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**AMERICAN JEWISH ARCHIVES**  
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

**MS-630: Rabbi Alexander M. Schindler Digital Collection, 1953-1996.**  
Series A: Union of American Hebrew Congregations, 1961-1996.

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Box  
18

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3

World Union for Progressive Judaism. Israel, 1967-1982.

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

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March 31, 1978

Ms. Tommie Lehman-Wilzig  
Marketing Director  
TRC Productions, Inc.  
21 Balfour Street  
Jerusalem, Israel.

Dear Ms. Lehman-Wilzig:

I am taking the liberty of sharing your letter of March 20 with our Israel Department. They handle all programming for matters dealing with Israel and utilization of the Israel Report would have to be discussed with the Director.

When your representative calls I will put them in contact with Rabbi Ira Youdovin.

With every good wish, I am

Sincerely,

Alexander M. Schindler



# ISRAEL COMMISSION

ועדת ישראל של יהדות נותקדמת באמריקה

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

CHAIRMAN

Nathaniel E. Hess

CO-CHAIRMAN

Rabbi Leon A. Kronish

DIRECTORS

Rabbi Richard G. Hirsch

Rabbi Ira S. Youdovin

Tevet, 5734

January, 1974

FROM: Nathaniel E. Hess, chairman  
Rabbi Leon Kronish, co-chairman  
TO: UAHC Rabbis and Congregational Presidents  
SUBJECT: Crisis in Financing Israel Programs

WE HAVE A CRISIS OF OUR OWN. POST-WAR INFLATION HAS DRIVEN OUR EXPENSES SKY-HIGH. WE NEED IMMEDIATE FUNDS JUST TO MAINTAIN WHAT WE HAVE BUILT OVER THE YEARS.

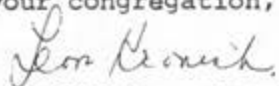
AND NOW, THERE IS A NEED TO DO EVEN MORE. WE MUST MEET THE SPIRITUAL NEEDS OF OUR ISRAELI BROTHERS AND SISTERS AS THEY PASS THROUGH THIS MOST DIFFICULT TIME IN THEIR HISTORY. PHYSICAL SURVIVAL IS MEANINGLESS UNLESS SPIRITUAL SURVIVAL CAN BE ASSURED.

In response to the current situation, the 1973 UAHC Biennial unanimously adopted a resolution urging each congregation to contribute a sum equal to \$5.00 for each member family to support Progressive Judaism in Israel. A copy of the resolution is attached.

In order to implement the Biennial resolution and to help us through the current emergency we urge that you:

1. Include the sum of \$5.00 per each member family as part of your congregation's annual budget.
- or
2. Add the sum of \$5.00 to each member's dues bill.

If neither of these procedures is acceptable, or if it is too late to implement them this year, we urge that you send a letter to each member of your congregation, explaining the need and calling upon them to respond.

  
Rabbi Leon Kronish

  
Nathaniel E. Hess

P.S. To provide a clearer picture of our situation in Israel, I am enclosing this newsletter written by Rabbi Richard G. Hirsch, Director of the Israel Commission.

RESOLUTION ADOPTED AT THE 1973 UAHC BIENNIAL

FINANCING ISRAEL PROGRAMMING

In November, 1967, responding to the impact of the Six Day War, the UAHC finalized its institutional commitment to building a reciprocal and mutually beneficial relationship with the State of Israel.

By and large, the procedures originally established have proven inadequate, to the task. The development of Progressive Judaism in Israel and the development of intensive Israel programming for American Reform Jews have been severely retarded by insufficient funds.

The Yom Kippur War, with its heavy financial cost, has created a critical situation for our fledgling Movement in Israel. This, in turn, places an even greater responsibility on the American Reform Movement to intensify its funding efforts.

We therefore reaffirm the previous resolution urging every region and every member congregation to establish on-going Israel Committees charged with the responsibility of developing and implementing Israel programming.

We further reaffirm the Los Angeles resolution urging "all congregations to develop a regularized frame-work for the solicitation of funds either through special drives or by congregational billings, or other effective means" and urge that the standard be set at \$5.00 per member family.



January, 1974  
Tevet 5734

LETTER FROM JERUSALEM  
By Rabbi Richard G. Hirsch

Ever since the cease-fire, I have been reading and hearing analyses of the mood of Israel. The one word most often used is "depression." The foreign press, the Jewish press, visitors from abroad, even some Israeli commentators, describe Israel as being in a state of depression. I adamantly reject this diagnosis of the current Israeli temper. The term depression is used in a psychological context to define a mental state wherein a person is dejected, inactive, and unable to function with vitality. This definition certainly does not fit Israel today.

Israel is a land of many moods. How to describe them?

Great anguish---the poignant shock of the sudden death of so many sons and fathers has seared the heart of every Jew.

Great disillusionment---the perfidy and lack of integrity of nations, large and small, have diminished the confidence that the Jewish state can attain the understanding and support essential to full and equitable participation in the family of nations.

Great self-criticism---over and above errors of commission and omission by individuals in positions of responsibility (a commission is now investigating these), there is a pervasive recognition that Israeli society as a whole is guilty of pre-war overconfidence, excess consumption, failure to comprehend the Arabs, loss of idealism and sense of purpose.

Great concern---will the political struggle at Geneva be so exasperating that the United States, impatient to achieve its world-wide policy objectives, will join with the Soviet Union to force a settlement detrimental to Israel and conducive to a renewal of hostilities?

Great frustration---the election campaign waged so openly and bitterly, as only Jews can verbally pummel each other, has not really clarified the issues nor brought to the fore leaders with well-defined policies and programs.

Let no individual or nation misinterpret these moods. For underlying all, is a conviction in the justness of the cause. I know no one who believes that if Israel were to gain another military victory over the Arabs, the diplomatic struggle would be eased or simplified. But I also know no one who is not prepared to fight again, if need be, to sustain the state and to preserve its Jewish character.

There is one mood particularly relevant to those who adhere to a Progressive Jewish orientation: great soul-searching. The Yom Kippur war has stimulated many questions. Just as many Diaspora Jews articulated the trauma of the war in statements such as, "Our life is not worth living without Israel," so many Israelis are saying, "What is our life struggle without the Jewish people and the perspective of Jewish history?"

Most of them are incapable of offering intellectual and spiritual inspiration or pastoral counsel.

Here is where Progressive Judaism in Israel is fulfilling a vital need. To those who are alienated by or indifferent to Orthodoxy, to those who are groping for Jewish significance, Progressive Judaism affords a relevant, contemporary means for helping to bridge the gap between "Israeliness" and Jewishness. Here are some examples:

\*\*Rabbi Toviah ben Chorin is an articulate, capable Israeli-born rabbi. Being a Progressive rabbi, he cannot serve as a chaplain. Instead, ever since Yom Kippur, he has been serving in a tank unit, and is now somewhere in Africa. Living, working, fighting alongside his comrades, he has become their inspiration. By quietly observing the Sabbath and daily prayer, he has led many of his fellow soldiers by example into sharing with him the sacred rituals of tradition. Under the desert stars, he has initiated vibrant discussions on subjects of Jewish concern, and is looked up to as the "safra v'sayafa--the fighting teacher" of his men. Whenever he has a day off, he dashes back to his congregation in Ramat Gan to conduct services or make pastoral calls among the sick and bereaved.

\*\*During the Chanukah recess, Rabbis Alan Levine and Henry Skirball, dedicated and spirited youth leaders for our Movement, are conducting a conclave with Israeli Progressive youth on the theme, "War and Peace in the Light of Jewish Tradition." They and guest lecturers will spend three days with some 80-100 high school students seeking to apply the insights of Jewish sources to the situation confronting Israel today.

\*\*All our rabbis and congregations have enlisted in the war effort in some way. Mrs. Bruria Barish is one of our devoted leaders in Tel Aviv. An ardent worker, she volunteered to visit families who had been notified that a dear one had been killed. The following are excerpts of a letter describing her activities:

This is a religious job if I ever knew one, because our presence does help. I have not felt anywhere that I was not wanted. I felt that my presence gave them some strength...Now I am on my second and third follow-up visits to most of the families, and I have become somehow a part of their family.

They call me, they ask my advice, they consult with me and they cry on my shoulders. Widows, mothers--the fathers are back to work by now--but the mothers and widows, they need help. Moral help. And I am able to give that moral support...Some widows call at odd hours. One calls at midnight. She had just received her husband's belongings, a letter she had written to him soaked with blood, his shirt with some shrapnel still lodged in it, his wristwatch. I ask shall I come over. She says no, I have to get over it alone. I have to get used to it somehow...young, beautiful widows.

"To tell you the truth every Friday evening I bring up in my imagination the Sabbath Eve Service at Kedem Synagogue and attempt, more or less, to adjust the time that I pray here in Egypt with an Orthodox friend or by myself with the time of the Service at Kedem. I usually finish a quarter of an hour before you do at Kedem because here I do not have your sermon in order to have a complete parallel with your Service. I do not know why I do this. Perhaps it is simply because I find in this way a feeling of closeness and attachment to my Synagogue. I do not know when I shall be able to return home, but I am hopeful that it will not be too long and that my first leave will be such that I will be in Tel Aviv on Friday, so that I can come to participate in the worship Service."

When Ziv came home on a brief leave from the Land of Goshen, he took off from the precious time that he had and came with his girl friend to his Synagogue in order to say Birket Ha-Gomel (the Prayer of Redemption and Thanks Giving for having been saved). This prayer has frequently been repeated by our young men who come from the battle-front to Kedem Synagogue.

With my work with the Defense Ministry, I have had the opportunity of visiting wounded soldiers in hospitals throughout the country from North to South. I received a letter from Eli, a First Lieutenant in the Golani Division of the Army, who was badly wounded while participating in the Conquest of Mount Hermon. Eli, who received a package from our Synagogue, wrote to me from the Afula Hospital after one of my visits:

"I was never close to religious faith. There are those who say that the reason for this is that the religious establishment does not know how to attract Israeli Youth to their own religion. If there is a way, it would seem to me that yours is the way. Please deliver my thanks to the members of your Congregation for their thoughtfulness to those soldiers who have done their duty..."

To Eli and many others like him in the hospitals, the war will not be over for a long time, but perhaps our Congregation can help to lighten their burden.

\* \* \* \* \*

New forces of faith and meaning are gathering strength in Israel. If properly nurtured, these forces can help to inspire and sustain our people in the tortuous days and years which lie before us. What is required is a new synthesis of classic Zionism and Jewish religious values which will renew both Judaism and the State. In this task of renewal Progressive Judaism can and should take a leadership role.

Shalom u'vracha,

-5- *Richard J. Hirsh*

Please check where applicable and return

To help meet the needs of Progressive  
Judaism in Israel, I plan to...

\_\_\_\_\_ Urge the congregation to include the sum  
in our annual budget

\_\_\_\_\_ Urge the congregation to add \$5 to each  
member family's dues bill

\_\_\_\_\_ Send a letter urging contributions of  
\$5 per each member family

\_\_\_\_\_  
Congregation

\_\_\_\_\_  
City & State

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New York, N.Y. 10021



# THE WORLD UNION FOR PROGRESSIVE JUDAISM

838 FIFTH AVENUE, NEW YORK, N.Y. 10021

November 23, 1973

From: Rabbi Ira S. Youdovin

To: North American Board of the World Union  
for Progressive Judaism

Subject: Biennial Wrap-up

The World Union for Progressive Judaism was very much in evidence during the recent conventions of the Union of American Hebrew Congregations, the National Federation of Temple Sisterhoods and the National Association of Temple Administrators. A total of fourteen individuals came from five overseas countries; almost all played prominent roles in various convention programs.

## Overseas Visitors

Rabbi Albert Friedlander (Great Britain) wrote and participated in the installation service for Rabbi Schindler. Rabbis John Rayner and Hugo Gryn (Great Britain) delivered prayers at the convention banquet. Rabbi Gryn, an old and cherished friend, also participated in the funeral service for Dr. Eisendrath. Eva Mitchell (Great Britain) and Frieda Menco (Holland) addressed the Sisterhood Convention while Raymond Goldman (Great Britain) and Monte Kirkwood (Australia) spoke to the Temple administrators.

## THE EXECUTIVE DIRECTOR

WUPJ Executive Director, Rabbi Richard G. Hirsch, was one of the most sought-after individuals at the conventions. Having been in Jerusalem during the Yom Kippur War, Rabbi Hirsch was called upon many times to tell of life in Israel during those critical weeks---not just the kind of stories one reads in newspapers, but personal accounts. On several occasions, parents of children currently in Israel on NFTY and HUC-JIR programs stopped by to say hello and to ask that their thanks be conveyed back to the staff there. In addition, Rabbi Hirsch was often asked to speculate on what was next for Israel---particularly in the religious and social aspects of Israeli life. More than ever, we understand how important it is for us to have our International Headquarters in Jerusalem.

Rabbi Hirsch also participated in a UAHC-NFTS mini-plenary, delivering one of the two "witness" papers in response to Rabbi David Polish's challenging address, on the relationship between Israel and the Diaspora. This was the best attended of the five mini-plenaries, and also the most controversial. Copies of Rabbi Polish's address and the two replies (the other by Rabbi Arnold Jacob Wolf) will be published by the UAHC.



The traditional WUPJ report was shared by Rabbi Hirsch and Rabbi David Wice, Chairman of the WUPJ Executive Committee. Items covered in the report have been noted in previous minutes of the North American Board.

#### RABBI MOSES CYRUS WEILER

One of the moving moments of the UAHC convention came when Rabbi Moses Cyrus Weiler rose to speak. Rabbi Weiler, who built the Progressive Movement in South Africa before making Aliyah, has lost two sons, one in the War of Attrition and a second in the Yom Kippur War. Rabbi Weiler is a man whose very Being conveys the anguish and heroism of the Jewish people. In his remarks, Rabbi Weiler repeated words he spoke to friends who came to comfort him in Jerusalem: that a war to defend Israel is a war fought for the survival of the Jewish people---a milchemet mitzvah---an obligatory war that must not be avoided by any Jew, whatever the price.

#### FUND-RAISING

The Biennial saw what may be a significant break-through in WUPJ fund-raising activities. For years, we have been considering ways of expanding our fund-raising program---both in terms of the number of contributors and also the size of the contributions. Through the efforts of Rabbi Hirsch we have established a group of Patrons, each of whom has contributed \$1000 or more during the past year.

On the last day of the Biennial, we held a Patrons' Luncheon at which we raised slightly more than \$20,000 in cash and pledges. Several individuals pledged \$1000 a year in perpetuity. Of particular significance was the fact that many people at the luncheon had never before contributed to the WUPJ.

It should be added that these results, however encouraging, are only a first step. Our programs in Israel and throughout the world still suffer from an acute lack of funds.

The situation in Israel warrants special mention. The recent war has created a two-pronged problem for the WUPJ. On the one hand, the monumental response of the American-Jewish community in the weeks following October 6 has made additional fund-raising difficult. At the same time, however, inflation in Israel has made it necessary for the WUPJ to raise additional funds just to maintain existing programs.

A third point should be added. The Israelis have been shaken by what has happened; and their resolve will be severely tested in the weeks and months of tension that lie ahead. Now, more than ever, our brothers and sisters need modern Progressive religious institutions to meet spiritual needs---just as synagogues have done throughout Jewish history.



RABBI EISENDRATH

It is impossible to complete this report without pausing for a moment of reflection on the tragic loss of Rabbi Maurice N. Eisendrath. We of the World Union feel his passing with particular poignancy. Although he was retiring as President of the UAHC, he was looking forward to continuing his service to the world-wide Jewish community as President of our organization and we were looking forward to working with him, benefiting from his unique inspiration.

Several days before he died, Rabbi Eisendrath outlined a blueprint for the World Union International Conference this coming summer. His proposed theme has been unanimously accepted by the Conference Program Committee and will be part of the legacy he leaves with us.

At its meeting on the day following the Biennial, The World Union Governing Body unanimously elected Rabbi David H. Wice of Philadelphia as Acting President. The election of Rabbi Eisendrath's successor as President will take place this July, following nominating procedures detailed in the WUPJ constitution.

February 5, 1974

Rabbi Alexander M. Schindler

Rabbi Richard G. Hirsch

Zalman had written to let me know that ~~he~~ we will be in New York for a few days. His visit coincides with our Executive Committee meeting on February 7th so I immediately cabled to invite him to address the Committee. We had an affirmative response and expect him for luncheon on Thursday. I had thought it might be possible for him to come to the officers dinner the night before but ~~don't~~ know that he will be in the city in time for such a get together.

We also have Si Kenen coming to speak to the Executive Committee so will have the benefit of hearing from an American and an Israeli. It should make for a good session.

Much love from house to house.

Memo

From : R G H

To : Rabbi Alex Schindler

c.c. : Mr. S Z Abromov

b.c. : Rabbis Ira Youdovin, Albert Vorspan

*Have Ira talk  
about his  
visit*

Our good friend Zalman Abramov will be coming to the States February 6-9 at the invitation of the American Jewish Committee.

Within the limitations of his time, Zalman will be willing to meet with you and other leaders to discuss the implications of the Law of Return controversy and any other matters we desire.

*Tell him  
what  
we are  
doing*

Bert Gold has his schedule. My suggestion is that you set up a meeting with Reform and Conservative leaders. Zalman not only is the most knowledgeable person around on this issue, but he continues to play a crucial leading role in support of our case. I wouldn't know what we would do without him.

(Rabbi Schindler Tel. No. 203-227-1383

203-227-0232 unlisted answering service

*lot worse  
response  
OK for  
Lunch*

**OFFICERS:**  
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 U.S.A.  
**HON. LIFE PRESIDENT:**  
 Rabbi Dr. Solomon B. Freehof  
 U.S.A.  
**VICE PRESIDENTS:**  
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 Mr. Victor Brasch  
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 Rabbi Dr. Albert H. Friedlander  
 Great Britain  
 Rabbi Dr. Alfred Gottschalk  
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 Dr. Maurits Goudekot  
 Netherlands  
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 Australia  
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 Great Britain  
 Rabbi Dr. Meir Elk  
 Israel  
 M. Marcel Greissammer  
 France  
 Rabbi Dr. Julian Morgenstern  
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 Rabbi Dr. Werner Van der Zyl  
 Majorca  
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 Rabbi Richard G. Hirsch  
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**DIRECTOR NO. AMERICAN BOARD:**  
 Rabbi Ira S. Youdovin  
 U.S.A.  
**PAST PRESIDENTS:**  
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 Great Britain  
 (1926-1938)  
 Rabbi Dr. Leo Baeck\*  
 Germany, Great Britain  
 (1938-1953)  
 The Hon. Lily H. Montagu\*  
 Great Britain  
 (1954-1959)  
 Rabbi Dr. Solomon B. Freehof  
 U.S.A.  
 (1959-1964)  
 Rabbi Dr. Jacob K. Shankin  
 U.S.A.  
 (1964-1970)  
 Rabbi Dr. Bernard J. Bamberger  
 U.S.A.  
 (1970-1972)

# World Union for Progressive Judaism

January 25, 1974

Dear Friend of the World Union:

We are happy to announce that the 18th International Conference of the World Union for Progressive Judaism will take place this summer,

in London, England, July 3rd through 8th

In view of your support for our organization, we are pleased to invite your participation as a member of the North American delegation.

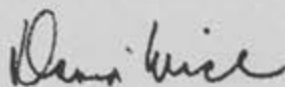
A World Union International Conference brings together delegates from at least a dozen countries. In this most difficult year, our gathering will provide an excellent forum for sharing ideas and experiences. It will also serve as a demonstration of world-wide Jewish solidarity.

As you will see from the enclosures, attractive travel and hotel arrangements are available. You are also invited to participate in either of the post-Conference fact-finding missions: one to the Soviet Union, the other to France and Amsterdam.

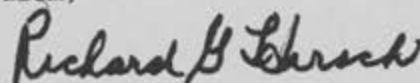
Please be advised that each person planning to attend the Conference must complete an application form (two are enclosed) and submit the registration fee which is refundable in full upon withdrawal of the application prior to the Conference. Additional application blanks are available upon request.

It should be noted that all arrangements for special flights, hotel accommodations and post-Conference tours are being handled directly by the appointed travel agents, Religious Tours, Inc. 48 West 48th Street, New York, N.Y. 10036. Tel: (212) 575-9270.

Shalom,



Rabbi David H. Wice  
Acting President



Rabbi Richard G. Hirsch  
Executive Director



# THE WORLD UNION FOR PROGRESSIVE JUDAISM

838 Fifth Avenue, New York, N.Y. 10021

## 18th INTERNATIONAL CONFERENCE LONDON, ENGLAND JULY 3-8, 1974

### APPLICATION FOR ATTENDANCE

\*\*\*\*\*

(A separate copy of this form should be completed for each member of a family.)

NAME \_\_\_\_\_ TELEPHONE \_\_\_\_\_

ADDRESS \_\_\_\_\_

CONGREGATIONAL AFFILIATION \_\_\_\_\_

CONGREGATIONAL OFFICE OR ACTIVITIES \_\_\_\_\_

PREVIOUS WUPJ CONFERENCES ATTENDED \_\_\_\_\_

NAMES OF ACCOMPANYING PERSONS \_\_\_\_\_

REQUESTED ACCREDITATION: DELEGATE \_\_\_\_\_ ALTERNATE \_\_\_\_\_ OFFICIAL VISITOR \_\_\_\_\_

The Registration Fee of \$35 per person must accompany every application. A special Youth Delegate Fee of \$15 is available to those under age 21. Fees are refundable on withdrawal of application prior to the Conference.

Return form to: World Union for Progressive Judaism  
838 Fifth Ave.  
New York, N.Y. 10021

Signature & Date \_\_\_\_\_

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Return form to: World Union for Progressive Judaism  
838 Fifth Ave.  
New York, N.Y. 10021

Signature & Date \_\_\_\_\_



January 11, 1974

Edith J. Miller

Rabbi Ira Youdovin

Mid-Atlantic Council

Please send information on the Israel Commission to:

Mr. William High  
1426 Park Drive  
Raleigh, M.C. 27605

He is the new chairman of Temple Beth Or's Israel Committee and his name should be added to your roster. He is replacing Mr. Arnold Aronson.

Many thanks.

January 11, 1974

Edith J. Miller

Marcus H. Laster

Mid-Atlantic Council

Mr. Fred Levi, 2433 Wycliff, Apt. E, Raleigh, N.C. 27607 is the new Membership Chairman of Temple Beth Or, replacing Mrs. Stephen Hirschman. Please send him a kit of material which will aid him in his new responsibilities and add his name to any list for future materials dealing with membership.

Many thanks.

# MEMORANDUM

Date January 8, 1974

From RABBI RICHARD S. STERNBERGER, EXECUTIVE DIRECTOR, MID-ATLANTIC COUNCIL

To Ms. Edith Miller, UAHC

Copy for information of Mr. Al Emma, President, Temple Beth Or, Raleigh, N.C.

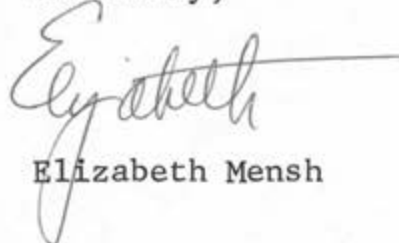
Subject \_\_\_\_\_

Dear Edie:

Rabbi Sternberger is out of the office until next week, and we have received the attached letter from Mr. Emma, regarding his recent appointments of new Chairmen of both Israel and Membership Committees. Knowing that you have every bit of information at hand, I am turning to you for guidance...If there are special kits for these chairmen, would you pass this memo on to the proper departments, and have them placed on the mailing lists from UAHC?

Thanks, and fondest regards, and I hope 1974 will be a happy and healthy year, and, please God, a peaceful one for Israel and all of us.

Sincerely,

A handwritten signature in cursive script, appearing to read "Elizabeth", with a long horizontal flourish extending to the right.

Elizabeth Mensh

# TEMPLE BETH OR

610 HILLSBOROUGH STREET  
RALEIGH, NORTH CAROLINA 27603

TELEPHONE 833-9356  
AREA CODE 919

January 2, 1974

Rabbi Richard S. Sternberger  
Regional Director, U. A. H. C.  
2027 Massachusetts Avenue  
Washington, D. C. , 20036

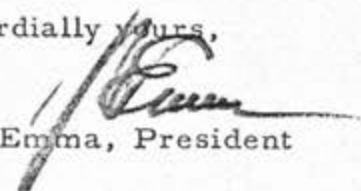
Dear Rabbi Sternberger,

On October 23, 1973, a letter was sent to you advising you of two new appointments to Temple Beth Or. However, since the appointees have received no mail or literature from your office as of this date, I am concerned as to your receipt of my earlier correspondence. Therefore, I am repeating the information in the event that it did not reach your office.

I am pleased to advise you that I have appointed Mr. William High, 1426 Park Drive, Raleigh, North Carolina, 27605, as Chairman of the Israel Committee, replacing Mr. Arnold Aronson, and I have appointed Mr. Fred Levi, 2433 Wycliff, Apt. E. , Raleigh, North Carolina, 27607, replacing Mrs. Stephen Hirschman as Chairman of Membership of Congregation Beth Or, Raleigh, North Carolina.

Please forward future correspondence to the above mentioned.

Cordially yours,

  
Al Emma, President

AE/jh

TKB JEC.  
World Union For Progressive Judaism  
13 King David Street  
Jerusalem, Israel

December 25, 1973

PERSONAL & CONFIDENTIAL

*Person. & Conf.  
Alex: Let's SO  
ahead already! Jol*  
Rabbi J. B. Glaser  
C C A R  
790 Madison Avenue  
New York, N Y 10021  
U S A

Dear Jo,

Thank you for your letter of December 6, concerning the Chairmanship of the Israel Commission and Tracy Ferguson.

I want to reiterate what I said. I find Tracy Ferguson to be a very fine person and I like him as an individual. From the positive perspective, he is a member of the Board and I think fairly well respected. He appears to be a person who knows how to write a letter and will follow through on letter writing. However, there are also several drawbacks. He has never been to Israel. I don't know if he would throw himself into the work and devote a great deal of time to it. He is good on his feet and I imagine would chair a meeting well, but I do not see the intense commitment or leadership which would be desirable. However, if we cannot think of anybody else, Tracy certainly would be an acceptable person. If you fellows there cannot come up with any other brilliant ideas, I would certainly be willing to settle for him.

*Told  
Ted  
to follow  
through.  
Alex C.*

Shalom U'vracha

*Rich*

Rabbi Richard G. Hirsch

p.s. Jan 2

I communicated the above information to Ira by phone. I assume that he has spoken to you.

Alex, you and Harry should be gentle with Nat - you might indicate that in addition to the turnover which is healthy for all institutions, he will be spending great portions of his time in Israel.

c.c. Rabbi A. Schindler  
Rabbi I. Youdovin



World Union For Progressive Judaism  
13 King David Street  
Jerusalem, Israel

December 25, 1973

PERSONAL & CONFIDENTIAL

Rabbi J. B. Glaser  
C C A R  
790 Madison Avenue  
New York, N Y 10021  
U S A

*Ask Ira -  
has article?  
made.*

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c.c. Rabbi A. Schindler ✓  
Rabbi I. Youdovin

December 24, 1973


Rabbi Alexander M. Schindler

Rabbi Richard G. Hirsch

We're running out of funds for the Israel Commission and I am getting worried!



Haifa, December 9, 1973.



Rabbi Richard G. Hirsch  
c/o Hebrew Union College  
13, King David St.  
Jerusalem

Dear Dick,

I have your letter of November 28. I have signed the letters from Fred Cohen regarding the

- 1( \$10,000 loan of the National Committee on Israel to the Leo Baeck School
- 2) \$ 5,000 loan of the National Committee to the World Union for Progressive Judaism for the Leo Baeck School.


They have been sent to Loeb and Troper.

In view of the increasing costs of education and the needs of the School to raise \$50,000 - \$75,000 a year for scholarships and current budget, we would ask the Israel Commission, the heir to the National Committee of the Union of American Hebrew Congregations, to cancel these two loans and see them as its share in the 1971-72 and 1972-73 fund raising efforts of the School.

Sincerely,

Rabbi Robert L. Samuels

cc. Rabbi Alexander Schindler  
Rabbi David Wice  
Mr. Nathaniel Hess  
Rabbi Ira Youdovin



Dec. 5, 1973

Alex,  
Enclosed is the article from 12/3 -  
the Outlook paper. Wow, some article  
and a real tribute to your potential role  
and what you can symbolize.

The article in the Jerusalem Post  
should appear this week. I saw both  
Ted Lurie (the Editor) and David Landau.  
Asked Edie to send a picture. If it doesn't  
arrive in time, then suggested they use the TIME  
magazine article picture. Both Lurie & Landau  
told me how impressed they were with you.

Re. the President's Conference. Had  
a talk with Abraham Avidan. He says he was  
impressed with you but doesn't believe they  
(the Israelis) should interfere. Wolfe told me  
that Rivlin never said anything to him.  
I will be with Rivlin on Monday - will see if I  
can bring him around to discussing the topic.  
I still think that the key person is Charlotte,  
and would be interested in hearing what she  
says.

It was good having you here. You'll  
have to come more often.  
Regards to Rhea from Bella.  
Shik

Hi, Edie - Love from all the Hirsches.

to Rabbi Alex Schneider.

PERSONAL

August 16, 1973

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

Dear Dick:

Communication between us is made difficult by telephone since your office is not fully covered and the difference in time makes for problems. Perhaps you should obtain the services of an answering service so that messages will get to you as quickly as is possible.

I'd suggest a mechanical type but in view of the situation which transpired here when the youth hostel people in France tried to reach Brick we're changing over to a service rather than the taped response we have been utilizing in the past. God forbid we should ever have to face such a tragedy but nevertheless we must think of every emergency. We do, after all, send hundreds of kids to Israel and there must be a way to have immediate contact at each end.

With warmest regards from house to house, I  
am

Sincerely,

Alexander M. Schindler  
President-Elect

P.S. Your wire arrived. We await your letter.

October 12, 1973

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

Dear Dick:

This letter is intended not just for you but for all of our colleagues in Israel and I hope that you will share it with them. Moreover, I don't even know when this letter will reach you with the turmoil but I do want you to know that all Israel is in our hearts and minds constantly and particularly those of you who are bound to us in closer union. We think of you, we pray for your well-being, we yearn for peace to return.

Naturally, we are doing everything we can here to be of help but still that leaves us with an empty feeling because we know that what we do is too little and not at all commensurate with the sacrifice of those who stand in the line of battle. And yet that is really all that we can do.

Hopefully, by the time these lines reach you our prayers will have been answered, our prayers for a ceasing of the battle at least. The losses are there already and they can never be replaced.

With all our hearts and all our love,

Sincerely,

Alexander M. Schindler  
President-Elect



September 5, 1973

Rabbi Alexander M. Schindler

Rabbi Richard G. Hirsch

Rabbis Maurice N. Eisendrath, David Wice, Ira Youdovin

I am glad to see that you are pursuing with active interest the European problem. I think this is important for us from every point of view.

In regard to the World Jewish Congress I am encountering some difficulty. The Union is a member of the American Board and the American delegation is legally limited to residents of the United States. This, at least, was the rule which obtained in the past and I would prefer to have it changed and will make some inquiry in this regard.

I still don't know very much about the program of The Hague Conference; since leaving Israel I have heard nothing from the WJC office. They are worse procrastinators than we are apparently!

Warmest regards.

OFFICERS

PRESIDENT:

Rabbi Dr. Maurice N. Eisendrath  
U.S.A.

HON. LIFE PRESIDENT:

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

VICE PRESIDENTS:

Judge Emil N. Baar  
U.S.A.

Mr. Victor Braach  
South Africa

Rabbi Dr. Albert H. Friedlander  
Great Britain

Rabbi Dr. Alfred Gottschalk  
U.S.A.

Dr. Maurice Goudekot  
Netherlands

Rabbi Dr. David Polish  
U.S.A.

Rabbi Dr. Herman Sanger  
Australia

Rabbi Dr. Ezra Spicehandler  
Israel

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Rabbi Dr. Meir Elk  
Israel

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France

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Rabbi Dr. Werner Van der Zyl  
Great Britain

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EXECUTIVE COMMITTEE:

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U.S.A.

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Great Britain

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Mr. Michael Bucks  
Great Britain

Mr. Charles Friedman  
U.S.A.

SECRETARIES:

Miss Jane Evans  
U.S.A.

Mr. Bertram Jacobs  
Great Britain

EXECUTIVE DIRECTOR:

Rabbi Richard G. Hirsch  
U.S.A.

PAST PRESIDENTS:

Dr. Claude G. Montefiore\*  
Great Britain  
(1926-1938)

Rabbi Dr. Leo Baeck\*  
Germany, Great Britain  
(1938-1953)

The Hon. Lily H. Montagu\*  
Great Britain  
(1954-1959)

Rabbi Dr. Solomon B. Freehof  
U.S.A.  
(1959-1964)

Rabbi Dr. Jacob K. Shankman  
U.S.A.  
(1964-1970)

Rabbi Dr. Bernard J. Bamberger  
U.S.A.  
(1970-1972)

\*Deceased

# World Union for Progressive Judaism

August 22, 1973

Dear Friend:

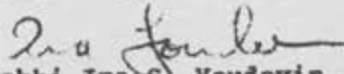
As you may already know, many rabbis are planning to lead congregational tours to Israel at the time of the CCAR Convention there next March. This comes as wonderful news to us. We are proud of our growing involvement in Israeli life and want to share it with the American Reform Jewish community.

Most of these tours will be arranged through Tower Travel which is under contract to the CCAR. I am enclosing the Tower brochure and refer you especially to the section labeled "Special Highlights." As you can see, we have arranged to have all tours visit our facilities. In addition, plans are being made by Rabbi Hirsch and his colleagues in Israel to welcome these groups and offer them special, personalized tours through the Leo Baeck School, the Ben Shemen Youth Village, HUC-JIR and the various Progressive Synagogues throughout the country.

I am also delighted to tell you that three sessions of the CCAR will be open to the laity. These will feature leaders of our Movement in Israel. We are also working on the possibility of having a grand assembly in Jerusalem just for laymen. This will be designed to tell our story as graphically and dramatically as possible.

Incidentally, we are also taking steps to offer the same program to rabbis and congregations working through their local travel agents. If you have any suggestions on how we can maximize the impact of this project, I will be grateful to receive them.

Sincerely,

  
Rabbi Ira S. Youdovin,  
Director, North American Board

ISY:MH





August 28, 1973

Rabbi Alexander M. Schindler

Rabbi Richard G. Hirsch

DISA & DATA

1/ Glad to note we're on the same wave-length in re French Jewry! I'm glad I won't have to nudge you on this one, you've already started the process.

2/ Ted Fiske of the N.Y. Times will be in Jerusalem soon, per my letter of August 9th. I do hope you'll do all you can to help him make the right contacts. It will be good -- for us, too.

3/ I had to laugh at one of your recent notes indicating you'd be o.k. once you had a phone -- I hope you mean at home! What's the number we've been calling in Jerusalem --- 02-227455? And if you don't have a phone, how can you have an answering service? Oy! I hope things are going well enough so that you can still laugh -- I hear the move was rough. Knowing Israel I can believe that but I certainly hope all is calm and settled by now.

Love from house to house.

825  
Reminder  
to RAB

August 9, 1973

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

Dear Dick:

Ted Fiske, Religion Editor of the New York Times, will be in Israel for our or five weeks from August 30th on. He will be staying at the home of Terence Smith, the present Times correspondent in Jerusalem. His telephone number can be obtained through the directory or from Beit Agron.

I told Ted, with whom I just had a most pleasant lunch, that you could be and would be most eager to be of help to him in Israel by telling him where to go, whom to see, arrange interviews and the like. Obviously, Ted's primary focus of interest is religion and he wants to focus on matters which have not been covered yet.

In our conversation Ted indicated that he might be interested in having an interview with Zev Harari and Mordechai Roten, the first Israeli students for the Reform Rabbinate at the Israel school.

I told Ted that there isn't a thing that you can't do, so please don't make me a liar!

With fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler  
President-Elect

cc: Mr. Edward B. Fiske

DICK: THIS IS IMPORTANT!

August 9, 1973

Mr. Edward B. Fiske  
Religion Editor  
The New York Times  
229 West 43rd Street  
New York, N.Y.

Dear Ted:

It was good seeing you again and I truly appreciated the opportunity to chat. It was a perfectly delightful lunch and I want to express my sincere thanks to you.

I'm enclosing a copy of my letter to Rabbi Hitsch and want to assure you that he will do everything possible to be of help to you during your stay in Israel. His telephone number at the office is (02) 227455 and if there's no answer keep trying, he has part-time help and the office is not always covered. He has no home phone as yet but I am sure you'll be able to contact him without too much difficulty.

With repeated thanks and best wishes for a very enriching and exciting visit to Israel, I am

Sincerely,

Alexander M. Schindler  
President-Elect

August 31, 1973

Rabbi Alexander M. S hindler

Rabbi Richard G. Hirsch

Rabbi Maurice N. Eisendrath

bcc: Josh Dwork

Your memo of August 3rd in regard to the move to Israel surprised me. The fact that it was included in an overall budget does not mean that the matter was discussed with me. Both you and I know that this budget was really prepared for political purposes in order to have everything in hand; it was merely a vague guide and it was never meant to constitute definitive authorization for a specific purpose. Had the matter of the move being charged to the Dollar Per Person Campaign been discussed with me I would have insisted that it be borne by the World Union because the fact of the matter is that it was the World Union move that brought you to Israel not the Dollar Per Person effort.

Yosher iz yosher.

CONFIDENTIAL

World Union For Progressive Judaism  
13, King David Street  
Jerusalem, Israel

August 3rd, 1973

From: Rabbi Richard G. Hirsch

to: Rabbi Alex Schindler

c.c. Rabbi Maurice N. Eisendrath, Mr. Joshua Dwork

I am surprised at your memo of July 25th. When we made up the budget for the World Union-Israel Commission I purposely allocated equal shares for the moving expenses. After all, to the U.A.H.C. and the World Union this was only a bookkeeping item, since all the funds of both the World Union and Israel come from sources outside the U.A.H.C. operating budget and are raised, in fact, by my office, whether from the W.U. or the Dollar Per Person. All copies of the World Union budget so indicated, and you must have seen it at least a dozen times (whether or not you noticed this particular item, I don't know). I could very easily have charged the expenses for the move over to the World Movement budget and then charged the Israel Commission for a greater amount than originally planned, but as we have discussed on many occasions, we are trying to project both the Union and the World Union needs. Alex, we can't have it both ways. We can't talk about the U.A.H.C. program in Israel and a U.A.H.C. visibility and a joint project with the College and then have no U.A.H.C. expenditures. The College budget for Jerusalem is now well over \$300,000 and Fred is talking about pushing it to \$500,000 within a year or two (all integrated with the overall College budget). Incidentally, I have had several talks with Balfour on this matter and when he gets back at the end of August, I would like you to talk to him.

The philosophy of our work in Israel and the institutional relationships will have to be gone over again, I guess, but it is better to do so in person at the U.A.H.C. Conference rather than by correspondence.

P.S. This was dictated before the tragedy occurring to Balfour



April 2, 1973

Mr. Tracy Ferguson  
One Lincoln Center  
Syracuse, N.Y. 13202

Dear Tracy:

Many thanks for sharing with me your letter of March 21st to Nat Hess. He's back from Israel and I am certain has found your letter to be of interest.

All of us are grateful to you for your most sincere efforts in regard to the Dollar Per Person Campaign and I am certain the Israel Committee will be very interested in the results of your letter campaign.

With warmest regards, I am

Sincerely,

Alexander M. Schindler  
President-Elect



May 24, 1973

Eddie Miller

Victor Feinberg

Please order for Rabbi Schindler:

The Will to be Human by Silvano Areti - Quadrangle Books \$8.95

Thanks.

May 23, 1973

Rabbi Alexander M. Schindler

Nathaniel E. Hess; Rabbi Richard G. Hirsch

Rabbi Ira Youdovin

Dave Hachen sent me the following note"

"Rabbi Myron Silverman has done a phenomenal job this year in pushing the Dollar-per-Person Campaign. I think he deserves some special thought and attention. Do you have any suggestions?"

We really should do something. Have you any ideas? Of course, I'll write and thank him but there should be some special appreciation.

May 23, 1973

Rabbi Myron Silverman  
Suburban Temple  
22401 Chagrin Boulevard  
Cleveland, Ohio 44122

Dear Myron:

The fantastic endeavor you have made in regard to the Dollar-per-Person campaign and your excellent results are a source of much nachas for us all. I want you to know how deeply grateful the Union and the WUPJ are for your devotion to this important facet of our programming.

With deepfelt appreciation and warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler  
President-Elect

BCC: Rabbi David S. Hachen

Bave, I've shared your note with Nat Hess, Dick etc. and have asked for ideas for a special way of thanking Myron. Will keep you posted.

## MEMORANDUM

Date May 21, 1973.From Rabbi David HachenTo Rabbi Schindler

Copy for information of \_\_\_\_\_

Subject \_\_\_\_\_

Dear Alex:

*Thank*

Rabbi Myron Silverman has done a phenomenal job this year in pushing the Dollar per Person Campaign. I think he deserves some special thought and attention. Do you have any suggestions?

As ever,

*Joe H.**David**Mal*

Tracy H. Ferguson, Esq.  
One Lincoln Center  
Syracuse, New York 13202

March 21, 1973

Mr. Nathaniel E. Hess  
Chairman of Israel Commission  
c/o Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Nat:

Let me give you an updated report on the efforts to contact congregations on our Dollar-Per-Person campaign.

