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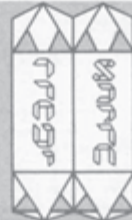
Series A: Union of American Hebrew Congregations, 1961-1996.

Box
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Folder
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World Union for Progressive Judaism, 1985-1986.

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



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

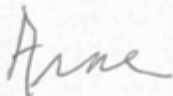
March 24, 1986

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.

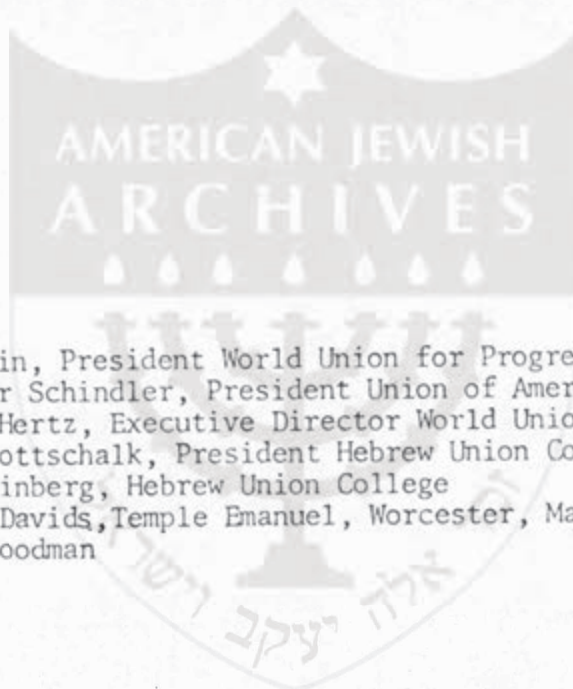
Cordially,



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

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Office of the President

cc to Hirsch + Daniel

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

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

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February 19, 1986
10 Adar I 5746

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(1970-1972)

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(1972-1973)

Rabbi Dr. David H. Wice

(1973-1980)

*Deceased

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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
Gree 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 org for
to raise funds
Israel

2/27 3pm
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World Union For Progressive Judaism

האיגוד העולמי ליהדות מתקדמת

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February 13, 1986
4 Adar I 5746

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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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Brazil	New Zealand
Canada	Panama
Curacao	Scotland
England	South Africa
France	Sweden
Guatemala	Switzerland
India	United States
Ireland	West Germany
Israel	

WORLD UNION FOR PROGRESSIVE JUDAISM

International Headquarters
13 King David Street
Jerusalem, Israel

Continental Offices:

Australian and New Zealand Union
for Progressive Judaism
Temple Beth Israel
Melbourne, P.O. Box 128
St. Kilda 3182, Australia

European Board of the World Union
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109 Whitfield Street
London W1P 5RP, England

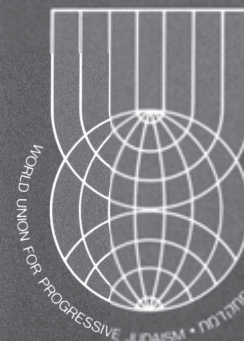
Israel Movement for Progressive Judaism
13 King David Street
Jerusalem, Israel

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
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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

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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 Besbaw

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.)

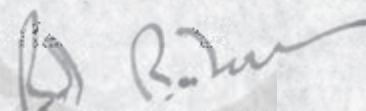
Any advice you have will be welcome. I should add that the Jewish community, whose senior member today is Mr. Jules Robles,

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.

