active programing within the Temple itself.

Additionally, this year 4,300,000 tourists came to Hawaii and 25% from Japan, Korea, etc. All of this is prelude, Alex, to share with you our coming of age. We are the most isolated Jewish community in the world - just check the map - but, we are at the future center of world actions - the Pacific.

In these past six years, my wife, Lee, and I have had a chance to travel in Asia. We have: spent 10 days in Japan, stayed at the Tokyo Jewish community centered and davened there; made the Minyan in Singapore; visited with the Israeli Ambassador, Avraham Cohen, in Bangkok; met with community members and davened in Hong Kong; and had day forays into Macao and Mainland China. One of my board member's father has been the guiding force behind the Taiwan Jewish community. We have also discovered the Asia Pacific Jewish Association based out of the Australian Jewish community whose mission is to build closer ties from India to Japan, and we hope to be included as well. There is action and yiddishkeit out here.

Still, in my travels it has become increasingly clear to me that the UAHC could make a great contribution to this area - it will be difficult, but rewarding. The reason? Virtually all of these communities are Orthodox-oriented. They are also young and include many shorter-term Americans. Many are "turned-off" by the traditional worship service and seek our style, philosophy and vibrance. The biggest population mass in the world is untouched by Progressive Judaism. A new frontier awaits us. Let's act on it, now.

Best personal regards.

Sincerely,

Avi

Arnold J. Magid
Rabbi

ep
c:Rabbi Daniel Syme

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WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

Office of the President

January 29, 1985
CH-49

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

Dear Alex:

Thank you for your letter of January 23rd and the enclosure of Rabbi Magid's letter from Hawaii.

The area about which Rabbi Magid is talking is of course a very familiar beat for me since I am traveling to the Far East at least once a year and know the Jewish communities. In fact I am leaving in two weeks for another trip to Japan, Taiwan and Korea. I have been in touch with the Tokyo Jewish community for some years and discussed even with them to secure a Rabbi for the community, but later they decided on a conservative Rabbi because their community serves all three denominations. The majority of the three to five thousand Jews in Tokyo come from Aleppo and Baghdad and the rest are American Jews on a one or two year assignment and a surprisingly large number of Israeli Jews who work for American and other international companies (Eisenberg, etc.). They have a well stocked library with as complete a stock of Freehof writings as I have ever seen anywhere.

I maintain my contact with them and shall check now again as to their needs for spiritual leadership and others. They are a mixed lot but certainly not Orthodox and their main function is their kosher restaurant which has a non-kosher department (pretty unique).

The same exists in Osaka, but the number of Jews there is much smaller and I am in contact with them as they have been thinking of creating a Jewish Community Center there as well.

The Jewish community in Taipei consists almost exclusively of American businessmen who either go there regularly a few times a year or live there for limited periods of time. They are very orthodox and I almost got into a fist fight with a couple of them (they were stronger) over who is a "Jew". I will contact the community on this trip, as I had planned to do anyhow.

Singapore and Hong Kong are mostly Iraqi Jewish communities, Orthodox in the old Sephardi style. Dick Hirsch visited the Hong Kong community and even preached there on the high holidays but I see no chance for us to make any inroads in either of these two communities.

As far as India is concerned I visited there in October and I'm proud and happy to tell you that our liberal congregation started by Hugo Gryn now some twenty years ago is still going on and Ruth and I attended services and took care of some of their needs and we maintain a correspondence. We have tried to get the Jewish agency to send a Shaliach and this request is still pending. I spoke to Dulzin about this matter in person.

As far as Mainland China is concerned there are no Jews permanently living in China but Jews staying in Hotels over the holidays will sporadically arrange for a minyan from time to time. I looked into the desirability to have a small foothold in Beijing already three years ago, but the fact that none of our people live there permanently or stays there longer than a few months at a time makes it questionable as an investment in people or funds.

Summing up with India's continuing it's existence and contacts both with London and us, this leaves Japan as a possible target and on my return I shall keep you, Rabbi Magid and others of our leadership informed.

Best regards.

Sincerely yours,



Gerard Daniel

cc: Matthew H. Ross, Esq.
Mr. David W. Belin, Esq.
Rabbi Richard Hirsch
Rabbi Arnold Magid

January 23, 1985

Mr. Gerard Daniel
5 Plain Avenue
New Rochelle, NY 10801

Dear Jerry:

It was nice seeing you at the press conference last week. Thank you for being supportive.

The enclosed letter is self-explanatory. Arnold Magid, the rabbi of our congregation in Hawaii, who travels extensively through the East, feels that a great many Reform congregations could be developed in Southeast Asia particularly, and he asks the Union to intervene here and to supervise the program in which he wants to get very much involved.

I told him, of course, that these efforts are clearly the domain of the World Union and I send his letter to you in the hope - albeit it is a slim hope - that you will be able to respond to his plea. But, I beg only one thing of you, that if you cannot respond promptly and effectively, that you will give us the opportunity to develop this area for Reform Judaism.

Needless to say, I'm eager to hear from you.

Cordially,

Alexander M. Schindler

cc: Matthew H. Ross, Esq.
David W. Belin, Esq.