On February 15, 1973 I wrote original letters to each of the Rabbis of the congregations in the Northeast Council, a total of 53.

I received replies from the following Rabbis:

Sher, Bridgeport, Conn.; Goldberg, Hamden, Conn.; Miller, Waterbury, Conn.; Rudavsky, Brookline, Mass.; Roth, Lawrence, Mass.; Yales, Lexington, Mass.; Miller, Malden, Mass.; Rothman, Newton, Mass.; Salzmman, Pittsfield, Mass.; Klein, Worcester, Mass.; Bamberger, Poughkeepsie, N.Y.; Szenes, Schenectady, N.Y. and Knobel, Groton, Conn.

I then followed up with original letters to each of the Presidents of the same 53 congregations sending them a copy of my letter to their rabbi and urging their cooperation with the rabbis. I received replies from the following Presidents:

P. Hillman, Bridgeport, Conn.; H. Press, Hamden, Conn.; D. Sawyer, Brookline, Mass.; and R. Winneg, Bedford, New Hampshire.

The replies are very discouraging. Let me summarize them for you:

- (a) a few indicated that they realized that their prior contributions were inadequate and would try to do something about it.

Mr. Nathaniel E. Hess  
Page Two  
March 21, 1973

- (b) a few indicated that they were having their own problems in terms of temple budgets and other campaigns and, therefore, suggested that some other method be used other than our current technique of a Dollar-Per-Person.
- (c) a very few indicated they were approaching their goal.
- (d) lastly a few indicated that their checks had been sent recently to the office in varying amounts.

As you can see, the letter writing technique is not productive. The absence of any response from many of the rabbis and even their presidents may be par for the course in expected returns in an ordinary sales campaign, but I certainly thought we would have more courtesy replies with some of the congregations taking up our offer of sending manpower help into them.

I believe that this is a pretty fair sampling of the kind of reaction we can expect around the country if we are to follow our current techniques. Certainly the result of this letter writing campaign in the Northeast Council reflects the reason for our total dollars raised last year. I believe we can expect no more and perhaps even less this year.

I am sorry to give you this kind of a report but we must be realistic and, unless we alter our stance, any recital of the general purpose of the Union to support the cause in Israel, without more positive implementation, is a mere mouthing of words.

With kindest personal regards,

Sincerely,

THF/mm

P.S. I omitted to write to Rabbi Gittlesohn and my own congregation because of their complete cooperation. Furthermore, I enclose for your ease of reference a sample copy of my letter to the rabbis and my letter to the presidents.



Tracy H. Ferguson, Esq.  
One Lincoln Center  
Syracuse, New York 13202

February 15, 1973

Rabbi Arnold I. Sher  
B'nai Israel  
2710 Park Avenue  
Bridgeport, Connecticut 06604

Dear Rabbi Sher:

As you know, for some time the Union of American Hebrew Congregations (UAHC) and its constituent groups established an Israel Committee (now Commission) for the purpose of implementing programs of reform and liberal Judaism in the State of Israel.

The Commission, of which I have the honor to be a member, has sought for the last few years to obtain from each congregation their contribution measured by a "Dollar - Per Person" campaign within the various congregations.

The whole program is being financed on the fundamental basis that congregants be asked to contribute through their congregation on this formula or that the congregation make the contribution computed on the same basis, and by whatever techniques each congregation may choose to obtain those funds.

If the reform movement is to maintain its support of the program in Israel (and there can be no question of our moral obligation to continue) we must obtain the funds from the 710 reform congregations in this country and the million of congregants affiliated.

Certainly the literature from the Central Conference of American Rabbis (CCAR) has indicated the vital concern of the Rabbinate with our ties to those in Israel, and the literature from the Union and its other constituents has pleaded

Rabbi Arnold I. Sher  
Page two  
February 15, 1973

for support from our American congregations. I do not here repeat the story since all has been told before--except the need is greater each year--and the budget proposed requires a dollar from each affiliated member of our congregations!

As a Commission member, I have been asked to contact all the congregations in the Northeast Council Region. Our congregation at Syracuse, New York is within that area. I have no compunctions about asking for your support since as President of my own congregation for the last five years, I saw to it that in a congregation of 700 we furnished annually to the Commission \$1,400.00.

The records of the Commission indicate the following concerning your congregation:

8-7-69	-	\$165.00
9-11-69	-	6.00
		<u>171.00</u>
8-7-70	-	\$279.50

I urge, therefore, that you accept the responsibility for your fair share contribution to this program. I know it is not a simple task to obtain funds but I stand ready to be of assistance to you with suggestions as to methods, and even to the point of where either I or others well informed on the subject would be glad to come to the congregation to assist you in making the appeal.

Most importantly, may I have your personal acknowledgment of the letter and some expression of the extent of your cooperation.

With kindest regards,

Sincerely,

Tracy H. Ferguson, Esq.  
One Lincoln Center  
Syracuse, New York 13202

March 12, 1973

President Philip Hillman  
Bnai Israel  
2710 Park Avenue  
Bridgeport, Connecticut 06604

Dear President Philip Hillman:

I recently addressed a letter to the Rabbi of your Congregation with an appeal for funds for the "Dollar-per-Person" campaign to support the cause of liberal and reform Judaism in Israel.

This support is so vital to fulfill our promises that I urge, and seek to enlist, your support for an appropriate amount from your Congregation.

For your information, enclosed is a copy of my letter to your Rabbi and I plead to you for combined efforts in the "Dollar-per-Person" campaign.

With kindest regards,

Sincerely,

THF/mt

Enc.

**BOND, SCHOENECK & KING**

ATTORNEYS AT LAW  
ONE LINCOLN CENTER  
SYRACUSE, N. Y. 13202

PHONE (315) 422-0121

ALBANY OFFICE  
111 WASHINGTON AVENUE  
ALBANY, N. Y. 12210  
PHONE (518) 462-7421

March 22, 1973

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

Dear Rabbi Alex:

I sent the enclosure to Nat Hess yesterday, but it occurred to me that he was in Israel.

I now send you a copy because it may play a part in your thinking concerning the drafting of modifications to the Constitution.

With kindest regards,

Sincerely,

*Tracy*

THF/b

Encls.

Edie, Please photocopy & send to  
JINCE & YODOVIN

# MEMORANDUM

Date August 26th, 1973

From Rabbi R.G. Hirsch

To Rabbi Alex Schindler

Copy for information of Rabbi M.N. Eisendrath, Rabbi David Wice, Rabbi I. Youdovin

Subject Your comments concerning the importance of European Jewry

I already made reference in another letter dictated before receipt of yours concerning the importance of European Jewry. I agree with you that there is bound to be some kind of a renaissance on the continent, both because the ascendant economic and political power of the continent will attract Jews and because there will be a considerable 'Yerida' from Israel to Europe and also an influx of Jews from Eastern Europe who will for one reason or another not go to Israel and will find their home in Western Europe.

I think I wrote you in a previous letter <sup>that</sup> ~~and~~ we had an extensive discussion at the meetings of the Jewish Agency concerning the fate of French Jewry. There is great concern about the assimilation process which is taking place rapidly, not only among the older integrated French Jewish community, but, surprisingly, even among the more recent immigrants from North Africa. Aliya from France has taken a precipitous drop, there is a tremendous rise in intermarriage and less than 10,000 out of a potential 120,000 Jewish children of school age, receive any Jewish education whatsoever.

I have written the European Board that we should discuss this matter seriously and am now tentatively planning on going to Europe some time in the Spring to talk about activating our program there. We did have a full discussion of this at the last meeting of the Executive in London, in March when you were not present.

In this connection, incidentally, you should know that quite often at the meetings of the WZO Executive, there is reference to the World Jewish Congress, its various meetings programs, etc. and the nature of its relationship to the WZO. In the light of this, I think it would be important for me to be present at the meeting in the The Hague and to participate in the discussions there. So I will try to kill two birds with one stone, attending the meeting of the World Jewish Congress and meeting with our people in Europe at the same time.

over P.T.O.

*Handwritten notes on right margin:*  
1. Council  
2. Resurgence of  
3. European  
4. Community  
5. a. One own  
6. Chokemill  
7. 1 copy  
8. Summary  
9. 32 for high  
10. Canceled



If you agree with me, how about appointing me as a representative officially to the World Jewish Congress and let me know what the exact dates of the meetings are. If there is any way that I can be helpful on the programming aspects, let me hear from you.

Respectfully,  
David

From: David B. Birsch

To: Rabbi Alex Schneider

Copy for information of Rabbi M.A. Kischinetsky, Rabbi David Weiss, Rabbi I. Jankovitch

Subject: Your comments concerning the importance of American Jewry

I already made reference in another letter I wrote before receipt of your comments concerning the importance of American Jewry. I agree with you that there is bound to be some kind of a renaissance on the continent, both because the economic and political power of the continent will attract Jews and because there will be a considerable 'Yiddish' from Israel to Europe and also an influx of Jews from Eastern Europe who will for one reason or another not go to Israel and will find their home in Western Europe.

I think I wrote you in a previous letter that we had an extensive discussion at the meetings of the Jewish Agency concerning the fate of French Jewry. There is great concern about the assimilation process which is taking place rapidly, not only among the older assimilated French Jewish community, but, surprisingly, even among the more recent immigrants from North Africa. Alvin from France has taken a precipitous drop, there is a tremendous rise in intermarriage and less than 10,000 out of a potential 130,000 Jewish children are being born, leaving any Jewish educational establishment.

I have written the Executive Board that we should discuss this matter seriously and am now tentatively planning on going to Europe some time in the Spring to talk about activating our program there. We did have a full discussion of this at the last meeting of the Executive in London, in March when you were not present.

In this connection, incidentally, you should know that quite often at the meetings of the WJC Executive, there is reference to the World Jewish Congress, its various meetings, programs, etc. and the nature of its relationship to the WJC. In the light of this, I think it would be important for me to be present at the meeting in The Hague and to participate in the discussion there. So I will try to find two birds with one stone, attending the meeting of the World Jewish Congress and meeting with our people in Europe at the same time.



JERUSALEM OF GOLD  
ירושלים של זהב

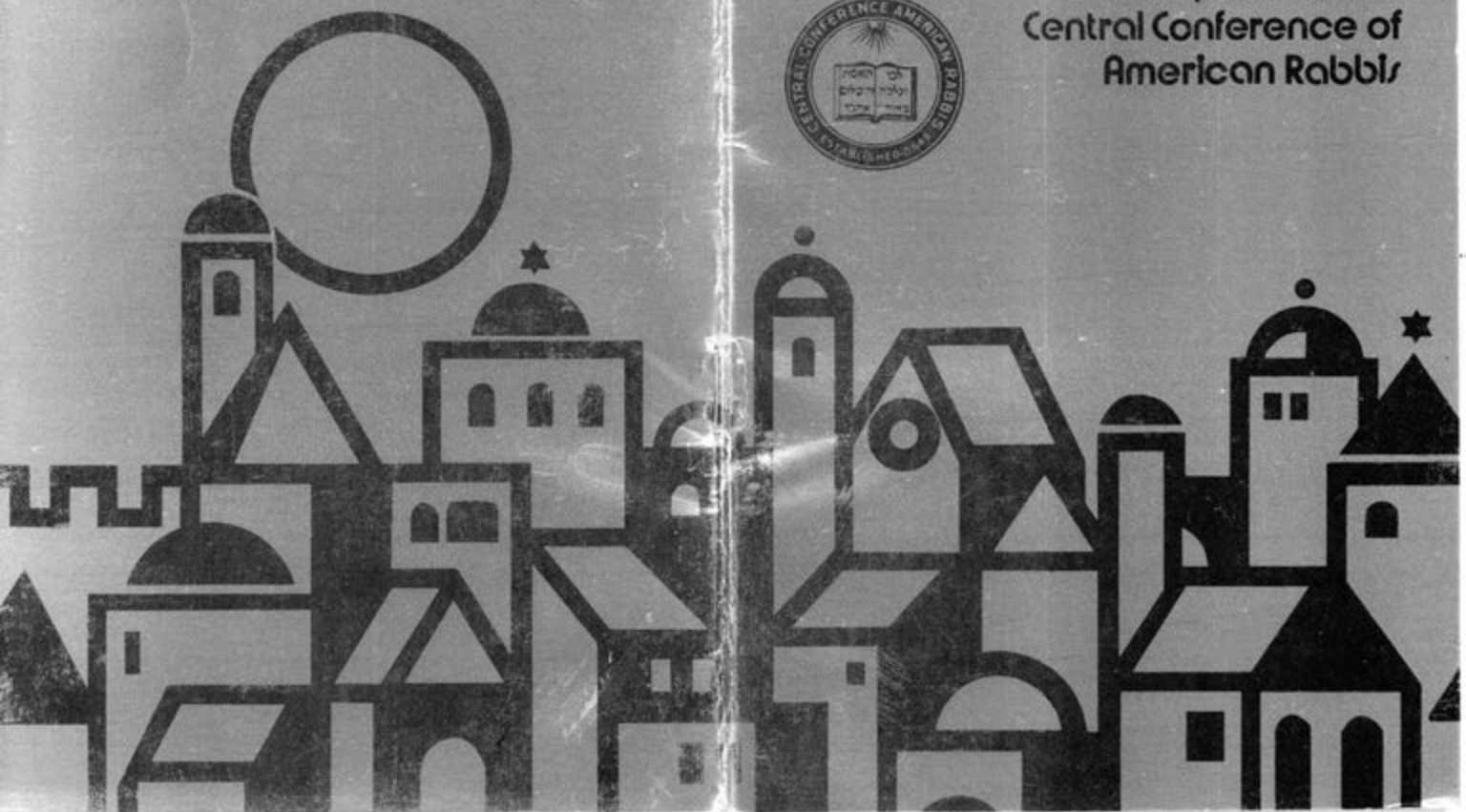
KINUS  
KEHILOTH  
CONGREGATIONAL ASSEMBLY

כינוס  
קהילות

MARCH 1974

ISRAEL

Under the  
auspices of the  
Central Conference of  
American Rabbis



Dear Friends:

Israel is the land of the old and the new, Ashkenazim and Sephardim, a country which changes from day to day. Whether you were in Israel in 1948, 1956 or 1967, or have only dreamed about going, the Israel you will see today is an Israel different than you remember or have imagined — this is the Israel of today!

March 1974 is the month of the Second International Convention of the Central Conference of American Rabbis to take place in the holy city of Jerusalem. Because of the historic nature of this event many of us affiliated with the Central Conference of American Rabbis are leading tours to Israel composed of members of our congregations.

Because of the significance of the event, the tour I will be leading will have a number of special features. We will not only be visiting Tel Aviv, Haifa, Tiberias, the Galilee, Jerusalem—but will be visiting new villages and institutions (see Special Highlights) where some of the leading figures in their own fields will introduce us to an exuberant "new Israel".

All arrangements in Israel have been made with YOU in mind. The finest hotels and those most representative of the new Israeli culture have been selected for our stay. Luxury buses will be taking us on our sightseeing journeys throughout this pioneering country. Our Israeli guides are "Sabras". Not only will they show us this country as only they know it, but their own personal experience and accounts of life in Israel will be a part of this never-to-be-forgotten experience.

This Pilgrimage is primarily for members of our congregations, however, it is not restricted, as such. Your friends and relations outside our congregation are welcome to join us.

Faithfully yours,

Your Rabbi

# ISRAEL

## JERUSALEM OF GOLD

**NOTE:** The brochures you have requested will be imprinted specially for you, as follows:

**Rabbi's Name:**

**Congregation:**

**City:**

**State:**

**Tour Dates:**

**Tour Price: \$**



\*Plus \$3.00 U.S. Transportation Tax.

# **Sightseeing Highlights included in your tour in ISRAEL**

## **TEL AVIV/JAFFA**

Proceed through the main thoroughfares, Allenby Street, Dizengoff. . . visit the Mann Auditorium, Helena Rubenstein Art Pavillion, Habimah National Theater. Through Manshiah, one of the oldest quarters of Tel Aviv, to Jaffa. Visit the Archeological Museum for an historical review of Jaffa, ancient alleys, its Port and Arab quarters.

## **REHOVOTH**

Drive from Tel Aviv to Rishon le Zion for a visit to the famous wine-cellar where well-known Carmel Wines can be sampled. Continue to Rehovoth for a tour of the Weizmann Institute of Science and the Memorial to Dr. Weizmann, Israel's first President.

## **COASTAL ROAD & HAIFA**

Depart Tel Aviv to Caesarea (capital of Judea under the Romans). Tour this restored Crusader city, the battlements, Herodian Harbor, Roman Theater and aqueduct, a marvel of Roman water-supply engineering. Continue to Zichron Yaakov, rich in vineyards. Visit the Rothschild Memorial Gardens at Ramat Hanadiv. On to Haifa, where city tour of Israel's largest port will include Mt. Carmel with Panorama Road Observation Point, Leo Baeck High School, the gold-domed Bahai Shrine and its exotic Persian Gardens; the Technion; Prophet Elijah's Cave and French Carmel.

## **GOLAN HEIGHTS & UPPER GALILEE**

On to the ancient port of Acre and tour the old Crusader fortifications, the Jezzar Pasha Mosque; stroll around the oriental market. On to Safed, capital of upper Galilee. Explore the Artists' Quarter in the picturesque old city, birthplace of the Cabbalistic Movement. See Banias Springs and waterfall; ascend Ramat Hagolan and via Lake Ram to Kuneitra, former Syrian stronghold. Cross the Jordan river via Bnot Yaacov Bridge.

## **LOWER GALILEE & NAZARETH**

Depart for Capernaum and visit the ruins of an ancient synagogue. On to Tiberias on the shores of the Sea of Galilee (Kinneret), a town lying below sea level with hot springs that were famous in the days of the Romans. Via Kfar Kana (Cana of Galilee) to Nazareth to visit its Christian Shrines and picturesque Arab market.

## **JERUSALEM — OLD CITY**

See the Tower and Citadel of David at Jaffa Gate. Enter the Old City and proceed on foot through Nablus Road to the Holy Sepulchre. Pass through the Jewish Quarter to the Western Wall. Temple area -- proceed to the Dome of the Rock (Mosque of Omar), site of the First and Second Temples. Through the picturesque bazaars to Via Dolorosa, back to Damascus Gate.

## **JERUSALEM — NEW CITY**

Drive through the Rehavia Quarter to the Hebrew University campus; visit Mt. Herzl and the Military Cemetery, Herzl's Memorial and Museum. Proceed to the new Hadassah Medical Center and see the Synagogue with Marc Chagall's famous stained-glass windows; Kennedy Memorial; Yad Vashem Memorial to the Holocaust; continue on to the Knesset and Israel Museum.

## **JERICO — DEAD SEA**

Proceed via Bethany and the Wilderness of Judea to Jericho and tour the world's oldest city. Proceed to the lowest point on earth, Sdom, and the Dead Sea, 1292 feet below sea level.

## **BETHLEHEM — HEBRON**

Drive via Refaim Valley, Church of Elias to Rachel's Tomb. Continue to Bethlehem, visit the Church of the Nativity and historical sites. Then to Hebron and visit the Tombs of the Patriarchs, the Machpelah.

## **MASSADA**

Ascend to Massada via the cable car for a visit of the Plateau (elev. 1200 ft.). Massada was the last stronghold which held out against the Romans during the Jewish Revolt and is fully excavated.

# Special Highlights

Participation in the Opening Session of the 85th Annual CCAR Convention at Binyanei HaUma.

Jerusalem Theater — Cultural Evening.

Visit to the Reform sponsored Leo Baeck High School in Haifa.

Visit to Youth Village, Ben Shemen — a project of the Reform Movement.

Visit to the Hebrew Union College in Jerusalem.

Visit to one of the Reform congregations in Israel.



## TOUR PRICE INCLUDES:

1. Round-trip jet air transportation via El Al Israel Airlines, or another IATA carrier, Economy Class.
2. Twin-bedded room with private bath.
3. Israeli breakfast daily in Israel.
4. All transfers — airport to hotel and vice versa.
5. Sightseeing by Deluxe motorcoach with English speaking guides. (See Sightseeing Highlights).

## NOTE:

**ADDITIONAL FEATURES OF YOUR TOUR  
TO BE IMPRINTED HERE**

## HOTELS TO BE USED ON YOUR TOUR

City

Hotel

Dates

**TO BE IMPRINTED HERE**





## RESERVATION FORM

Please print or type all information. Make check payable to the Congregation.

Dear Rabbi:

Enclosed please find my check in the amount of \$.....

(\$100.00 per person) for ..... person(s) on your CCAR Congregational tour.

NAME.....

ADDRESS.....

CITY.....STATE.....ZIP.....

HOME PHONE:.....BUSINESS.....

MEMBERS IN MY PARTY AND THEIR RELATIONSHIP:

(List ages of all children between the ages of 2 - 24 as of departure dates).

TYPE OF ROOM: Twin Single Triple (Circle one)

I understand that the number of participants on this tour is limited and that reservations are accepted on a first-come, first-served basis.

DATE.....

Signature

Official Air Fares and Hotel Rates in Israel for March 1974 have not been finalized. Therefore rates shown in this brochure are based on tariffs in effect as of June 1st, 1973.

## Terms & Conditions

**TRAVEL DOCUMENTS:** Each Tour participant must be in possession of a valid passport. A Certificate of Vaccination against smallpox is strongly recommended.

**REGISTRATION:** Reservations are made upon receipt of a deposit of \$100 per person. Full payment is due not later than 60 days prior to departure date.

**CANCELLATION:** Your deposit will be refunded in full if you cancel in writing at least 60 days prior to departure. A \$10.00 cancellation fee per person will be imposed for cancellations between 60 and 30 days prior to departure. Cancellation less than 30 days prior to departure will be charged up to 25% of the airfare and \$50.00 per person for land arrangements.

**HOTELS:** Accommodations in standard twin-bedded room with private bath or shower at the hotels listed, or similar.

**AIR TRANSPORTATION:** Round trip jet flights via El Al Israel Airlines or any other IATA Carrier assigned by tour operator, based on Economy Class Group Fare for minimum of 15 passengers. Passengers must fly with group at all times. Separation from group will require recalculation of air fares on an individual basis. An "Air Fare Protector" insurance policy is available and strongly recommended. Cost up to \$500 protection: \$12.50 for an individual and \$25.00 per couple. All air fares subject to government approval.

**AIR TICKETS:** Flight tickets and final documents will be mailed approximately 2 weeks - 10 days prior to departure. Please do not request them sooner as we will not have flight information until this time.

**TARIFF:** All rates are based on Tariffs and Foreign Exchange rates in effect as of June 1, 1973 and are subject to any subsequent changes. All air fares are subject to government approval.

**TOUR RATE DOES NOT INCLUDE:** Expenses and items of a personal nature; U. S. Transportation Tax, airport taxes, personal tips; excess baggage charges (allowance - 44 pounds per person except for infants); laundry, beverages; after meal tea or coffee; personal and baggage insurance.

**EUROPEAN ITINERARY  
IF REQUESTED  
TO BE IMPRINTED HERE**

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Tower Travel Corporation acts as agents for the passengers and the companies they represent and in consequence, accepts no responsibility for accidents, damages, baggage losses, delays due to strikes or to the faults or defaults of any company used for the carrying out of these tours. In the event it becomes necessary or advisable for the comfort or wellbeing of the passengers, or for any reason whatsoever to alter the itinerary or arrangements, such alterations may be made without penalty to the operator. Additional expenses, if any, shall be borne by the passengers. No refund can be made for absence from tour unless arrangements are made at the time of booking. The right is reserved for Tower, at its absolute discretion, to refuse or cancel any booking or to terminate the tour of any person or persons at any time without being under obligation to assign a reason therefore. In the event of the exercise of this right, Tower shall be under no liability to the person or persons save to refund any monies paid by, or, where the tour has already commenced, to refund such amount as Tower, in its uncontrolled discretion, thinks reasonable to attribute to the uncompleted portion. The airline concerned are not to be held responsible for any acts, omissions, or event, during the time passengers are not on board. The passage contract in use by the companies concerned when issued, shall constitute the sole contract between the company and purchaser of these tours and/or passengers.



January 30, 1973

Rabbi Alexander M. Schindler

Rabbi Richard G. Hirsch

I'm in a bind and there's only one way I can get out of it -- but that means missing the meeting of the WUPJ Governing Body in London. Much as I regret the necessity, I really must and I trust you will be understanding.

I have to be in Israel for the HUC-JIR Board of Governors meeting as well as some additional sessions following their meeting - namely, meeting with Herb Friedman. I'm scheduled for a wedding of old and dear friends in Danbury, Connecticut for March 10th and haven't got it in my heart to cancel out or to ask them to change the date - you'd react the same way in a similar situation. Even if I were to leave N.Y. late Saturday night for London I'd be so exhausted I'd not add one iota to the discussions of the Governing Body! So please accept my apology and my regret at not being able to be with you on March 10-11.

Att: Rabbi Richard G. Hirsch

I will be attending the ~~meeting of the~~ governing  
body of the World Union on March 10 and 11 in  
London.

I will arrive on \_\_\_\_\_

and will stay until \_\_\_\_\_

at \_\_\_\_\_  
(Hotel)

1  
\_\_\_\_\_  
Signature

FIRST CLASS

Permit No. 20767

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(1970-1972)

\*Deceased

# World Union for Progressive Judaism

January 11, 1973

From: Rabbi Richard G. Hirsch

To: Governing Body Members

As you have already been informed, the Governing Body meeting will take place on March 10 and 11 in London.

Mr. Bertram Jacobs, Secretary of the World Union has made a limited number of reservations at the Whites Hotel. If you wish to avail yourselves of these rooms, please communicate directly with Mr. Jacobs, Leo Baeck College, 33 Seymour Place, London W.1, indicating the dates and kinds of accommodations you would care to have him make. Otherwise please take care of your own reservations independently.

The first meeting will be held beginning with dinner at Whites Hotel on Saturday, March 10. The session will be in conjunction with the European Board meeting, and special emphasis will be given to the problems and challenges confronting Progressive Judaism in France. On Sunday, the Governing Body meeting will begin in the morning and will conclude in the late afternoon.

We shall have many important items to discuss. Among other items on the agenda, will be the following:

- 1) European Youth program
- 2) Forthcoming transfer of headquarters
- 3) The World Educational Center for Progressive Judaism
- 4) Progress reports from constituencies around the world.

Will you please indicate on the enclosed card what dates you will be in London and where you will be staying.

With best wishes to you and yours.

enclosure

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



# MEMORANDUM

Date January 16, 1973

From RABBI RICHARD G. HIRSCH, Director

To Rabbi Alexander Schindler

Copy for information of Joshua M. Dwork, Rabbi Maurice N. Eisendrath

Subject \_\_\_\_\_

I received your note of January 11th along with the note from Josh and do not understand why it is necessary to have this written communication. I think the four of us should talk about it in person.

For the record, what I said to Josh and what I have repeated to you is that I do not think the World Union at this stage of its development should be expected to pay back the money which is owed the UAHC. I also said that it was unforgiveable that the World Union kept raising its debt to the UAHC and said that as of July 1, 1972 when I formally entered the office, I would not permit the debt to rise.

Josh and Fred informed me that the Union had initiated a practice of reducing the World Union debt by \$4,000 each year. I hope that it will be possible, therefore, within six years to erase the debt.

As far as the loan of the Union to the World Union concerning the Har-El purchase is concerned, that is something which Jay Kaufman arranged and I assume should be kept on the books until such time as the property is sold or the World Union has funds to repay the Union.

I still think we should discuss it, but for the record, this is what I said.

RGH:n1

*Religious Action Center*

UNION OF AMERICAN HEBREW CONGREGATIONS

2027 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20036. TEL. (CODE 202) 387-2800

January 11, 1973

Rabbi Alexander M. Schindler

Rabbi Richard G. Hirsch

Rabbi Maurice N. Eisendrath; Joshua M. Dwork

Please note the enclosed memorandum from Josh Dwork. I'm a little bit puzzled by it and I refer to your saying that you "can't be held responsible for debts which were incurred before your time and that you will not recognize them." This is an institutional obligation not a personal obligation and has to remain on the books as due until the WUPJ - if necessary either through the \$1.00 per person campaign or some other means - is able to pay it off. Obviously the Union is not in a position to absorb over \$40,000. this year.

That would be a wonderful way for me to proceed, Dick; I'll just say that the accumulated deficit and the inventory which amount to about 1.7 million dollars in toto were incurred before I assumed the Vice Presidency and I therefore do not recognize them. Do you think our auditors, never mind our banks, would buy that?

I'm sure that Maurice will agree.



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

MESSAGE

TO [RABBI A. M. SCHINDLER]

DATE [1/9/73]

SUBJECT: WUPJ.

AS OF 6/30/72 WUPJ OWED UAHC  
\$26,376.66 ON LOAN ACCOUNT FOR  
SALARIES, FRINGE, TELEPHONE, PRINTING,  
ETC

IN ADDITION THERE IS OUTSTANDING  
\$14069 SINCE 11/30/63 — RE ISRAEL  
CONGREGATION — AUTHORIZED BY  
JAY KAUFMAN

ON THE FIRST ITEM DICK HIRSCH  
HAS TAKEN THE POSITION THAT THIS

REPLY

DATE

DEBT PRECEDED HIM + HE  
CAN'T BE HELD RESPONSIBLE.  
THEREFORE HE WILL KEEP  
WUPJ. ON A CURRENT BASIS  
FROM 7/1/72 ON

IF HE DOESN'T PAY THIS  
\$26,376 + 14069 THE UAHC  
HAS TO ABSORB THIS AS A  
CURRENT EXPENSE OR A  
SURPLUS ADJUSTMENT (ON THE  
\$14069 THIS IS POSSIBLE)

ID LIKE TO TALK THIS OVER  
WITH YOU

SIGNED

Joe G

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

M E S S A G E

TO Rabbi A. M. SCHINDLER

DATE 1/9/73

SUBJECT WUPJ  
AS OF 6/30/72 WUPJ OWED UAMC  
\$26,376.66 ON LOAN ACCOUNT FOR  
SALARIES, FRINGE, TELEPHONE, PRINTING  
ETC

IN ADDITION THERE IS OUTSTANDING  
\$14,069 SINCE 11/30/63 — RE ISRAEL  
CONGREGATION — AUTHORIZED BY  
JAY KAUFMAN

ON THE FIRST ITEM DICK HIRSCH  
HAS TAKEN THE POSITION THAT THIS

R E P L Y

DATE

DEBT PRECEDED HIM & HE  
CAN'T BE HELD RESPONSIBLE.  
THEREFORE HE WILL KEEP  
WUPJ ON A CURRENT BASIS  
FROM 7/1/72 ON

IF HE DOESN'T PAY THIS  
\$26,376 + 14,069 THE UAMC  
HAS TO ABSORB THIS AS A  
CURRENT EXPENSE OR A  
SURPLUS ADJUSTMENT (ON THE  
\$14,069 THIS IS POSSIBLE)

TO LIKE TO TALK THIS OVER  
WITH YOU

SIGNED



# Religious Action Center

UNION OF AMERICAN HEBREW CONGREGATIONS

2027 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20036. TEL. (CODE 202) 387-2800

RABBI RICHARD G. HIRSCH, *Director*  
MARVIN BRAITERMAN, *Counsel*  
and *Director of Education and Research*

December 20, 1967

Rabbi William Rosenthal  
World Union for Progressive Judaism  
838 Fifth Avenue  
New York, New York

Dear Bill:

I thought the meeting yesterday was a good one, and I hope we are well on the road to some meaningful activity.

This is being dictated prior to my departure for a speaking engagement and family gathering, and I will not return until after the new year. However, I did want to get started immediately on stimulating attendance at the World Union Conference by members of the Israel Committee, and also on the study mission which we would like to hold for Israel Committee members from June 30 to July 3.

Since you are already making arrangements for travel in connection with the World Union conference, I suggest that you assume responsibility for the travel arrangements of those who will be going to the study mission as well as the World Union conference. This means that we would channel hotel and travel arrangements to and from Israel through the same machinery you have set up for the overall conference. I do not anticipate that we will have more than 20-25 people on the study mission.

Your handling of these matters would enable the World Union to earn whatever modest proceeds would be forthcoming in connection with the travel -- and also would assure coordination.

I will assume responsibility for the program of the study mission, but do not want to formulate the program until I see what you are developing for the World Union conference. Therefore, please send me a copy of the program even though it may be tentative.

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After my return, I will send letters to the congregations who have special rabbi appeals for the World Union, as per our discussion.

Best wishes to you and yours for a happy Chanuka.

Sincerely,

rgb/es

Rabbi Richard G. Hirsch

cc: Rabbi Jacob Shankman  
Rabbi Maurice N. Eisendrath  
Mr. Nathaniel Hess  
Rabbi Alexander Schindler ✓  
Miss Jane Evans



November 30, 1967

Rabbi Alexander M. Schindler

Al Vorspan

Bill Rosenthal came to see me to discuss various matters pertaining to the Union-World Union relationships, especially as we approach our Israel project.

During the discussions he justly pointed out that mention of the World Union was completely neglected in the Israel brochure prepared under your aegis.

All sorts of Jewish organizations are mentioned in Dick Hirsch's article on Reform Judaism in Israel -- NFTY and shuFTY, and HUC, and everybody else, but not a word about the World Union. Similarly, on page 117 in listing resources of organizations which can supply material for the study on Israel you have nine agencies, and the World Union is not one of them.

Bill's plaint is justified in this regard, so it seems to me, and if and when you publish a second edition of this work, correction must be made.

*Al Vorspan  
make correction  
Assured Rabbi  
Rosenthal  
accordingly*

September 1, 1967

Rabbi A.M. Schindler

Al Vorspan

Dick Hirsch will be in on September 26th at 2:30 P.M.  
to discuss the Israel Committee with us.  
Please put this date on your calendar so you will be  
sure to attend.



April 4, 1967

Rabbi A. M. Schindler

Dr. M. N. Eisendrath

Al Vorspan

I represented you yesterday (April 3) at a meeting held in Ambassador Harman's suite at the Essex House, summoned by Israeli officials in order to discuss a proposal for the convening of a World Conference of the Jewish People to be held during July 1968 and attendant upon the 20th Anniversary celebration of the State of Israel.

In attendance besides the hosting Israelis (Harman, Arnon and Jack Herzog) were representatives of B'nai B'rith (Corey), the A-J Congress (Maslow), the American Zionists (Miller), the CCAR (Irv Blank), the R-A (Kellman) and the Presidents Council (Prinz and Hellman).

The World Conference of the Jewish People, as its name suggests, is intended to serve as a dramatic demonstration of our world-wide unity and our combined concern for such problems as Jewish education, Jewish culture, Jewish unity, and the relation between Israel and the Diaspora. It is hoped that representation of world Jewry (Europe, United States, South America, etc.) will attend the conference -- not just institutional leaders, but leaders of thought. The American effort, so it is proposed, will be conducted by the Presidents Council which will broaden its compass to include such non-Council organizations as the A-J Committee and the National Council of Jewish Women.

The potential value of such a Conference was affirmed by all and it was suggested that these present constitute a program committee to work out the details of the gathering both in format and in content.

REPORT OF ACTIVITIES OF THE  
WORLD COUNCIL ON JEWISH EDUCATION

April, 1967

May I respectfully call your attention to the memorandum submitted in March the items of which are in progress. I am pleased to report the following additional activities:

1. World Sephardi Federation: (A) By arrangement with, and approval of Dr. Solomon Gaon, a survey is being conducted of the educational programs of the synagogue schools affiliated with the Federation. Already several have reported and additional reports are coming in frequently. A questionnaire is being prepared to probe further. (B) An editorial committee has been set up to prepare quarterly bulletin for publication in English, French and Spanish for distribution to the schools. I have asked Mrs. Tamar de Sola Pool to raise some funds for this purpose. (C) There are some 30 Sephardi students at the Yeshivah University who are preparing to minister to the needs of their brethren. I am meeting with Rabbi Herbert Dobrinsky, who leads this group under Dr. Gaon's supervision, to lay out a program of activity with them.

2. Jewish Theological Seminary Group: I have been meeting individually with the five Rabbis who will be graduating in June 1967 and will go to Latin America to assume positions of Rabbis and Ministers of religious education in Caracas, Rio de Janeiro, Cordoba, Lima and Buenos Aires.

3. Jerusalem Office: Work is progressing as indicated in my report of March 1967. See memorandum from Dr. Avidor. A World Council on Jewish Education Bulletin is now in preparation.

4. Jewish Education The World Over: We have begun a conscientious compilation of articles depicting the state of Jewish education the world over. It is our hope to complete this in a year and publish it in the most economical manner possible.


5. Yeshivah University: We are concluding arrangements with Professor Alvin I. Schiff, Chairman, Graduate Division, Education Department of Yeshivah University to inaugurate a graduate course on Comparative International Jewish Education to begin in the Fall of 1967. A friend of W.C.J.E., will provide the funds for the

course as well as for research papers to be prepared under our auspices.

6 Tunisia: Contacts have been established and negotiations<sup>are</sup> in progress, at the behest of the J.D.C., to send a qualified American Jewish educator to conduct a Seminar for school personnel in Tunisia in the summer of 1968.

7. Meetings with Dr. Chanoch Rinot: I have been meeting with Dr. Rinot, erstwhile Director of the Misrad HaHinuch (Jewish Schools in Israel) on matters relating to phases of Jewish education in the United States and Israel. Same with Mr. Yaacov Morris of the Jewish Agency.

8. Miscellaneous: (A) Some 5000 copies of Hebrew books published by the Gesher Junior Hebrew Library, Jerusalem, have been sold as a result of a letter over my signature on the W.C.J.E. letterhead to Jewish schools in the United States. (Gesher books cost 40¢ per copy when bought in quantities.) (B) At the request of the Jewish Agency office in Jerusalem a letter is now going out over my signature to obtain 500 subscribers to Beth Mikra, the Hebrew quarterly magazine for Bible Research. (A subscription is \$5.00 per annum.)

Azriel Eisenberg  
Submitted by 

P.S. I made preparations to leave on May 4th for a series of visits to observe schools, meet with principals, teachers, lay school boards, parents, and communal leaders in 13 cities of Latin America, but for various reasons the trip has been postponed.

WORLD COUNCIL ON JEWISH EDUCATION

ISRAEL OFFICE - JERUSALEM

3/15/67

MEETING - March 15, 1967

PRESENT - Mr. R. Amir, Dr. M. Avidor, Professor A. M. Dushkin, Dr. H. Hamiel,  
Mr. M. Manor and Mr. J. Rubel

SUMMARIES AND DECISIONS

1. Mr. Rubel reviewed briefly the preparations he has made during the last few weeks for the establishment of a Pedagogic Center and for the publishing of an information bulletin "Yediot".

2. Office and Location of Pedagogic Center

It was decided to authorize Mr. R. Amir to rent 2 or 3 rooms from the Jewish Agency, 14 Ben Yehudah Street, Jerusalem, where the office of the W.C.J.E. Israel Center as well as the Pedagogic Center will be located. There will also be a reference room, especially for teachers and educators from the Diaspora who will visit in Israel. The office will be furnished modestly. Mr. J. Rubel should arrange appropriate technical aid for his office.

3. "Yediot"

Mr. J. Rubel brought up suggestions as to the content of the "Yediot". After deliberations in which all present participated the following was summarized:

a) The first issue of "Yediot" will appear in the month of May or at the beginning of June. An effort will be made to publish the "Yediot" at least 3 times a year.

b) The "Yediot" should consist mainly of informative and bibliographical material. The informative part will consist of what is happening in World Jewish Education and will be based on information from the Departments of Education of the Jewish Agency; from the New York Center of the World Council; as well as from Jewish sources all over the world, etc. Special space will be set aside for the activities of the W.C.J.E. and Dr. A. Eisenberg will be asked to prepare material for this section.

c) The bibliographical material will include announcements of books, monographs, and articles which have appeared with a short description of the contents, the age group for which the material was meant, by whom it was published, price, etc.

d) The "Yediot" will not contain any didactic articles.

e) The first issue of the "Yediot" will contain an editorial stating that this issue is experimental and that the readers are asked to express their reactions to its contents and format.

f) The "Yediot" will be published in Hebrew and will contain a short summary in English, French, Yiddish and Spanish.

g) The first issue will be printed in 1000 copies: 250 copies will be sent to Dr. A. Eisenberg for distribution in the U. S., the other copies will be sent to the Education Committees in various countries for distribution.

h) The Editors of the "Yediot" are: Mr. R. Amir, Dr. M. Avidor, Professor A. M. Dushkin, Dr. H. Hamiel (in the absence of Mr. M. Manor) Mr. J. Rubel will be the Coordinator of the Editorial Board.

4. The next meeting will be held on Friday, 4th of Nisan, April 14, 1967, in Dr. M. Avidor's room at the Israel National Academy of Arts, to discuss Mr. J. Rubel's suggestions in re "organization of a Pedagogic Center for the Diaspora and a Center for documentation of Jewish Education in the Diaspora".

Submitted by  
Dr. Moshe Avidor



December 14, 1972

Rabbi William Sajowitz  
Temple Emanuel  
1250 Bower Hill Road  
Pittsburgh, Penna. 15243

Dear Bill:

Thanks for sharing with me your letter of December 5th to Dick and Steve in regard to raising funds for our projects in Israel. "The Light of Liberal Judaism in Israel" bank is a fascinating concept and one which might well provide a source of income for our projects.