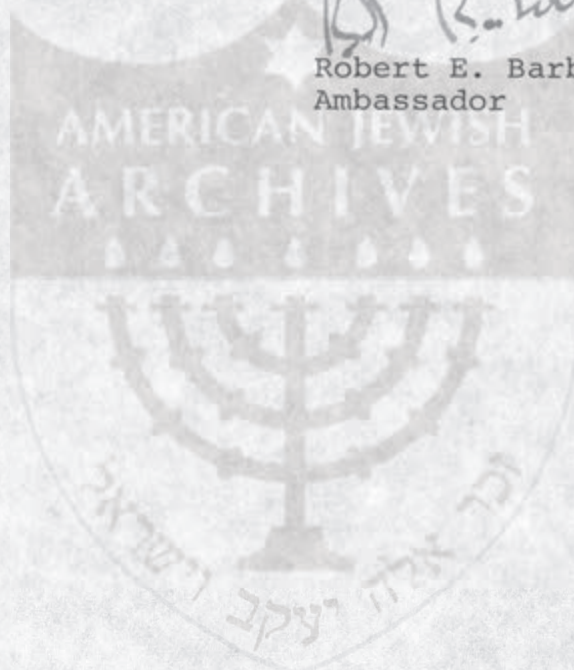
A copy of a recent SURALCO (ALCOA) magazine on the synagogue is enclosed.

With warmest regards and best wishes,

Sincerely,



Robert E. Barbour
Ambassador





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

January 21, 1986
11 Shevet 5746

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(1972-1973)

Rabbi Dr. David H. Wice

(1973-1980)

*Deceased

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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
Shower,

MEMORANDUM

From Rabbi Alexander M. Schindler

Date 12/6/85

To Albert Vorspan

Copies

Subject

*3rd for Rita K.
+ David S +
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 NFTA. 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
thoughtful 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 complex record of the S.A.U. for P.S. on
racial justice. The materials you forwarded are in
the light of traditions of the Jewish passion for social
justice. As you know we did consult with Scott
Gaulson and the resolution did benefit from some
to suggestions. Earlier and ~~with consult~~ close
consultation would have been desirable, of course,*

Union of American Hebrew Congregations

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

*and I do believe that your letter will encourage such
exchanges.*



2.) The resolution should be seen as an affirmation of the overwhelming opinion of all thousands of delegates at the Assembly. The arguments you made very cogently were also made on the floor by several delegates. You still see the resolution as a clear statement of the deepening revulsion of American Jews ~~to~~ against the evil, 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 excuse. I think it shows where American Jewish 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

AMERICAN JEWISH
ARCHIVES

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

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



SAUPJ

THE SOUTHERN AFRICAN UNION FOR PROGRESSIVE JUDAISM

Affiliated with The World Union for Progressive Judaism

PO BOX 18630, HILLBROW 2038, JOHANNESBURG = (011) 925-2126

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

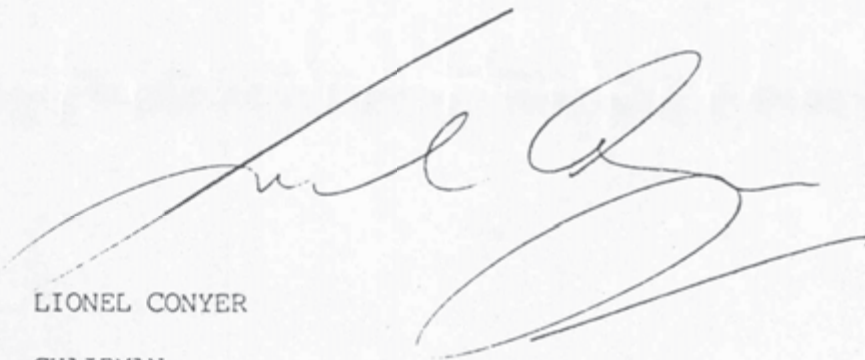
same dignity and thoughtfulness as we would any other person. Racism by us can be no more acceptable than racism against us.

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.



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.