We have just completed a UAHC staff meeting and in the discussion of ways and means to raise funds for our Israel projects this idea was shared with the staff. It has much merit and they liked the concept. Naturally, there would be many details involved in establishing such a program, i.e. the manufacture of the banks, educating the congregations of the manner of usage, etc. Dick will, I am sure, be in contact with you. I just wanted you to know the fact that there was a positive reaction from the staff to your concept.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler  
President-Elect

cc: Rabbi Richard G. Hirsch  
Rabbi Stephen Schafer

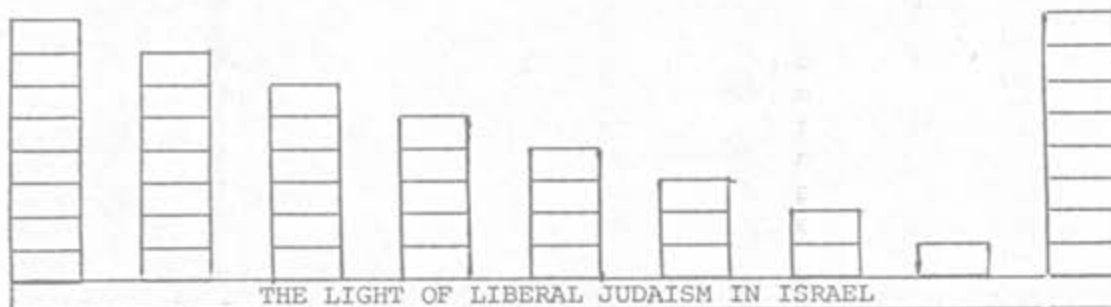
RABBI WILLIAM SAJOWITZ  
TEMPLE EMANUEL  
1250 BOWER HILL ROAD  
PITTSBURGH, PENNSYLVANIA 15243

December 5, 1972

Rabbi Richard Hirsch  
Rabbi Stephen A. Schafer  
2027 Massachusetts Ave., N. W.  
Washington, D. C. 20036

Dear Dick and Steve:

I have what I think may be a great idea for fund raising for the Reform Movement in Israel. Before next Chanukah, if we could create a Menorah Savings Bank that could be used for Chanukah in the following manner, it could be a tremendous source of revenue. For example, the Menorah could look something like this:



The first night one dime placed in the 1st candle, the second night - 2 in the next, etc. Thus, children could learn to observe a holiday by doing a Mitzvah and our movement in Israel could go forward. These could be made of plastic, disposable and turned in at the end of Chanukah. At a cost of \$.40 a Menorah you would end up with \$4.00. Multiply that by thousands of homes and you can see the possibilities.

Think of it quickly, because if you don't handle it I'll take it to some other organization, but I'd like to see it of benefit to ourselves. Best personal regards.

Sincerely,

Rabbi William Sajowitz

WS/el

take such steps as will promptly restore to all Jews the prerogative to worship at the Western Wall in accordance with their own custom without molestation.

We further demand that:

1. Progressive Rabbis in Israel shall be allowed to marry those Jews who are registered in the Rabbinate as eligible for marriage.
2. All persons who have been converted to Judaism by Reform or Liberal rabbis throughout the world shall be recognized by the State of Israel as Jews and admitted to Israel as Jews and granted citizenship as Jews under the Law of Return.
3. The Progressive congregations of Israel shall receive full support and aid from the Ministry for Religious Affairs and the local Religious Councils, in full equality with Orthodox congregations.

#### IMMIGRATION TO ISRAEL

The World Union for Progressive Judaism recognizes the obligation to intensify the participation of Progressive Jews in the upbuilding of Zion, also through their increased physical presence in the State of Israel.

It maintains, however, that freedom of religion and official recognition of Progressive Rabbis and congregations is a matter of equity, and should not depend upon numbers.

This Conference hereby authorizes the President of the World Union for Progressive Judaism to designate a special committee to review various proposals, including the possibility of establishment of a Progressive Jewish settlement, to recommend a program, and to assume responsibility for its implementation.

February 14, 1972

Rabbi A. M. Schindler

Rabbi R. Hirsch

Alan Iselin

Alan Iselin came up with an excellent suggestion, one which merits urgent exploration: Is there any way as a movement we can tie into the UJA study missions in Israel? The UJA may not be adverse, even beyond Herb Friedman's personal interest, in order to demonstrate that Reform is not so subjected that it does not have life and hope. (At least once a month I get calls from UJA field people, asking me to contact a Reform Jew who refuses to give to UJA because of "discrimination against Reform"). From our point of view the gains are obvious - note the swimming pool at Ben Shemen and Zemer's encounter with the Columbus man.

Maybe this tie-in could be by way of a service in our chapel in Jerusalem, or perhaps a special Reform service conducted by one of our men at the military cemetery to which all of the missions are taken.

January 24, 1972

4  
Rabbi Alexander M. Schindler

Rabbi Richard Hirsch

Rabbi Maurice N. Eisendrath

Maurice, who recently returned from Florida, feels that Light could be approached by you for the Israel project. I also spoke to Sandy Shapero, who indicated his willingness to arrange an appointment for you once you are ready.



## MEMORANDUM

Date October 9, 1967From RABBI RICHARD G. HIRSCH, DirectorTo Rabbi Maurice N. EisendrathCopy for information of Rabbi Alexander Schindler, Albert VorspanSubject *Israel*

The enclosed are letters I have sent out in connection with my trip to Israel.

Tentatively, we would like to explore at least the following for next summer:

1. A large delegation to World Union for Progressive Judaism meeting (July 3-6? Not sure of date)
2. Leadership study mission immediately following World Union meeting
3. Study seminar at Bet Berl for rabbis, educators, etc.
4. Some preliminary type camp-study program for children of above participants

*Religious Action Center*

UNION OF AMERICAN HEBREW CONGREGATIONS

2027 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20036. TEL. (CODE 202) 387-2800

Rabbi Schindler

# Religious Action Center

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2027 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20036. TEL. (CODE 202) 387-2800

RABBI RICHARD G. HIRSCH, *Director*  
MARVIN BRAITERMAN, *Counsel*  
and *Director of Education and Research*

October 4, 1967

Rabbi Melvin Zager  
Rehov Ibn Gabriol 8  
Tel Aviv  
Israel

Rabbi Tovia Ben-Chorin  
29 Hamavdil Street  
Ramat Gan  
Israel

Rabbi Robert Samuels  
Leo Baeck School  
47 Hillel Street  
Haifa, Israel

Dear Mel, Tovia, and Bob:

Shalom chevra. As you may have heard, I plan to be in Israel November 2-November 8.

The UAHC is about to establish a committee on Israel, and the CCAR has already established a committee which will hold its first meeting on October 10 in Washington.

The UAHC committee will be appointed at the Biennial and will convene shortly thereafter, and I have accepted the staff responsibility for it.

The purpose of my trip is mostly exploratory, to see how we might strengthen existing programs and introduce some new and more intensive programming. Enclosed is a rough draft of a memo I prepared, which would serve as a basis for discussions and which indicates some of our preliminary thinking.

When I meet with you, I not only would like to receive your reactions to the program, but to get some new ideas from you. Also, of course, we should have as the number one item on our agenda a discussion of your respective institutions and of the state of our liberal movement as a whole.

Friday, November 3, will be my only day to meet with you. Let's meet at a place mutually agreeable to you on Friday morning at 9:30. In the afternoon, I would like to meet with Dr. Elk. I assume that Haifa would be the best place for us to meet. However, I am completely flexible about the meeting place and ask the three of you to arrange for it. I am making no other arrangements for that day.

Would you please communicate with each other and inform me as

The Religious Action Center, housed in the Emily R. and Kivie Kaplan Building, is under the auspices of the Commission on Social Action of Reform Judaism, a joint instrumentality of the CENTRAL CONFERENCE OF AMERICAN RABBIS and the UNION OF AMERICAN HEBREW CONGREGATIONS with its affiliates—National Federation of Temple Sisterhoods, National Federation of Temple Brotherhoods, National Federation of Temple Youth.

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## CCAR

*President*  
Rabbi Jacob J. Weinstein

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RABBI RICHARD G. HIRSCH, *Director*  
MARVIN BRAITERMAN, *Counsel*  
and *Director of Education and Research*

October 4, 1967

Rabbi Robert L. Samuels  
Leo Baeck School  
47 Hillel Street  
Haifa, Israel

Dear Bob:

All of us have been extremely concerned about the reports that you may be leaving to return to the States. We hope that you have not yet made an irrevocable decision, because we consider your role crucial in the development of the movement in Israel and in the expansion of our UANC program related to Israel.

I am anxious to meet with you separately prior to our meeting with Dr. Elk. Perhaps the best thing would be to have lunch together on Friday and then to meet with Dr. Elk following that.

We are especially concerned about tying closer the bonds between the UANC and the Leo Baeck School and I would urge you to have some specific proposals in mind as to how we can establish closer institutional relations which would assure continuity, regardless of personnel changes.

Bella joins in sending love to Annette and best wishes for a Shona Tovah.

Sincerely,

rgh/es  
enc.

Rabbi Richard G. Hirsch

cc: Rabbi Maurice N. Eisendrath  
Rabbi Alexander Schindler ✓  
Mr. Albert Vorspan

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RABBI RICHARD G. HIRSCH, *Director*  
MARVIN BRAITERMAN, *Counsel*  
and *Director of Education and Research*

October 4, 1967

Dr. M. Elk  
Wedgwood Avenue  
Haifa 13  
Israel

Dear Dr. Elk:

Rabbi Schindler has sent me a copy of your letter to him, as well as his response to you.

I plan to be in Israel from November 2 to November 8, and would very much like to meet with you on the afternoon of Friday, November 3. I am asking Bob Samuels to confirm the arrangements.

I hope that our meeting will result in the establishment of closer ties between the Union of American Hebrew Congregations and the Leo Baeck School.

We still recall our meetings in the past, especially the evening you and Sam Cook had dinner in our home during your recent trip to the States. I look forward to renewing our friendship and to a mutually beneficial discussion.

I am sending Bob information as to where I can be reached in Israel.

Best wishes to you and yours for a shona tova.

Sincerely,

rgh/es

Rabbi Richard G. Hirsch

cc: Rabbi Maurice N. Eisendrath  
Rabbi Alexander Schindler ✓  
Mr. Albert Vorspan  
Rabbi Robert Samuels

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BC- Rabbi Schindler

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RABBI RICHARD G. HIRSCH, *Director*  
MARVIN BRATTERMAN, *Counsel*  
and *Director of Education and Research*

October 4, 1967

Rabbi William Rosenthal  
World Union for Progressive Judaism  
838 Fifth Avenue  
New York, New York

Dear Bill:

Baruch Haba. I hope your trip to Israel was a good one and that you have returned refreshed and reinvigorated for the New Year.

Bella and I will be travelling to Russia for Succot and Simchat Torah, and afterwards will be going on to Israel, where we shall be visiting from November 2 to 8. During the course of my visit, I shall explore some of the program ideas referred to in my memo and in the discussions which followed.

As I told you following the meeting, I want to maintain the closest possible ties with you personally and with the World Union officially. The insights gained from your trip would be especially helpful in preparation for my trip. Would you, therefore, please call me immediately on your return to the office, so that we can set up a time to meet, (I will be in New York to teach my class at HUC-JIR on October 17) or if that is not feasible, at least we can talk by phone.

Wednesday, October 18 will be my last day in the office. We shall be leaving on Succot, October 19.

Best wishes to you and yours for a Shona Tovah.

Sincerely,

rg/hes

Rabbi Richard G. Hirsch

cc: Rabbi Jacob Shankman

### OFFICERS

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MARVIN BRAITERMAN, *Counsel*  
and *Director of Education and Research*

October 4, 1967

Rabbi Jacob Shankman  
Temple Israel  
456 Webster Avenue  
New Rochelle, New York

Dear Jacob:

I just received a letter from Jay Kaufman and note that he sent a carbon to you. Although Bill Rosenthal has seen a copy of my memo, it occurred to me that perhaps you have not. I am therefore sending it to you, in order to keep you fully informed. The memo reflects my opinions only and is intended to serve as a preliminary basis for discussion by a proposed UAHC committee on Israel when it is established.

We hope that a primary function of the UAHC committee, once established, will be to expand UAHC programming in Israel, and, of course, we would expect to work in closest collaboration with the World Union for Progressive Judaism on its undertakings in Israel.

Also enclosed is a letter to Bill Rosenthal. I am most anxious to talk with him prior to my departure.

Best wishes to you and yours for a Shona Tovah.

Sincerely,

Rabbi Richard G. Hirsch

rgH/es  
encs.

cc: Rabbi Maurice N. Eisendrath  
Rabbi William Rosenthal  
Rabbi Alexander Schindler ✓

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Rabbi Jacob J. Weinstein

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*Director*  
Albert Vorspan  
*Associate Director*  
Rabbi Balfour Brickner

November 29, 1967

Rabbi Alexander M. Schindler

Al Vorspan

Will you be in touch with Dick to have him stay over an additional day this next week or the week thereafter so that we can review the Israel program with him at our Program Staff meetings.

Obviously Sam Cook ought to be invited to this meeting also.

11/22/67

Rabbi Smolar called:

He has information re. Israel business which you might be interested in.

Under the circumstances there is nothing he can do now but while he is trying to arrange for everything he did a certain amount of investigating, and if you are interested he could relay the information to you.

He can be reached at home over the weekend:

301 484-6458 (Baltimore)

Please attend Dick

838 FIFTH AVENUE • NEW YORK, N. Y. 10021 • (DIAL CODE 212) 249-0100 • CABLE ADDRESS: UNIONUAHC

## Union of American Hebrew Congregations

Patron of HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION

December 6, 1967

From: EARL MORSE, Chairman

To:

Rabbi Schindler

"It is June 5th for the cause of Progressive Judaism in Israel," so writes one of our Reform rabbis serving in Israel. At a time when the recent war has stirred in many Israelis a religious awakening and a search for the God of Israel, it is essential for our Movement to undertake a vital new approach to Israel. Recognizing this, the recent 49th General Assembly in Montreal adopted Rabbi Eisendrath's recommendation for a dynamic new program in Israel, and mandated the formation of a National Committee on Israel, whose function shall be:

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

Knowing of your great interest and your considerable capabilities, I am most anxious for you to be a member of this committee under the able chairmanship of Nathaniel E. Hess.

The matter is so urgent, I have asked Mr. Hess to hold a meeting as quickly as possible. He has kindly consented to do so on Tuesday, December 19, 1967, at the House of Living Judaism from 1:30 P.M. to 5:00 P.M.

I earnestly hope you will promptly tell me on the enclosed response card that you accept this appointment and that you can attend the meeting. You will be sent an agenda and background material for the meeting.

ATTEND the 49th GENERAL ASSEMBLY — MONTREAL — NOVEMBER 11-16, 1967

Encl.: Response Card

UAHC • NFTS • NATA

THEME: CONTEMPORARY CHALLENGES TO AN ETERNAL PEOPLE

NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

NATIONAL FEDERATION OF TEMPLE SISTERHOODS

NATIONAL FEDERATION OF TEMPLE YOUTH

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

NATIONAL ASSOCIATION OF TEMPLE ADMINISTRATORS

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UAHC HOUSE OF  
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World Union  
(Miami)

October 16, 1969

Rabbi Jacob K. Shankman  
Temple Israel of New Rochelle  
465 Webster Avenue  
New Rochelle, New York 10801

Dear Jake:

Alex Schindler asked me to send you a copy of the transcript from the Montreal Biennial concerning the resolution on establishing the UAHC Committee on Israel. I am enclosing this section of the transcript. If there is anything else I can do for you, do not hesitate to call.

Kindest personal regards -

Cordially,

Theodore K. Shoido  
Director of Administration

tk  
enc.

cc: Rabbi A. Schindler



Ladies and Gentlemen of the Convention, I had four resolutions. At this time I should like to submit the Resolution on the State of Israel --

CHAIRMAN FANE: Ladies and Gentlemen, if you will be in order we will finish more quickly.

COMMITTEE CHAIRMAN COLE: This resolution is pursuant to Recommendations XI, XII, and XIII in The President's Message and we have also included Resolution XVII, a proposed resolution by Temple Sinai, Washington, D. C. and a host of others applying to the subject matter.

This resolution is as follows:

#### RESOLUTION ON ISRAEL

We express our relief and thanksgiving that the State of Israel succeeded in resisting the combined efforts of the Arab powers to exterminate the people of Israel and the Jewish state. Reaffirming our profound sense of solidarity with the people of Israel, we pledge our continued effort to assure that the gains essential to Israel's fundamental security may not be lost at the diplomatic table. We, therefore:

1. Urge the United States to continue its support of a fair and lasting peace in the Middle East, urging

direct negotiations among the concerned parties for a permanent peace agreement which will recognize the sovereignty of the State of Israel and its right to life.

2. We affirm our conviction that there can be no lasting peace in the Middle East until the Arab nations surrender their claims of belligerency, recognize the sovereignty of Israel and pledge themselves to live in peace with Israel. We believe that all issues of conflict between Israel and her neighbors, including the question of Arab refugees, should be resolved in the context of a stable and just peace settlement in the Middle East. Pending a permanent settlement, we urge the UNRWA to continue to provide for the needs of these hapless Arab refugees wherever they may be.

3. Urge the United States to assist Israel through large-scale economic aid in the vast task of recovery and for the urgent tasks of reconstruction and rehabilitation. In this connection we also look with favor upon regional development including the possibilities implicit in the Eisenhower-Strauss proposal for large scale nuclear desalination for the Middle East region, bringing benefits to the Arab neighbors and Israel as well.

4. Urge the nations of the world to insist upon free passage for Israel and all other nations through the Suez Canal, as well as the Gulf of Aqaba.

5. Call upon the Soviet Union to abandon the ugly campaign of calumny and vilification against Israel and the Jewish people and to desist from the reckless and dangerous rearming of states which have not foresworn belligerency.

6. Repeat to our brethren, the brave-hearted and determined people of Israel, our unswerving identification and fellowship in the continuing drama of Jewish history.

7. Authorize the Board of Trustees of UAHC to create a National Committee on Israel, among whose purpose shall be: to advance, in cooperation with the World Union for Progressive Judaism, the cause of Progressive Judaism in Israel, to support existing congregations and to create new congregations; to initiate a camp program in Israel and to encourage the development of adult programs, including, if feasible, settlements under the auspices of Progressive Judaism; to conduct vigorous campaigns to strengthen our relations with the people of Israel and to educate our members and the community at large on issues involving Israel; and to encourage the

formation of corresponding committees in every region and congregation. In order to finance this work, the Committee is hereby authorized to solicit from the entire constituency of American Reform Judaism, as a voluntary offering, one dollar per year per person; man, woman, and child.

8. Authorize the Board of Trustees of the UAHC to consult with the American Jewish Joint Distribution Committee (J.D.C.) concerning the extension of aid to religious and educational institutions other than and in addition to orthodox seminaries, schools and similar institutions now receiving financial aid from the J.D.C.

9. Call upon our congregants to continue to express their identification and solidarity through continued generous support of the United Jewish Appeal, Bonds for Israel and other similar campaigns designed to give added financial strength to Israel in her hour of crisis.

Mr. Chairman, I move the adoption of this resolution.

CHAIRMAN FANE: You have heard the resolution.  
Microphone number 5.

MRS. HARVEY A \_\_\_\_\_ (Temple Sinai, Washington, D.C.)

The Committee informed you that we also submitted a resolution in behalf of Progressive Judaism. We returned from a trip to Israel and have now become experts and can write a book. Before we went we planned our mission and to inform ourselves. If you were not prepared in advance, you would have great difficulty in finding those seven struggling congregations. The public relations, the problems that exist there with the Orthodox ministry of religion -- I will not go into that -- those things will be solved if we strengthen Progressive Judaism there.

I am asking all of you to do a Mitzvah. The last paragraph of page 3, point 7, and that is that each of us contribute a dollar per year per person to help Progressive Judaism in Israel. They need funds so badly. The critical time is now not only for these seven congregations which are struggling, they have only three rabbis, they need more rabbis, need a youth program and publications, and since the Six Day War they are looking to us even more for an alternative to Orthodoxy. We could do a great deal with just one dollar from each of us.

CHAIRMAN FANE: Rabbi Eisendrath for a slight amendment.



RABBI EISENDRATH: First of all, I want to applaud one of the few ladies that has spoken at this convention. One of the things I really want to urge upon our body is to utilize more of these fine women at congregational, regional and national levels. That is not my amendment.

I don't think we have always been sensitive enough to our Canadian constituency. I think sometimes in the United States we might be forgiven. When we meet in Montreal, it is unforgiveable.

To show you I knew nothing about the resolution to be presented - I understand the difficulty of the Canadian brethren to vote on some resolutions that are specifically directed to the Government of the United States. In paragraph (1) "Urge the United States" - "Urge the United States and Canada to continue their support." Canada has been a great tower of support. And wherever United States appears, I urge the inclusion of Canada. (Applause)

CHAIRMAN FANE: The Chairman of the Committee accepts that proposal.

Microphone number one.

DELEGATE (Paley ?) (Northern Westchester): Speaking.

as one who lived for many years in Old Palestine under Turkish, under British, and lately in the State of Israel, I want to make an amendment for the consideration of the Resolutions Committee.

In Paragraph number one that says "resisting the combined efforts" add here the word "aggressive efforts." The reason I am suggesting this in all the Arab speeches in the United Nations and in the press, they keep on accusing Israel of aggression. We know that is not true. Combined, aggressive efforts.

CHAIRMAN FANE: The Chairman accepts that.

DELEGATE: When you say "the Arab powers". There are some who do not share that point of view. I suggest the word "neighboring Arab powers" instead of all Arab.

CHAIRMAN FANE: Accepted.

DELEGATE: In the paragraph - U.S. and Canada - we know we have many other countries that have been good to us. I leave to your good judgment to add to compliment our good friends of the United Nations. We have constant support from some European and African countries that deserve thanks.

Again, I would suggest for your consideration to

eliminate the word where you say "Urge the United Nations to continue its support" - Arabs accuse us, America, Canada with Germany and Britain supplied weapons to Israel. To support is good enough to my way of thinking.

The next point I wish to make - end of paragraph two - here again, I don't put that as an amendment.

CHAIRMAN FANE: Your time is up. I'm sorry. There are many others.

Microphone eight.

DELEGATE ALLAN LEVINE (Rochester, N.Y.): I ask the Chair to call for an immediate vote in support of this resolution.

CHAIRMAN FANE: The only way is to move the previous question.

DELEGATE LEVINE: I move the previous question.

(Motion seconded)

CHAIRMAN FANE: The motion to close debate has been made and seconded.

Point of order - microphone 2.

DELEGATE: I feel that a number of us were standing here - such a motion --

CHAIRMAN FANE: A motion to close debate is not

debatable. You can vote it down, but you cannot debate it.

All those in favor of closing the debate --

DELEGATE: I have a point of personal privilege -

CHAIRMAN FANE: Microphone 5 for point of personal privilege. Rabbi Shankman, President of the World Union for Progressive Judaism.

RABBI SHANKMAN: It is on that groun that I ask for this point of personal privilege. To close this debate at this point would prevent me from asking for some clarification of paragraph 7 and there are some aspects of that paragraph which, in my opinion, concern the World Union and ought to be clarified right now.

CHAIRMAN FANE: Very well. The question before you is shall the debate be closed. All in favor say "Aye"; opposed "No."

The motion is lost and the Chair recognizes the gentleman at microphone 3.

DELEGATE MICHAEL STROM (Toronto): I would like to propose two amendments to the language of the Preamble - the formulation of the problem as a struggle between Arab and Jew rather than between certain Middle Eastern nations, the

Arab formulation. Therefore, the following changes: That "Arab powers" be deleted, which I am afraid is almost a rationalization, and the phrase "certain Middle Eastern nations" be substituted.

CHAIRMAN FANE: The Chairman of the Committee says he cannot accept that for the reason he feels it is out of context.

MR. STROM: Move as an amendment - on the grounds that Israel is made up of a mixed population, delete "Jewish state" and leave the "people of Israel."

CHAIRMAN FANE: The Chairman advises he cannot accept that amendment. We will have to vote on that.

First of all, we will vote on the first amendment offered by the gentleman. Will you discuss that amendment?

All in favor will say "Aye"; opposed "No." The amendment is lost.

Now we will vote on your second amendment.

All in favor will say "Aye"; opposed "No." The amendment is lost.

Do you have any further amendments?

RABBI JERALD BOBROW (Monroe, N.Y.): A point of



of general information. This original resolution was discussed by the board of trustees immediately concerned. There was no reference made to the reunification of the city of Jerusalem. In view of what Maurice Samuel had to tell us last night, in view of the deepest historic commitment and relationship, we, the Jewish people have had with the city of Jerusalem, Mr. Chairman, our temple felt and I would like to feel that this convention equally feels that some positive statement be included in this resolution related to the unification of the city of Jerusalem and our feelings about it. I think otherwise it is a great omission, a great loss.

CHAIRMAN FANE: You have not offered -

RABBI EISENDRATH: May I say a word on that? I did make reference to that in my President's Message and I had hoped that it would be incorporated in the proper language in the report of The President's Message Committee. I don't recall the exact language, but may I ask the Chairman of the Committee to accept in spirit your recommendation.

CHAIRMAN FANE: The Chairman answers in the affirmative.

RABBI BOBROW: Specifically.

COMMITTEE CHAIRMAN COLE: It will be specific.

DELEGATE JACK R\_\_\_\_\_ (Kansas City): The gentleman at microphone five introduced an amendment that I would have introduced. Another amendment, we would suggest a change in the second sentence of paragraph number two so that it would read: We believe that all issues of conflict between Israel, her neighbors and the Palestinian Arabs should be resolved in the context of a stable and just peace settlement in the Middle East.

CHAIRMAN FANE: All those in favor of the amendment will say "Aye"; opposed "No." The amendment is lost.

About eight or ten more speakers. Microphone 8.

DELEGATE KLEIN (Temple Emanuel, Cleveland): I propose an amendment to paragraph 8 by striking the first line on page 4, the words "orthodox seminaries, schools and similar" so that it reads:...extension of aid to religious and educational institutions other than and in addition to institutions now receiving financial aid from the J.D.C.

CHAIRMAN FANE: You have heard the motion to further amend. All those in favor will please say "Aye"; opposed "No." The amendment is lost.

Let me call your attention to something. Under

the By-Laws this convention cannot operate without a quorum. Many of the delegates have left and many are leaving. If you want to defeat this resolution on Israel, you will continue this discussion because by the time we recognize the ten speakers who are now at microphones, the quorum will have been lost and there will be no resolution on the State of Israel. I leave that to your own soul as to whether or not you wish that to happen.

DELEGATE: Mr. Chairman, I move the previous question."

CHAIRMAN FANE: Is there a second?

RABBI EISENDRATH: I think the President of the World Union would like to be heard.

CHAIRMAN FANE: The President of the World Union did ask for the right to be heard. Rabbi Shankman, I am sure you will be brief and then I will put to a vote the motion on the floor.

RABBI SHANKMAN: Thank you, Mr. Chairman, and Fellow Delegates: May I say by the way of preface that I heartily endorse the entire spirit of this resolution for myself and certainly in the name of the World Union for Progressive

Judaism. Any measure which will strengthen the ties between us and Israel meets with our unanimous endorsement.

May I also wish to express for the World Union and for myself the deep feeling, gratitude and appreciation which I tried to voice yesterday afternoon both to the Union of American Hebrew Congregations and to President Eisendrath for the unmitting and selfless support of the World Union.

Now to paragraph 7 to which I wish to direct your attention, I would respectfully suggest that in line 6 the comma which follows the word "Israel" which in my opinion seems to limit the work of the World Union, that that comma be deleted. Page 3, paragraph 7, line 6, the first words are, "Judaism in Israel" that the comma be deleted so that there be explicit meaning in the clause to support existing congregations and create new congregations.

CHAIRMAN FANE: The Chairman of the Committee accepts that.

RABBI SHANKMAN: With regard to the campaign and one dollar per person. We in the World Union would love to see the World Union receive this substantial sum of money. But there is a very serious and legitimate concern on our part

that this may somewhat interfere with other fund raising activities going on now, such as the appeal to friends, the adoption program in the regions of the UAHC, and also the individual letter solicitation sent out by the rabbis.

I would like to have, in the first place, that this campaign will in no way interfere with nor diminish the results.

CHAIRMAN FANE: Rabbi Shankman, your time is up. I am sorry. Mr. Cole would like to explain.

COMMITTEE CHAIRMAN COLE: I want to make it very clear nothing in this campaign will in any way interfere with or negate the efforts of the World Union for Progressive Judaism. It is the opinion of the committee that this campaign, if anything, if nothing else should help the work of the World Union, and as your chairman of this committee, I can assure you this was our thinking.

RABBI SHANKMAN: One question. Will this campaign direct to the critical needs of the congregations and rabbis in Israel under the sponsorship of the World Union?

COMMITTEE CHAIRMAN COLE: That is part of the problem and in all likelihood get priority. We would like to



salvage what we have and expand from there.

RABBI SHANKMAN: Omit the words "in all likelihood" and give us the assurance.

COMMITTEE CHAIRMAN COLE: The reason I say "in all likelihood," the committee has not been appointed yet. I would not like to tell the committee how to operate.

RABBI EISENDRATH: Mr. Chairman, being accustomed to certain intramural and intra-organizational ... in the large and heterogenous family, I can understand Rabbi Shankman's concern. I have assured him privately, I think he would probably like this on the public record, that when a certain task was assigned to the UAHC by the World Union to endeavor to raise one million dollars for the rebuilding of the Leo Baeck School, that was done by the Union but for the World Union and on behalf of the World Union and in cooperation with the World Union, and not a single meeting was ever held, not a single plan formulated or implemented without consultation with the leaders of the World Union. I give that same assurance now as Vice President of the World Union. (Applause)

CHAIRMAN FANE: There is now pending before us a motion to close the debate. All those in favor of the motion,

will say "Aye"; opposed "No." The debate is closed.

We will now vote on the motion.

DELEGATE: Point of order. We are trying to reach conclusions at this assembly which will affect the judgment of the American Jewish community. The American Jewish community has serious thoughts and problems and concerns with efforts on the attitude of the Christian church, organized Christian church in this situation. I think we would be making a grievous error if we omitted in this statement our deepest regret and sorrow that the organized Christian church failed to act when the odds were against our people. We have no right to leave until this very important matter is discussed and included in this resolution.

CHAIRMAN FANE: Thank you. We will now vote on the resolution. The debate having been closed.

Microphone 7.

DELEGATE: Mr. Chairman, the President made reference to the city of Jerusalem and unification. We have made no mention here.

CHAIRMAN FANE: That matter has been raised and it will be incorporated, yes.

DELEGATE: No where in this entire resolution

is there any request on our part, and I put it in the form of a request, as we call upon the government of the State of Israel to grant legal status to Progressive Judaism and its rabbis. Somewhere it should be part of it.

CHAIRMAN FANE: Rabbi, there is to be a special meeting of the committee Friday and that will taken care of.

DELEGATE: I think we should recognize, Mr. Chairman, the friendly relationships and support to the State of Israel and somewhere, with all the amendments and changes, I suggest to the Chairman and the Committee that they should give encouragement to the people. We have about eighteen nations that constantly vote with the State of Israel. We need it for their own welfare and the welfare of Israel.

CHAIRMAN FANE: Your suggestion will certainly be given every consideration.

Ladies andGentlemen, we are going to vote. I beg of you not to leave as soon as the vote is taken. In the first place, we will not adjourn this convention without our thanks to God, and secondly, there are resolutions remaining, a number of very important ones, and a suggestion will be made as to how they might be handled.

All those in favor of the resolution, will please signify by saying "Aye"; opposed "No." The "Ayes" seem to have it. The "Ayes" have it, overwhelmingly. (Applause)

The Chair wishes to announce that the forums which were scheduled for this afternoon will be postponed until two-thirty.

The Chair recognizes Rabbi Kronish, microphone 3.

RABBI LEON KRONISH: I am not sure under what point I am speaking at this moment, perhaps it is a point of personal or rabbinic privilege.

I think the convention should know two things: One, there is now a CCAR committee on Israel, which is happy about the establishment of a UAHC committee, and wants to work cooperatively with that committee to advance everything you have approved.

And, secondly, and most importantly, even though it was not important to include it as part of the body of that resolution, what we approved today was a voluntary effort, and without waiting for the decisions that will be made by the committee, everyone here has the right, the obligation, to begin to implement that voluntary effort and to implement



# MEMORANDUM

Date May 12, 1969

From RABBI RICHARD G. HIRSCH, Director

To Rabbi Maurice N. Eisendrath

Copy for information of Mr. Nathaniel Hess, Rabbi Alexander Schindler,  
Rabbi Leonard Schoolman

Subject \_\_\_\_\_

As you know, our Israel Committee meeting will be held on Monday, May 19, immediately after the Board meeting, probably concluding no later than 3:30-4:00 p.m. I wonder if it would be possible for us to meet immediately thereafter to discuss a number of the problems concerning the Israel Committee, with special relation to the ~~WORLD~~ World Union for Progressive Judaism? This may be the last chance for all of us to be together prior to my leaving, and I think it is essential for us to have one meeting.

Also, I think it important for us to discuss the role of Rabbi Skirball and determine on a basic job description.

*on Alucher*

*Religious Action Center*

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# MEMORANDUM

Date May 15, 1969

From Rabbi Leonard A. Schoolman

To Rabbi Maurice W. Eisendrath

Copy for information of Rabbi Schindler, Mr. Nathaniel Hess, Rabbi Richard Hirsch

Subject MEETING ON MONDAY AFTERNOON, MAY 19.

Rabbi Hirsch is very eager to set up a meeting with you, Rabbi Schindler, Mr. Hess, and myself concerning the work of the Israel Committee, on Monday, May 19, after the completion of the Committee Meeting, at about 3:30

Will you please let me know whether this time is convenient to you?

Many thanks.



*Also MNE-OK, per Verman*

# MEMORANDUM

Date February 17, 1969

From Rabbi William A. Rosenthal

To Rabbi Alexander Schindler

Copy for information of Rabbi Jacob K. Shankman, Rabbi Richard G. Hirsch

Subject \_\_\_\_\_

I am back at my desk again and wish to respond to your recent memoranda.

Thank you for your comments on the proposed program for the Amsterdam WUPJ Conference. Soon there will be occasion to refer to its particulars.

Thank you too for your expression of satisfaction with my summary of your report on the trip to Israel. I do not think that it implies your avowal of Zaoui's cause. You spoke to him at our request, and we are grateful not only for your verbal account to us here, but also for your having been so helpful in persuading Mr. Glass to remain in his post through the forthcoming period of transition.

The appointment of André Zaoui has now been made. Both he and the congregation have been officially advised. We anticipate his arrival in Jerusalem about the beginning of August, 1969.

Thank you again for your efforts and accomplishment.

*Not - I spoke to him on the day of our meeting. He claimed I had already handled as hard as I could! But to no avail at the cable out. I pressed as hard as I could. We'll try once again at our Elec Meeting.*  
*Per S.*

## MEMORANDUM

Feb. 12, 1969  
Date \_\_\_\_\_From RABBI RICHARD G. HIRSCH, DirectorTo Rabbi Jacob ShankmanCopy for information of Rabbi William Rosenthal, Rabbi Alexander Schindler,  
Mr. Nathaniel E. HessSubject ADDITIONAL PERSONNEL FOR ISRAEL

This is to inform you that Rabbi Henry Skirball, Director of NFTY, has indicated that he is planning to go on "aliyah" to Israel and that he would be willing to assume responsibility for the direction of all youth programs in Israel, including both the programs for American youth and for our indigenous youth movement. I am very excited about the prospects, and believe we should have a discussion with Henry confirming the arrangements.

The fact that Rabbi Skirball will be going on "aliyah" has, of course, made us reconsider the advisability of sending Irv Kaplan. We have now concluded that only one full-time American is necessary and that, as additional staff is required, the director should engage Israelis.

I had thought that Skirball would be going over on the same basis that we had intended to send Kaplan, namely, that the budget would come from the Union of American Hebrew Congregations, even though a significant part of his work will deal with the development of the indigenous youth movement which will be part of the World Union for Progressive Judaism congregations.

Therefore, I would like to set up a meeting with Henry for March 10, following the meeting of the Executive Committee of the WUPJ.

You will recall that immediately after the meeting, we have to meet with Rabbi Eugene Lipman, and I will ask Henry to remain and meet with us after we have finished with Gene.

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Date \_\_\_\_\_

I shall plan to be present at the Governing  
Body meeting on Monday, March 10, 1969  
at 10:30 a.m.

I shall not

Signature \_\_\_\_\_

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January 17, 1969

Dear Member of the Governing Body:

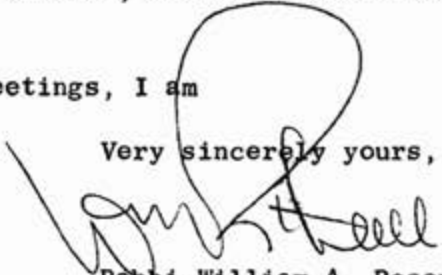
It is with regret that we find it necessary to postpone our Governing Body meeting scheduled for Monday, January 20th. We have rescheduled the meeting for Monday, March 10, 1969 at 10:30 a.m. We will meet at 838 Fifth Avenue, and a light luncheon will be served. Kindly return the enclosed attendance card.

Some members of our Governing Body may not have read of the lamented death in London of our Honorary Life Member and inspiring friend, Mr. Bruno Woyda. Mr. Woyda's passing marks the end of a remarkably dedicated and productive life, and we all shall miss him and his idealistic leadership. Mrs. Woyda may be addressed at: 12a Telford Parade Mansions, Streatham Hill, London S.W. 2, England.

I am pleased to enclose the dust-jacket of our forthcoming volume Prayerbook Reform in Europe by Rabbi Dr. Jakob J. Petuchowski. The book is being published in cooperation with the Material Claims Conference, and will be available within a couple of weeks.

With the very kindest of greetings, I am

Very sincerely yours,

  
Rabbi William A. Rosenthal  
Executive Director

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## PRAYERBOOK

## REFORM

*The Liturgy of  
European Liberal and  
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JAKOB J. PETUCHOWSKI

PRAYERBOOK  
REFORM  
IN EUROPETHE LITURGY OF EUROPEAN  
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by JAKOB J. PETUCHOWSKI

with a foreword by Solomon B. Freehof

THIS VOLUME IS THE ONLY EXTENSIVE STUDY of the evolution of the liberal prayerbook in Judaism. Dr. Petuchowski, renowned scholar and professor at the Hebrew Union College — Jewish Institute of Religion in Cincinnati, has written the first history of the liturgical changes and innovations in the Reform movement in Europe and has thus drawn the background for the imposing presence of Reform worship in America, South Africa, Australia, and elsewhere. Never before have all of the developments in European synagogal usage been analyzed, and for his exhaustive study the author has used more than 170 prayerbooks to present the fullest possible picture of Reform Jewish devotions for the weekdays, Sabbaths and Festivals.

Dr. Petuchowski gives a lucid exposition of the basic characteristics of Jewish liturgy in the Preface, and his easy style continues throughout the work. As the diverse parts of the liturgy are discussed systematically in more than a dozen chapters, the relevant Hebrew source quotations are reproduced in full, and the reader is thereby enabled to sense the shifts of mood in theology as well as esthetics. Above all, the dynamic quality of Judaism is to be seen in the vibrant growth of the last century and a half.

In the rich store of topics detailed in the book — some of them still controversial and all of them timely — are the questions of order and decorum during prayer, the confrontation over Zion and Jerusalem, the practice of adding new liturgical creations to the *siddur*, and the problem of shortening the hours of public worship.

Rabbi Dr. Solomon B. Freehof of Pittsburgh, Honorary Life President of the World Union for Progressive Judaism, has supplied a brief and penetrating foreword, and a thoughtful appreciation has been written by the President of the WUIJ, Rabbi Dr. Jacob K. Shankman of New Rochelle.



JAKOB J. PETUCHOWSKI

DR. JAKOB J. PETUCHOWSKI is Professor of Rabbinics and Jewish Theology at the Hebrew Union College—Jewish Institute of Religion in Cincinnati, Ohio. Born in 1925 in Berlin, he was educated in his native city and in Scotland, England, and the United States. He holds the B.A. Honours degree in Psychology from the University of London, Rabbinic Ordination, the Master's and Ph.D. degrees from the Hebrew Union College, and an honorary degree from Maimonides College of Winnipeg, Canada.

Dr. Petuchowski has been a rabbi in West Virginia and Pennsylvania, a member of the Visiting Faculty in Philosophy and Religion at Antioch College in Ohio, and the first rabbi and director of Jewish Studies at the Hebrew Union College Biblical and Archaeological School in Jerusalem.

He has written several books, including *The Theology of Haham David Nieto* (New York, 1954), and *Ever Since Sinai* (New York, 1961; 2nd edition, 1968), and he has edited the liturgy of the Hebrew Union College Synagogue in Jerusalem. His contributions have appeared in the *Encyclopaedia Britannica*, the *Encyclopedia International*, the *Hebrew Union College Annual*, *Commentary*, *Judaism*, *Journal of Biblical Literature*, *Journal of Religion*, *Prozdor*, *Lutheran World*, *Hibbert Journal*, and in numerous other publications both in the United States and abroad. More than 250 articles by the rabbi in the fields of Rabbinics and Theology have appeared to date.

Dr. Petuchowski is currently serving on the Editorial Boards of the *Hebrew Union College Annual*, *Judaism*, and the *C.C.A.R. Journal*.

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PETUCHOWSKI

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## MEMORANDUM

February 11, 1969

Date

From RABBI RICHARD G. HIRSCH, Director

To Rabbi Alexander Schindler

Copy for information of Judge Emil N. Baar, Rabbis Jacob Shankman and William Rosenthal,  
Mr. Nathaniel E. Hess

Subject

I am anxious to hear from you concerning your conversations with Judge Baar on the two matters on your agenda: (1) the matter of Mel Zager's housing loan, and (2) the writing of a contract between the Leo Baeck School and the World Union for Progressive Judaism, using our meeting of June 30, 1968 as the guideline.