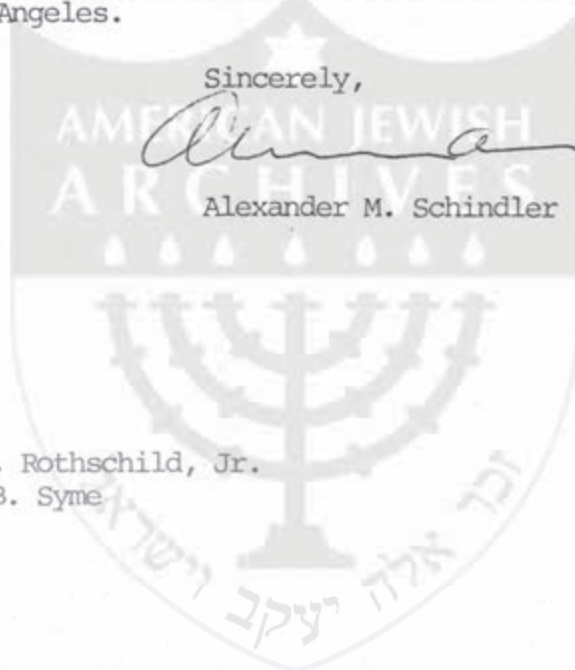
Of course, I reciprocate your warm personal regards and I look forward to seeing you in Los Angeles.

Sincerely,



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 mcvement, 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 own selves? 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 own selves 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.

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

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RAQUEL H. NEWMAN

*Chava
How I should
respond.*

44 Macondray Lane 6W
San Francisco, Ca 94d33
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 5/17
Raquel Newman

Enclosures

RAQUEL H. NEWMAN

#1
44 Macondray Lane 6W
San Francisco, Ca 94133
September 9, 1985

COPIES
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

Tel. (02) 234-748, (02) 232-444 טל.

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 G. Hirsch

Rabbi Richard G. Hirsch

c.c. Prof. Gerald Bubis



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#3

September 3, 1985

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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 Hirsch, Yoav Peck, Uri Herscher, Charles Kroloff and Alfred Gottschalk

From: Raquel Newman

Re: COMMUNITY ORGANIZATION & OUTREACH TO BUILD REFORM IN ISRAEL

Purpose: For UAHG/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 presence 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 presence 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 consciousness 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. Liaison with other professionals to include personnel 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 timely 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.

MEMORANDUM

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.

Please write or call us regarding attendance.

Union of American Hebrew Congregations

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

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



אחדות
הקהילות
היהודיות
האמריקאיות

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

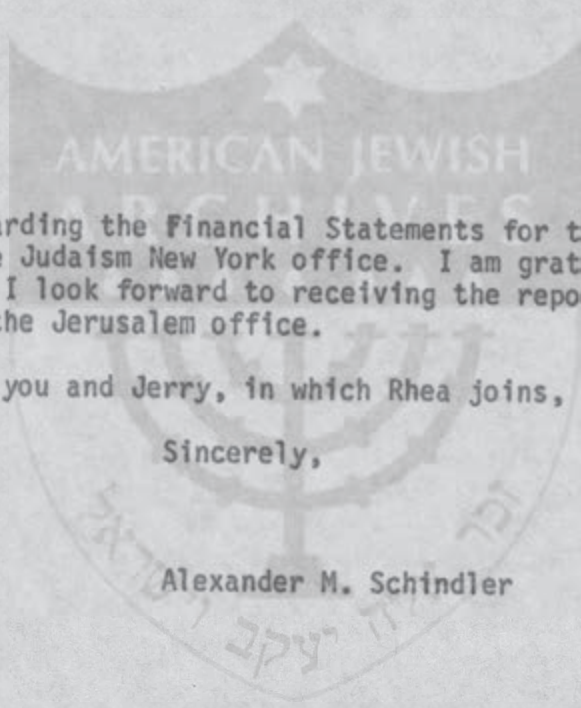
Dear Ruth:

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

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

PRESIDENT:

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

HON. LIFE PRESIDENT:

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

VICE PRESIDENTS:

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Rabbi Dr. Gunther Plaut (Canada)

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Mr. David Riegler (Israel)

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Rabbi Moses Cyrus Weiler (Israel)

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FINANCIAL SECRETARY:

Ruth Daniel (U.S.A.)

CHAIRMAN OF PERSONNEL:

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

TREASURERS:

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

Mrs. Greta Hyman (Great Britain)

SECRETARIES:

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Mr. Joe Barnett (Great Britain)

HONORARY LIFE SECRETARY:

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

CHAIRMAN OF THE

RABBINIC CABINET:

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

PAST PRESIDENTS:

Dr. Claude G. Montefiore*

(1926-1938)

Rabbi Dr. Leo Baeck*

(1938-1953)

The Hon. Lily H. Montagu*

(1954-1959)

Rabbi Dr. Solomon B. Freehof

(1959-1964)

Rabbi Dr. Jacob K. Shankman

(1964-1970)

Rabbi Dr. Bernard J. Bamberger*

(1970-1972)

Rabbi Dr. Maurice N. Eisendrath*

(1972-1973)

Rabbi Dr. David H. Wice

(1973-1980)

*Deceased

CHAIRMAN OF THE

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

EXECUTIVE DIRECTOR:

Rabbi Dr. Richard G. Hirsch (Israel)

NORTH AMERICAN DIRECTOR:

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

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
#####

*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.
	<u>7,500.</u>

Shared Services
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.
	<u>3,500.</u>

Shared Services

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.
	<u>2,500.</u>

Shared Services

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	<u>15,000.</u>

Sub-Total	20,400
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Total Unrestricted Expenses

1,059,170

TOTAL UNRESTRICTED INCOME
TOTAL UNRESTRICTED EXPENSES

980,400.
1,059,170.

PROJECTED DEFICIT

(78,770)

Rabbi Alexander M. Schindler

August 23, 1985

Charles J. Rothschild, Jr.

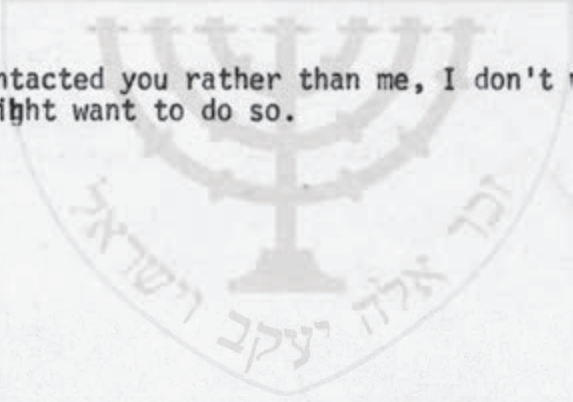
WJH

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 nowhere. 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.



WJ

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
39 Hackney Road
Hackney, South Australia 5069

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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
✓
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 revival of *their* hope, despite every obstacle in their path, how can we do other 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, misled 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 the Holocaust and decided to avoid West Germany in his subsequent visit. Their subsequent visit to a German military cemetery was understandably controversial.

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 Weisel, 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, Weisel 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 troops, who ran the death camps. The victims and the butchers 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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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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WUP

David
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

טל. (02) 234-748, (02) 232-444

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, UAHF 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.

WJF

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

3/2/85



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

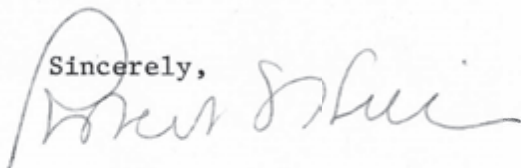
Dear Rabbi Schindler:

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.



אחדות
ליהדות
מזרחית
באמריקה

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

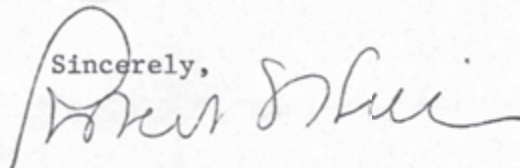
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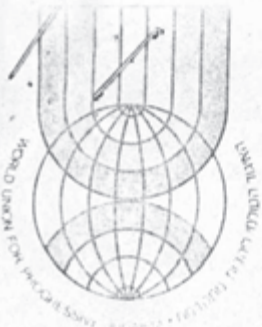
Sincerely,



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 7000 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

WUPA

referred to World
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 outside 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

1st Vice President
ALICE TUCKER

2nd Vice President
GAIL WALDER

Treasurer
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HARRY WEINBERG
LEONARD WOLFER

Office Manager
SHIRLEY DECKER

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



Shore 9000 S.

also cite reference
to Bombay
cover
hold for final file.

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

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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.