I would like to have the Leo Baeck School contract prepared by the time of the next meeting of the World Union Executive Committee which will be held on March 10.

It would be my recommendation that we finalize the legal contract prior to my leaving for Israel this summer, in the hopes that we might appoint the World Union representatives and convene a meeting either in the summer or in the fall at the time of the dedication of the Leo Baeck School.

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15-TH INTERNATIONAL CONFERENCE OF THE  
WORLD UNION FOR PROGRESSIVE JUDAISM

הועידה העולמית ה-15 של  
האיגוד העולמי ליהדות מתקדמת

EXPRESS

June 14, 1968

Rabbi Richard G. Hirsch  
Rabbi William Rosenthal,  
Rabbi Jacob Shankman,  
Rabbi Maurice N. Eisendrath,  
C.C.A.R. Conference  
Statler Hilton Hotel  
Boston, Mass.  
U. S. A.

Subject: Final Program of the World Union Conference.

In the wake of the innumerable cables and overseas telephone calls, it appears to be essential to put into writing the points of agreement and differences of opinion on the program between the World Union Executive Committee and the Israel Conference Organizing Committee.

Our Committee has had several meetings this week in Haifa, Tel Aviv and Jerusalem as well as telephone conferences concerning the program. It is the collective feeling of our Committee, which has been expanded to include representatives of the Ramat Gan Congregation and Rabbi Samuels, that the suggestion and advice of our Israel movement concerning the program have been to a great extent ignored. We have consulted with experts in Government and Public Affairs as well as those who are well experienced with international conferences in Israel. We believe that our program suggestions are essential in terms of reality of Israel and public opinion here. We understand that this was the main reason for transferring the Conference to Jerusalem as stated in U. A. H. C. Public Relations Communique:

" Jerusalem was chosen as the site of the biennial convention in order to emphasize the solidarity of the WUPJ with the young, struggling Progressive movement in the Jewish State."

Therefore, I would like to discuss with you the points of the various suggestions which we have made, which have either been turned down or not yet approved.





15-TH INTERNATIONAL CONFERENCE OF THE  
WORLD UNION FOR PROGRESSIVE JUDAISM

הועידה העולמית ה-15 של  
האיגוד העולמי ליהדות מתקדמת

- 2 -

Wednesday, July 3, 1968

1. The question of the presence of the Mayor of Jerusalem, at the Official Opening Session or at the official reception of the Municipality in the Israel Museum. Mr. Kollek has indicated to us that he be willing to appear personally either at the reception of the municipality or at the official opening session of the Conference. If he appears at one than he would send one of his vice-mayors to the other. It is the strong feeling of our Committee here that Mr. Kollek's presence at the opening session is much more important in terms of the impression on the Israeli public than his presence at the Jerusalem Municipality reception.

2. Our Committee considers it very important that Dr. Nelson Glueck introduce the Prime Minister on Wednesday night. It is our opinion that the introduction should take the form of reading the doctoral citation. This would be a very brief introduction and would reemphasize to the Israeli public the fact that the Prime Minister received the Honorary degree from HUC-JIR. We do not understand the concern of the Executive Committee that no speaker from America should appear more than once at the Conference. This very brief introduction could hardly be considered a speech and certainly would be important for the Israeli public.

Thursday, July 4, 1968

3. The Symposium. It is our feeling that the symposium on "Liberal alternatives to Orthodoxy", or "Religious crisis in Israel," is very important to give a general background for the deliberations of the Conference. The idea of reducing this symposium to a dialogue between Aharon Meged and Prof. Spicehandler, of thirty minutes, is unacceptable to the latter as well as to our Committee. As I had indicated in our telephone discussions, an excellent alternative to Prof. Rottenstreich, one of the outstanding educators is in the form of Mr. Aryeh Simon, Director of the Ben-Shimon Youth Village. Simon is also well known in Israel as one of the high ranking officers of the War of Independence and of the Sinai Campaign, and as a participant in the 1948/49 Rhodes Armistice Delegation. He is also very close to our Movement in ideology and in practice.

\* This is the title our Committee prefers.

.13



15-TH INTERNATIONAL CONFERENCE OF THE  
WORLD UNION FOR PROGRESSIVE JUDAISM

ישראל  
יהדות  
מתקדמת

הועידה העולמית ה-15 של  
האיגוד העולמי ליהדות מתקדמת

ירושלים השלמה ז"י חסון השכיח  
3-6 JULY 1968 JERUSALEM

- 3 -

We can certainly not have a good symposium if its squeezed together with the reports on progressive Judaism in Israel. Our Israeli Board feels that it was a mistake to squeeze these two programs together. Unless we are going to have the right kind of symposium it would be better to eliminate it altogether which would be an unfortunate move.

We are still convinced that it would be better to have the symposium on Thursday morning and the reports on Progressive Judaism in Israel on Thursday afternoon.

4. We certainly accept the idea that Rabbi Eisendrath's report on the Committee on Rights should be given a special session and we are still convinced that the best time for this will be Saturday night (see suggested program below).

5. Our Israel Movement is most disturbed by the fact that you have not approved having a brief introduction to Dr. Eisendrath's reports by a representative of our movement who will give the Israel background on the struggle for rights. We felt that this should be done by the Israeli Chairman of this session, who would also introduce Dr. Eisendrath. This is absolutely essential for the Israel public so that they will not get the impression that there is an attempt from abroad to import a political solution to our problems.

We must emphasize that our Israel Progressive Movement initiated and requested the World Union's attempt to help us in our struggle for rights. (as was the case at the 1966 London Conference). We feel that it would be unwise to separate our brief description of the Israel problem from the proposed solution of the World Union Committee on rights. Therefore, our Movement insists on a brief introduction by an Israeli to Dr. Eisendrath's report.

6. Friday, July 5th, 1968.

We would strongly recommend that the R.S.G.B. report on a Progressive Jewish Settlement near Jerusalem be given prominence at the Friday morning preliminary-session constituent's reports.



15-TH INTERNATIONAL CONFERENCE OF THE  
WORLD UNION FOR PROGRESSIVE JUDAISM

הוועידה העולמית ה-15 של  
האיגוד העולמי ליהדות מתקדמת

- 4 -

The major problem and topic of discussion is Aliyah. If you are interesting in capturing the imagination of the Israeli public than this should be given prominence at the Friday morning preliminary session. We also suggest that this matter be put on the agenda of the Governing Board meeting on Wednesday, July 3rd. As you shall see when you receive the copy of our proposed resolution. The idea of this project, has the full backing of the Israel Progressive Movement.

Friday evening -- Oneg Shabbat.

7. Our movement feels that the best place for Prof. Glueck's address would be at the Friday dinner -- Oneg Shabbat taking the place of the banquet and we feel that Dr. Glueck's address would be in the spirit of the Shabbat more than Abramov's political and legal analysis on the question of rights. We would like to repeat our suggestion that the topic of Dr. Glueck's address be "Archeology, religion and tradition," rather than on the topic of "Israel and the Diaspora," since this subject should have been completely exhausted in the Thursday night session.

Saturday night, July 6, 1968

We are convinced that the best program for speakers at the closing session would be as follows:

A 20 minute brief analysis of the problems of our Movement in terms of rights by an Israel Rabbi.

- 2) A 20 minute legal analysis of the problems by M.K. Abramov.
- 3) The 45-minute address by Rabbi Eisendrath.

We are convinced that this would be the best possible time for the report on the committee of rights and it would be best to have Abramov and Eisendrath together. As I wrote to you Abramov would not be available on Thursday because of the Liberal Party Convention.

If you insist on having Dr. Glueck give his address on Saturday night then we would nevertheless consider it essential that Mr. Abramov's legal analysis be given that same

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15-TH INTERNATIONAL CONFERENCE OF THE  
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evening so that it could be presented to the Israeli public which would not be the case at the Oneg Shabbat.

8. Finally, we would consider it important for the leaders of our movement to have a meeting with some of the outstanding political and educational leaders who are concerned with the religious crisis in Israel and ~~are~~ our struggle for rights. It is our suggestion that this meeting take place on Sunday night, July 7th, in Jerusalem.

Once again, we must strongly urge you that the major criterion for program discussions be that which would make the best possible conference in the view of the people of Israel.

Kindly cable your response to all above points immediately.

Cordially yours,

*Mel*  
Rabbi Moshe Zager

CC: Rabbi Ezra Spicehandler  
Rabbi Tuvia Ben Horin  
Rabbi H. Bettelheim  
Rabbi R. Samuels  
M. Gross

*Dear Melville:*  
I saw Max Hirschman this evening and he asked me to relay to you that he received the synopsis of Abramov's work. He said that in his opinion it is very good. Please send to Abramov & to me a copy of this synopsis immediately, so that we can check it before it is printed up.  
*Respectfully, Mel*





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Rabbi Dr. Solomon B. Freehof  
U.S.A.  
(1959-1964)

April 3, 1968

Dear Colleagues:

Since the UAHC Biennial, a number of questions have arisen concerning the respective roles of the UAHC Committee on Israel and the World Union for Progressive Judaism. I hope that this letter answers some of them.

The ultimate objectives of both groups in Israel are in full harmony and it should be clear that we regard ourselves as full partners in the enterprise, working together for the attainment of an enlarged Progressive Jewish movement in Israel. In this partnership the spirit of mutual candor and trust as well as of confidence and hope exists. This is the mood in which we are cooperating. In fact, I am pleased to announce that Rabbi Richard G. Hirsch (whose visit to and report on Israel triggered the concern at the Biennial) has accepted the chairmanship of the World Union Israel Committee. His competence and dedication uniquely fit him for this work.

The World Union's program is worldwide. It supports congregations and maintains rabbis everywhere. For this program, the World Union must continue to make its separate appeal for help.

The Dollar-Per-Person Campaign and the UAHC Committee are intended to assist the World Union's efforts in Israel and to expand and develop the UAHC's special program there.

It is clearly understood and agreed that the Dollar-Per-Person Campaign is not intended to support that part of the World Union program which is outside of Israel, nor that part which is already in Israel. (The World Union presently grants stipends to 7 congregations in Israel and has had as many as 5 rabbis in Israel on its payroll at one time.) For this work, it is imperative that any support hitherto given to the World Union not be curtailed. Contributions from Friends, constituents, Congregations, Rabbis' letters of appeal, grants, Sisterhoods, Religious Schools, the




Regional Adoption Programs, and Keren Ami religious school funds for the Leo Baeck School must in no way be diminished.

The Dollar-Per-Person Campaign must also be successful! There are parts of its dramatic program which fall specifically within the purview of the UAHC. The World Union is also a partner in the Dollar-Per-Person Campaign and it is in on the ground floor. For it is understood and agreed that there are new opportunities and both existing and growing needs which cannot be met with the present limited funds of the World Union. These relate to salary adjustments, congregational subventions, implementation of efforts to win religious rights for our rabbis, development of new congregations, engaging additional rabbis and other vital needs. There is complete and unanimous agreement between the World Union and the UAHC Israel Committee on the priority of these needs as the first claim upon the Dollar-Per-Person Campaign receipts.

As the programs develop, and hopefully as the dollars flow in, the World Union and the UAHC will review the needs, assess the support and allocate the funds in an agreeable and amicable manner. There is no fixed formula of financial division at the present time but we shall work together in closest harmony and cooperation to divide the money fairly.

We are partners in the development of Progressive Judaism in Israel. To those who have responded, we renew our expression of gratitude, and to those who have not yet responded, we express our earnest plea that they share enthusiastically and generously in the common undertaking.

Sincerely,



Rabbi Jacob K. Shankman  
President  
World Union for Progressive  
Judaism

cc: Presidents of Congregations, Boards of WUPJ and UAHC,  
NATA, NATE

# MEMORANDUM

Date September 9, 1968

From Rabbi William Rosenthal

To Rabbi Alexander Schindler

Copy for information of Copy 2 this to Rabbi Shankman

Subject \_\_\_\_\_

In response to your inquiry of September 5th on the Shazar reception tape, I want to assure you we are no less desirous of having a copy not only of Dr. Shankman's remarks but also the discourse of President Shazar.

I have been awaiting the arrival of the official transcript which was promised on July 4th, but have also written to the Director of the Bet Nsi to remind him of our unflagging interest.

*Full*

September 5, 1968

Rabbi Jacob K. Shankman  
Temple Israel of New Rochelle  
456 Webster Avenue  
New Rochelle, New York 10801

Dear Jake,

Thank you for your nice note, as well as for the copy of your letter to Nathaniel Zimskind. You are absolutely right in your surmise that the problem appears to be "something more than just writing poetry." The matter would be even more understandable had we rejected all his poems, but we found five of them, wanted to print them, but he said "all or nothing at all. It is rank censorship!" and since then -- nearly a year has elapsed since the rejection -- he has been bombarding the world with letters calling this in one of his missives an "international incident."

Nu? And what am I supposed to do? But this should be the worst of our problems!

If I had received the tapes of Shazar's response I would have sent them to you at once. Alas, the tape recorder did not fulfill his promise.

I will make inquiry to see if we can obtain it.

With warm good wishes, I am

Cordially,

Alexander M. Schindler

September 5, 1968

Rabbi Alexander M. Schindler

Rabbi William Rosenthal

When we were at Shazar's reception during the World Union conference, I spoke to the young man taping the speeches and asked him to send me a copy tape.

I was particularly eager to have Jake Shankman's remarks for it was a brilliant exposition of our case. Unfortunately, I don't know the name of the man, else I would write him myself.

Do you have anything in your records which would help me?

Alexander M. Schindler

*memorandum from*  
*Rabbi Jacob K. Shankman*

September 3, 1968

To: Rabbi Alexander Schindler

Dear Alex:

The enclosed copy of my note to Zimskind is self-explanatory. I presume that he included me in his list of correspondents because of my position in the World Union and not because I have anything to do with Dimensions. But I do feel sorry for the young man for there appears to me to be more of a problem than just writing poetry.

May I take advantage of this moment in writing to you to remind you of your gracious promise to send me a tape of my remarks at Shazar's reception. I shall be grateful for them.

With kindest regards and best wishes for the New Year,

Ever yours,

A large, stylized handwritten signature, likely of Jacob K. Shankman, written in dark ink. The signature is fluid and cursive, with a long, sweeping line extending downwards from the bottom of the name.

JKS:R  
enc.



September 3, 1968

Rabbi Nathaniel Zimskind  
Temple Israel  
119 East Fayette Street  
Uniontown, Pa. 15401

Dear Colleague:

It was very kind of you to send me the copies of the various items of correspondence between yourself and the editors of Dimensions.

As you may be aware, I have no official connection with Dimensions any more than anyone else has, except for the abiding interest in the strength and extension of our movement. Of course, I am very sorry that you have had your poems rejected and having had similar experiences myself I understand the pain. I hope that I shall be seeing Alex Schindler sometime in the near future and I shall make it a point to ask him about the matter.

With best wishes for the New Year, I am

Sincerely yours,

Rabbi Jacob K. Shankman  
President  
World Union for Progressive Judaism

JKS:rf

## MEMORANDUM

Date February 23, 1968From RABBI RICHARD G. HIRSCH, DirectorTo Rabbi Maurice N. EisendrathCopy for information of Mr. Nathaniel Hess, Rabbi Alexander Schindler, Mr. Albert VorspanSubject Our meeting on March 5*at 10 am in your office*

This is to confirm that I will be coming into New York on Tuesday, March 5 to meet with you to discuss Rabbi Shankman's proposal that I assume the chairmanship of the Israel Committee of the W.U.P.J. I have discussed the matter with Nat Hess and have asked him to be with us. By the means of this memo to Alex Schindler and Al Vorspan, I am asking them to join us as well.

Appended hereto is an outline of some of the matters which should be discussed, not necessarily at our preliminary meeting but on the general agenda. I have formulated this list so that all of you can give some thought to the decisions which will have to be made.

I assume that the meeting with Rabbis Shankman and Rosenthal will be from 11:30 through lunch.

I indicated to Nat that he and I were to receive invitations to attend the Executive Board meeting of the W.U.P.J. However, as of this writing, we have not heard from Rabbis Shankman or Rosenthal.

*Religious Action Center*

UNION OF AMERICAN HEBREW CONGREGATIONS

2027 MASSACHUSETTS AVENUE, N.W., WASHINGTON, D.C. 20036. TEL. (CODE 202) 387-2800

TENTATIVE AGENDA

- 1) Relationship between UAHC Israel Committee and W.U.P.J.
- 2) Delineating functions of UAHC and W.U.P.J. Israel Committees
- 3) Administration of Israel Program
- 4) Solicitation of funds
  - a. \$1 campaign
  - b. World Union Campaign
  - c. Adoption Program
  - d. Capital Funds
- 5) Establishment of Budget and Priorities for Israel
- 6) Rabbinic Personnel Plan
- 7) Additional Rabbis and Congregations
- 8) Synagogue Centers in Tel Aviv and elsewhere
- 9) Coordinator in Israel
- 10) Leo Baeck School
  - a. Legal Relationships
  - b. Financial Obligation
- 11) Journal
- 12) Joint letter from W.U.P.J. and UAHC to all congregations
- 13) World Union Conference in Jerusalem
- 14) Trip of RGH

# MEMORANDUM

January 29, 1968

Date

From RABBI RICHARD G. HIRSCH, Director

Rabbi Maurice N. Eisendrath

To Rabbi Alexander Schindler,

Mr. Nathaniel Hess, Mr. Albert Vorspan

Copy for information of Confusion as to your position at CCAR Executive Committee meeting

Subject

The enclosed letter from Kronish reflects the position that has now become fairly widespread. I was not at the CCAR Executive Committee, but I do remember your stating rather vehemently at the meeting in your suite following the Biennial, in the presence of Rabbis Shankman, Kahn, Rosenthal, and Regner, that you did not say that the funds would go to the World Union for Progressive Judaism.

Sidney Regner now claims that the minutes of the CCAR Executive Committee meeting specifically state in your words that the funds raised will go to World Union for Progressive Judaism.

As you can see from Kronish's letter, he shares your recollection of the meeting, and not theirs. However, this is a matter which should be straightened out. Bob Kahn told Nat Hess that his congregation would not give anything until this confusion is clarified, and a number of others are using this as a pretext not to raise funds.

*Religious Action Center*

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Temple Beth Shalom

**Rabbi Leon Kronish**

4144 Chase Avenue • Miami Beach, Florida 33140 • 538-7231

Tevet 24, 5728  
January 25, 1968

Rabbi Richard Hirsch  
U.A.H.C. Religious Action Center  
2027 Massachusetts Avenue.N.W.  
Washington D.C. 20036

Dear Dick:

Nat Hess spoke to me today on the phone. He asked me about Baumgard. I told him that Baumgard had decided a long time ago with his congregational board to send in \$2.00 for every family--or about \$1700.00. When I phoned Baumgard just now to find out if they had actually done it, I learned that they sent half to the World Union and the other half was transmitted by the World Union supposedly to your Committee on Israel.

It seems to me that they have got to get this "confusion" out of the way as soon as possible. When I spoke to Regner about two weeks ago, ( I was in New York when Levi Eshkol was there) I gathered that Sidney Regner and Levi Olan contend that the C.C.A.R. Executive Committee never went on record supporting the U.A.H.C. Committee on Israel--but they are indorsing the World Union for Progressive Judaism. Their Executive Committee ( as you may recall) met before the Biennial. I was not there for the entire Executive Committee meeting-- I came only to give my report on Israel--but I had a different impression after Maurice Eisendrath spoke to the Executive Committee.

I understand that Maurice Eisendrath is supposed to meet with Jake Shankman and get this straightened out. Nu?

Sincerely,

P.S. I just spoke with Rabbi Frazin, our Regional Director, he tells me that he has phoned every Rabbi in our region and that every regional director has been asked to encourage the "shekel" campaign. Can't we rely on the regional directors to do this?

*Regards from your mother*



# Religious Action Center

UNION OF AMERICAN HEBREW CONGREGATIONS

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RABBI RICHARD G. HIRSCH, *Director*  
MARVIN BRAITERMAN, *Counsel*  
and *Director of Education and Research*

January 29, 1968

Rabbi Albert A. Gordon  
Midwest Council, UAHC  
Box 2128 N.S. Station  
Sioux City, Iowa

Dear Al:

I was glad to see your memo of January 18, following up on the congregations in the Midwest Council. Although I am glad you have sent the letter, generally we find letters to be ineffective. I am wondering if you have yet put through a personal contact campaign with your congregations. If not, would you please do so immediately.

Incidentally, our records show that we have not received any funds whatsoever from any congregation in your region.

We also have not received the name of your regional chairman. If you have not appointed someone, would you please try to get someone who is an effective leader and who will help share the responsibility of contacting the congregations with you.

Your regional chairman will automatically be made a member of the national Israel Committee, the next meeting of which is set for Wednesday, March 27. He will also be extended an invitation to participate in the World Union Conference and the study mission of the Israel Committee in Jerusalem at the beginning of July.

Please let me hear from you soon. Warmest regards from house to house.

Sincerely,

rgh/es

Rabbi Richard G. Hirsch

cc: Rabbi Maurice N. Eisendrath  
Mr. Nathaniel E. Hess  
Rabbi Alexander Schindler ✓

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# MEMORANDUM

Date January 29, 1968

From RABBI RICHARD G. HIRSCH, Director

To Rabbi Robert Frazin

Copy for information of Mr. Nathaniel Hess, Rabbi Alexander Schindler,  
Rabbi Erwin Herman

Subject ISRAEL COMMITTEE

We have still not received from you the name of the regional chairman of your Israel Committee, and except for this very fine response from Kronish and the initial response from Baumgart, we have not had any response whatsoever from south Florida.

I assume that you are following through on all your congregations. Would you please let me have a progress report on the results to date, and also send me immediately the name of your chairman. If you have not yet selected someone, I hope you will select a person who has both interest and capacity. Incidentally, the next meeting of the committee will be Wednesday, March 27, and the regional chairman will also be extended an invitation to participate in the World Union for Progressive Judaism conference, and the special Israel study mission in July and Jerusalem.

**Julian Feldman has appointed Theodore Cohen of Jacksonville as the N.A.T.A. representative to help in the collection. May I suggest you convene a small committee consisting of your regional chairman, a rabbi, and Theodore Cohen to follow through in a logical systematic manner with the congregations.**

*Religious Action Center*

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~~1/15/68~~ ROBERT I. KAHN, D.D., D.H.L.

TEMPLE EMANU EL

1500 SUNSET BOULEVARD

Nat,

Maybe we ought to discuss this with Dick Hirsch before answering it.

January 11, 1968

Mr. Nat Hess  
World Union for Progressive Judaism  
838 Fifth Avenue  
New York, N. Y. 10021

Dear Nat:

I enjoyed talking to you last week.

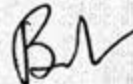
When we got to San Antonio I had a chance to sit down and talk it over with Levi Olan, President of the Conference, and Sidney Regner.

Sol Kaplan, regional director of UAHC, made an announcement of your committee's plans and hopes, so the word got out.

Meanwhile, as I told you on the phone, there seems to be some misunderstanding yet as to the relationship of this fund to the WUPJ's funds, and I hope we can clarify it soon so we can all go to work in behalf of our movement in Israel.

Best personal wishes.

Sincerely yours,



Rabbi Robert I. Kahn



*For Alex Schneider*

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OFFICE OF THE PRESIDENT  
RABBI DR. JACOB K. SHANKMAN  
456 Webster Avenue  
New Rochelle, New York 10801

December 13, 1967  
(dictated the 12th)

Rabbi Richard G. Hirsch  
Social Action Center  
Union of American Hebrew Congregations  
2027 Massachusetts Avenue, N.W.  
Washington, D. C. 20036

Dear Dick:

I am very sorry that you did not get to New York today to meet Bill and me and hope that it will not be too long before we shall be able to get together to discuss the matters of common interest. I had looked forward to our meeting very eagerly because I believe it will be very useful and helpful.

I was very happy that we had the chance in Montreal to meet and talk about some of these things and I was delighted with your enormous interest and enthusiasm. I appreciated your sharing your experiences and observations in Israel and felt that your positive outlook and constructive suggestions, as well as your enthusiasm and interest would be welcome assets to us in our work. I am not overlooking either the resources of the UAHC, which are available to you, in addition to your own talents. All these qualities made me look forward eagerly to the meeting and of course I was disappointed by Bill's call. Perhaps we can reschedule the meeting for some time on December 19th--but I teach the first thing on Tuesday mornings and by the time I can get in, you have your class--so I shall have to wait to see.

I think, though, that even in advance of the meeting, I would like to share some of the questions which still trouble me. I mentioned some of them in Montreal but I still wonder how widely your first message or program was circulated and then how extensively your report of November 10th was sent out? You will recall that despite being very busy in Montreal, I read that report very carefully and pointed out a number of objections, exceptions and dissatisfactions with it. I indicated my impression that it was not fair enough to the World Union, that the meager references to us and the half-hearted thanks hardly serve to balance the repeated strictures. I felt that the readers of both the message and the report would get a very negative and unfortunate picture of the World Union. Similarly, I might add that in the printed volume ISRAEL IN ACTION, there was no mention or reference at all to the World Union by name. This was probably an oversight, but it was still an unhappy one and you cannot send a commentary out with the text, correcting what already has appeared in print and is available in many, many places.

In connection with the above I indicated that there were wide discrepancies in the suggested mistreatment of our Israeli Rabbis by the World Union. It is a most unfortunate implication in that text, that the Rabbis left Israel because of the World Union's disinterest and neglect of them as well as by our niggardly treatment. Such inferences cannot be drawn and I pointed out that (a) Kehati left on their recommendation, and actually, Bob Samuels wrote to the CCAR about him; (b) that personality problems on Ydit's part created a situation and that Bob and Mel could not work with him; and (c) that Zaoui left, against his own desires, but because we felt that he was needed in Paris. That whole section did us much harm and should have been completely revised before it was distributed.

There are other areas too which puzzled me. I mean for example, the question of the degree to which any negotiations or suggested negotiations with our Rabbis there and the Congregations should bypass the World Union. There are some things which properly should come to us first and not in copies of correspondence or through some incidental manner. For example: why shouldn't the Congregation in Ramat Gan bring its wish to purchase that carpenter shop directly to us? We are still the unhappy victims of their mistakes and errors. We are still held responsible by Mr. Newman, a donor of \$10,000 for a memorial to his wife which has been used there to purchase the flat where we cannot hold services. The \$10,000 has been reduced to a small balance of Israeli pounds. Now who will placate Mr. Newman and who carries this responsibility? I know that you are interested and enthusiastic and this is both welcome and desirable, but the question arises "who is telling whom?" and there are proprieties in these areas. Similarly, correspondence to Jerusalem urging greater cooperation with Spicehandler should properly come from us.

Still again, there is the whole subject of the salaries and arrangements with our Israeli colleagues. I believe that there are some figures with which you may still be unfamiliar and they are very pertinent and we must examine them carefully. As the employers, we must remember them and the negotiations and decisions, in the final analysis, must be through us and our duly constituted agents.

In this connection, even the matter of the recent CCAR loan of \$3000 to the World Union is "puzzlement." I recognize that this loan has been made to us because of the concern, interest and pressures of people like Kronish, Dave Polish and yourself. But the CCAR is eager that we tell our men that we are able to send them the additional money as a "bonus" because of the CCAR's concern. Now, while the loan is interest-free and we will not <sup>be</sup> badgered for its repayment (and I can hope and pray that it may even be written off eventually), nevertheless, it is a loan and yet everyone else is telling us how to use the loan. It appears that the World Union's position as the employer is thus subordinated and even forgotten.

I trust that you understand the spirit in which I am placing these questions before you. It may be that they are part of the pain and problem of widening the scope of our activities, but I would like you to bear them in mind so that we can examine them at our meeting.



March 4, 1969

Rabbi Alexander M. Schindler

Rabbi Wm. A. Rosenthal

Thanks much for the Prayerbook Reform in Europe volume. It is an excellent book, one which adds much to the growing literature of our movement and toward the advancement of our mutual sacred cause

I greatly appreciate this gift.

MEMORANDUM FROM  
RABBI WM. A. ROSENTHALL

THE WORLD UNION FOR  
PROGRESSIVE JUDAISM

February 24, 1969

Dear Alex

A few days ago our brand new volume Prayerbook Reform in Europe by Jakob Petuchowski was sent to you. It is bound to be an important contribution to the literature of our movement.

Please accept it with our compliments.

W.A.R.

Please - acknowledge with  
thanks - Excellent volume  
me which <sup>adds much</sup> ~~will undoubtedly~~  
to the growing literature of our  
movement etc. Kind regards  
of you also, for gft.

# MEMORANDUM

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

Date 7/14/82

I had a long and I believe constructive meeting with Gerry Daniel to begin the resolution of some of our difficulties. We both agreed that it would be impossible to resolve all of the World Union/UAHC/ARZA conflicts until after you and Dick Hirsch have had an opportunity to resolve some of the other outstanding difficulties.

We did, however, talk about the \$5 per person campaign and resolved the following:

1/ Gerry Daniel is quite right about the nature of the arrangement. It was clearly understood that the first \$35,000 of monies received by the \$5 campaign less some minimum charge for expenses, postage, telephone, etc. would be turned over to the UAHC for payment on the Skirball-Levine salary matter. Gerry is correct when he indicates that the money was to come from the proceeds of the \$5 campaign and was not a general obligation of the World Union. I am led to believe that in the fiscal year 1980-81, the World Union raised some \$31,000 toward that campaign and a yet to be determined amount in the current fiscal year. Some \$23,000 of the first year has already been paid. Whether the fall off in receipts was due to negligence on behalf of the World Union or just the nature of competitive campaigning has yet to be determined, but I believe that Gerry is quite right in distinguishing the commitment in a \$35,000 commitment of the World Union from a \$35,000 from funds received from that particular campaign.

He is very upset that the billing instructions I gave to Josh Dwork did not reflect that difference, and you will be receiving a copy of a memo which gives new instructions to Josh which I think will relieve some of Gerry's anxiety.

He and I agreed, subject to your approval, that the UAHC was entitled to receive the total amounts raised by the campaign for the two years, less some agreed upon small amount for expenses. He categorically denies that the campaign was stopped or shunted aside, but blames the entire failure on Paul Kushner. Whether or not this is fact or conjecture is something we will have to pursue.

He is not at all sure that the World Union wishes to give up the \$5 campaign but feels that the whole thing has to be rediscussed. I have the feeling that Gerry is in a much more cooperative mood.

2/ I asked from Gerry and received a list of those congregations that contributed to the \$5 campaign for the last two years and I am currently having them matched against those congregations who went on automatic ARZA billing.



Union of American Hebrew Congregations

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

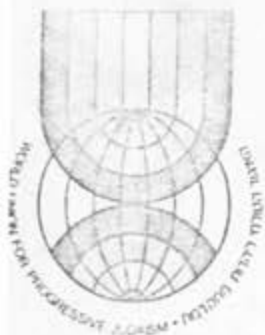
July 14, 1982

I pointed out to Gerry that I was not at all sure that there was a correlation in these campaigns and once the ARZA office has compiled the two lists, we will be in a better position to make some judgments.

3/ I asked Gerry where the World Union statements were for 1981 and he informed me that they were not yet prepared and that he would share them with me just as soon as he received them. I learned from Josh Dwork yesterday that Loeb and Troper have, off the record, informed him that the 1981 World Union statements were delivered to the Daniels on April 30, 1982. So, while Gerry tells me he does not have them, Loeb and Troper says that he does. We will have to discuss this problem as well.

I think it was a good first meeting and we will have to talk further when you return.

A handwritten signature, likely of Rabbi Alexander M. Schindler, consisting of a stylized 'A' followed by a cursive 'S'.



# WORLD UNION FOR PROGRESSIVE JUDAISM

## האיגוד העולמי ליהדות מתקדמת

Office of the President

Please reply to Box "F"  
New Rochelle, NY 10801

July 12, 1982  
ddt-2932

2

Mr. Theodore Broido  
Administrative Secretary  
UAHC  
838 Fifth Avenue  
New York, New York 10021

Dear Ted:

Just a line to confirm my understanding of our fruitful meeting of last Monday.

The understanding that you and I have, subject to approval of our Executives, interprets the obligation of the World Union towards the Youth Movement of the UAHC as being limited to amounts collected in 1980-81 and 1981-82 through the \$5 per Family Campaign, less a reasonable amount to be agreed upon for the expenses incurred by the World Union to collect this money.

During the months of August and September, meetings will be held between members of the leadership of our organizations, to find a new equitable formula for the future of this campaign. You have asked to be given individual contribution breakdown for each congregation since the World Union took over, and our bookkeeper, Mildred Hurwitz, has promised to hand this over to you during the coming week.

I hope that our meeting has brought us a step closer to resolving all the other outstanding issues so that we go forward in a spirit of cooperation and mutual assistance.

Best regards.

Sincerely yours,

Gerard Daniel

GD/ddt

CC: Rabbi Richard Hirsch  
Rabbi Alexander Schindler  
Rabbi Roland Gittelsohn  
Rabbi Ira Youdovin  
Mr. Matthew Ross





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

June 10, 1982

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

Dear Gerry:

Thank you for your letter of June 4 and the \$20,000. check which represents partial payment to the UAHC on the WUPJ's obligation from funds received for the \$5. per Family Campaign.

I know that you and Ted Broido have been talking and that you plan to get together for preliminary discussions during early July. While I would certainly like to get this entire matter resolved while Dick is in the country, the limited time which you have made available (August 11 to August 16) presents a serious problem. I will be doing some travelling toward the end of that week, Roland will be in New Hampshire, Ted and others who need to be involved will be on vacation. My suggestion, therefore, is that you and Ted start the conversation during early July. I am seeking to meet with Dick during the first week of August and perhaps we will all be able to get together, albeit without Dick, early in September to resolve the entire situation.

The only other remote possibility, Gerry, would be if you could change your plans and be available during the first week of August. Perhaps I can persuade Roland to come down from New Hampshire, Ted will be here, and, if necessary, I can try to persuade others required at the meeting to be in the city.

With all good wishes and regards from house to house, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Richard G. Hirsch  
Matthew H. Ross, Esq.  
Theodore K. Broido

July 10, 1982

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

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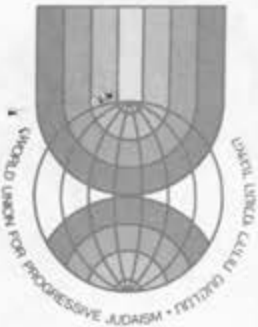
The only other remote possibility, Gerry, would be if you could change your plans and be available during the first week of August. Perhaps I can persuade Roland to come down from New Hampshire, Ted will be here, and, if necessary, I can try to persuade others required at the meeting to be in the city.

With all good wishes and regards from house to house, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Richard G. Hirsch  
Matthew H. Ross, Esq.  
Theodore K. Broido



# WORLD UNION FOR PROGRESSIVE JUDAISM

## האיגוד העולמי ליהדות מתקדמת

Office of the President

Please reply to Box "F"  
New Rochelle, NY 10801

June 4, 1982  
ddt-2653

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

Dear Alex:

I am writing you on my return from Israel as agreed during our last meeting on May 12th.

In the meantime I had opportunity to talk with Dick Hirsch and also received copy of your letter to Dick dated May 13th.

I had agreed with you that a meeting should be arranged as soon as possible (even in June). It now turns out that Dick Hirsch will be here the latter part of July and the first two weeks of August to break in our new North American Director, Ben Kamin, and it is of course very advisable that in order to resolve all the outstanding matters, once and for all, Dick and I should meet with you and your designated people at that time. Since Ruth and I plan to take a vacation the last week of July and first week of August, I would like to propose any date between August 11th and August 16th.

Thanks for letting me know if these dates look convenient to you. If not it would be very helpful if you could let me know during which periods, say middle of July through middle of August, you will be available so that a date is being set right now.

In fact, a first payment of \$3,500.61 was made by us on January 31st, 1981, towards the UAHC Youth Program in Israel, based on our April 28, 1980, agreement.

I am enclosing a check for \$20,000 as a further payment and our

*check to  
A.E. 6/6/82*

mid-summer meeting will, I am sure, clear up remaining amounts due the Union. You know, of course, my strong feeling expressed during our meeting, that with my letters of April 27th, 1981, and May 8th, 1981, we have clearly notified the Union of the need to change the original agreement at the completion of the first year.

Just one word concerning paragraph #2 of your letter of May 13. The figures that Paul Kushner circulated (without my knowledge) to the top leaders of the World Union, are entirely incorrect. The 1981 figures included building fund balances not collected during 1981 and the increase in collections from 1981 over 1980 was exactly \$100,000, paralleled by even larger increases in our expenditures for Israel programs. Wherever I could I told recipients to disregard this sheet and did not know that one had been sent to Josh Dwork. You have the 1980 figures and we advanced the finalization of the 1981 figures, in Israel, in such a manner that within the next four weeks we shall be able to send you those figures as well.

Just a word about our trip to Israel: The Kedem problem I told you about, persists despite the evidently good will of the Mayor of Tel Aviv. We spent an inordinate amount of time to save this building lot and right now it's a standoff. The intransigence of the Orthodox has permeated life in Israel in a manner I never thought remotely possible. From that point of view it was not a very happy trip.

My warmest regards from house to house.

Cordially,

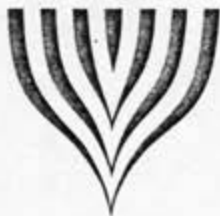


Gerard Daniel

GDddt

Encl.

CC: Rabbi Richard Hirsch  
Mr. Matthew H. Ross  
Mr. Theodore K. Broido



איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

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

YOUTH DIVISION  
INTERNATIONAL EDUCATION DEPARTMENT

May 10, 1982

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

Dear Dick:

Rather than send a telegram to you, as we discussed in Tuesday's telephone conversation, I decided to write. Emergency action is not called for at this time.

There are a number of issues which have in common only the funding of the UAHC International Education Department projects-programs in and for Israel.

#### A. ALIYAH DEPARTMENT.

Haim Sharett was informed by Mr. Levy, administrator of the Aliyah Department in New York, 515 Park Avenue, that Mr. Kotlowitz has cancelled the \$45,000 allocation to the UAHC Youth Division for the fiscal year 1982-83. Furthermore, Mr. Kotlowitz has requested the return of \$22,500 paid in the second half of the fiscal year 1981-82. Haim Sharett has written a letter of explanation to Mr. Kotlowitz, a copy of which was sent to you. Clearly, Mr. Kotlowitz does not remember the agreement which was made by him in a meeting which included Schindler, Schafer, Sharett and Dr. Kfir who is a professor at Haifa University. Until a few months ago, Dr. Kfir was Director of the Aliyah Department in New York.

We contacted Dr. Kfir by telephone. He stated categorically that our position is correct and he did call Mr. Kotlowitz. Kfir and Charles Weinberg have also been in touch with each other. Charles Weinberg told me that he spoke with Kotlowitz. As of last week, the funds have not been reinstated.

I will inform you about my meeting with Kotlowitz which will take place on Tuesday May 11 in New York.

The problem is as follows. Kotlowitz claims that he agreed to pay the UAHC \$45,000 per annum in the U.S. so that the Youth Division would pay Haim Sharett's salary directly. Haim Sharett is to be considered as the Aliyah Shaliach to our department in distinction from Oren Selah, who is Noar v Halutz. Kotlowitz has forgotten that he agreed to an arrangement that is somewhat different. Originally (1980) he arranged with Avram Katz to have all schlichim from the Reform Movement (3) paid by Noar v Halutz, and Kotlowitz would pay \$45,000 to Noar v Halutz. This would save the Aliyah Department money because the youth shaliach's salary is considerably less than Aliyah shaliach's salary. In our meeting in the spring of 1981, Kotlowitz agreed to change the agreement because a) we never received three schlichim from Noar v Halutz, and b) the program subsidies from



Noar v Halutz were cut by 40%. Dr. Kfir suggested in that meeting that Haim Sharett be considered the Aliyah shaliach but continue to receive his salary from Noar v Halutz. Furthermore, the \$45,000 should be paid directly to the UAHC Youth Division in order to meet some of the programmatic needs and shaliach expenses.

For your information, the aliyah programmatic costs are \$230,000 per year not including schlichim salaries. This includes shaliach expenses, salaries of merakzai madrichim, and hoshrei tochneot representatives, kinusim, and operations of the garinim in the United States. This also includes \$10,000 spent for this work in Israel.

#### B. NOAR V HALUTZ.

We have not received a decision from Avram Katz about an allocation to the UAHC Youth Division for 1982-83. In 1981-82 the allocation was 3 schlichim and \$25,000. We received 1 shaliach who began in May and one who began in October, plus \$15,000. We expect to be paid the \$10,000 balance from last year.

It would be helpful for you to speak to Katz about his intentions for this fiscal year. IT CONTINUES TO AMAZE ME THAT I MUST MAKE A COMMITMENT FOR AT LEAST TWO YEARS BUT THE WZO DEPARTMENTS ARE AT LIBERTY TO CHANGE THEIR COMMITMENTS AT LEAST ONCE A YEAR, AND IN THE CASE OF KOTLOWITZ LAST YEAR, TWICE IN THE SAME YEAR.

#### C. RELATIONSHIP OF THE UAHC YOUTH DIVISION WITH THE WORLD UNION.

The renegotiation of the relationship between the U.A.H.C. and the W.U.P.J. has put my department and me in an awkward position vis a vis the W.U.P.J. and the U.A.H.C. The U.A.H.C. does not have a budget to pay for aliyah work and youth programs in Israel. The relationship of the UAHC to the Youth Division is positive but non-fiscal support. The International Education Department budget is over \$300,000 a year not including the cost of air and land for American youth programs in Israel. This budget has been met by special fund raising by the Youth Division, subsidies from the WZO, and a \$35,000 annual commitment from the \$5 per family campaign. WZO allocations have diminished while costs have increased. (Our success in aliyah recruitment could bankrupt us).

I deeply regret that you did not tell me that the WUPJ decided not to pay the \$35,000 commitment for fiscal years 1980-81 and 1981-82. You must understand that even if the UAHC were to decide to somehow absorb the \$35,000 for one of these years, ultimately, the responsibility for continued expenditures would be required from the Youth Division or expenditures must cease.

It is not for me to state an opinion now about the responsibility of either the WUPJ or the UAHC for meeting the needs of the Youth Division programs. It is my responsibility to balance my own budget. I will curtail programs and staff salaries where possible. The first priority of fund raising will be to support staff. The \$250,000 capital commitment to the WUPJ building in Jerusalem from the UAHC is the responsibility of the Youth Division. The Youth Division accepted this responsibility on the basis of what it believed to be the relationship of the WUPJ and the UAHC. That relationship required the payment of the Youth Division subsidy. That relationship is now being renegotiated. Until this matter is resolved in a manner which will enable the I.E.D. to meet its operations budget, the capital gifts contribution cannot be made.

You stated in our telephone conversation that I am not directly involved with determining or negotiating the relationship of the WUPJ and the UAHC. However, you must recognize that the decisions reached by the WUPJ and the UAHC directly effect the operations of the Youth Division. Therefore, I have no choice but to withdraw the financial commitment of the Youth Division to the World Union, until a firm and continuing relationship is established between the World Union and the Union which satisfactorily effects the Youth Division.

You should have received the memo to Gerry Daniel concerning my suggestions for the building. The most important point discussed concerned the use of the building which has consequences for building costs. Unless there are offices for Youth staff and program facilities, it seems pointless to me to build a youth hostel. If the building is primarily and almost exclusively a youth hostel, I would prefer not to be involved.

I have cancelled my plans to come to Israel in May. Certainly I will be in Israel during August.

Nina joins me in sending personal regards to Bella and you.

Sincerely,

Rabbi Stephen A. Schafer  
Director,  
UAHC Youth Division

cc: Rabbi Alexander Schindler ✓  
Rabbi Allan Levine

April 14, 1977

Rabbi Alexander M. Schindler

Rabbi Richard G. Hirsch

Theodore K. Broido - Rabbi Ira Youdovin

As you know, Roland is chairing our committee which will study the possibility of affiliation with the WZO. I believe it is of the utmost importance that Roland have an opportunity to meet with you, Ted and Ira in order to discuss the matter at great length. Short of a meeting, perhaps a conference call can be arranged - although I feel a personal meeting would be much more salutary.

I know your schedule during your visit here is a busy one but I urge you to make every effort to get together with Roland.

# MEMORANDUM

Date April 12, 1977

From Theodore K. Broido

To Rabbi Alexander M. Schindler

Copy for information of \_\_\_\_\_

Subject \_\_\_\_\_

Dear Alex:

Roland Gittelsohn was very anxious to have a meeting with Dick Hirsch, Ira and myself while Dick was in the United States. We worked out a number of possible dates during Dick's visit and were hoping that Dick will go to Boston with us or at the very least we had two possible times when Roland could meet with us at La Guardia airport.

Ira discussed this with Dick over the weekend and reports to me "Dick does not wish to go to Boston and meet with Roland and does not even wish to spend the time to meet with us at La Guardia..." Dick does not consider this a priority item.

I am convinced that Roland will be angry at not having an opportunity to meet with Dick and I personally think it's beyond the pale that here we are trying to move the Reform Movement into the World Zionist Organization and that Dick whose salary we pay can't find the time to meet with the chairman of the committee. Ira and I believe that you should "instruct Dick" to make the time either by writing him a note or talking to him on the telephone.

Cordially,



*Dick you meet!*

*WUPJ*

Personal and Confidential

June 10, 1982

Rabbi Richard G. Hirsch  
Executive Director, WUPJ  
13 King David Street  
Jerusalem, ISRAEL

Dear Dick:

In response to your letter of May 30, you are correct in suggesting that we have to talk. Let's plan on meeting during the first week of August when you are in the States.

Lest silence be interpreted as assent, I want to emphasize that we are merely postponing this discussion. I do not accept as correct either the facts as you present them in your letter of May 30, your interpretation of these facts, or your charge of my personal gain.

Yours truly,

Alexander M. Schindler

cc: Mr. Gerard Daniel

*TKS*



האיגוד העולמי ליהדות מתקדמת  
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street  
Jerusalem, Israel

Tel. 234-748, 232-444 טל.

רח' המלך דוד 13  
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

30th May, 1982

PERSONAL AND CONFIDENTIAL

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

Dear Alex,

You say you cannot understand why I am so perturbed. Herein are some of the answers.

I suppose that the major reason is that both your recent letters to me reflect a totally different perspective from mine on objectives, priorities and inter- and intra-institutional relations. We obviously have basic differences concerning some major issues, some of which are based on ideological, institutional and personality differences, but some of which are simply a lack of proper communication. Therefore, I am going to try and spell out the differences in writing. Although we have at times discussed these matters orally, it is important that there be a written record, because evidently the human mind is selective and no matter how often things are repeated, unless it is in writing, we tend to forget.

I begin with my conclusion: I think it is essential that you and I spend a full day together as soon as possible, just the two of us alone, either in Jerusalem or in New York, so that we can clarify our respective differences and where possible arrive at a consensus. As background for that meeting, I am dictating the following:

To clear the slate regarding my UAHC status and salary, enclosed are various memos:

1. June 1, 1971. A memorandum which was developed for the WUPJ Governing Body meeting of the summer of 1971, formulated by you, Maurice and me, and there you will see underlined certain facts relating to the UAHC and its fundraising obligations.

2. An extended memo of August 9, 1971, which is a summary of various conversations, and

3. The precis of the WUPJ Executive Committee meeting of September 9, 1971.

You will see that throughout these memos it is obvious that the UAHC is in effect taking over responsibility for the World Union. It is no coincidence that all of these matters were spelled out by Maurice, you and me before even being discussed with the World Union leadership. You at the time were the key personality in selling the World Union leadership on the move. The reason for this was that those of us who were on the

UAHC staff felt strongly about American Reform Judaism's obligation to world and Israeli Jewry. We were unanimous in our criticism of the World Union for not doing an effective job. We said that the status quo could not continue, and before us, therefore, were two alternatives:

a) to fold up the World Union, and somehow or other incorporate it into the Union of American Hebrew Congregations, by making the UAHC an international institution, or

b) to remould the World Union, to make it a more effective instrumentality.

After a series of meetings, we decided on the latter approach.

In order to implement the decision, three major factors were necessary:

- (i) New professional leadership
- (ii) New programmatic direction, and
- (iii) An expanded budget.

Whereas we agreed on the principle of an expanded budget, the exact way to achieve it was left undecided. We discussed various alternatives: (a) establishing the Dollar Per Person as a compulsory plan, by adding it to the congregational bills; (b) raising the 12% Mum plan to 14% (that recommendation was on the agenda of the Biennial in any case), and since it was clear that there would be great objection to the raise by the congregations, it was felt that perhaps specifying that the increase, or part of it, was to go for Israel and world Jewry, would make it more palatable; and (c) including the World Union in the Reform Jewish Appeal, and thus adding a dramatic dimension to the fundraising appeal through some such formula as 40% for the College, 40% for the Union and 20% for the World Union.

All of these memos clearly show the role of the Union in instituting these changes. You will recall, I am sure, that Bernard Bamberger was so incensed at what he considered "the UAHC takeover" that he refused to stand for election for another term, and that we therefore proceeded to make plans to have Maurice elected as president, an objective to which he aspired in any case.

It was in this context, namely a UAHC commitment to increase dramatically the budget of the World Union, that I even considered taking the position. The question was asked: But if the UAHC raises the money for the World Union out of UAHC funds, then should not a part of Dick's salary be charged to the World Union? And that question was put off to the future by the phrase "Until such time as by mutual agreement the World Union would assume a greater share of the responsibility." In other words, let's see how and how much the UAHC raises. I should point out to you that even after the questions concerning my own personal UAHC status were resolved to my satisfaction (see my first letter of April 25, 1982), there was another crisis when the 14% plan was not approved, and as the time approached for my departure for Israel, no real progress had been made by the UAHC on the basic issue of an expanded budgetary commitment to the World Union, which was a prerequisite to the reactivation of the World Union. In fact, Lenny Schoolman and I held a meeting some time in 1972 to review where we were on the problem of an expanded budget. Lenny

admonished me to face reality and recognise that the UAHC was not going to fulfill the commitment of an expanded budget, and urged me, in the absence of the UAHC commitment, not to make the move to Israel. Nevertheless, despite grave misgivings, I did make the decision to go, and determined somehow or other to raise the necessary budgets. And indeed we have managed to survive, and I believe that my decision was justified. However, it has been a long, hard and often lonely struggle. As far as I was concerned, since the UAHC had never fulfilled its commitment to raise significant new funds for the World Union, the question of increased World Union participation in my Union salary was not relevant, indeed not even an issue for discussion. In any case, it was never raised by you or anyone else, except for one time a couple of years ago when a group of at least ten people met to discuss UAHC-World Union relations, and you pulled out Maurice's letter of October 27, 1971 (without prior consultation with me, and out of context and having forgotten that the letter was not valid.) After that meeting, I assume you will recall that I spoke to you with considerable anger and gave you the interpretation that I am now forced to give you in writing. I had every reason to assume that you accepted it, because you made no negative response. I also objected then, as I do now again, to your inexplicable propensity for bringing these personal matters before a larger group rather than to discuss them first man-to-man, face-to-face with me only. I consider your approach to be a breach in elementary professional ethics.

I therefore hereby tell you in the strongest terms possible, that my UAHC status and salary are not a subject for discussion between the UAHC and the World Union. I have told Gerard Daniel and I am hereby reaffirming it in writing, that my tenure with the UAHC long antedates my WUPJ relationship and is a matter between the UAHC and me alone, preferably between you as the professional head and me as an employee of the institution. As for the definition of tenure, I know only one: the right of a person to have a job and to get a salary. Otherwise, what does tenure mean? On the phone last week, Ted Broido told me that there are other interpretations possible, for example, Ellie Schwartz has tenure with the UAHC even though she works for NFTS. Under no circumstances is that my case. No such arrangement was ever made with the World Union, let alone discussed. If at the time it would have been raised, then you, Al and Maurice could never have said to me that my tenure agreement with the Union was a binding and overriding basis for our relationship, with no additional letter or commitment necessary. And in the context of the time, namely the UAHC failing to fulfill the commitment for a larger budget for the World Union, I assure you that had your present interpretation been raised, I would never have moved to Israel with the World Union. So far as I am concerned, the entire question of my UAHC salary and status is closed. You of course are always free to open it with me (not the World Union) in the context that the tenure plan itself provides for termination of tenure.

To respond to some of the specific matters contained in your May 13, 1982 letter: you indicate that you suddenly became aware that the World Union was taking in much more money than previously. The figures that Paul distributed combined all the funds taken in for the World Union from all sources and all purposes: the Shankman Fund, the Kedem Synagogue Fund, bequests, Israel Commission funds, etc. And I am not sure of its accuracy. We have never sent out such a memo, because we have always made a fine



and proper distinction between capital funds for specific projects and operating funds. You must remember the background in which Paul sent out these figures: he had been informed that his position with us would be terminated, and he wanted to demonstrate how much he had done. Gerry Daniel has both written and spoken to you about this matter, and I assume that the issue is clarified. In any case, the actual figures for 1981 will be found in the 1981 audit and these are open to you for your inspection. You know of course that the debt of the World Union to the Union is being paid off as per agreement at a rate which is even ahead of schedule, and the monthly bill for expenditures is paid immediately upon submission by Josh Dwork's office. If the WUPJ does have some occasional success in fundraising, I would hope that you would rejoice.

When it comes to money, the immediate basic bone of contention between us is the \$35,000 commitment to the Youth Department. You are correct. This matter should have been discussed long ago. Enclosed is an extended memo of April 30, 1981, which is my own personal reaction to earlier developments in the ARZA-World Union relationship. (As a recipient of the memo, you cannot say I did not raise the issue). You will note that at the end of the memo I urge Ted to set up a meeting immediately to discuss these matters. We were supposed to meet in June in Jerusalem, but Ted was unable to arrange the meeting, primarily because of your schedule.

The truth is that following this exchange, all of us were caught up in our various activities and although from time to time we talked about having a full coordinating committee meeting, we never were able to arrange one. I assume that all of us are to blame for this, and it is clear that now circumstances have developed which necessitate a coordinating meeting as soon as possible. One small point: in communications from you and Ted, you imply that we were hiding information. If so, then the records of the \$5 Per Family Campaign would not be kept so carefully in WUPJ accounts. The truth is that until Josh Dwork had mentioned the matter to me the last day I was in New York, I had forgotten about it for some time. I immediately told Ted, and Ted and I had a very good and positive discussion at his home in which he said that he wanted to have the various figures presented to him, indeed wrote a memo to Paul asking for the figures, and we indicated that we would have to sit down as soon as possible and see how to work out the problem. All of us recognise that indeed there is a problem. But somehow or other the problem ballooned way out of proportion after I left New York.

The reasons for the poor results on the \$5 Per Family Campaign as I see them are: 1) the campaign has always been ineffective in any case. The first year after the Six Day War we raised \$110,000, and after that went downhill. It is not and probably never will be a major moneymaker. 2) Neither Ira nor Paul really were effective in the campaign, although truth be told I think that Paul devoted much more time to it the first year than Ira ever did. 3) The competitiveness which was interjected by ARZA's decision to ask congregations to put the ARZA membership campaign on the bills. I do not want now to repeat the arguments in my April 30, 1981 memo. They stand as written. When we do have the coordinating committee meeting, among the points to be made will be the following:

- (i) The World Union does want to retain the right to the \$5 Per

Family Campaign.

(ii) This campaign should be coordinated with the ARZA Campaign. We shall have to go over the books of both campaigns carefully and determine which congregations are supportive and what to do on a congregation case-by-case basis; that in any case is the essential point of difference, it being our contention that ARZA initiated the campaign without coordination, and contrary to the original agreement between ARZA and the World Union.

(iii) The World Union does recognise its obligation in principle to the original commitment. Gerry Daniel and I discussed the matter while he was in Israel and by the time you receive this letter you will undoubtedly have received a significant payment of an amount representing a major part of the funds collected for the first year.

(iv) We will want some kind of understanding for the future once the ARZA campaign is not on the bills, as per Ira's point referred to on page three of my April 30, 1981 memo.

For the record, the background of the \$35,000 commitment to the Youth Department is as follows: You recall that Nat Hess as chairman of the Israel Commission and I as director were primarily responsible for the raising of these funds, together with the very fine assistance in the early years of Lenny Schoolman. The first year, more than half the proceeds went to the World Union. Thereafter, we decided that it would be essential for the World Union to develop its own resources, recognizing that if the funds came only from the congregations through the Israel Commission, the World Union would not be motivated to go out and raise funds from individuals, which funds were essential, given the fact that it was becoming clear that the Union was not going to make any major commitment out of its operating income, and that the dollar funds were not going to be made compulsory. Thereafter we (I) sharply curtailed Israel Commission funds to the World Union. Parenthetically, you should know that in terms of my fiscal thinking I used the \$5 Per Family Campaign as another budgetary source for activities in Israel, and since I really made no distinction between Union and World Union staff, made an arbitrary judgment as to which source of funds would be used for what. For example, when the idea first arose to send Hank Skirball to Israel, I originally went to both the UAHC and the World Union and asked each to pay for half of his salary and expense account, with the understanding that Hank would not only work with American youth but with Israeli youth. When the UAHC and the WUPJ both refused to put it in their budgets, then we agreed that the funds would come from the Israel Commission and Hank would still work with American and Israeli youth. The World Union at the time did not even want to have anything to do with an additional budgetary obligation. (In those days I was not the Executive head of the World Union.) The same thing happened in the case of Allan Levine, who when sent to Ben Shemen was sent primarily to work with Israeli youth. In historical perspective, it was very important that these two men were sent over (from any funding source), because they have done a remarkable job and we are indeed grateful to them for their work with both American and Israeli youth.

When Steve Schafer came into the picture, he asked me to raise the amounts received by the Youth Department for the payment of the salaries to \$35,000 (the amount the previous year had been \$26,000, if I am not



mistaken). He can tell you that there was no hesitation on my part. I immediately agreed because I consider the work being done to be essential.

In the second-last paragraph of your letter, you put the issue of salary for the UAHC men in Israel in moral terms and by implication state that you feel it is a moral obligation, whereas I do not. But, Alex, the problem which confronts us is not a moral problem but a practical, fiscal problem. In Steve Schafer's letter to me of May 10, 1982, a copy of which you received, he said: "The UAHC does not have a budget to pay for aliyah work and youth programs in Israel. The relationship of the UAHC to the Youth Division is positive but non-fiscal support." The Youth Division has to raise all of its funds outside of the UAHC budget. Why I don't know, and I question the "morality" of forcing the one dimension of our programming which represents the most effective, distinctive UAHC contribution to the congregations to scrounge for its own funds. Nevertheless, the Youth Department is quite successful and has a budget which is much larger than the total World Union budget. But if the "big" UAHC does not pay for the UAHC staff in Israel out of its operating budget, then should the "little" World Union pay for the UAHC staff out of its operating budget? If the \$5 Per Family Campaign would have raised the money anticipated, then there is no question that the obligation would be met. Now it is simply a practical problem and we will have to figure out together where the funds will come from. The UAHC Youth Department has many sources of income. The truth is that we are all so intertwined that we have never sat down together to have a full and complete picture. That should be our next step.

What perturbs me more than anything else is the statement in your letter that you want to "push for a cleaner agreement with the World Union: no salary agreements, no partial payments of salaries, no shared drives and so forth." I do not believe it is possible or desirable to have such a "clean" delineation. In fact it would very quickly become "dirty." I fear that you advocate the same kind of relationship that you and Fred Gottschalk have worked out between the College and the Union. Indeed, you have used the same language to describe the relationship. To me, in the case of the Union and the World Union, that is a prescription for divisiveness, and I do not want any part of it. I firmly believe that the Union and the World Union are interdependent and that any attempt to have clear-cut lines of distinction will inevitably result in continuing friction. I do not want a situation to be created in the Reform Movement which will be similar to that which today pertains in the Conservative movement, where the World Council of Synagogues, the *United Syn* Jewish Theological Seminary, the Rabbinical Assembly and Mercaz are all at each other's throats. Their bad intra-institutional, interpersonal relationships make for bad blood and ineffective functioning. To this day, the Conservative movement in Israel is rent asunder by their constant bickering. Speaking immodestly, if there is one person responsible for preventing that situation in Israel, it is me.

Nor do I think you really understand the consequences of your own statement. For you more than anyone else benefit from the fact that you are a leader of a world rather than just an American movement. After all, you sit on the WZO Executive as the representative of the World Union (a number of other persons wanted the job originally, and I assure

you that many more are eager to have it now) and you sit on the Memorial Foundation as a representative of the World Union. Your personal status has been elevated and you have benefitted personally and the UAHC institutionally from the close identification between the Union and the World Union. The same, of course, is true for me as a person and the World Union as an institution.

Speaking for myself, I cannot separate the work I do for the UAHC and the WUPJ, including helping to raise funds for the UAHC youth programs, for ARZA, for rights and a host of other day-by-day issues. I am proud of my UAHC relationship, just as I hope you are proud of the things the WUPJ has been trying to do. The close inextricable ties between the Union and the World Union are mutually beneficial. In fact, the tension we now experience is, in my opinion, a direct consequence of splitting the ARZA-WUPJ office. I want to narrow the breach, not widen it. To be sure, we have occasional institutional and interpersonal tensions, just as exist within the UAHC House of Living Judaism itself, but I prefer a big united family which has an occasional squabble to a house divided which cannot stand.

Alex, you have written two letters. I have written two letters. Let's call a moratorium on letter-writing. "Come, let us reason together." Let's take a full day, just the two of us. Let's let it all hang out. Let's air our respective "taanot" and then go on to new levels of cooperation, advancing the common cause to which we have committed our lives and careers.

Suggested possible dates for the meeting:

- a. When you are in Jerusalem later this month, if you are coming.
- b. I plan to be in New York from the end of July through the first two weeks in August. If you are on vacation, I will be glad to fly to wherever you are.
- c. The end of October, through all of November, in New York.

Obviously the sooner the better, and after we meet, let's have an extended coordinating committee meeting.

B'yedidut uvehokara,

*Rich*  
Rabbi Richard G. Hirsch

cc. Mr. Gerard Daniel  
Mr. Matthew Ross  
Mr. Theodore Broido

attachments:

- 1. Memo on WUPJ move to Israel -- June 1, 1971
- 2. Memo of August 9, 1971
- 3. Memo of August 23, 1971
- 4. Precis of WUPJ Executive Committee meeting -- September 9, 1971
- 5. Memo of April 30, 1981 on ARZA-WUPJ relationships

# THE WORLD UNION FOR PROGRESSIVE JUDAISM

838 FIFTH AVENUE, NEW YORK, N.Y. 10021

MEMORANDUM

JUNE 1, 1971

It is proposed that the Executive office of the World Union for Progressive Judaism be moved from New York to Jerusalem.

Among the reasons for this proposal are the following:

- 1) Of the seven rabbis serving the WUPJ outside the United States, six are located in Israel. Headquarters in Israel would allow for more efficient administration, better financial control, and more effective supervision of staff and program.
- 2) New direction, support, and status would be given to the Progressive Movement in Israel, where the largest number of potential new adherents is to be found.
- 3) Proximity to the non-American constituencies would facilitate better coordination and programming.

To preserve the international character of the movement, and to assure continued participation in policy making and program by the two largest constituencies, it is proposed that one Governing Body meeting be held in Europe and one in North America each year, except during a year when a Governing Body meeting is held in conjunction with an international conference in Israel.

It is assumed that initially the president of the WUPJ will continue to be an American.

The proposal envisages a number of structural changes which would be recommended to the various constituencies. The North American Board would be reconstituted so as to include not only representation from the CCAR, the UAHC, and the HUC-JIR, but also a number of members-at-large. It would assume responsibility both for fund-raising and for all activities of the North American constituency in respect to the World Union. It would be served by a professional director with offices in the UAHC House of Living Judaism.

The North American Board should give major attention to Latin America, and should work toward the creation of a Latin American Board with expanded budget, program, and personnel. Until a full-fledged regional entity is established, a sub-committee of the North American Board should assume responsibility for convening regional conferences in Latin America.

The proposed arrangements will require increased financial commitments from the constituencies in North America. Fund-raising for overseas needs of the World Union would be fully integrated under the direction of the North American Board. One of the procedures now used for raising funds is the UAHC Dollar-Per-Person Campaign. It is anticipated that the UAHC will enlarge this campaign into a per-family commitment for the World Union; and it is hoped that other constituencies will adopt similar programs.

The proposal further envisions the erection of a World Center on an expanded site of the Hebrew Union College Biblical & Archaeological School in Jerusalem. Pending that development the College is prepared to make space available for the World Union offices.



# MEMORANDUM

CONFIDENTIAL

*crapt*  
Date August 9, 1971

From RABBI RICHARD G. HIRSCH, Director

To Rabbi Maurice N. Eisendrath

Copy for information of Rabbi Alexander Schindler

Subject Summary of Conversation -- August 9, 1971

In accord with your request, I am herewith sending you a summary of our conversation of this afternoon. We discussed the following subjects:

(1) Announcement at Biennial

We agreed that at a prominent spot in the biennial program, there would be an announcement of the following: (a) the move of the World Union from New York to Jerusalem; (b) initiation of the Jerusalem Center project (hopefully we might have some money raised by that time to announce); and (c) the appointment of RGH. The announcement would be made jointly by the following: Bamberger, Eisendrath and Gottschalk, in that order.

(2) Increasing the Operating Budget of the World Union for Progressive Judaism

We agreed that it was essential to raise the present operating budget and to reorganize the multiplicity of fund raising efforts. Our judgment as to what specifically to propose is dependent on a prior decision concerning the Klutznick Committee's 14% proposal. Should we decide not to go for the full 14%, then we could suggest either (a) a Dollar Per Person compulsory added to the congregational bill to go to the World Union for Progressive Judaism, or (b) a move to 13% with the understanding that the additional per cent would go to Israel projects. It was your judgment that if we added the additional per cent, we would have to split it with the College's program in Israel. I pointed out that if so, this would not give us more than \$150,000, which is about \$45,000 over our present contribution from congregations (\$82,000 to Dollar Per Person and \$21,000 direct to WUPJ). We agreed that we would continue to discuss this matter until the decision concerning the Klutznick report became clearer. My own feeling is that the Dollar Per Person for WUPJ is the most preferable.

*Religious Action Center*

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(Under any circumstances, it should be clear that the World Union will continue to raise funds from Sisterhoods and individuals beyond whatever funds come from the above mentioned sources. It should be clear that at the very minimum, even if we have gone for the 14% Klutznick report and even if it is passed, there should be a resolution calling on all congregations to add the Dollar Per Person to the bill -- which is essentially a reaffirmation of the voluntary Dollar Per Person we now have.)

I want to stress the importance of increasing the operating budget of the World Union. From my perspective this is prerequisite for any progress, and frankly I would not be interested in assuming professional responsibility for the WUPJ if I did not believe that it could and should become a major force in the Reform movement and in world Jewish life as well as in Israel.

### (3) Biennial Resolution

Once we know what decision will be made on operating budget funds, we will decide about a resolution -- whether it should be in the President's message or elsewhere.

### (4) Timing

We discussed when I should officially assume responsibility for the World Union. We agreed that as soon as possible after the Biennial -- I imagine that December 1st (and in this Bernard Bamberger concurs) would be best, but under no circumstances should it be any later than January 1st. There is a problem in connection with Bill Rosenthal -- as to when a terminal date should be set. I indicated that, as far as I was concerned, even after I took over, if Bill did not have a position, he could continue, assuming that funds to pay him were available, but frankly, I think it wise for me not to be involved at all in the decision concerning a terminal date for Bill. It is important that there be no delay in this matter because if we are talking about implementing all of these programs, we must do so in the period immediately after the Biennial. Whatever resolution is passed concerning operating budget will take a great deal of work to implement. We will have to develop a good brochure for the World Union, commence with reorganization of the North American Board, etc.

### (5) Salary

I indicated to you that I had discussed a salary figure with Alex, Bamberger and Shankman. The figure discussed was plus full union pension. In addition, I have discussed with Alex the fact that a letter should be written indicating that I retain my tenure with the UAHC.



(6) Budget

You suggested that I draw up a tentative budget. I have done so for the administration only (attached). Since many of the items are unknown, the budget is very tentative. At the proper time Alex and Josh will have to work with me on it. The other items will remain as they would normally have been, at least for this year, with the understanding that we will expand our programs and as more funds are available, we will develop a new budget for the following year.

(7) The Jewish Agency and Appointment on the Executive

My suggestion is that Alex send a letter, after communicating with Dave Polish, to Pincus. Rough draft of letter is enclosed.

(8) Negotiations for the Land in Israel

Fred Gottschalk is leaving for Israel this week. He will negotiate with the government for a final agreement. As of now there are several possibilities. Assuming the figures of the government's clearance costs of IL1,700,000 are corroborated, he will offer the government half, on the grounds that they have already given us half of the land for nothing. If there is a significantly lower clearance cost figure, he will offer that amount.

(9) Relationship to College

We have agreed that at the earliest possible date you, Alex, Fred and I should sit down and put into writing the exact relationship between us and the College concerning land use, responsibility for raising funds for building, and use of facilities. I assume that this can be an addendum to the Memorandum of Understanding of April 5, 1971.

(10) Formal Action by UAHC Executive Board and/or Board of Trustees

We agreed that a special resolution adopting the Jerusalem project should be approved by the UAHC Executive Board -- you indicated that the Board of Trustees may have to endorse the project officially.

We agreed that a high level Jerusalem committee of potential big givers should be created. I already have a list of a dozen or so names I have either contacted or initiated contacts on. (One of these names is Koffler of Toronto -- I have already spoken to Gunther about him and Gunther is supposed to be sounding him out. You are to try to set up a meeting sometime during the holidays when I, together with you, would speak with him.)

(11) Development Plans

I am awaiting your response on the enclosed plan which would be used as a basis for making a fund raising pitch.

RGH/cf  
encls.

# MEMORANDUM

C O N F I D E N T I A L

Date August 23, 1971

From RABBI RICHARD G. HIRSCH, Director

To Rabbi Alexander Schindler

Copy for information of \_\_\_\_\_

Subject \_\_\_\_\_

Enclosed is my memo to Bernie and Maurice.

You should note that I do not intend to go into the Executive meeting of the World Union without a clear understanding and full agreement between the four of us prior to the meeting on the agenda items.

RGH/cf  
encl.

*Religious Action Center*

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# ION FOR PROGR

838 FIFTH AVENUE, NEW YORK, N.Y. 10021

## PRECIS

### EXECUTIVE COMMITTEE MEETING

September 9, 1971

1. INSTITUT INTERNATIONAL d'ETUDES HEBRAIQUES. Mrs. Daniel reported at lunch that the Paris Institute was in a grave financial situation and requested whatever aid the World Union could give. She said closure of the School might become necessary.
2. RABBI JAY KAUFMAN. Tribute was paid to the late Rabbi Jay Kaufman and it was moved that a token contribution be eventually made to the appropriate Memorial Fund.
3. TRANSFER OF HEADQUARTERS TO JERUSALEM. Dr. Bamberger recalled the decision of the Governing Body and said the action had taken place because the availability of land in Jerusalem and the expectation of Rabbi Hirsch's aliyah. He proposed Rabbi Hirsch be appointed Executive Director as of January 1, 1972, and that a special committee work out details of his employment as well as the terms of Rabbi Rosenthal's retirement. The president said Rabbi Hirsch would remain in the United States for a limited period and while continuing to work in Washington would spend some time in New York; perhaps full transfer could take place within six months. Announcement of the transfer would be made by Dr. Bamberger at the Los Angeles UAHC Biennial, but the responsibility for the creation of the World Center in Jerusalem would remain with the UAHC and HUC-JIR. Rabbi Hirsch's salary would be paid from the UAHC budget.

It was observed that the continuance of a New York office would be necessary for purposes of fund-raising in the U.S. and guidance of the Latin American program. Definition of the precise work of the office would be delayed until it was known exactly when Rabbi Hirsch would leave for Israel. On the question of increasing funds for the WUPJ, it was suggested that for the present the UAHC Israel Committee enlarge the size of its grant. The North American Board was to be reactivated and renamed the Inter-American Board, on which there would be Latin American representation.

Confirmation of the appointment of Rabbi Hirsch would take place by the Governing Body at the Geneva Conference. It was moved that as of January 1, 1972, Rabbi Hirsch would assume the Executive Directorship and that a committee be set up to work out particulars with Rabbi Hirsch and Rabbi Rosenthal. The president appointed as committee members Dr. Wice, Dr. Shankman, Mr. Friedman, and a UAHC representative to be named by Dr. Eisendrath (Rabbi Schindler). Miss Evans spoke with gratitude of the work of Rabbi Rosenthal, and the president suggested a later occasion for such expression.

4. 1972 CONFERENCE. Inasmuch as insufficient information had been received from Geneva, discussion proposed that if satisfactory response was not at

האיגוד העולמי ליהדות מתקדמת  
WORLD UNION FOR PROGRESSIVE JUDAISM

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רח' המלך דוד 13  
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

30th April, 1981

MEMORANDUM

from: Rabbi Richard G. Hirsch

to: Mr. Theodore Broido, Rabbi Ira Youdovin

copies to: Mr. Gerard Daniel, Mrs. Ruth Daniel, Rabbi Roland Gittelsohn,  
Rabbi Paul Kushner, Mrs. Norma Levitt, Mr. Samuel Perelson,  
Mr. Matthew Ross, Rabbi Alexander Schindler

subject: ARZA-WUPJ relationships

I am writing this memo for the record to both of you as I indicated I would (with copies to those involved leaders who participated in the discussion at the World Union Executive meeting or will be involved in future discussions.

First of all, the positive. I am delighted that ARZA has embarked on an intensive membership campaign. As we all know, the forthcoming World Zionist Congress is crucial for ARZA. If we do not utilize the Congress as a motivation for enlisting Reform Jewish strength in the United States and around the world to gain more mandates to the Congress and therefore to have a greater voice in the workings of the World Zionist Organization, then the waiting period of at least four years until the next Congress will be too long to sustain the interest. Therefore our membership effort is a prerequisite to validating our claim to have a stake in the management of the World Zionist Organization. Once we began the process, we cannot permit ourselves to remain inactive. To that extent, therefore, every brochure, every speech, every enlisting of a member is constructive. No one has a greater stake than do I personally in the success of ARZA-ARZENU, because I am the one who is on the firing line in Jerusalem and as you can see from my letter to Dulzin of April 27 and the discussion which took place at the Executive, the destiny of ARZA-ARZENU and the World Union are intertwined.

Enclosed is a memo relating to the membership drive.

However, unfortunately the coordinating process we established has not functioned. Some of the fears I expressed repeatedly as reasons for not splitting the ARZA-WUPJ office have come to pass.

A prime example of the lack of coordination is the campaign to put ARZA membership on congregational billings. When it was agreed that the World Union would assume responsibility for the \$5 Per Family Campaign and in so doing the WUPJ undertook to give the first funds to the Union's youth division, in effect the World Union was buying the franchise of the congregational framework to solicit funds for Israel programming of both the World Union and the Union. That franchise was based on a series of ongoing resolutions repeated regularly at the UAHC Biennial conferences.



I quote the last paragraph of the 1973 resolution: "We further reaffirm the 1971 Los Angeles resolution urging 'all congregations to develop a regular framework for the solicitation of funds, either through special drives or by congregational billings or other effective means' and urge that the standard be set at \$5 per member family." It is clearly ridiculous for there to be two separate Israel Campaigns centered at 838 Fifth Avenue, asking all of our congregations to put both the \$5 Per Family and the ARZA Membership on the membership billings. No one in his right mind can understand such duplication. In fact it was the very reason why you, Ira, first suggested that the \$5 Per Family Campaign should be taken over by the World Union because you, as the one responsible for conducting both campaigns, realised that the efforts would be competitive, confusing and counterproductive.

I have said to you, and I repeat, that had there been a consultation in January or February in the light of the context in which we find ourselves, namely a do or die effort for ARZA prior to the Congress, I might not only have agreed, but would even have taken initiative to get the World Union leadership to agree to forego the \$5 Per Family Campaign and to put all the effort into ARZA. However, your failure to consult never gave the opportunity to coordinate.

Another unfortunate aspect of the failure to coordinate is the contents of the literature which has been distributed by ARZA. There are many inaccurate statements in the literature which has been produced and which, had the coordination process functioned, could have been corrected. I start with the most glaring: the green brochure which fortunately was seen by Paul Kushner prior to being sent out, but nevertheless was printed and would have been distributed had it not been for strong objections. After describing the situation with Rabbi Zemer, the brochure says "Rabbi Zemer's difficulties are typical of what our Israel Movement faces until it receives full rights and recognition. Their strongest resource is ARZA, which is Reform Judaism's voice in the World Zionist Organization. Were it not for ARZA and the resolution on religious rights it sponsored at the 1978 World Zionist Congress, the Tel Aviv Municipal Council might never have resisted the threats of its Orthodox members, even in the face of legal action." That statement is simply not true, and everyone knows it. Their strongest resource is not ARZA. There was no relationship between the Congress resolution or ARZA and the legal/political battle which the congregation and the World Union have waged for 12 years to get rights. As for Reform Judaism's voice in the World Zionist Organization, there are two voices. The World Union's voice and role in the WZO are prominent (represented incidentally by Alex Schindler and Dick Hirsch), but almost never does the ARZA literature mention this fact of two separate forms of organizational identity. And all Israel programs and achievements are placed in a setting as if ARZA is responsible for everything. The next statement is even more misleading: "We have the land. By renewing your ARZA membership now, you will be helping to build a Reform synagogue in Israel." Is any comment necessary as to the accuracy of this statement?

Throughout ARZA's literature there is either a failure to mention the World Union or an underplaying of the World Union. For example, the brochure entitled "Let ARZA open the doors of Israel for you" says "Our Israel office

will contact the land operator and guide to make all the necessary arrangements." What Israel office? Would it not have been just as easy to say "The office of the World Union" which is the reality of the situation, since it is the World Union office which has coordinated all of the efforts and is willing to do so in the future? Why not say so?

The brochures state that ARZA supports the World Union for Progressive Judaism and contributes to the "building of Reform Judaism in Israel." Again, I say halevai. And hopefully the day will soon come when ARZA's budget will support World Union programs in Israel. However, in the absence of any real tangible support to date, the failure to mention the World Union time and time again when it would be easy, fair and accurate to do so is deliberately misleading and fails to offer the kind of support, at least in writing, which would be conducive to ARZA chapters and members indeed giving support to the World Union and its various programs in Israel.

There are many other aspects of content which, had a consultative process pertained, would have resulted in more accurate information on the Zionist Congress and perhaps more effective literature.

You state, Ira, that putting ARZA on the bills is good ultimately for the World Union's Israel Campaign, because it is clearly understood that the placing on the bills is a one-time request only, and that for the ensuing years those congregations who comply will be asked to transfer their billings to the \$5 Per Family Campaign (or to the \$10 Per Family Campaign, in consonance with the \$10 billing request for ARZA). This commitment is reassuring, but it does not preclude the prior consultation and coordination which should have taken place.

What to do? Obviously we cannot continue the way we have been going. The sad reality is that neither the ARZA campaign nor the Family Campaign nor the World Union fundraising campaigns are going well and none of us will have enough funds to operate or to fulfill our ongoing budgetary commitments to staff and program. We are confronted by a situation where a handful of us committed to identical goals, bound inextricably by interdependent institutional frameworks - the UAHC, WUPJ and ARZA have permitted a competitive situation to develop which is a recipe for frustration.

I repeat what I have said many times before. We have one common purpose. The separate organizational structures are merely a means to activate American Reform Jews to be concerned about Israel and world Jewry. Our objectives are ideological commitment, participation, financial support and the bringing to bear of our movement's impact on Israel and world Jewry. The only way for us to achieve those objectives, particularly confronted by the mass indifference of Reform Judaism's rabbinic and lay leadership, is to play as a team.

I suggest that those members of the team who will be present at the CCAR get together in June in Jerusalem for a preliminary meeting and that we then convene a full meeting in September in New York at the time of the UAHC and ARZA meetings.

Ted, I recommend that you, as chairman of the coordinating process, assume responsibility for setting the time and place of these meetings.

# MEMORANDUM

From Theodore K. Broido  
To Rabbi Alexander M. Schindler  
Copies Donald S. Day  
Subject

Date 5/14/82

I have received your note concerning your discussion with Gerry Daniel. Let me respond.

- A/ I have no objection to inviting him to Board meetings to bring a brief report. However, our past experience is that it is never brief. Please remember the Biennial. I know he will not be here in May, but we will certainly invite him in December.
- B/ I know Gerry would like to be an ex officio member of the UAHC Board, as he would all other Boards, HUC, CCAR, etc. He is dead wrong. There is no constitutional way of doing it. We could amend the Constitution to make the President of the World Union a member of the UAHC Board. Conceivably, the president of the World Union could be some one not from the United States and therefore not eligible under any circumstances.

The fact is that we are a constituent of the World Union and enjoy status on his Board. The World Union is not a constituent of the Union and should not be granted ex officio status on our Board.

At one point in the past, the Nominating Committee asked Gerry Daniel (prior to his presidency of the World Union) to be a member of the UAHC Board. He turned them down and urged them to appoint Ruth, which we did. What he now proposes is that Mrs. Daniel should sit on the Board in an elected spot and he should have ex officio status. I think it is chutzpah.

I am perfectly willing to invite the president of the World Union on a regular basis to attend our Board meetings. The reality is that Gerry does anyway, because he accompanies Ruth. Ad personam is one thing. Officially, it does not make sense.





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Office of Executive Director

לשכת המזכיר הכללי

PERSONAL AND CONFIDENTIAL

9th May, 1982

Mr. G. Daniel,  
Polly Park Road,  
Rye, N.Y. 10580

Dear Gerry,

Thanks for your letter of April 29, 1982. In response to your question, I, Steve Schafer and Allan Levine went to Akiva Levinsky last year to ask for a larger allocation for the UAHC Youth Department. He tried the tactic of putting together all of the contributions which were received by the entire Reform movement, namely: the Union's Youth Division, the HUC-JIR (which receives at least \$50,000 annually from the Jewish Agency and \$50,000 from the Joint), the World Union and ARZENU. He said that collectively, the Reform movement was already receiving a significant sum of money. I told him that it was not fair to do that, and that if he were to put together our Reform contributions that way, then he should do likewise with the Orthodox. The reference in my memo of April 22 is that in response to my criticism that he had not provided us with the information which he had originally committed his staff to provide, he said that I had convinced him in that meeting last year that he should not look at the total contributions received for the Reform movement; so since he had not used the collective approach for the Reform, he did not want to use the collective approach with the Orthodox.

Of course Akiva's approach is gratuitous and evasive. There is no question that there are vast sums of money which are going to Orthodox institutions from many Agency-WZO departments, some of which I am convinced Akiva does not even know about himself, since he has never taken a good look at it.

We are beginning to build pressure and I do believe that it will result not only in our getting a significant contribution for the Youth Hostel, but also for the purposes of the entire Reform movement as well. The Youth Hostel request for \$1,000,000 is to come before the Jewish Agency Executive at its meeting in June, and I have been building support for it. This is a very delicate matter, and I want to coordinate all the relationships myself, in order that there should be no missteps.

Special note to the others who are receiving copies of this letter: I did manage to secure copies of what is known as the "Internal Budget" of both the Agency and the WZO and met with Merle Kohn for about an hour and a half to go over the various items in the budget; also am meeting with two of his accountants. Unfortunately, in this "Internal Budget" too there is not nearly enough detail and so we will not be able to get a complete picture. Merle will work on it (we agreed on an hourly fee) and when Ira is here will give us a preliminary report. However, we shall have to keep digging. I have some other meetings scheduled in the meantime.



I have spent many hours trying to figure out the actual expenditures of both the Jewish Agency and the WZO, as per my letter to Levinsky of January 29, 1982. It is such a mess and is so complicated with each department having its own arrangements with Orthodox institutions, and the treasurer and the chairman each having his own arrangements and with special arrangements between the Israeli government and the Agency-WZO, that it is impossible to find a consistent pattern. I am convinced that no one, including the chairman and the treasurer, knows the actual sum-total of amounts given to the various institutions. All I do know is that we are talking about tremendous sums of money. Included in the various arrangements, believe it or not, are Israeli government funds sent through the WZO-Jewish Agency to Orthodox yeshivas abroad. It is such a can of worms that actually it is quite frightening. This of course is on top of whatever arrangements have been made with the Aguda and NRP for government funds to Orthodox institutions in Israel. Speaking personally, I do not begrudge Israeli government or WZO-Jewish Agency funds going for Orthodox Jewish education and youth work. However, it should be done in systematic, orderly, open transactions on the basis of real merit and not on the basis of political deals, and there should be equitability among all movements. There should also be strict accountability. None of the above exists. This should be a source of great concern to us.

In addition, a good deal of money is being given to sustain institutions which are anti-Zionist. It is a paradox that among the institutions heavily supported are those whose students throw stones on the Ramot road and who actively preach anti-Zionism, in Israel and abroad.

Gerry, I agree with you. Eventually we shall have to go to the Jewish Agency leadership in the United States, but we should do so in a responsible and constructive fashion and this requires getting as much information as possible as well as organising the non-Israeli lay leadership to ask the right questions. Will talk to you about this when you are here.

Bivracha,

Rabbi Richard G. Hirsch

cc. Mrs. Raquel Newman-Naymark  
Rabbi Roland Gittelsohn  
✓ Rabbi Alexander Schindler  
Mr. Theodore Broido  
Rabbi Ira Youdovin



HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

CLIFTON AVENUE, CINCINNATI, OHIO 45220

file  
April 23, 1980

The Honorable Teddy Kollek  
Mayor of Jerusalem  
Municipality of Jerusalem Bldg.  
Jerusalem, Israel

Dear Teddy:

It was good to receive your letter of Nissan 29, 5740, corresponding to April 15, 1980 - more or less. I too am sorry that you were out of the country last month when our Board of Governors met in Jerusalem and when we had the pleasure and privilege of ordaining the first Sabra rabbinic student who had finished his course of study at our Jerusalem School. I trust Ezra has apprised you of all the news that transpired and of the deliberations pertaining to the future utilization of the land.

Richard Scheuer has been empowered by our Executive Committee, which met in Cincinnati on April 13th last, to be in touch with Moshe Safdie to resume the planning work for the site. I had a long conversation with Dick just yesterday, and I believe he is scheduled to meet with Safdie on April 27th in Boston. Because of internal priorities, we have had to put certain express needs up front; others will be developed at a later stage. Dick has our view very clearly focused, and I am sure the meeting with Safdie will be a very fruitful one.

I was really glad to read that you are making progress in the planning and building of the Mamilla project. This is hardly the best of times in terms of economic climate to undertake substantial commitments, but then I can't remember in recent history when times were propitious.

We are very much enjoying our new campus in New York, and I extend a heartfelt invitation to you to come and visit us at One West Fourth Street, which is located on the western edge of the NYU campus. The building is one of these rare phenomena which was planned well, built on time, had little overage in projected costs and is mostly paid for. I can only pray, and since I am in the business I can say that freely, that whatever we undertake in Jerusalem will move as smoothly and as expeditiously under your firm direction. I think we have a chance of doing just that.

With thanks for your good wishes and warmest reciprocal regards, I remain,

Yours sincerely,

AG: rws

Professor Alfred Gottschalk

ראש העיר  
رئيس البلدية  
MAYOR OF JERUSALEM

Nissan 29, 5740  
April 15, 1980

Dr. Alfred Gottschalk  
President  
Hebrew Union College  
Clifton Avenue  
Cincinnati, 20, Ohio

Dear Fred:

I was sorry not to be in Jerusalem last month when you were here with your Board of Governors. I understand from Ezra Spicehandler that the meetings went well and that the formalities relating to the land have been finalized.

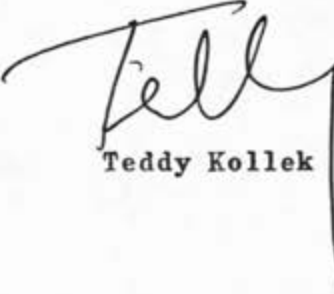
I want to urge you to proceed with the planning work, as I understand you intend to, as expeditiously as possible. This week Moshe Safdie was here, together with the top brass of the Rouse Company, who we hope are going to build the Mamilla Project.

We are making progress in this part of the city which will be greatly enhanced by your campus. I also believe that the next few years will be a good time to build in terms of the building industry.

I look forward to hearing from you on the progress you are making.

With best wishes for the success of your undertaking, and warm personal regards, I remain

Yours sincerely,



Teddy Kollek

TK/fm

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Office of Executive Director

לשכת המזכיר הכללי

29th April, 1981

Mr. Raphael Kotlowitz,  
Dept. of Aliyah & Klitah,  
W.Z.O.,  
P.O.B. 92,  
Jerusalem

Dear Raphael,

I am in receipt of your letter to me of March 16 which arrived during my absence abroad, in response to my letter to you of March 4.

Your letter is not at all satisfactory. I was given to understand that there are written instructions regarding converts given to the shlichim. You yourself showed me some written document at the meeting in Caesarea. I would therefore appreciate receiving a copy of everything which the shaliach receives in writing, including the material prepared by the Ministry of the Interior or other government agencies.

We continue to receive reports of shlichim around the world who ask probing questions of Reform and Conservative converts and make statements which are contrary to Israeli law. For your information I enclose an excerpt of the statement of the Minister of Justice Shapira speaking on behalf of the government representing the official government policy and delivered in the Knesset in February of 1970. We continue to receive reports that the shlichim are not instructed properly in this matter.

Even in your letter there are a number of matters which clearly do not reflect Israeli law. For example, the statement that "The question of conversion arises when the applicant comes from a non-Jewish family and is not married to a Jewish partner" is not accurate. We know of many instances where the issue has arisen when the non-Jew is married to a Jewish partner. Another example is the last paragraph in your letter: "We request, in addition, that the shaliach explain that according to the law as it is today in Israel, the Chief Rabbinate has jurisdiction over personal status and within this jurisdiction it recognizes only conversions which were performed by a Rabbinical Beth Din, according to the Halachic Code." Standing by itself, this is not an accurate statement. The Chief Rabbinate has jurisdiction over personal status only of persons who come to it to desire its services. The Chief Rabbinate has not been assigned with responsibility by the State for determining who is a Jew.

We therefore recommend the adoption of a written policy statement which should reflect the laws of the State of Israel. I was told that there was such a statement already prepared, but if, as you say, there is no official statement, then the best way to handle this matter would indeed be to prepare one. We would be glad to make comments on it before it is officially adopted. I believe that such a statement would be in the best interests of your department, would eliminate the potential areas of conflict between the shaliach and Reform

and Conservative rabbis, and would be to the best interests of potential olim as well.

Bivracha,

Rabbi Richard G. Hirsch

cc. Mr. Leon Dulzin  
Representatives of Reform and Conservative movements

enc. Statement made in the Knesset on 10th February, 1970.



The response of the Minister of Justice Yaakov Shimshon Shapira, indicated the reason why the words "according to Halacha" had been specifically and consciously omitted.

Speaking on behalf of the Government, Mr. Shapira declared:

"Much has been said here, and in great measure correctly, that paragraph 4b (of the proposed amendment) says: "For purpose of this law, a Jew is a person born of a Jewish mother or who has converted, and is not a member of another religion", that this is essentially the same as the directives of the Minister of Interior of January 10, 1960. This is correct, but not entirely correct. For there it is written "who converted according to Halacha" and here the phrase "according to Halacha" is omitted. It is completely clear and the reason is extremely simple. There are numerous Jewish communities.... How much do we know about Jewish communities in the Caucasus, for example? But we do know that there are Liberal, Conservative and Reform Jews of all kinds and that they perform conversions. Therefore I (as Minister of Justice) do not want to fix Halachot nor am I authorized to fix Halachot. We therefore say that whoever comes with any certificate of conversion from any Jewish community, as long as he does not profess another religion, will be accepted as a Jew. What is the meaning of accepting him as a Jew? He will enjoy all the rights of the Law of Return, he will be registered in his identity card as a Jew." (Knesset Record p.781).

The above position of the Government was confirmed in a private meeting with Prime Minister Golda Meir, in the course of which the Prime Minister gave assurances that the State had no intention of intervening in the conversion procedures of the Diaspora. For the purpose of Aliyah and the Law of Return, the definition of the respective movements in the Diaspora would be accepted.

אני רוצה שהוא יבוא בזכות. אני יודע שמשפחות מעורבות מהוות ותהווה בעיות, ולא רק דתיות, גם תרבותיות. אין זה קל כל-כך לעבור ממשפחה אוקראינית למשפחה ישראלית בארץ ישראל. בודאי תהיינה בעיות. אבל צריך לפתור את הבעיה, את הצד הראשון של הבעיה, שהוא יבוא הנה, ושהוא יבוא הנה בזכות. אני מרשה לעצמי, עם כל ענמת-הנפש - ואיני רוצה להעמיד פנים שלא היתה ענמת נפש בשבועות אלה - לרשום לזכותי דבר אחד, שאני גרמתי לכך שיהיה בכפר החוקים שלנו, אם אתם תצביעו בעד, סעיף 4א לחוק השבות.

נאמר פה רבות, ובמידה רבה של צדק, שסעיף 4א האומר: "לענין חוק זה, יהודי - מי שנולד לאם יהודיה או שנתגייר, והוא אינו בן דת אחרת" - שזה בעצם אותו הדבר כמו הוראות שר הפנים מ-10 בינואר 1960. זה נכון, אבל לא לגמרי נכון. מפני שיש היה כתוב "שנתגייר כהלכה", ופה אין המלה "כהלכה". וברור לגמרי, הכוונה פשוטה ביותר. יש קהילות יהודיות מרובות. אני בכלל אינני יודע אילו קהילות יש לנו במזרח. האם אנחנו יודעים הרבה מאוד על קהילות היהודים בקאווקאז למשל? אבל אנחנו יודעים שיש ליברלים, יש קונסרבטיבים ויש רפורמים, לכל המינים ולכל הסוגים, והם מגיירים. ולכן, אני אינני רוצה לקבוע הלכות ואיני מוסמך לקבוע הלכות. אנו אומרים איפוא שמי שיבוא עם תעודת גיור של קהילה יהודית כלשהי, ובלבד שאינו בן דת אחרת, יתקבל כיהודי. מה פירוש "יתקבל כיהודי"? הוא יזכה לכל הזכויות של חוק השבות, הוא יירשם בתעודת הויהו שלו כיהודי, כשירצה להתחתן - פה



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Office of Executive Director

רח' המלך דוד 13  
ירושלים

לשכת המזכיר הכללי

28th April, 1981

Dear Colleagues within the World Union and ARZENU,

Enclosed is a letter I wrote yesterday to Arye Dulzin. The letter is self-explanatory. I am sending it to you because I believe that we are now at the initial stages of a fight which will involve all of us for some time. The issue is clearly related to the political situation. Most parties prefer the status quo, do not want elections and fear that the Reform and Conservative movements will begin to play a greater role than heretofore in the WZO. There seems to be every indication that there are a coalition of forces at work which include the Orthodox, the Likud groups and some members of the Confederation. Of the Confederation members of the Executive of the WZO, I believe that Mrs. Faye Schenk and Avram Avichai are with us and see the broader picture. The others do not.

At the same time, I am sending you other matters related to our concerns, including correspondence with Raphael Kotlowitz, head of the WZO's Department of Aliyah and Klitah.

Bivracha,

Rabbi Richard G. Hirsch

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Office of Executive Director

לשכת המזכיר הכללי

27th April, 1981

Mr. Arye Dulzin, Chairman,  
World Zionist Organization,  
P.O.B. 92,  
Jerusalem

Dear Leon,

I am dictating this letter to you immediately following today's meeting of the Executive of the WZO.

I was deeply disturbed by the tone of the meeting, also the clear feeling that those who spoke about "double representation" had obviously had discussions on this matter beforehand and that you had been involved in these discussions and were personally sympathetic to the position expressed.

In order to prevent any misunderstandings, I am hereby reiterating the position which I took both at the meeting and with you personally afterwards. The issue of "double representation" is motivated primarily by political considerations and is unrelated to the original motivations for the affiliation of the world religious bodies with the WZO and the subsequent organization by Conservative and Reform Jews of independent Zionist parties.

You yourself, both because of your personal predilections and in your position as chairman, were supportive of the efforts to affiliate the World Union for Progressive Judaism with the WZO and also to organize ARZA-ARZENU. In fact, to your great credit, you saw the potential and in almost every step of the way took initiative to facilitate the affiliation process.

You said in today's meeting that you are primarily concerned about the "double representation" on the Executive of the WZO. It is therefore important to reconstruct the history of "representation" on the Executive.

In 1968, three rabbis representative of the three major streams were added to the American Section on an ad personam basis. In 1972 I was asked by Louis Pincus and the Executive to become the representative of the Reform Movement on the American Section and was elected at the World Zionist Congress in 1972. In 1973, when we were contemplating aliyah, Chairman Pincus and the Executive reaffirmed, prior to my aliyah, that I would continue to serve on the Executive in Jerusalem. After having served on the Executive both in New York and Jerusalem, and after discussions with you, Louis Pincus, Charlotte Jacobson and others, we initiated the process of affiliating the World Union for Progressive Judaism. As you know, that process took over two years and was not consummated until the official affiliation in January of 1976. The only change in WZO Executive representation made as a result of the WUPJ affiliation was that in addition to a seat on the Executive in Jerusalem (which we already had by virtue of my presence), we received another seat

in an observer status in New York (Rabbi Schindler). It is important to note that even before we completed the process of the World Union's affiliation, there was some discussion about adding a representative of the Reform Movement to the American Section on the grounds that the American Section should reflect the character of American Jewry and that it was therefore essential to have someone sitting in New York representative of Reform Judaism.

The other consequence, representationally speaking, of the World Union's affiliation was that in keeping with the pattern which had been established for all international organizations, the Reform movement received 5 delegates at the Vaad Hapoel and 15 delegates at the Congress, with the understanding that there would be no right to vote on issues affecting personnel. The reason for this was accepted by all, namely that since the World Union for Progressive Judaism did not participate in the voting process, it had no right to "reap the benefits" of the voting process.

To summarize this first stage, the sum total of the "benefit" of the WUPJ affiliation in terms of representation on the Executive was the addition of an observer on the New York executive. Is this a "major issue" which now requires deliberation and debate?

The first group to look with approval on the World Union affiliation was the Mizrachi. I still recall that immediately following the announcement of our intended affiliation, the Mizrachi representatives on the Executive, specifically Rabbi Mordechai Kirshblum and Rabbi Emanuel Rackman announced that they were in the process of encouraging the World Conference of Synagogues and Kehilot (the closest equivalent of the World Union for Progressive Judaism) to affiliate with the WZO likewise. Obviously at the time they looked upon the World Union affiliation as a positive contribution and saw no duplication or "double representation" in there being both a Mizrachi (an independent group of Orthodox Jewish Zionists) and an international organization representing Orthodox synagogues. It is important to remember that the steps to affiliate the Orthodox World Conference of Synagogues and Kehilot were initiated long before anyone ever thought of organizing an ARZA-ARZENU within the Reform Movement. It was only after the Reform and Conservative began to organize an individual, independent Zionist movement from within their respective groups that the Mizrachi and other groups suddenly began to talk about "double representation". If the concept of two forms of affiliation within a religious movement was invalid, why did not the Mizrachi representatives prevent it from within their own group?

The next stage was the development of what eventually became ARZA in the United States, Kadima in Canada, Pro-Zion in England and Australia, DZA in South Africa and LJG in Holland -- and the establishment of the Brit Olamit ARZENU. You personally were involved in every step along the way and gave every encouragement to the developments. In fact, after the elections took place before the 29th Congress and ARZA had received 9 seats, it was you who first took initiative to suggest that the parties with which you were affiliated would provide three additional seats in order to make the quota of



12 for a "siah". You strongly recommended at the time that we should remain independent of any other group and that you would see to it that the three additional Congress mandates would be provided "without any strings attached". After considering the matter and after reviewing it with other political groupings, we decided to follow your advice, and we then began the process of establishing a "siah" and waiting to hear from you concerning who the three additional mandates would be. A delegation met with you before the opening of the Congress, and was told that the three additional mandates would indeed be given, but only with "strings attached". It was only after that great disappointment (which nevertheless was a valuable learning experience) that the ARZA delegation accepted the offer of the Labour Movement to fulfill the very conditions which you had originally proposed, namely the addition of three mandates "without strings attached". Labour kept its word and it was clearly understood that the affiliation would be limited to the period of the Congress itself. Immediately after the Congress, a letter was written to you by Rabbi Roland Gittelsohn notifying you that the Labour-ARZA relationship was discontinued. Ever since, there has been no formal relationship between ARZA and the Labour Movement, and in the meantime the Brit Olamit ARZENU has been established and considers itself completely independent.

Raising the issue of "double representation" is contrary to everything which you and the more enlightened leadership of the WZO have stood for, namely the opening up and expansion of the Zionist Movement in order to pursue the objective of making the WZO the most democratic, comprehensive representative group in world Jewry. This was the significance of the thrust of the Caesarea meetings and of everything which you and we have been saying publicly. The affiliation of the Conservative and Reform movements gives the World Zionist Organization access organizationally to an additional three million Jews who are potential members of the WZO and this access should be opened widely and every means be utilized to affiliate as many of these Jews as possible. The discussion which took place today will set in motion a process which will result inevitably in extended bickering, perhaps lead to a court test, and will inject divisiveness and sap the strength of the effort to expand. Instead of generating a momentum for establishing the WZO as the all-inclusive body of World Jewry, it will set in process a reverse trend of keeping the WZO an exclusive club for the present membership who are interested in retaining their power.

I urge you to reconsider the raising of this issue at this time, and also to desist from personal support of those whose view of the WZO is short-sighted and narrow. It is inconsistent with the historic role which you personally have played and I believe would be deleterious both to the Zionist movement and to your own leadership position.

Bivracha,

Rabbi Richard G. Hirsch

1981 070 2 9

# Temple Emanuel

MISSISSIPPI AVENUE AT TWELFTH STREET • DAVENPORT, IOWA 52803 • TELEPHONE 326-4419

March 13th, 1981

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

Dear Dick:

It is always good hearing from you. Of course we are kept well-informed about your activities through various publications. Every time I see your picture I wonder how you still look like a college student while I no longer even own a comb. Well, with the price of haircuts maybe I am the one who has the advantage!

With reference to the situation at the Aliyah Center, I delayed communicating with you at the request of the individual involved. Although I emphasized the importance of the issue, Patricia does not wish to be a "test case." In fact, she no longer has a desire to make Aliyah. She explained that even if she "wins" she is not prepared for future difficulties with government officials and certainly is not desirous of being in the public eye. I understand but cannot agree. On the other hand, as Tevye would say, given Patricia's attitude I feel that she would not be a good test case. She would not be cooperative and, based on some of her past actions, I am afraid that if she did pursue this she would back off at the last moment and cause embarrassment to us all.

As one who likes to look at the positive side of an issue I think the above information can really help make our point. It would appear that other rabbis are aware of situations where individuals are intimidated by people in "official" positions and because they encounter difficulty merely back off or pursue other interests. The government has no record of these people and, when questioned, they can merely respond that they have no record of any problem.

Would it be possible to initiate some "class action" where a group of us would present documentation for cases that never arrived at the point of being officially processed since they were squelched at some



lower level? The government surely says it has not refused to process requests from non-Orthodox converts. We can agree and then additionally show that individuals were turned away before they even had a chance to make formal requests.

The situation is similar to the defense set forth in some of our civil rights cases. A school system may claim that it does not discriminate against blacks. The records will show that not one black child was ever mistreated. The records will also show that no black children were even allowed in the school system. I am suggesting that these are analogous situations. What do you think? Is the logic sound?

In any case I am willing to help in any way you may suggest. If we do not communicate by letter I will plan to visit with you at the CCAR in June. The entire Benjamin family will be in Jerusalem.

Regards to Bella.

Cordially,

  
Rabbi Robert M. Benjamin

RMB/bc

MEMORANDUM from Rabbi Richard G. Hirsch

Another example of how hard it is to get test cases.  
I believe it is at least nine months since we first heard about this case from Robert Benjamin.

HERZOG, FOX & CO.  
ADVOCATES

CHAIM HERZOG  
MICHAEL FOX  
LIPÁ MEIR  
SHLOMO COHEN  
KATRIEL BEERI  
JOSHUA ROSENSWEIG  
CHAIM INDIG

25, IBN GVIROL ST.  
TEL-AVIV 64 078  
I S R A E L  
TELEPHONE 298826

CABLES: VIVAT  
TELEX: 3-5550

Professor Michael L. Klein  
Acting Dean  
Hebrew Union College  
Jewish Institute of Religion  
13 King David Street  
Jerusalem 94101

March 18, 1981

Dear Professor Klein,

Due to an oversight because your letter dated 22.2.81 moved around between the Labour Party headquarters and my office, I regret that I did not reply to you.

The stand I took in the Labour Party Conference was in my own name and had nothing whatsoever to do with the CCC, in which organization every member is free to hold and express his or her own views on the various issues. What I was opposed to in the conference was an attempt to depart from Shimon Peres' Toronto declaration. This, in fact, was a point that he made later during his intervention in the debate. In my view תפסת מרובה לא תפסת. We had to be mindful of the sensitivity of the subject, particularly so far as the Oriental community is concerned, and of the electoral effects of a move which would go further than what the general consensus wants at this point. You will have noticed that when, during the debate, an amendment was introduced to recognize civil marriage, it was defeated by an overwhelming majority.

I believe that we made a very considerable advance and it was wrong tactics to try to aspire to more than could be achieved at this point because it could well have been counter-productive. It seems to me that in this case the policy of shooting a Turk and relaxing is a wise one.

I believe it is important that we make progress, but I would not want it to be made at the risk of splitting the Jewish people. This was

continued ...

Professor Michael L. Klein

March 18, 1981

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the basis of David Ben Gurion's policy over the years. Within this framework, in my view, a considerable advance has been made, both within the context of the political parties and - I know for a fact - within the context of public opinion.

With best wishes.

Yours sincerely,

  
Chaim Herzog

CH:aa

cc: Dr. A. Gottschalk, President, HUC-JIR  
✓ Rabbi R. Hirsch, Executive Director, WUPJ

P.O. Box 394  
Herzliya  
Israel

March 2, 1981

Professor Alfred Gottschalk  
President  
Hebrew Union College  
3101 Clifton Avenue  
Cincinnati, Ohio 45228  
U.S.A.

Dear Alfred,

Thank you for your kind letter of February 9, 1981.

It was not easy to get our conference to approve the idea of an appropriate status for all trends in Jewish religious experience. As you will know by now, the idea of "equality" was not accepted. I do not think that this is a great shortcoming since I doubt whether the Reform or Conservative Jewish movements want to have an establishment including a chief rabbin-ate and other manifestations of establishment status in orthodoxy. The important thing is that our party would be committed to enact legislation under which the Reform and Conservative movements could operate freely without the harassments arising from the traditional discrimination.

It was good to work closely with Dick Hirsch in this matter. I know that with his intimate knowledge of Israeli politics he believes that the result that we achieved is generally satisfactory, nor do I think that it is the end of the road.

Warm regards,

*Copy to Rabbi Richard Hirsch  
Jerusalem*

ABBA EBAN

# BRITISH BOARD OF DEPUTIES

VERBATIM EXTRACT FROM MEETING ADDRESSED BY SHIMON PERES, 17th MARCH 1981

Tape did not pick up the question by Mr. Malcolm Slowe

Following is what Mr. Peres replied:

Well, we cannot help recognition, but equality depends upon you. Come already to the country, and be as large as the other Synagogues are, and then you will reach equality. We are for respecting the right of every Israeli Citizen to worship the Lord in the way he feels fit, yet we are careful not to divide our nation; and, you know, it took Moses forty years to cross the desert and reach the Land. We are having our forty years, not to cross a physical desert, but to cross ~~xxx~~ a division of a people, and build one people out of them, but we respect all streams, all currents in Jewish life, and that was the ~~decision~~ decision adopted by our Convention just a couple of months ago.

## NORTH WESTERN REFORM SYNAGOGUE

Alyth Gardens, N.W.11

01 - 455 6763

1981 79N 12

*With the Compliments of  
Rabbi Dow Marmur*

*In answer to Malcolm Slowe's question when  
Peres came to the Board of Deputies nothing has changed.*



HEBREW UNION COLLEGE-  
JEWISH INSTITUTE OF RELIGION

ROUTING  
SLIP

FROM:

Dr. Alfred Gottschalk

DATE:

4-23-80

TO:

NAME

DEPARTMENT

1 Rabbi Alexander Schindler

2

3

( ) Approval

(X) Your information

( ) Initials

( ) Your comment

( ) Correction

( ) Handle directly

( ) Filing

( ) Immediate action

( ) As requested

( ) Note and return

( ) See me

( ) Read and destroy

REMARKS

WUPJ

האיגוד העולמי ליהדות מתקדמת  
WORLD UNION FOR PROGRESSIVE JUDAISM

file

13 King David Street  
Jerusalem, Israel

Tel. 234-748, 232-444 טל.

רח' המלך דוד 13  
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

Wednesday, 10th December, 1980

MEMORANDUM

from: Rabbi Richard G. Hirsch  
to: World Union and ARZENU leadership  
subject: Update on the Rights Issue.

We have been working with the various parties in the Israel Knesset to formulate a "declarative" law which will affirm in general terms the equality of all movements within Judaism in the State of Israel. At least two formulations of the law have been made, one by MK Mordechai Wirshubski. His is supported formally by Shinui, Independent Liberals, Citizens Rights Movement (Shulamit Aloni) and Mapam. In addition, many individual members of the Knesset have indicated their support of legislation of this kind. MK Avram Katz-Oz, of the Labour Party and a representative of Ihud Hakvutzot Vehakibbutzim, has formulated similar legislation.

On Monday December 8 a press conference was convened by representatives of the above parties (members of the Labour Party and of the Liberals in the coalition indicated their support but were not able to be present), and representatives of the Reform and Conservative movements. Separate statements were issued by each of the parties and also by the Conservative and Reform movements separately. Enclosed are copies of the press clippings. Considerable attention was given to the proposed legislation by the public media.

Following the press conference, representatives of the Conservative and Reform movements met with the caucus of the Labour Party in the Knesset and received their agreement to recommend that their members approve of referring the proposed legislation to the Committee, with the understanding that there would be freedom of vote on the basis of conscience. This step by the Labour Party was most reassuring and shows their sensitivity to our concerns following the severe criticism of their position during the passage of the Chief Rabbinate Law.

At a meeting late yesterday, the members of the Knesset who support the bill decided to delay presentation to the Knesset for a two-week period until after the Labour Party convention, in order that there will be enough members of the Knesset on the floor to support referral to the Committee.

Translation of proposed legislation by MK Wirshubski

Basic Law: Equality of Movements within the Jewish Religion

1. In this basic law - "a Movement within Judaism" is every one of the following:
  - a) The rabbinic movement - Orthodox
  - b) The traditional movement - Conservative
  - c) The progressive movement - Reform.
2.
  - a) There is no discrimination between movements in Judaism.
  - b) Details concerning the assuring of equality between the movements in Judaism will be established in law.
3.
  - a) In every law which is open to divergent interpretations, the interpretation which is more likely to implement the equality between the movements is preferable.
  - b) Any legislative directive which is accepted following the acceptance of this basic law and negates or changes any directive in it is nullified, except if it receives a majority of 80 members of the Knesset in every stage of the legislative process.
4. Sub-paragraphs (2), (3) and (6) of paragraph 2 of the Chief Rabbinate Law of 1980 are nullified.

Translation of legislation proposed by Avram Katz-Oz, MK:

The Law of Equal Rights for Movements Within Judaism

1. Movements within Judaism including the Orthodox, Conservative and Reform movements and others.
2. Discrimination between the movements in Judaism is forbidden, since it negates the spirit of the State of Israel and its Declaration of Independence.
3. The Minister of Religious Affairs, with the authorization of the Committee of Constitution and Law of the Knesset, will issue regulations for equality in the budgeting of resources, financing and services of religion, rights of religious institutions, etc., which will assure equality between the various movements within Judaism.
4. In every place in the existing legislation where the word "Jew" is used, the interpretation of "Jew" will be as defined by every movement within the Jewish people, including the Reform and Conservative movements.



Jerusalem, 1 Tevet 5741  
8 December 1980

P R E S S   R E L E A S E

The Movement for Progressive Judaism urges support of the Basic Law for equality of all movements within Judaism, which will be brought to the Knesset on Wednesday (3 Tevet 5741, 10 December 1980) (attached, Wirshubsky).

The Movement for Progressive Judaism, which is non-political, will support the recognition of pluralism in Judaism and will encourage every initiation for legislation in this direction (including the private bill of Member of Knesset Avraham Katz-Oz).

The Movement for Progressive Judaism does not require recognition of its existence because, since its inception, Judaism has always recognized diverse, even conflicting, movements within its ranks. Millions of Jews in the more than twenty-five countries throughout the world who belong to the Reform and Conservative Movements comprise the overwhelming majority of religiously identified Jews. But these non-Orthodox movements are discriminated against in Israel and their rabbis are not authorized to perform rabbinic functions nor do they receive governmental support for the religious services they offer. A law for equality for all movements within Judaism will unify the Jewish people and draw Jews closer to tradition. It will enhance freedom of religion for all in its Declaration of Independence.

The State of Israel which aspires to serve as a spiritual center for the entire Jewish people must reflect in its policies the character and values of the entire Jewish people.



# 'Equality bill' for Reform, Conservatives

By JUDY SIEGEL  
Jerusalem Post Reporter

A Shinui-sponsored bill to introduce a Basic Law establishing "equal rights" for the Conservative and Reform movements in Israel is expected to go to the Knesset plenum tomorrow for a preliminary reading.

Leaders of the two non-Orthodox movements and five MK supporters held a press conference yesterday in Jerusalem to denounce "discrimination" against their rabbis and members, and to demand "religious pluralism" in Israel. The Conservative and Reform spokesmen said they support the Shinui bill, a similar, private member's bill by Avraham Katz-Oz of the Alignment and "any other bill in the same spirit."

If the Shinui bill is passed, non-Orthodox institutions would get government funds on an equal basis with Orthodox institutions and Conservative and Reform rabbis would have the right to perform marriages here.

Asked whether the bill has a

chance, given Agudat Yisrael's recent success in overcoming opposition to the Anatomy and Pathology Law Amendment, MK Mordechai Virshubski (Shinui) said that "the real minority is Agudat Yisrael" and that a majority of Knesset members personally support such a bill. He said he hoped most parties will grant their members freedom to vote on the bill according to the dictates of their conscience.

Rabbi Richard Hirsch of the Reform Movement in Israel said he hoped Labour Party Chairman Shimon Peres would stand by his declaration in Toronto last year to support equal rights for the movements, since the principle is an integral part of the Alignment platform. Hirsch, who recently returned from the U.S., said that the issue was raised "during every discussion of Israel" in Conservative and Reform forums, and that even Christian clergy wanted to know why Jews fight for separation of church and state in America, while "Israel is ruled by a theocracy."

Rabbi Ron Price of the Conservative Movement said his move-

ment now has 15,000 members in Israel, compared with only 2,000 five years ago. There are two million Conservative Jews in the Diaspora, he added, who are deterred from immigrating because of the current status of Conservative Judaism in Israel.

MKs Gideon Hausner (Independent Liberals), Meir Talmi (Mapam), Amnon Rubinstein (Shinui) and Shulamit Aloni (Citizens' Rights Movement) were also at the press conference to offer their support. MKs Esther Herlitz and Tamar Eshel of the opposition and Sara Doron, Gustav Badian and Yehezkel Flomin of the coalition sent messages of support.

Aloni complained that Foreign Minister Yitzhak Shamir turned down an invitation to attend a memorial ceremony at Hebrew Union College in Jerusalem for the Jews who died in the Rue de Copernic synagogue terrorist blast in Paris because it was a Reform congregation, and that the Israeli rabbinate never sent condolences to the bereaved.

# הרפורמים והקונסרוואטיבים קוראים לתמוך בחוק "שיווי זכויות הזרמים בדת היהודית"

(ע). התנועה ליהדות מתקדמת בישראל והתנועה ליהדות מסורתית בישראל, המונות רבבות אחרות הי מדינה ותוספות, תומכות ביוזמה הי תמיכתית לסגן הרב הראשי הרב זכרון מדינת ישראל של שלטת הרבנים העיקריים ביהדות - האר (התנועה והמסורת) (קונסרוואטיב) והרפורמי (יהדות מתקדמת) ובה סתם ההכרה של המדינה ומסורת היה במעמד הרבנים של חרשים אלה ללא כל אפליה ביניהם. דברים אלה אמרו בניגוד שתי התנועות במסיבת עיתונאים אהמול בבית אגרון בירושלם, לריאיון הצעת חוק, שיווי זכויות הזרמים בדת היהודית של שולחן הכנסת, ביום רביעי.

הצעת החוק באה ביוזמת סתם שיערי במסגרת ונגינה אמר, כי תשורר בווק ילוד, להבטחת חופש וזה האיסור אפליה ממשית את ממש

Ha-aretz 9.12.80

Jerusalem Post 9.12.80 p.3

## Religious equality legislation delayed

Post Knesset Reporter

The Shinui private members bill on granting equality to all three streams in Judaism — orthodox, Conservative and Reform — will have its preliminary reading in a fortnight instead of today, the Shinui Knesset faction announced last night.

The delay is meant to ensure a bigger attendance and wider support, Labour MKs as well as others who plan to vote for the bill had told Shinui they could not come to the Knesset today.

The Labour Party convention on December 18 is keeping most Labour MKs too busy to devote all their attention to parliamentary matters.

## התערך יתמוך במחנה מעמד שווה לרפורמים

— מאת חיים שיבר, כתב, וריסות אחרונות —

בניגוד לתנועת הרפורמים בישראל, כיבדו אתמול המסגרת מחברי סיעת המערך, כנסת, לפיה יתוורר החברים להצביע בעד הצעת חוק להסמכת מעמד שווה לכל הזרמים ביהדות, תוכל לחברי הסיעה להצביע על כנסת מאול חלסי (מסרים).

הצעתו חוק לסתן שיעור ומיזת הזרמים בדת יהודית דית אסורות לעלות מור בכנסת בהצעת של חברי סיעת שיעור והצעה של חרם אברהם כדעתו (המערך).

ממסיבת עיתונאים שערטו אהמול בירושלם, תהיה

Yediot Achronot 9.12.80 p.4

### הצעת חוק שוויון זכויות לכל הזרמים בדת היהודית תוגש מחר לכנסת

מאת יוסף צוריאן

שיוון זכויות הזרמים בדת היהודית — וזהו המצית הצעת החוק, שתוגש מחר על שולחן הכנסת ותתמכה בה חרשים במסיעות שונות, וכן ראשי התנועה הקונסרוואטיבית והתנועה הרפורמית בישראל, במסיבת עיתונאים, שנערכה אהמול בירושלם, מסוע חרשים מסיעת המערך, שיעור, רין והליכרלים העצ-מאיים, כי על אף שחיי סכור רב, שהצעת חוק וי תתקבל, חר עצם העלאתה מאוה שלב השוב בדיון הצבורי בדבר הצורך בהבטחת חופש מלך לכל הדורות וזכויות ופחותיהן.

ראשי הרפורמים והקונסרוואטיבים, בישראל, הרבנים אשר וירש, משה שמר ורן פרייס, טענו, כי המצב שבו שרונות כיום קהילתיות, הוא בלתי ינסכל ותגיע הפת, שכל התונים יהודיים בארץ, התובעים שיעור, יירחשו לפעולה.

כאמור, באה הצעת החוק להסיר אפליה בין הזרמים ביהדות, ובה נאמר, כי בכל מקום, שבו כעוב יהודי יש לפרשו כיהודי מכל זרם בצם היהודי, לרבות הזרמים הרפורמיים והקונסרוואטיבים.

Ma-ariv 9.12.80 p.1

Jerusalem Post 10.12.80 p.3



10th December, 1980

MEMORANDUM

from: Rabbi Richard G. Hirsch

to: Theodor Broido, Gerard Daniel, Rabbi Roland Gittelsohn, Rabbi Paul  
Kushner, Rabbi Alexander Schindler, [redacted]

Enclosed is a memo written by Raanan Weitz in preparation for the discussions of the WZO-Jewish Agency Board of Governors in February. It relates to and corroborates discussions which we have had.

Ask Dr. Paul to show you  
memo on rights  
D

get

PROPOSAL FOR THE RECONSTRUCTION OF THE WZO AND THE REORGANIZATION  
OF THE JEWISH AGENCY

---

A. Objective

The objective is to establish terms of reference for a review of the principles governing the partnership between the WZO and the Diaspora organizations comprising the Reconstituted Jewish Agency since 1971.

B. Historic Framework

The basic changes in the world Jewish situation since the founding of the WZO in 1897 and the W.W.II Holocaust are:

1. The existence of Israel and its acceptance as central to the survival of the Jewish People.
2. The threat to the survival of Judaism in the face of the assimilation process.

C. Common Tasks

1. There are today no basic differences between the objectives of the WZO and the non-WZO groups in the Reconstituted Agency.
2. On the contrary, there is general agreement in both groups on the historic aims of Zionism concerning:
  - a) The centrality of Israel.
  - b) The importance of Jewish Education.
  - c) The need to involve the young generation in support of Israel.
  - d) The importance of aliya from all Diaspora lands.
3. Of crucial importance is the fact that the Israeli political party structure, as reflected in the WZO, is totally irrelevant to the overwhelming portion of Diaspora Jewry seeking to establish meaningful ties with Israel. It is therefore timely that the WZO and non-WZO partners re-assess the nature of their relationships within the framework of the Reconstituted Jewish Agency and draw operational conclusions.

D. Required Changes

1. The WZO-Jewish Agency or a new Zionist entity must make it possible for all Jews, who subscribe to the aims of the 1968 Jerusalem Program, to register as members without necessarily identifying with any of the existing Zionist parties in particular, or the Israeli political party structure in general.
2. Contributors to the UJA or KEREN HAYESOD who sign the Jerusalem Program should be enabled to organize themselves into independent groups, on a geographic basis, within a broadened and reorganized WZO-Agency structure or, if not feasible, within a new Jewish Zionist Movement for Israel.

E. Levels of Affiliation

1. Awareness: expressed through participation in general activities of the Movement including fund-raising on the local or international branch levels.
2. Involvement: expressed through personal and family commitment to Jewish-Zionist education; active leadership in decision-making and implementation of policies, programs and activities of the Movement.
3. Identification: expressed through personal and/or family aliya to Israel resulting from association with the Movement.

F. Functions of the broadened WZO-Agency of new Movement

1. Functions in the Diaspora
  - a) Jewish Education, formal and informal, with a positive orientation to the aims of Zionism,
  - b) Information, where the focus should be on the history and goals of Zionism rather than the institutional structure of the State of Israel,
  - c) Volunteerism and Youth Work - The wide spectrum of activities and projects involving overseas Jewish youth in learning and living situations in Israel should be selectively organized for each Diaspora community,
  - d) Faculty and Academia - Better coordination should be achieved between the new Movement and the various bodies dealing with the campus and professional groups in the Diaspora.

## 2. Functions in Israel

- a) Immigration and Absorption, the latter to be administered along the lines proposed by the HOREV Commission Report.
- b) Agricultural Settlement, especially in the sparsely populated areas in the Galilee, Negev, and Pithat Shalom.
- c) Youth Care and Training, to serve as a bridge between the aliya of the children and others in the family.
- d) Urban Absorption-in-depth, especially the neighborhoods of Project Renewal and group absorption schemes in urban frameworks.

## G. Structure

To establish a new broadly-based WZO-Agency or new Movement, the following principles or organization should be applied:

1. Decentralization of Authority and Administration -  
The Diaspora should be divided into countries and/or regions with operative authority decentralized on a territorial and functional basis.
2. A World Executive located in Jerusalem should be responsible for the implementation of policy on an international basis.  
A member of the World Executive should be responsible for the coordination between a country or region and the overall policy of the Movement.
3. Procedures of Organization:
  - a) Every Jew above the age of 16 to be granted the right to vote on the basis of one voter-one vote; 18 to be the minimum age for election to any post.
  - b) Local and national branch leaders to be elected on a personal basis for four years, with a two-term maximum.
  - c) Committees to function on all local and national levels.
  - d) Representation of a country or region at the international gathering (e.g., Congress) to be determined on the democratic basis of one voter-one vote and the total number of voters in each country or region (unless another format is agreed upon).

H. Collateral Activities of the broadened WZO-Agency or New Movement

1. Planning

Short and long-range planning and evaluation procedures to characterize all operations, programs and projects of the Movement.

2. Effective System of Budgeting

A budget and control system with appropriate follow-up mechanisms to be instituted in order to attain maximum output and excellence in all areas of operation.

3. Information Center

The development of mechanisms to coordinate the flow of data and information on the multi-faceted activities of Jewish communities and their impact on Israel-Diaspora relations.

4. Personnel

Personnel in local, national and territorial branches as well as in Jerusalem, to be selected on the basis of job qualifications, requirements of local conditions and/or the specific function involved.

I. Operational Goal

The inclusion of WZO elements and Diaspora community groups within one organizational framework will project the broadened WZO-Agency or new Jewish-Zionist Movement as the universally recognized instrument of Jewish unity in behalf of Israel and the forces combating assimilation in the Diaspora.

Raanan Weitz  
Jerusalem  
December 10, 1980





# WORLD UNION FOR PROGRESSIVE JUDAISM

## האיחוד העולמי ליהדות מתקדמת

North American Board

June 3, 1980

FROM: RABBI RICHARD G. HIRSCH

TO: SELECTED LEADERSHIP

The attached is an English version of a Hebrew article which will appear in the forthcoming issue of MIGVAN, the Labor Party's intellectual journal.

There have been further developments as a consequence of the Chief Rabbinate Law. Among them:

1. Close collaboration with the Conservative movement. We have organized a joint lobbying effort.
2. Meetings have been held with the leadership of the following parties: Labor, Mapam, Independent Liberals, Shair. The latter three plus Ratz (Shulamit Aloni) and Sheli are supportive of our positions.
3. We have drafted a revised version of the statement made by Shimon Peres in Toronto (which we also helped formulate). The plan is to have this statement signed by a select, cross-section group of Labor Party leaders, who will then send it to all the members of the Central Committee of the Labor Party asking for signatures. In the Fall, prior to the Convention of the Labor Party, a conference on religious pluralism will be held. This will set the background for the adoption by the Labor Party of the Religion-State platform. It will not be easy to get the resolution through the Labor Party Convention. The closer we get to the Israeli elections, the more likelihood of catering to demands of the National Religious Party.
4. We have agreed to help in this preparation of a law (or laws) to be presented to the Knesset assuring religious pluralism. A committee of Knesset members and legal experts is beginning to work on this. They are discussing whether the law to be proposed should be declarative only or detailed and specific. Both forms will be prepared, and the decision as to what to present, either one or both, will be made on the basis of a political judgment. Shai is proposing a declaration law which it intends to present this week. However, it will go nowhere.

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(1972-1973)

\*Deceased

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THE CHIEF RABBINATE LAW -  
LESSONS FOR THE LABOR PARTY

Rabbi Richard G. Hirsch

The Chief Rabbinate Law has been enacted, but the eruption within and without the Labor Party still continues to spew forth volcanic dust. What caused the eruption? It is not my purpose to rehearse the facts or the events leading up to the enactment of the law, but rather to explore the context of the controversy and to draw some lessons for future policies of the Labor Movement.

Ostensibly, the remaining controversy is over one brief section 2(6) of the legislation: "The functions of the Council of Rabbis are: (6) Qualifying a rabbi to serve as a marriage registrar." This section transfers authority to recognise a rabbi as a "registering authority" from the Minister of Religious Affairs, a civil servant, to the Chief Rabbinate.

We are told that the negotiations between the Labor Party and the National Religious Party over the legislation extended over a year, but the controversial section 2(6) did not appear anywhere in the legislation as originally presented to the Knesset. It was obviously injected only after the announcement by the Israel Progressive Movement that it was applying to the Minister of Religious Affairs to have two of its rabbis recognised as "registering authorities", and the implication that it would appeal to the High Court if its appeal were rejected. The Labor Party leadership claims that the section does not impair the chances of gaining an affirmative verdict from the High Court, and that it only "photographs" current practice, whereby, in effect, the Chief Rabbinate determines the eligibility of rabbis. The legal experts of the Movement for Progressive Judaism on the other hand claim that there is a significant distinction between appealing to the High Court to have a civil servant (the Minister of Religious Affairs) enforce civil legislation without discrimination, and appealing to the High Court to obligate the Orthodox Chief Rabbinate to accord recognition to non-orthodox rabbis. One does not have to be a legal expert to understand

the distinction between the High Court's rendering a judgment in reference to an undefined, untested practice and its rendering a judgment in reference to newly adopted legislation.

However, more is involved here than differences of opinion over legal interpretations. What is really at stake is a struggle for the soul of the Labor Party. Why pick on the Labor Party? Because all the polls indicate that after the next elections the Labor Party will form the next government, with the possibility that for the first time in history, Labor may comprise a majority rather than just a plurality of the next Knesset. The Labor Party is therefore the major instrument for shaping the character of the State of Israel in the future.

When the Labor Party assumes the leadership, it will have the obligation of creating a new order and the challenge of inspiring Israeli society to move in new directions. What will be the Labor Party's positions, policies and practices in relationship to religion-state issues?

The outcry against the pact between Labor and Mafdal on the Chief Rabbinate Law was not so much over any specific section as against the implication that the Labor Party was returning to "business as usual". The religious parties have been accustomed to make demands as the price for entering into the coalition government. These demands invariably represent encroachments of public policy into the private lives of citizens through the imposition of religious practices on the public at large (abortion, autopsy, Shabbat observance are examples). They include special privileges and exemptions, most notably exemptions from military service for Yeshiva students and religious girls. They include demands to transfer jurisdiction in areas of public policy from the civil authority to the Chief Rabbinate and from civic courts to rabbinic courts. The demands also invariably

include budgetary allocations to synagogues, religious educational and welfare institutions, thus increasing the expenditure of public funds and often without adequate financial accountability to the public.

The "historic covenant" between Labor and Mafdal has been a covenant marked by Mafdal's acquiescence to Labor's economic, social welfare and foreign policies, in return for Labor's acquiescence, or at least adjustment, to Mafdal's demands in the religious sector. The "historic covenant" was advantageous to both partners, because each partner received more or less what it wanted in areas of primary concern and compromised in areas of secondary concern.

The conditions which were conducive to the establishment and maintenance of the "historic covenant" have changed drastically since Labor lost control of the government. Neither the parties to the covenant nor the realities of Jewish life are the same. Among these changed realities are the following:

1) The character of the National Religious Party

The National Religious Party is no longer a one-interest party. Its participation in the Likud government has been marked by the formulation and advocacy of militant policies in regard to the settlements and the autonomy negotiations. The party has moved far to the right on foreign issues. Its representatives have assumed key roles in foreign policy, the Ministry of Education, and the administration of the economy. Even the Aguda has been given the chairmanship of the Knesset Finance Committee. Given the history of one-interest parties in other democracies, this development was inevitable. The pristine principles of party-founders change in response to changing conditions. For any party to endure in a democracy, it must expand its interests in order to appeal to broader segments of the electorate. In the case of the National Religious



Party, its move to a more militant right-wing foreign policy has been motivated by the attraction of supporters and potential supporters for Gush Emunim and Tehiya policies.

The founders of Mizrachi were persons with a broad world outlook, with contact and experience in the Jewish and secular world. The younger generations of Orthodoxy, reared in a separate and separated school system in Israel, are less sophisticated and more in-bred. They are grounded in a fundamentalist view of Judaism which tends toward a literal rather than a liberal interpretation of tradition. They are less tolerant, less willing to compromise, and more zealous in pursuit of their objectives. Nowhere is the contrast more manifest than in a comparison between the liberal teachings of the saintly Chief Rabbi Avraham Kook and the ideology of his son Rabbi Tzvi Yehudah Kook, the spiritual ideologue of Gush Emunim.

Given the change in character and direction of the religious parties, their demonstrated capacity to influence broad areas of public policy, and their success in gaining vast new budgetary allocations for their own institutions, the National Religious Party of 1980 will be far from being the docile partner of the halcyon days of the "historic covenant".

## 2) The character of the non-Orthodox movements

The relation to Israel. The decade of the 70's witnessed historic developments within the Conservative and Reform movements in their relationship to Zionism and Israel. The individual members of these two major religious movements have long been the primary financial and political supporters of the State of Israel in the Diaspora. From their ranks have come the leadership of almost all the major Jewish organizations dedicated to preservation of the Jewish people and its heritage. However, in the last decade, not only the individual members, but the

established institutions of Conservative and Reform Judaism moved to Zionize their programs. They built educational institutions in Israel and required all rabbinic and education students to spend at least one year of study in Israel. They encouraged the development of indigenous synagogues and schools in Israel. They supported the establishment of Israel youth movements and camps. The Reform Movement established Kibbutz Yahel and is in the process of establishing a second kibbutz. The Reform Movement transferred its international headquarters to Jerusalem. Both movements affiliated with the World Zionist Organization. They initiated programs of Aliyah. In sum, they have integrated themselves in Israeli society and have become full participants in the upbuilding of Zion.

In the Diaspora. In the United States, the vast majority of those who actively identify with the Jewish community are affiliated with synagogues. The synagogue serves not only as the Beit Hatefilah, but also as the Beit Hamidrash and community center. In many communities, particularly the smaller ones, the synagogue provides the setting for the total expression of Jewishness. The rabbi is more than just a religious leader. He also becomes the leader of the Jewish community and its ambassador to the non-Jewish community. The rabbi and the synagogue have become the major shapers of the Jewish pattern of living and the symbol of Judaism's highest values. The sanctifying of the events in the life-cycle - marriage, birth, Bar and Bat Mitzvah, death, conversion - all occur within the framework of the Synagogue. Of those who identify with synagogues, no more than 15% are affiliated with Orthodox institutions. All others belong to the non-Orthodox movements. Therefore for the majority of Jews, including the non-affiliated, these movements and their educational institutions have become the prime instruments for Jewish survival in the Diaspora as well as prime instruments for relating the Diaspora to Israel. These are facts which surprisingly are either not known or not comprehended by many Israelis, but which any Israeli who has

extensive experience in the Diaspora will corroborate.

The demand for equal rights. Conservative and Reform Jews will no longer tolerate a situation where the Jewish State, to which they commit so much of their energies and devotion, will accept their money and their political support, but will reject their pattern of Jewish life. They cannot understand how a rabbi ordained by an American Conservative or Reform seminary can officiate at religious acts in the United States, but when he fulfills the Zionist mandate and comes on Aliyah, is deprived of the right to officiate at those same acts in the Jewish State.

The Conservative and Reform Movements declare that their right to develop indigenous movements in Israel should be recognized and supported by the State. It should not be dependent on numbers or popularity nor subject to the approval of the established rabbinate or the religious parties. Without Conservative and Reform Judaism there is no Klal Yisrael. They ask no one to read them into Klal Yisrael and they permit no one to read them out of Klal Yisrael. If Israel is to serve in deed, as well as in name as the spiritual home for all Jews, then it must be home for all expressions of the Jewish spirit. If all Jewish movements are to be equal partners in the upbuilding of Zion, then no Jewish movement can have second class status. A silent partner cannot be a full partner.

### 3) The religious factor in shaping the character of Israeli society

Judaism is inseparable from the Jewish State. The preservation of the Jewish people and the Jewish heritage is the raison d'etre for the State and the rationale for its continued existence. According to all studies, the desire to live in a Jewish environment is the single, most powerful factor in attracting Aliyah, even as it is the most vital factor in preventing Yerida. The tragedy of contemporary Israel is that most non-Orthodox Israelis believe that Judaism is rigid, retro-

gressive, authoritarian, inflexible, and incapable of adjusting to the demands of a modern society. Paradoxically, they accept the Orthodox definition of Judaism, but then reject that very same Judaism because it is irrelevant to their own needs. The religionization of politics and the politicization of religion have infringed on the integrity of both religion and the State. The greater the religious coercion, the more Jews have been repelled from accepting Judaism's message for their own lives.

For those Israelis who accept Orthodoxy, there is no problem of Jewish identity, but the non-Orthodox, who comprise the majority of the population, are in search of their Jewish roots. They know that neither nationalism nor socialism are sufficient to provide the intellectual and spiritual sources for a dynamic Jewish society. They seek a synthesis between tradition and modernity, between Judaism and Zionism. They seek a Judaism which demands social justice no less than ritual observance. They seek alternate models of Jewish expression. For some, Conservative and Progressive Judaism can serve as models; others will continue to seek elsewhere. An Israeli society which aspires to be open, democratic, pluralistic should offer many options for affirmative Jewish ways of living, and all options should have equal validity and opportunity in the eyes of the State.

It is in the context of the above new realities that reaction to the Labor Party's vote on the Chief Rabbinate Law was so critical. The critics both from within and without were admonishing the Labor Party leadership not to revert to old habits and anachronistic policies, but rather to respond to the new realities with new and relevant approaches.

Much has been written about the "historic covenant" between Labor and the Mafdal. There is another "historic covenant", unwritten, but even more firm and enduring. That is the covenant between all enlightened forces striving in behalf

of the creation of a just society. Rights for the non-Orthodox movements will never be acquired in a vacuum. All social issues are interrelated. There is no compartmentalization between religion and life. A person's religious views reflect his views toward society in general. He who is a reactionary in religion will tend to be a reactionary on all social issues and conversely he who is liberal toward divergent religious views will tend to be more moderate in his political view. It is no coincidence that a high percentage of those Orthodox Jews who are advocates of Oz Veshalom are also advocates of rights for the non-Orthodox movements.

Therefore, the relationship between Reform Jews and Labor Zionism, though not spelled out in a coalition agreement, is embedded in a binding compact of mutual concern and common cause for the creation in Israel of a socially progressive and enlightened society. In the United States, it was Reform rabbis who took the lead in the establishment of the American Labor Zionist Movement and the Histadrut Foundation. In the current struggle over the settlement issue the vast majority of Progressive Jews in Israel and abroad support the policies advocated by Labor and oppose policies of the Likud. Reform Judaism looks toward the Labor Movement for support of its programs of Hityashvut and Aliyah. And similarly, it was assumed that the Labor Party would support the struggle of the non-Orthodox movements for recognition and equality.

It was in keeping with this pattern of expectations that Labor did indeed support and even initiate the resolution on religious pluralism in the last World Zionist Congress. It was in this context that Reform Jews anticipated and welcomed the statements made by the Chairman of the Labor Party at the Union of American Hebrew Congregations Convention in Toronto in December 1979, and at the World Union for Progressive Judaism's International Conference in Jerusalem in February 1980.



However, truth be told, the expectations have not always been fulfilled. Labor, when it was in power, permitted a constant erosion of the status quo in religious matters, and in the Chief Rabbinate Law has supported another erosion.

The Labor Party requires a thorough-going reevaluation in order to bring its policies into line with its ideals. In defending the vote of the Labor Party in the Chief Rabbinate Law, some leaders declared "Labor is not anti-religious", meaning that Labor is not anti-Orthodox. The very use of the term "Dati" (religious) is confusing, because the non-Orthodox movements also consider themselves "dati". To these "religious" movements belong the majority of the "religious" Jews of the world. And if the term "Dati" is used to mean Orthodox, then the Conservative and Reform movements are also not anti-Orthodox. Quite the contrary. They consider Orthodoxy to be an essential force in the struggle to preserve the tradition. However, they reject the Orthodox establishment's contention that the non-Orthodox movements have no right to exist, let alone be recognised. They reject the Orthodox establishment's use of its political power, to oppose the non-Orthodox movements. Through its compromises with the radical forces in Orthodoxy, Labor and the other political parties have permitted the State to be exploited as a political instrument to pursue Orthodox religious objectives which should legitimately be pursued through education and moral suasion. Orthodoxy's rejection of non-Orthodoxy is in itself an anti-Dati phenomenon. By catering to Orthodoxy's denial of reality, the Labor Party is being anti-Dati, anti-liberal Judaism.

The Labor Party of the future will have to understand the new realities and adjust its policies accordingly. Much more is at stake than the rights of the non-Orthodox religious movements. At stake is the Labor Party's capacity to be true to its own professed ideals. At stake is the very character of Israeli

society and its relation to World Jewry. Few issues are as highly publicized as the religion-state issues. The current religion-state relationship with its discrimination against two major religious movements projects a distorted image of Israel as a theocratic, closed society. It discourages immigration, injects divisiveness within world Jewry, and impairs the relationship between Israel and the Diaspora.

It is fallacious to contend that the religion-state stance of Labor will be dependent on the number of votes Labor receives. Should Labor establish a government without the Mafdal, no one expects the entire religion-state accommodation to be overturned over-night. Orthodoxy has legitimate concerns and needs, and Labor is obligated to take these concerns and needs into consideration. But likewise Labor should take into consideration the legitimate needs and concerns of the non-Orthodox movements. One does not preclude the other, nor contradict the other. The Labor Movement must formulate policies which accommodate the

heterogeneous Israeli society and attract the masses of World Jewry to identify with Israel affirmatively. These policies should include: the adoption of a platform along the lines of Shimon Peres' statement in Toronto; the enactment of appropriate legislation by the Knesset; administrative implementation by government agencies; and the inclusion of representative non-Orthodox religious Jews in the Knesset and governing bodies of the Labor Movement.

The Labor Party is hopefully entering an era of rebirth. To paraphrase the traditional circumcision prayer: May a reborn Labor party renew its covenant with its own highest ideals, be respectful of our Torah tradition and lead the nation in the performance of good deeds.

RAHBI ROLAND B. GITTELSON, D. D., Sc. D.

TEMPLE ISRAEL

BOSTON, MASSACHUSETTS 02215

June  
Four  
1980

Rabbi Steven B. Jacobs  
Temple Judea  
5429 Lindley Avenue  
Tarzana, California 91350

Dear Steve:

Not having had an opportunity to consult the others to whom you sent copies of your 29 May letter to Alex, this has to be entirely my own immediate reaction.

Of course, I share with you both the anguish and the anger evoked by the treatment received by your congregant in Israel.

My own suggestion is that he contact Rabbi Richard Hirsch in Jerusalem. ARZA hopes to have a representative in Israel before very long, one of whose functions will be exactly to handle this kind of case. Meanwhile, I think Dick is the one best qualified to give advice. It may well be advisable for Tom to go through another conversion in Israel, supervised by one of our Progressive rabbis there, before pursuing the matter further. I would think that might greatly strengthen not only his personal case but the case of Reform Judaism generally. Dick, however, would know much more about it than I.

Bubbles joins me in affectionate good wishes to Ginger and yourself.

Shalom,

Rabbi Roland B. Gittelsohn

/b

Rabbi Schindler  
cc: Rabbi Erwin Herman  
Al Vorspan  
Ted Broido

WOLF

June 3, 1980

Rabbi Steven B. Jacobs  
Temple Judea  
5429 Lindley Avenue  
Tarzana, CA. 91356

Dear Steve:

Thank you for sharing Tom Levy's letter. I, in turn, am taking the liberty of sharing it with Dick Hirsch, who co-incidentally arrived here in New York today. I think he is the person best qualified to seek to be of assistance to the Levy's.

Roland, Ira and Ted will be in Israel later this month for the Jewish Agency meetings and perhaps they can seek to be of aid, together with Dick. The problem is a difficult one and I'm not certain what can be done but I know our people will do their best.

With fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler

cc: Theodore K. Broido  
Rabbi Roland B. Gittelsohn  
Rabbi Erwin L. Herman  
Rabbi Richard G. Hirsch  
Mr. Tom Levy  
Albert Vorspan  
Rabbi Ira Youdovin

Rabbi Steven B. Jacobs

*Have his picture  
T all (New)*

May 29, 1980

Dear Alex:

Enclosed, is a self-explanatory letter from one of my congregants.

I appeal to you to give assistance in this much-needed area. I am sure that this is not new to you, but I want to do everything to assist him that is possible.

I have sent copies of this note to you and the accompanying letter to our colleagues listed on the bottom. Please advise me as to the process I should follow.

With much love from house to house.

Shalom,



Rabbi Steven B. Jacobs

Rabbi Alexander Schindler, President  
UAHC  
838 Fifth Ave.  
New York, NY 10021

SBJ:jw

enclosure

cc: Rabbi Roland Gittelsohn  
Rabbi Erwin Herman  
Al Vorspan  
Ted Broido  
Tom Levy

Temple Judea / 5429 Lindley Avenue, Tarzana, California 91356 / 987-2616



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Rehov Hachida 95/6  
Shikun Yud Aleph  
Beersheva, Israel  
5 May 1980

Dear Rabbi,

How are you? I hope this letter finds you and your family in good health and spirits. I thought I would write to you about our latest adventures with the Israeli Ministry of Interior. Unfortunately, it looks as if we may have to take Alina's case to the Supreme Court.

After applying for our Temporary Resident cards in September I received mine in November but Alina never got hers. We also became new immigrants in November. After five months of procrastinations by the Beersheva Ministry of Interior, we finally received an answer two weeks ago that the Ministry in Jerusalem seriously questions the validity of Alina's conversion document. The Jerusalem Ministry told us to have the conversion document approved by the local (Orthodox) Rabbinate. This of course means immediate rejection if we involve the local Rabbinate.

I went to the Hebrew Union College in Jerusalem and they arranged for us to meet a lawyer in Tel Aviv. The lawyer is a fine fellow and seems very capable of doing the best for us. However, the timing of the conversion may be problematic. This is probably the weakest point in our case. Due to the rapidity of the conversion, I don't think we will stand much of a chance of winning the case. However, I am particularly interested in fighting the case through.

Several bleak points emerge from the entire episode. Firstly, we Jews of the Reform movement are looked upon in Israel in a condescending fashion. Of course the Israeli government is more than happy to take money raised by Reform congregations for building and maintaining the state. However, Reform Jews are in fact regarded as misguided sons of the Jewish faith who, once in Israel should be obliged to follow the Halacha.

Many so-called "secular" Jews in this country do not subscribe to the dietary laws, going to Synagogue, or even sending their children to a Yeshiva<sup>xx</sup> they casually leave all questions concerning religious Judaism to the orthodox Rabbinate. Though the Reform are still considered 'misguided' Jews, our beliefs concerning the important issues of birth, marriage, conversion and death are not tolerated here. In America, Reform Jews are raised or educated as liberal thinkers, with more emphasis on our sense of history and concern for our fellow man than on the refinements of religious ritual. I will not try and erase those beliefs and conform to something which is not a part of me.

Perhaps we did go about the conversion too quickly. However, I believe everything was done in a way which was appropriate to our situation and therefore the correct thing to do. We did not come here to become a part of some orthodox fraternal brotherhood which looks upon itself as having the right to settle in any part of the 'Land of Israel'. I came to Israel because I believe that as Jews with our unique historical experience, we can live in the world community as ourselves, with others. I don't know if I can accept living in Israel if my own people can not tolerate the variation and distinct nature of the Jews themselves. In a way, this kind of narrow mindedness is a microcosm of the orthodox establishment's world view concerning non-Jewish humanity.

I hope that we win our case. If so, I will try and help the Reform movement obtain a more equal footing here in Israel. If we lose, we will probably stay for a few years and move on in the near future. All the best,

Tom



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North American Board

April 9, 1980

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(1972-1973)

\*Deceased

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### DIRECTOR NORTH

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Rabbi Ira S. Youdovin (U.S.A.)

Mr. Ralph Davis  
UAHC  
838 Fifth Ave.  
New York, N.Y. 10021

Dear Mr. Davis:

Ira Youdovin has forwarded your bill which I have discussed in detail with Ira and Dick Hirsch. Both Ira and Dick tell me that the slides are beautiful and will be of great value to the World Union. Our thanks go to you and Tana Hoban.

The World Union does not want either you or Ms. Hoban to pay out-of-pocket for materials or services used on our behalf. Had there been a more detailed discussion with Ira or Dick prior to your taking the photographs, we would have asked that you limit the amount of film used for this purpose. But the film has been shot, so we will pay for it.

We do not, however, believe that World Union should be responsible for charges of \$50 for "extra days in Jerusalem" and \$200 for "personal time". Both Dick and Ira had the clear understanding that you were graciously volunteering your services to the movement while on a pre-planned visit to Israel. You, Ralph, have done this on previous occasions and we have been extremely grateful for your generosity and the quality of your work.

We believe firmly that had it been your intention that the WUPJ would commission Tana Hoban, who is certainly a world-renowned artist, our financial obligation should have been discussed in advance.

Enclosed please find a check in the amount of \$529, which covers film processing itemized in your memo of December 4, and also \$135 travel and living expenses in Israel.

We believe that this payment is the most equitable way of reconciling the misunderstanding without penalizing anybody.

continued....

Mr. Ralph Davis  
UAHC

April 9, 1980

I sincerely hope that this solution will be acceptable to you and Ms. Toban so that enjoyment of the wonderful fruits of your creative endeavor need not be tempered by any further disagreement over funds.

Cordially,

Ruth Daniel  
Chairman,  
Budget and Finance - WUPJ

RD:bd

enc.

cc.: Mr. Samuel S. Perelson  
✓ Rabbi Alexander M. Schindler  
Rabbi Richard G. Hirsch  
Rabbi Leonard A. Schoolman

P.S. Please understand that the foregoing deals exclusively with photography undertaken for purposes other than the arrangement you made with Rabbi Robert Samuels on behalf of the Leo Baeck School. The LBS project is a separate matter in all of its aspects.

Ruth Daniel  
Polly Park Road  
Harrison, New York  
(Mail: Rye, New York 10580)

April 4, 1980

Rabbi Ira S. Youdovin  
World Union for Progressive Judaism  
838 Fifth Avenue  
New York, New York 10021

Dear Ira:

I am answering your letter of March 18, 1980, regarding  
Ralph Davis.

Your proposal to give Ralph Davis an advance of \$2,000  
does not sound advisable to me. World Union for Progressive  
Judaism, according to our records in New York, did not  
commit itself to any contracts.

If we go on making payments for commitments not made by  
us, not discussed at the Executive Meeting, we will run  
into deficits which are uncontrollable. I suggest that  
we bring this matter up at our next Executive meeting on  
May 3rd.

Best regards,

  
Ruth Daniels

RD/ddt



W 0 61

April 3, 1979

Rabbi Moshe Zemer  
Kedem Synagogue  
20 Carlebach St.  
Tel Aviv 64730  
ISRAEL

Dear Mel:

I was thrilled to receive your letter of March 15. Mazal tov! The granting of the land for Kedem Synagogue's Congregational Center has been a long time coming.

Good luck on your fund raising campaign. I am confident you and the members of Kedem Synagogue will undertake this campaign with great devotion and commitment and that you will be aided in this effort by leaders of the WUPJ.

With warmest regards from house to house and best wishes for a sweet and beautiful Pesach, I am

Sincerely,

Alexander M. Schindler



בית-כנסת קדם הקהילה ליהדות מתקדמת בתל-אביב

KEDEM SYNAGOGUE Tel-Aviv, Progressive Congregation

RABBI MOSHE ZEMER הרב משה זמר

16 Adar 5739  
15 March 1979

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

*Congratulate him -  
Express hope that  
World Union  
able to raise funds -  
[Handwritten signature]*

Dear Alex,

It's a great pleasure for me to inform you that last week the Tel Aviv City Council finally ratified the grant of land for Kedem Synagogue's Congregational Center. As you know, this is the climax of our struggle of more than 12 years which included a Supreme Court case against the Tel Aviv Municipality.

As you can see from the enclosed clippings, it was quite a difficult campaign, illustrated by the reaction of the representative of the religious bloc in the municipal coalition. In order to overcome the opposing pressure, we spoke to every councilman individually, because we had to guarantee an absolute majority of 16 of the 31 members of the Council and not just a majority of those present. When the Mayor brought the matter to vote, 19 voted in favour, 5 opposed and 2 abstained.

Now the ball is in our hands. When we expressed our thanks to the Mayor and councilmen, we informed them that the World Union for Progressive Judaism has scheduled the groundbreaking ceremony of our Synagogue-Center during its International Conference in February 1980. This means that we must now take the initiative and work hard to assure the fulfillment of our commitment to erect a Synagogue-Center on this choice plot of land, which has been estimated to be worth about \$ 750,000.

Cordially,

*Mel*

Rabbi Moshe Zemer

Enclosure

## Reform congregation gets Yarkon land

TEL AVIV. — The Tel Aviv Municipal Executive yesterday approved the use of one dunam of land for a reform congregation's community centre, municipality spokesman Amikam Shapira announced.

Use of the plot, near the Yarkon River, was first approved by the Executive in 1971, then by the Cities Administration Committee in 1972, Shapira said.

Reform Rabbi Moshe Zemer was happy with the decision but told *The Jerusalem Post* it still had to win municipal council approval.

The congregation's 150 families and many hundreds of non-members have been using a hall on Carlebach Street for prayers and social activities, including courses and youth clubs, Zemer said.

*Jerusalem Post 26.2.79*

## NRP man opposes TA Reform centre

Jerusalem Post Reporter

TEL AVIV. — Deputy Mayor Haim Basok, representative of the religious front in the municipal coalition, yesterday expressed vehement objection to the Municipal Executive decision to allot the Tel Aviv Reform congregation space for a community centre.

Tel Aviv's Municipal Executive decided on Sunday to allot one dunam near the Yarkon River for the Reform community, based on an Executive decision of 1971.

Basok said he is making "every effort" to prevent approval of the decision when it comes up in the City Council. He told *The Jerusalem Post* that, should the decision be approved by the council, he will call on Interior Minister Yosef Burg to prevent implementation.

"Of course we are against this decision. The Reform congregation is a foreign body and might cause a division in our community, which is united now," Basok said.

*Jerusalem Post*  
27 February, 1979

## TA okays site for Reform community

By MICHAL YUDELMAN  
Jerusalem Post Reporter

TEL AVIV. — The Tel Aviv Municipal Council on Sunday approved its executive's decision to grant land for a Reform congregation's community centre.

The executive and council had approved such a decision in 1971, but because of political pressures within the municipality, the land was never granted, a municipality spokesman told *The Jerusalem Post*.

Reform Rabbi Moshe Zemer said yesterday that his congregation, numbering 500 active members and several hundred others, has been waiting 12 years for a community centre. About a year ago the congregation appealed to the High Court of Justice and received an interim injunction against the Tel Aviv municipality. "Now, of course, we will cancel the application," Zemer said.

Deputy Mayor Haim Basok, representative of the religious factions, told *The Post* last week that if the council approves a community centre for the Reform congregation, he will ask Interior Minister Yosef Burg to prevent implementation of the decision. "The Reform congregation will cause a rift in the Jewish community. We have enough problems without it," Basok was quoted as saying.

*Jerusalem Post 26.2.79*

ADUBA  
Rabbi Alexander M. Schindler

January 8, 1980

Rabbi Ira Youdovin

I discussed your projected Israel journey with Dick. You have my authorization to go. It is understood that your tickets and your expenses will be picked up so that the out-of-pocket expenses will be at the minimum.

Have a nice journey.



WUPJ

Hand for my

1st March, 1979

MEMORANDUM

from: Rabbi Richard G. Hirsch

to: Selected leadership of WUPJ, UAHC, ARZA

subject: Some thoughts on Institutional Objectives and Frameworks

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

ARZA. ARZA has injected a new positive dimension of concern for Israel and Zionism. Whereas until the development of ARZA the national constituents were

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

There are two ways to approach this objective:

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

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

I personally favour a combination of both 1. and 2., with a very much smaller constituent representation in the North American Board, to make sure that all the agencies are represented and then a considerable expansion of persons-at-large. If the basic philosophy is accepted, this can be worked out in detail by a small committee.

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

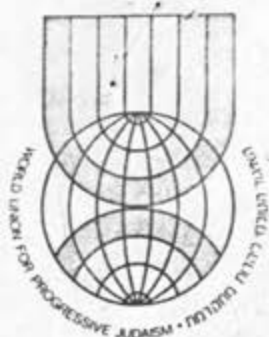
In our instance, I urge that coordination between ARZA and the North American Board, the Union and the World Union, be achieved through an integrated office and a coordinated lay structure. In essence we need in the New York office a united Desk for Israel and World Jewry. That desk should be directed by an

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

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

#### Recommendations for Staff Assignments.

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



# WORLD UNION FOR PROGRESSIVE JUDAISM

## האיגוד העולמי ליהדות מתקדמת

North American Board

January 9, 1979

### CONFIDENTIAL

FROM: Rabbi Ira S. Youdovin

TO: Mrs. David M. Levitt, Mr. Alvin Hamburger

COPIES: Rabbi David Wice, Rabbi Jacob Shankman, Judge Emil Baar,  
Rabbi Alexander M. Schindler, Mrs. Gerard Daniel, Miss Jane Evans,  
Rabbi Richard G. Hirsch

SUBJECT: WUPJ-ARZA

It is important that we establish a context. The World Union has just completed the best fund-raising year in its history. Our current volume of activities in Israel and throughout the world is unprecedented. The North American Board is about to hold its first meeting in nearly two years under the leadership of a dedicated and talented new chairman. As an indication of how far we've come, we might consider that last summer's International Conference, which was a deep disappointment in terms of attendance, nevertheless was significantly larger than one held in Amsterdam eight years ago. Indeed, it was the second largest Conference in our history, and one of the very best programmatically. While the World Union today faces serious financial and organizational problems, we should appreciate our achievements, and deal with the future from a position of strength.

1. WUPJ-ARZA. In terms of function, the lines dividing the WUPJ and ARZA are rather clear. Programs in Israel for Israelis are under WUPJ auspices. ARZA deals primarily with American Reform Jewry in its relationship to Israel. The two organizations have complementing affiliations with the World Zionist Organization, each adding to Reform Judaism's collective presence. The only area in which there might be some functional overlapping is in sponsoring missions for American to Israel, but neither the WUPJ nor ARZA is planning a major travel program.

The danger of confusion lies not in function, but in perception: how the WUPJ and ARZA are perceived in the American Jewish community. Some confusion is inevitable. ARZA cannot be an effective advocate for Jewish pluralism without, at the same time, demonstrating a meaningful commitment to the Israel Movement for Progressive Judaism. Conversely, the WUPJ cannot fulfill its commitment to the Israel Movement unless it is active politically. These two aspects are intertwined.

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#### HON. LIFE PRESIDENT:

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

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Mr. Victor Brasch (South Africa)

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Dr. Maurits Goudekot (Netherlands)

Rabbi Dr. Alfred Gottschalk (U.S.A.)

Rabbi Dr. Ely E. Pilchik (U.S.A.)

Rabbi Alexander M. Schindler (U.S.A.)

Rabbi Dr. Ezra Spiochandler (Israel)

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Rabbi Dr. Leo Baeck\*

(1938-1953)

The Hon. Lily H. Montagu\*

(1954-1959)

Rabbi Dr. Solomon B. Freehof

(1959-1964)

Rabbi Dr. Jacob K. Shankman

(1964-1970)

Rabbi Dr. Bernard J. Bamberger

(1970-1972)

Rabbi Dr. Maurice N. Eisendrath\*

(1972-1973)

\*Deceased

#### EXECUTIVE DIRECTOR:

Rabbi Dr. Richard G. Hirsch (Israel)

#### DIRECTOR NORTH

#### AMERICAN BOARD:

Rabbi Ira S. Youdovin (U.S.A.)

#### CHAIRMAN NORTH

#### AMERICAN BOARD:

Alvin Hamburger



This fact, however, need not ignite harmful competitiveness. On the contrary, the two organizations should exist symbiotically. The key is for each to develop its own identity and own leadership, so that each might be perceived as a unique means of achieving the same goal. In this way, broader segments of the total community might be enlisted in the endeavor.

2. Structural Options. The fundamental choice is between maintaining an "integrated" office housing both the WUPJ and ARZA under one director, or dividing the offices with the WUPJ having its own director responsible to Rabbi Hirsch and our several lay bodies.

The extent to which this office would be independent should not be overstated. The WUPJ is and must remain an integral part of the Reform Movement, closely allied on every level with the UAHC. My view is that the WUPJ should remain in the House of Living Judaism; its staff should remain part of the UAHC staff as is now the case.

Although a detailed discussion of such matters as cost goes beyond the scope of this memo, it should be noted in passing that preliminary calculations indicate that the two options would require approximately the same salary and support budget. Should the WUPJ opt for its own office, it would assume the 50% of the director's salary currently paid by ARZA. Should the decision be for an integrated office, the WUPJ would proceed to implement our Executive Committee's resolution to hire a second professional whose salary would be approximately 50% of the director's. Similar figuring would apply to the secretarial staff.

3. Considerations

- a. Internal. Lay bodies require professional staff to faithfully execute policy and, where necessary, to adopt a strong advocacy position on behalf of their organization. As presently structured, the New York office is responsible to four lay bodies: the WUPJ Governing Body-Executive Committee, the North American Board, the ARZA Board-Executive Committee, the UAHC Board of Trustees. Professionally, the director reports to both Rabbis Hirsch and Schindler.

This is an acceptable situation only if the lay leaders, who created the structure, understand its inherent limitations. The question is not only one of providing adequate staff to handle a dual job. The conflict also impacts on the director's role in establishing priorities for his own involvement. Both groups deserve to "come first", but only one can at any given moment.

- b. External. One director serving both the WUPJ and ARZA of necessity compromises any attempt to establish separate organizational identities.

In terms of practical effectiveness, it is impossible for one person to build parallel structures, giving both the WUPJ and ARZA their own identities in our congregations and regions. This difficulty is confounded by the specialized Zionist character of ARZA affiliation; the director of a Zionist organization is ill-equipped to enlist the participation of individuals who are



anxious to build Progressive Judaism throughout the world,  
but not as Zionist members.

4. Inter-agency Coordination. An obvious advantage of an integrated office is the potential for coordinating activities. Maintaining coordination is a consideration that must be built into any WUPJ-ARZA arrangement.

True coordination may be achieved only through on-going contact on the professional and lay level. It is strongly recommended that a Coordinating Committee of this description be established immediately. It should have a regularized schedule of periodic meetings, so that it does not convene only in an atmosphere of conflict.

5. Recommendations. These are very tentative and should serve solely as a basis for further discussion.

- A. The WUPJ should give serious consideration to establishing its own New York office with a director of its own. His/her job description would be essentially what it is now, but on a full-time basis thus affording adequate time to meet WUPJ needs.
- B. If the decision is for an integrated office, the second professional should be identified exclusively with the WUPJ. He/she should assume the primary role in building the North American Board and developing fund-raising potential in North America. In effect (and, I suggest, in title as well), the individual would assume the directorship of the North American Board. I would supervise the new person's activity and, of course, would continue to represent the WUPJ at fund-raising and other gatherings.

This would allow within the WUPJ for a subtle, highly advantageous shift in my own area of responsibility. I would be more available to facilitate liaison with our overseas affiliates and Executive Committee. This, in turn, would promote a fuller and more satisfactory involvement of lay leadership, adding to the internal strength of the WUPJ.

*Ira Jacob*



# WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

North American Board  
CONFIDENTIAL

January 2, 1979

*Handwritten initials: Hely, May*

TO: Alvin Hamburger, Norma U. Levitt

FROM: Rabbi Ira S. Youdovin

COPIES: Judge Emil N. Baar, Gerard Daniel, Ruth Daniel, Jane Evans,  
Rabbi Richard G. Hirsch, Rabbi Alexander M. Schindler,  
Rabbi David H. Wice, Rabbi Jacob K. Shankman

SUBJECT: WUPJ-ARZA

**PRESIDENT:**  
Rabbi Dr. David H. Wice (U.S.A.)  
**HON. LIFE PRESIDENT:**  
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Rabbi Dr. Alfred Gottschalk (U.S.A.)  
Rabbi Dr. Ely E. Pilchik (U.S.A.)  
Rabbi Alexander M. Schindler (U.S.A.)  
Rabbi Dr. Ezra Spicehandler (Israel)  
**HON. LIFE VICE PRESIDENTS:**  
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Rabbi Dr. Werner Van Der Zyl (Majorca)  
**CHAIRMAN OF THE EXECUTIVE COMMITTEE:**  
Mrs. David M. Levitt (U.S.A.)  
**VICE CHAIRMAN:**  
Rabbi Hugo Gryn (Great Britain)  
**TREASURERS:**  
Mrs. Gerard Daniel (U.S.A.)  
Mr. Edward Gold (Great Britain)  
**SECRETARIES:**  
Miss Jane Evans (U.S.A.)  
Mr. Bertram Jacobs (Great Britain)  
**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)  
\*Deceased  
**EXECUTIVE DIRECTOR:**  
Rabbi Dr. Richard G. Hirsch (Israel)  
**DIRECTOR NORTH AMERICAN BOARD:**  
Rabbi Ira S. Youdovin (U.S.A.)  
**CHAIRMAN NORTH AMERICAN BOARD:**  
Alvin Hamburger

1. Introduction and Scope. This memo is being written in response to a request from the WUPJ leadership for input on the question of WUPJ-ARZA relations, particularly as this matter affects my office. It is not intended as a definitive statement, but as the basis for further discussion and evaluation.

2. Overview. Perceptions of competitiveness between the World Union and ARZA are engendered almost entirely by the current lack of adequate staff time available for the proper functioning of two organizations. It is a factor which impacts equally on the WUPJ and ARZA; both have agendas which are beyond current staffhour capabilities. It is essential, however, that this factor, which is easily overcome, not be overblown into a thesis that sees the two organizations as being inherently in conflict.

Of course, there must be some overlapping of projects and procedures. ARZA is an American membership organization; the World Union oversees the development of Reform Judaism overseas, particularly in Israel. Yet, ARZA cannot be cut off from concern with Israel Reform Judaism any more than the World Union can function without a strong North American Board as well as regional and local structures.

Each organization, however, offers its own unique approach. This opens to American Reform Jews options for participation in our common enterprise, thus involving a broader segment of the community in the work. Properly understood, the WUPJ-ARZA relationship is not competitive; it is symbiotic.

Fears that ARZA will destroy the WUPJ are unfounded. Even if ARZA eventually realizes its goal of 50,000 members, it will be reaching only a small fraction of the community. Besides, there is no reason to believe that a \$10 ARZA membership in any way precludes a more substantial contribution to the World Union, which relies on contributions of \$100+ for approximately 90% of its fund-raising income in North America. On the contrary, an individual who has been sensitized to the needs of Israel Reform Judaism through his/her ARZA membership is a more likely prospect for participation in the larger-gifts campaign conducted by the WUPJ.

3. Coordination. Both the WUPJ and ARZA face one danger: public confusion over their respective roles and responsibilities. No leadership-level effort at defining prerogatives will overcome this danger unless both the WUPJ and ARZA project themselves as separate organizations, each with its own leadership and channels for leadership advancement, each with its own unique ideological nuances attracting the loyalties of different segments of the community.

As an illustration of how this confusion is engendered, we can focus on the integrated office which is now the address for both the WUPJ and ARZA:

a. ARZA is accurately perceived as being part of the UAHC. An integrated office cannot help but project an image that the WUPJ is, similarly, a department of the UAHC. As the WUPJ must raise most of its own funds, this perception is certainly counter-productive in reaching people who already pay MUM dues and make contributions to the RJA.

b. In creating ARZA, the movement explicitly noted that the new organization would serve as one, highly specialized vehicle for involving part of our community, those who seek Zionist affiliation. If, however, the primary WUPJ professional in North America is identified as the professional head of a Zionist organization, this seriously impedes entree to the large number of American Reform Jews who wish to participate in building Israel Reform Judaism, but not as Zionists.

c. Beyond these subtleties, there is the confusion engendered when I am invited by a community to speak on behalf of one organization, and then bargain for an opportunity to speak also on behalf of the other (as when I'm asked to conduct an ARZA membership meeting and request a fund-raising parlor meeting for the WUPJ). This procedure is contrary to the fundamentals of fund-raising, which caution against confusion as being extremely deleterious to the already difficult matter of making an effective appeal.

d. Ideology. This factor has not received sufficient attention. Let us suppose for the sake of illustration that the ARZA Board adopts one position regarding an item of Israeli government policy and the WUPJ Executive Committee adopts an opposite position. Or suppose the issue is Jewish funding for noshrim. Whereas ARZA is proscribed by Article 15 of the UAHC Constitution from setting policy contrary to that of the UAHC, no such restriction applies to the WUPJ. The implications of this situation are obvious.

Internally, the lay leadership of both the WUPJ and ARZA require a professional responsive to their directives. At present, the New York office is responsible to four separate lay bodies, each determining policy through democratic vote: the WUPJ Governing Body, North American Board, ARZA Board, and UAHC Board.

An integrated office might, in theory, serve as a fence to harmful competitiveness by filtering potentially competitive policy directives at the point of implementation. In fact, this is not an appropriate staff function. Besides, it is a short-sighted procedure which treats symptoms rather than dealing with underlying differences in perspective. These warrant discussion and coordination by lay and professional leaders of both the WUPJ and ARZA meeting regularly in an officially-designated Coordinating Committee. An example is the Big Six Committee in which the heads of the UAHC, HUC-JIR and CCAR iron out potential conflicts and develop movement-wide policy.

4. Postscript. As stated at the outset, the foregoing has been written for the purpose of initiating a long-overdue discussion. There are, perhaps, structural mechanisms that can resolve operational problems while maintaining an integrated office. Every possible avenue must be explored before a final determination is made.

Should the final determination be that the interests of the WUPJ are best served by a separate office, care must be taken to integrate this office into the workings of the movement. Separation by itself is no more a successful resolution than is integration.

Finally, it must be underscored that the WUPJ faces long-standing structural and operational problems which antedate ARZA. During the fifty years of its existence prior to the creation of ARZA, the WUPJ never succeeded in establishing its rightful place as a full participant in our world-wide Reform movement, nor in acquainting North American Reform Jewry with its essential work, particularly in a way to elicit adequate support and participation. The question of whether the New York office will be integrated or separate is really of secondary importance. Either way, the WUPJ must take steps to make itself a more effective organization. The current discussion over relationships should not be allowed to distract attention from this.



*WUPJ*  
March 25, 1977

Night Letter to Yizhak Arzi, Perez Unikovsky and ILP Representatives

Send to: Yizhak Arzi, Deputy Mayor  
Perez Unikovsky, Vice-Mayor  
I.B.P. (Progressive Party) Representatives in Tel-Aviv City Council

Appreciate support in regard Kedem Synagogue Land. Not possible for me to visit Israel now. Urge you contact Rabbi Richard Hirsch, WUPJ, Jerusalem.

Many thanks.

Schindler

*cc IY.  
Rick B...*



## MEMORANDUM

Date March 22, 1977From Rabbi Ira S. YoudovinTo Rabbi Alexander M. Schindler

Copy for information of \_\_\_\_\_

Subject Kedem Synagogue Land

I spoke with Dick. The mayor, Lahat, is on our side, but doesn't want to stir the issue again until after the elections. Lahat is a good friend and strong supporter; extensive publicity at this point would reflect poorly on the image of his city.

Dick asks that you cable Arzi and Unikovsky of the ILP (who sent the original telex) thanking them for their support and asking them to remain in close touch with Hirsch.

I'd appreciate receiving a copy of whatever you send.

*talk to  
Jim & do*

March 21, 1977

Alexander M. Schindler

Rabbi Ira Youdovin

I just saw the text of the wire from the Tel-Aviv City Council ILP Representatives. Would you please draft a response for me. While they addressed the cable to me at the Presidents' Conference this is not a matter which falls within that organization's purview. Please also be sure to show the wire with Dick. Perhaps he can arrange to meet with this group.

March 17, 1977

Edith J. Miller

Rabbi Ira Youdovin

Michael Langer was kind enough to translate a wire we received from Israel and the English text is enclosed. Rabbi Schindler hasn't seen this as yet since he is still out of the country but I wanted to bring it to your attention.

Note that it was sent to AMS at the Presidents' Conference and that could mean they want the P.C. to get involved -- it could also mean they do not know he is the head of the Reform Movement. At any rate, if you have any info from Israel on this situation please do share it with this office. Before there is a response we should know what's happening on the local scene with WUPJ people.

Alexander Schindler  
Presidents Conference  
515 Park Avenue  
New York, N.Y. 10022

The Tel-Aviv City council decided by majority vote to reject the request of the Progressive Jewish Congregation for a plot (of land) for a community center and house of prayer. We see this decision as an infraction (an offense) against the elementary right of Jews to pray according to the ritual which they desire as Western and American Jews.

This decision is of more than local importance and is an offense to the largest Jewish grouping. We advise you to send an authorized delegation to appear before the City Council and to explain the nature of your movement, its activities, and its contribution to Jewish existence and the justice of your demands.

Neither of us (undersigned) belong to your movement but we appreciate your contribution to the existence of the Jewish People in the Diaspora and we demand that Jews - veteran settlers and olim - should be able to pray in accordance with their ritual. We will continue our struggle for this elementary right but we feel that you must involve yourselves in this matter.

Yizhak Arzi, Deputy Mayor  
Perez Unikovsky, Vice- Mayor  
I.L.P. (Progressive Party) Representatives in  
Tel Aviv City Council

NNNN

ZCZC SKD0831 RMX1046 BIU727 1515

URSK HL ILTY 118

TELAVIVYAFO 118 13 1615

LT

ALEXANDER SCHINDLER

PRESIDENT CLUB 515 PARKAVE

NY10022

HANHALAT ERIAT TELAVIV HECHELITA BEROV KOLOT LIDCHOT BAKASHATA  
SHEL KHILAT HAYAHADOOT HAMITKADEMET LEMGRASH LEMERKAZ KHILATI  
HUBEIT TFILA <sup>ROOM</sup> BOHIM BAHACHLATA ZO PGIAH BEZCHOOT ELEMENTARIT  
SHEL <sup>YEHU DIM</sup> YRODIM LEHITPALEL LEFI NUSACH HARAZUI <sup>LAHEM Beyneyhm</sup> LAEM BEYINHEM YOZHIE  
ARZOTABRIT VEHAMAHARAV HAHACHLATA CHOREGET MEHATCHOM HAMEKOMI  
HUFOGAHAT BAZEREM HAYEHODI HAGADOL

P2/50

BEYOTER MEYAHAZIM LACHEM LESHAGER MISHLAHAT MQSMECHT SHETAHALA  
BEFINIE HANHALAT HAERIYA 'MAHOTCHEM' PEHILOTCHEM TROMTCHEM  
LESHMIRA AL HAKIYOOM HAYHUDI VETEHADESH MAHAVAKCHEM AZODEK ;  
SHNENO EINENO SHAYACHIM LAZEREM SHELACHEM AVAL MAHARICHEM  
TROOMATO LEKYOOM HAHAM BATPOOZOT VEHOMDIM AL AZCHOOT SHEYEHODIM  
VATIKIM VEHOLIM YOCHLO LEHITPALEL LEPHI NUSAHAM NAMSHICH  
BEMAHAVAKENU LEMAHAN ZCHOOT ELEMENTARIT ZU AVAL SVURANI SHEDRUSHA

P3/18

GAM HITHAROTCHEM BANIDON

YIZHAK ARZI M'M ROSH HAYIRIA PEREZ UNIKOBSKY SGAN ROSH  
HAYIRIA NEZIGEI ILP BEHANHALAT ERIAT TELAVIV

COL LT 515 10022





# ISRAEL COMMISSION

ועדת ישראל של יהדות מתקדמת באמריקה

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

CHAIRMAN  
Tracy H. Ferguson

CO-CHAIRMAN  
Rabbi Leon A. Kronish

DIRECTORS  
Rabbi Richard G. Hirsch  
Rabbi Ira S. Youdovin

April 21, 1977

Mr. Tracy Ferguson  
1 Lincoln Center  
Syracuse, New York 13202

Dear Tracy:

I received the enclosed letter from Gerard Daniel which I believe is very significant.

Mr. Daniel arrived at the conclusion in his letter independently and wrote me on his own initiative after participating in the meeting of the Finance Committee of the World Union. His wife is Treasurer of the World Union. Mr. Daniel is also the president of our congregation in Larchmont, lived in Israel for a number of years and has a fine perception of both Israeli Jewry and American Jewish life. His comments are, therefore, of significance, and I am hopeful will corroborate the validity of some of the positions which we have arrived at on our own.

Shalom u'vracha,

Rabbi Richard G. Hirsch

RGH:MH

cc: Rabbi Leon Kronish

*BC. Rabbi Alexander Schneider*

Gerard Daniel  
1000 Seahaven Drive  
Mamaroneck, New York 10543

April 18, 1977

Rabbi Richard Hirsch  
Room 700  
838 Fifth Avenue  
New York, New York

Dear Dick:

I would like to go very briefly over the concerns that I voiced to you during our meeting of last week concerning the Israel Movement's budget.

The simple truth is that despite the UAHC avowed interest in Israel as manifested by the large publicity given to the opening of our Kibbutz in Israel (largely financed by the Government of Israel) and the publicity afforded to the November Conference in Jerusalem, Israel is still low on the Unions' priorities, where it counts, namely finance.

As you described eloquently, and as I witnessed personally, the Reformed Congregations in Israel are all mired in financial difficulties. In the largest city in Israel, with its high population concentration, we have one basement of a Temple, a facility which hardly any Temple in the United States would even consider for its Youth facility.

I am fully aware of the fact that the vast majority of Congregations in the United States have difficulty of meeting their budgets, and that the Union is not exactly working with ~~the~~ surplus either.

Yet, when large building projects or ~~building~~ projects of a different nature, such as a project funded by a special endowment is concerned, you can be sure that it is not directed towards Israel.

Somehow it appears to me it is a tragic missing on one of the most important opportunities that is taking place at this time:

Gerard Daniel  
1000 Seahaven Drive  
Mamaroneck, New York 10543

Page 2...

- 1.. The Reform Movement in the United States has in my opinion reached its maximum growth potential, because Synagogue growth has come to a stop. Membership numbers are faltering and were it not for the Israel orientation of our youth organizations, these youth directions would be wilting away even faster than the decline in adult membership. No need to belabor this point. The statistica and facts are known to you and the Union Executive well enough.
- 2.. Without question our biggest growth potential is in Israel. I may be so presumptuous as to judge the Israel scene, as one who lived many years in Israel and my wife's and my annual visits to Israel confirm our findings. The Israeli youth is searching for an identity in more than one way. Its national identity may be established. Its social and spiritual identity has by and large not been established.

How is it possible that the Union at this critical time fails to recognize that not only ~~is~~ a unique chance for rapid growth and important participation in the Israeli religious and social life aspects available and beckoning, but also evidently fails to recognize that a strong Israel thrust will give its congregations <sup>here</sup> a much needed blood transfusion. Surely the UAHC leadership is not misled by the outwardly smooth functioning of its member congregations; and if the dynamics of the 50's and early 60's in the student movements is sorely lacking in the 70's (and replaced by such outlandish movements as the Chabad) ~~and~~ yet what is the leadership really committing to Israel?

Gerard Daniel  
1000 Seahaven Drive  
Mamaroneck, New York 10543

Page 3...

One of the most promising aspects of our growth in Israel—provided we can supply decent Temples to our Israeli Reform Movement brothers—is the National Youth Movement, but without proper Temple bases, this will be difficult to bring about.

I am aware of the fact that Israeli Congregations are willing to contribute, but judging <sup>by</sup> your short written expose and <sup>own</sup> experience in Israel, it just simply will take funds from the United States to help build up these Congregations and give them decent facilities, etc.

Dick, I think it boils down to a strong effort on your part and the World Union-Israel Movement to convince the Union in the United States and its Israel Commission that a drastic change in priorities is of the highest urgency.

Ruth and I discussed with you the limits ~~that~~ <sup>of</sup> a World Union Israel Drive as you and Ira and a few friends of our group have conducted in the United States, and I simply fear that much larger sums as a regular income than the present level will be difficult to obtain.

Should a much desirable Reform Zionist Movement inside the UAHC ~~emerge~~, in the future, I could consider that some additional funds might be obtained from the "Zionists" inside our Movement. However, this may take a number of years.

It comes down to secure out of the UAHC budget a larger slice than the pittance presently given to the Israel Movement ( and I am aware of course of the fact that the Union pays directly larger sums than are shown in the World Union budget, such as the salaries of the Youth Directors, the Kibbutz contributions, some personnel salaries, etc.)

You seem to be resigned that the multi-million dollar project for the Hebrew Union College must take priority to the Israel Program.

Gerard Daniel  
1000 Seahaven Drive  
Mamaroneck, New York 10543

Page 4...

I cannot accept this at all. Far from underestimating the importance of the HUC and its important role, it is not only playing in our Movement, but also on the larger American scene, a strong representation should be made at this time that we are missing an historical chance in Israel if we do not commit far larger sums to Israel at this time.

Something is drastically wrong when the budget of one medium to large congregation in the United States is far above the budget of all the Synagogues that we at present count ours in Israel. Your best seed money that we can commit at this time to our survival is seed money going into Israel. When a Nelson Gluck, who I believe was far from being a committed Zionist, saw the necessity of our reaching out into Israel, our present leadership which is Zionist and has by now a good knowledge of conditions in Israel, should take a drastic step in this direction, even if it is not popular among the membership at large.

Dick, I feel strongly that if we begin to circularize to all the member congregations of the Union a simple table of comparative figures such as total UAHC expenditures, total HUC expenditures, and put against these the total expenditures going to Israel (even including the College) and follow this up with a good solid public relations campaign to member congregations (both in writing and word of mouth), ~~and~~ I believe that a resolution properly prepared, documented and strongly supported by you and the World Union, ~~on the other hand,~~ and at least not opposed by the UAHC leadership could result in successful reallocation of funds.

It is difficult to judge whether it is wise at this time to enter into the experiment of the revenue sharing out of the Reform Jewish Appeal that you mentioned being discussed for the Chicago area. I am afraid that all these approaches are too tentative and too slow.

I wish you luck in your meeting with the Union Officers and that you can make it clear how essential it is that their wholehearted support is forthcoming both for the good of our Movement in Israel and for the good of our Movement in the United States.

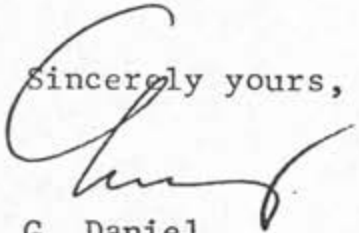


Gerard Daniel  
1000 Seahaven Drive  
Mamaroneck, New York 10543

Page 5...

Please let me know what we can do to further this goal.  
It was nice seeing you again. Best wishes and shalom.

Sincerely yours,

A handwritten signature in dark ink, appearing to be 'G. Daniel', written over the words 'Sincerely yours,'.

G.. Daniel  
GD/cc

Rabbi Alexander M. Schindler

Joshua M. Dwork

April 25, 1977

WPA  
*[Handwritten signature]*

Ira Youdovin just made inquiry concerning a \$2,500. check which I gave you in 1976. Please transfer this sum from my Special Discretionary Fund to the National Commission on Israel. This is what these sums were intended for.



OFFICE OF THE RABBI  
HAROLD S. SILVER, D.D.

THE  
CONGREGATION BETH ISRAEL

701 FARMINGTON AVENUE  
WEST HARTFORD • CONN. 06119

March 23, 1977

Dear Ira:

Enclosed you will find a copy of our check which we sent to you in August of last year with our annual contribution. This should give you the information you need to find out who pocketed the dough. It would appear that the check was deposited to a "President's Discretionary Fund" as you will note on the back of the check. All of which means that Alex may have inadvertently stashed it away. In the future so that there will be no confusion, I will, of course, send the check directly to you.

Hoping that this clears up the matter and with heartfelt Passover greetings, I remain

As ever,

j  
Encs.

# MEMORANDUM

*Woff*

Date April 1, 1977

From Rabbi Alexander M. Schindler

To Rabbi Ira Youdovin

Copy for information of \_\_\_\_\_

Subject \_\_\_\_\_

Will you please check some inaccuracies on the Kopel bill enclosed:

1/ I had been advised that the private car transfer was part of the agreement. Had I known there would be a charge I would have taken a cheroot.

2/ As for the private car in Eilat at \$120. this involved other people, it was not solely for Rhea and me so we should not be charged the full sum -- it should at least be pro rated ---short of no charge at all.

3/ The charge for Rhea's and my flight to Eilat is correct.

Alex:

1. Let's consider the private car transfer as our treat.
2. The private car in Eilat was arranged exclusively for you and Rhea. I went along strictly as a trouble-shooter. Otherwise, I would have driven down with Dick or taken one of the chartered buses. Anyway, it was an enjoyable trip and I enjoyed sharing milkshakes at Yotvata.  
Can we split the \$120 in half?

If this is agreeable, the total due to the World Union, including your air tickets is \$196.

*not between you + Rhea, ~~OK~~  
between you + Kopel!*

*Am willing to split  
Maybe you can talk Koppel out of whole amount  
838 Fifth Avenue, New York, N.Y. 10021 Since he messed up so  
on Vape for brothers. 212/249-0100*

האיגוד העולמי ליהדות מתקדמת  
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street  
Jerusalem, Israel

טל. 234-748, 232-444

Office of Executive Director

רח' המלך דוד 13  
ירושלים

לשכת המזכיר הכללי

16th March, 1977

MEMORANDUM

from: Rabbi Richard G. Hirsch

to: ~~Rabbi Ira Youdovin~~

Miss Edith Miller

Enclosed is a sheet which shows the expenses of Rabbi Alexander Schindler, paid for by us to Kopel. Please submit this to Josh Dwork for reimbursement.

WJS H.

PS Either pay by check to us or  
credit WJS account with UARC





# CONVENTIONS (KOPEL TOURS) LTD.

122, HAYARKON ST. TEL-AVIV TEL. 240263/4 KOPCON T. A. TELEX 03-41132

Date 29 December 1976


CR.

DEB.

INVOICE № 473

Your ref. No.

Our ref. No.

1176/903

TO MESSRS Golden Jubilee Conference - World Union for Progressive Judaism,  
838 Fifth Avenue, New York, NY 10021, USA. Attn: Rabbi Ira Youdavin

DATE	DETAILS	\$	\$	\$ NET
	<u>WORLD UNION FOR PROGRESSIVE JUDAISM CONFERENCE</u>			
	<u>Conference Shuttle Service</u>			
	41 buses for 1/2 day at \$96.- per bus	3,936.-		
	20 buses for straight transfer at \$35.- per transfer	700.-		
	6 days work for transfer co-ordinator at \$30.- per pday	180.-	4,816.-	
	<u>Additional Services Rendered to Organisers</u>			
19-20 Nov	RABBI MOSHE HAIM WEILER Ram Hotel, B/B, 1 double at \$11.05 per person, per night	22.10		
19-21 Nov	RABBI A. ASSABI Ram Hotel, B/B, 1 double at \$11.05 per person, per night	44.20		
	RABBI A. SCHINDLER 2 pax flight Jerusalem/Eilat/Jerusalem at \$34.- per person, per way Private car transfer Atarot/King David Private car in Eilat	136.- 13.- 120.-	335.30	
	Lunch with Abba Eban		2,827.50	
	Friday night dinner at the JLM Hilton		6,975.-	
	Transportation for participants in the dedication of Kibbutz Yahel		8,908.-	
	<u>TOTAL AMOUNT DUE :</u>			<u>\$23,861.80</u>

April 1, 1977

Rabbi Alexander M. Schindler

Rabbi Ira Youdovin

Will you please check some inaccuracies on the Kopel bill enclosed:

- 1/ I had been advised that the private car transfer was part of the agreement. Had I known there would be a charge I would have taken a cheroot.
- 2/ As for the private car in Eilat at \$120. this involved other people, it was not solely for Rhea and me so we should not be charged the full sum -- it should at least be pro rated ---short of no charge at all.
- 3/ The charge for Rhea's and my flight to Eilat is correct.

# MEMORANDUM

Date March 31, 1977

From Rabbi Alexander M. Schindler

To Joshua M. Dwork

Copy for information of \_\_\_\_\_

Subject KOPEL BILL FOR WUPJ CONFERENCE

The charge for my flight and Rhea's to Eilat is correct. But the private car transfers at each end and use of the car in Eilat are not.

I had been told that the private car transfer was part of the agreement. Had I known we would be charged I would have taken a cheroot.

As for the private car in Eilat for \$120. this involved other people, it was not for Rhea and me solely, so we should not be charged the full sum.....at least a pro rate charge would be in order, short of no charge at all.

*Alex*

*alex -  
Re private car - you asked me to arrange  
for rental cars ~~I know~~ about February - I  
have not done so because we have  
no sales & nothing to base a demand on  
request on.  
Since this is a bill to WUPJ ask Yudman  
to clear up on a charge*



# SINAI TEMPLE

1100 DICKINSON STREET, CORNER PORTER LAKE DRIVE  
SPRINGFIELD, MASSACHUSETTS 01108

; 3 March 1977

RABBI DR. HERMAN ELIOT SNYDER

Rabbi Ira Youdovin,  
New York, N. Y. 10021

Re: Plaza Hotel--Kopel  
WUPJ Conference

Dear Ira,

In accordance with our conversation I am inclosing a copy of my 25 November 1976 letter to Mr Lombrozo of Kopel Tours (a copy of which had been mailed you at that time).

That letter details my being forced to pay \$405 to the Plaza Hotel in Jerusalem because of the failure of Kopel to deposit a voucher which I did not know until checking out to make an early morning plane. The Kopel note to me was "The Voucher for your stay in Jerusalem will be handed directly to the hotel by our Convention staff." All inquiries to Kopel staff while in Jerusalem gained the repetitious response "Don't worry."

The \$405 is just for room which was included in our Kopel Tour which we had previously paid.

On December 15th Mr Lombrozo requested a copy of our Plaza Hotel bill. A photo-copy of the bill and of our American Express payment of same was sent him.

To date there has been no further word !

Phone calls indicate he is in conference, out and will shortly return, etc.

Frankly I think it short-sighted of Kopel not to repay this promptly. We do travel much and frequently to Israel, etc. Just returned from an extended South Pacific trip. Nothing better than satisfied customer.

Anticipating your being able to secure our refund. That tour, plus overpay of \$405, plus our \$500 contribution makes this expensive!

Fondly

cc:  
✓ Schindler  
Joshua Zwork

*Herman*

25 November 1976

Kopel Tours,  
40 East 49th Street,  
New York, N. Y. 10017

Dear Mr. Lombrozo,

On checking-out of the Jerusalem Plaza Hotel in the early dawn-hours (when I planned to pay for our extras) I was informed I also had to pay for the room. They indicated they had not received any voucher but only correspondence from Kopel (on the basis of the correspondence they had a reservation for us).

On our arrival in Tel Aviv the Kopel man (11 November) we were given one single voucher for the Ramada Continental (Tel Aviv) and none for Jerusalem--with a note "The Voucher for your stay in Jerusalem will be handed directly to the hotel by our Convention staff."

In our several and more conversations and contacts with Kopel representatives we were repeatedly told "Don't worry." We believed them.

At the hour of checking-out, needing to make the plans for our return home, unable to spend an additional day in contact with Kopel, we had no choice but to pay. This was a nine-day stay (14 - 22 November) at \$45 per day (charge for room: \$28 327 + 49.05 service for a total of 376.05 a night).

We would like your refund of \$ 405.00. This is only for the room and does not include any other charges we made.

Sorry. It was aggravating.

Yours,

Rabbi Herman E. Snyder

Did I also pay you for transportation from the airport to the Tel Aviv hotel, and thence to Jerusalem? There was none.

cc Youdovin



האיגוד העולמי ליהדות מתקדמת  
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street  
Jerusalem, Israel

Tel. 234-748, 232-444 טל.

רח' המלך דוד 13  
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

7th April, 1976

cc: 4/4  
Rabbi Alexander M. Schindler,  
President - UAHC,  
838 Fifth Avenue,  
New York, N.Y. 10021

Dear Alex,

Enclosed are a couple of clippings which you may not have seen because they appeared just about the time you left.

You asked for a report on the reactions to your visit - you were exceptionally well received. I talked with a number of people, both reporters and members of the Knesset who were present at the luncheon; also people from the Prime Minister's office. They all agreed that you are a considerable improvement over the past leadership, that you articulate well and speak "dugri" (that's an Arabic word meaning "straight").

So yasher koach for a job well done.

Also, for what it's worth, the members of the Zionist Executive, who are active in the President's Conference, ~~also~~ told me that you are exercising real leadership, giving people a sense of participation; you conduct the meetings well and fairly, etc.

Now to our business. I am asking Ira to set up a meeting early in my visit with you and Al Vorspan, just the three of us, to talk about a number of matters:

- 1) World Union leadership
- 2) financial arrangements
- 3) other matters over which I received some communications from you following your visit, which obviously were dictated before your trip, but which we did not have an opportunity to discuss.

In addition, I am asking Ira to set up meetings with Josh, Steve etc. to discuss the financial matters.

However, I am asking that the above meeting, just you, Al and myself, take place very early in my visit because I may want to take some action based on our initial conversation concerning the World Union leadership.

Have a Chag Sameach.

Regards to them from Della Bivracha,  
*Della*

Rabbi Richard G. Hirsch

cc. Mr. Albert Vorspan

Haaretz 29.3.76.

# שינדלר: אין משבר ביחסים עם ארה"ב ואין מקום לבהלה

## יפגש עם הממשלה וחוגי ציבור רחבים

ראשי התעשיה, אנשי משרד הביטחון, התנועה הקיבוצית, האקדמאים והאינטלקטואלים, עורכי העיתונים. כן יפגש עם נציג האפיפיור בירושלים ועם שגריר ארה"ב מר מל"קולם טון. עוברים עלינו ימים חמורים, פני העולם תולכים ומשתנים. אנו מביאים לכם את הבטחת הקה"ל היהודית בארה"ב לחזק את ה"סולידאריות הדרושה כל כך בעת הזו. העם היהודי זקוק בצורה חמורה ביותר לאותו כוח הגובע מאחדות המטרה ושותפות הרצון", אמר הרב שינדלר.

עמו בא יו"ר ועידת הנשיאים, מר יהודה הלמן.

"לא יהיה זה נאה שאדבר עם ה"עיתונאים לפני שיתוודעו עם ראש הממשלה שהזמין אותי לכאן". "מטרת ביקורנו מובנת מאלה: באנו לדון על ההתפתחויות האחרונות ב"מדיניות החוץ של ארה"ב כדי ל"הביא להנהגה בישראל את הערכתנו על האווירה והרצון של העם שם. באנו לא רק לדווח ולהתייעץ, אלא גם לשמוע, ולשם כך יש ב"כוונתנו לחרוג מהמגעים הצרים עם נציגי הממשלה ולהיפגש עם קשת רחבת של ישראלים: חברי כנסת, נציגי ההסתדרות, אנשי המוכנות;

(ע). "הווייט שהטילה ארה"ב ב"מועצת הביטחון השיב תחושה של פרספקטיבה ליחסי ארה"ב וישראל. צפויים לנו זמנים קשים, אך אין משבר ביחסים אלה ואין מקום ל"בהלה", אמר יו"ר ועידת הנשיאים של הארגונים היהודיים בארה"ב, הרב אלכסנדר שינדלר, בהגיעו את"מול לישראל על פי הזמנת ראש ה"ממשלה מר יצחק רבין. הרב שינדלר לא אבה למסור פרטים על הפגישות שקיים, יחד עם מנהיגים יהודיים אחרים, עם הנשיא פורד, קייסינג'ר וסקרנטון.

# עיסקת ה"הרקולסים" דרושה לפורד לחזק את מעמדו באפלגתו

— אומר הרב אלכסנדר שינדלר, יר"ר ועידת הנשיאים של יהודי ארה"ב, בראיון עם כתבתנו רפאל בשן



הרב אלכסנדר שינדלר

ועידת הנשיאים היא גוף המייצג את 32 הארגונים היהודיים החשובים בארצות הברית.

הרב אלכסנדר שינדלר, היושבי ראש החדש של ועידת הנשיאים, הוא ממוצע קומה, תוסס וחייכן, עם רעמת שיבה ספורטית בלבן. מעטן מקטרת ומדי בר אנגליה במבטא גרמני קל. הוא ראש התנועה הרפורמית בארצות הברית, ליברלי בהשקפותיו, נאבק למען זכויות הכושים, והפגין נגד מלחמת וייטנאם.

השבוע הגיע הרב שינדלר לישראל על פי הזמנת ראש הממשלה יצחק רבין, גם להתרשם וגם לדווח כי צד נראים הדברים מושיגי גטון.

אני: מדברים לאחרונה בארצות הברית ובארץ משתמע כי על ישראל להיות ציונית יותר ולהתחשב באינטרסים הגלובליים של ארצות הברית? אם רשם זה נכון?

שינדלר: זו טעות גמור. רחוקה של יהדות ארצות הברית, אך יש לו מיני כלות. בכל זאת מוכנה יהדות ארצות הברית בכל עת להסייע על את מלא השפעתה גם אם השקפותיה העמדתה ביגוד לעמדת הממשל. יש לנו האומץ, העוצמה והדבר קות במסורה.

אני: והיכן לדעתך הגבול נמתח לאורך האינטרסים הגלובליים של ארצות הברית?

שינדלר: הגבול נמתח לאורך האינטרסים הגלובליים של ארצות הברית. כפי שזוא גורסת אותם, אתן דוגמה טובה: לך: הנשיא ג'ראלד פורד מעוניין מאוד להיות מועמד מטעם לנשיאות ארצות הברית. תי השוהה היחידה שהנשיא פורד יכול כרגע לתת לי מתנגדיו: בתחום מדיניות החוץ הוא כי הודות לקו שלו במסורת התיכון הצליח לדחוק את רגלי הרוסים מימצרים, וזוהי בעצם תחילת התחלתם מהמסורת התיכון כולה, וכאן משתלבת בעצם עסקת ששת מוסדות ההרפור, לס, ועל ישראל להבין זאת. יתכן מאוד כי אם ייכה ג'ראלד פורד למינוי מפי לגוף לנשיאות, יחול מיס' נה דרמתי בכל הסוגיה הזאת.

יש עוד כמה עובדות יסודיות בלתי ניתנות חשבות מאוד שעל ישראל לזכור אותן היטב, ולהתחשב בהן.

המבין הערבי

שאלה: דהיינו?

שינדלר: אמריקה מוציאה כיום הון עתק לקניית

אני: בישראל נוצר הייבוס כי יחסו של הנשיא פורד שהיה ידידותי מאוד לישראל מצטנן וחולך בהדרגה. זה נכון?

שינדלר: לא! זה לא נכון. תקציבי המשרדים הייבוסים בארצות הברית מקוצצים בימים אלה כלי רחם. הקיצוצים בתקציבים הממשיים של ארצות הברית יגיעו לישראלים מיליארד דולר, כך שהסיוע הכספי לישראל הייבוסים מארצות הברית הוא נדיר מאוד ויש לזקוף זאת במידה רבה לזכותו של הנשיא פורד.

אני: הדעות על קיומם ביר חלוקות בישראל. יש הטוענים כי הוא "מוכר" אותנו כלי הרף, אחרים נשבעים שאין יריד נאמן ממנו לישראל.

שינדלר: בסוגיה קיומם ביר אני נמצא במיעוט. אני מודע ועידת הנשיאים. אני מודע למגרעותיו. לא שכחתי את ענין צילי והתאונות לטלפונים. יחד עם זאת, אני יודע כי בכל הנוגע לישראל, הוא משקיע לב, כן, אדוני, לב! ידוע לי שקר סינגר נפגש עם השגריר דיניץ יותר מאשר עם כל שגריר אחר בוושינגטון. שאלה: איך אתה מנתח את נאום סקרנטון?

שינדלר: לא אתייחס לסקרנטון אישית. לדעתי הוא עשוי לתפוס תפקיד חשוב מאוד בממשל החדש של הנשיא פורד אם ייבחר — והסיכויים לכך הם יותר מ טובים. אשר לנאום הארוך ההוא, ברור לי כי קסינג'ר כתב אותו או לשחות אישר אותו בהיותו סקרנטון חדש בארצות הברית. לא ידע כי יש לו רשות מלאה לתקן בנאום או לפחות לשנות את נימת הדברים — והוא לא ניצל זכות זאת.

שאלה: בעתונות האמריקנית פורסמו ידיעות כי אילו בבחירות הקרובות ירד באורח מהותי כוחו של הקול היהודי בארצות הברית?

שינדלר: זה נכון. זאת בעיקר בגלל המינג'ר לות שהוטלו על מתן תרומות למפלגות פוליטיות. ר' לכן פורד לא צריך את הייבוסים. זה נכון.

שינדלר: העובדה שמע' תה מותר יהיה לתרום רק אלף דולר לקרן הבחירות יש בה משום פגיעה מסוימת, אך יחד עם זאת אין נשיא אמריקאי יכול להיבחר בלי שניצח במדיניות בעלות משקל כמו ניו יורק, פלורידה, קליפורניה ואי לינוי, ושם קולות המפתח בידי היהודים.

דלק, והיא חייבת להחזיר לקופתה סכומים עצומים. אלה על ידי יצוא נשק וסבולוגיה, במיוחד למדינות המזרח התיכון. בדיהן מצויים הסטרידולרים. בן הראוי לזכור כי: (א) ב-1973 ייבאה ארצות הברית 35 אחוז מתצרוכת הדלק שלה מחו"ל. ב-1976 הגיע יבוא הדלק של ארצות הברית 8.2 מיליון חביות נפט ליבוא.

האזהרה

שאלה: אמרת שישראל עשתה "דעש מיותר" בענין מוכרת ששת ה"הרקולסים" למצרים. מדוע?

שינדלר: הרוב בוועידת הנשיאים גרס כך, אף שבחן נאבקנו נגד מכירת ה"הרקולסים" למצרים. אולי אפשר לומר כי ראינו כי צעדנו אלה צעד טאקטי. ויתר מאשר גישה מתחמית. אדם, ידידי בישראל, הייבוסים להבין גם את המצב המיוחד שבו נמצא הנשיא פורד בתוך מפלגתו ובה חשוב לו להביא הישגים במסורת התיכון.

אני: האם יש ערובה אמריקנית כי מכירת ההרקולסים היא עיסקה חד פעמית?

שינדלר: לא. אף על פי שהממשל הצהיר על כך, יחד עם זאת, אני מייפץ: רצוי שנרכו את מאמצינו סביב בעיות בסיסיות, גדר לות, ובעיות כרגע. כמו המאבק על אישור תקציב הביניים, 550 מיליון דולר רים לישראל. זאת זאת אנו יכולים לעשות בסיוע רבדי אוכלוסיה לא יהודיים הארצות הברית. כמו האיגודים המקצועיים, כותות דתיות, וארגונים לשוויון זכויות.

אמריקה עברה בשנתיים האחרונות כמה משברים קשים מאוד: סגן הנשיא ספירו אנניו התפטר, ואחרי ריו הנשיא, וכל זאת בעת משבר כלכלי בארץ אחרת. ואי הו חפשיים את הש' עיר לעזאזל הנצחית: היהר' דו! אבל באמריקה זה לא קרה. תאר לעצמך שהערי' בים היו מצמצמים בצורה דראסטית את אספקת הדלק לגרמניה בשנות השלר

28th March, 1976

Dear Uzi,

I received the enclosed communication from Alex Schindler.

Can you please look into the matter and let me have a full report on it?

Bivracha,

Rabbi Richard G. Hirsch

cc. Rabbi A. Schindler

Mr. Uzi Narkiss,  
Jewish Agency,  
P.O.B. 92,  
Jerusalem

Rabbi Alexander M. Schindler

Matthew H. Ross

November 26, 1974

The Har-El Synagogue property is held in the name of the WUPJ. Emil Baar has the complete file on this matter and he was involved from the very beginning way back in the sixties.

You ought to know that Emil is a bit put out at not having been included in the meetings held in Israel. This is not your fault, you did not know of his initial involvement. As a matter of fact, I was not aware of his role myself. But I hope we can seek to involve Emil somewhere along the line.



# MEMORANDUM

*TP*  
Date November 18, 1974

From Rabbi Alexander M. Schindler

To Theodore Broido

Copy for information of \_\_\_\_\_

Subject \_\_\_\_\_

Please let me know, as soon as possible, in whose name the property of Har-El Synagogue in Jerusalem is held. Is it the WUPJ or the UAHC?

*Answer*

Aver

title is in the NAME OF UBAH avion  
EMIL has the whole file -- Gout  
MATI should know that he is annoyed  
at being left out of the meeting on  
this in Israel since "I arranged the  
whole original deal" -- I would suggest  
involving him somewhere along the way

*B*

# MEMORANDUM

Date November 18, 1974

From Rabbi Alexander M. Schindler

To Matthew H. Ross

Copy for information of Nathaniel E. Hess; Joshua M. Dwork

TKB

Subject Har-El Synagogue, Jerusalem

Nat approached me during recent sessions here at the Union about Har-El Synagogue and some funds which are required from the Union for that purpose. Sam Hoffberg also informed me that Nat approached him for funds from the Synagogue Building Loan Fund. I told both Nat and Sam that the matter must be taken up with you since you were there when the deal was made.

In the meantime, I am investigating to determine in whose name the Har-El property is held. I was always under the impression that it was in the name of the UAHC. A recent memo from Dick Hirsch suggests that it is "the World Union's property." If it is the latter, then the third party in the deal which you made must obviously be the World Union and not the UAHC. I hope to have an answer for you in a few days.

*Am*

November 18, 1974

Rabbi Alexander M. Schindler

Matthew H. Ross

Nathaniel E. Hess; Joshua M. Dwork

TKB

Har-El Synagogue, Jerusalem

Nat approached me during recent sessions here at the Union about Har-El Synagogue and some funds which are required from the Union for that purpose. Sam Hoffberg also informed me that Nat approached him for funds from the Synagogue Building Loan Fund. I told both Nat and Sam that the matter must be taken up with you since you were there when the deal was made.

In the meantime, I am investigating to determine in whose name the Har-El property is held. I was always under the impression that it was in the name of the UAHC. A recent memo from Dick Hirsch suggests that it is "the World Union's property." If it is the latter, then the third party in the deal which you made must obviously be the World Union and not the UAHC. I hope to have an answer for you in a few days.

האיגוד העולמי ליהדות מתקדמת  
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street  
Jerusalem, Israel

Tel. 234-748, 232-444 טל.

רח' המלך דוד 13  
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

November 8, 1974

MEMORANDUM

TO: World Union Executive Committee  
FROM: Rabbi Richard G. Hirsch  
SUBJECT: Property of Har El Synagogue

You are aware of the fact that on the World Union property in Jerusalem, occupied in part by Har El Synagogue, there are a number of tenants. These tenants are protected under the Israel law so that they pay only a nominal rent and have invested rights in their physical premises. Use of the property for our own purposes, or for purposes of major physical development has always been limited by the fact that if we wanted to vacate the tenants, we would have to pay vast sums of money to provide them with premises comparable to those which they now have. However, we have always had as our long range policy the vacating of the tenants so that we could develop the property which, because of its location in the center of Jerusalem, is most valuable.

About six weeks ago, Mr. Yona Friedman, who resides above the synagogue, indicated that he had two offers to sell his rights in the apartment and by law was offering us the first option to take up his rights. The lowest bid was for IL450,000, two thirds of which would go to Mr. Friedman, and one third of which (IL150,000) would go to us. We held a number of consultations with Matthew Ross, Nathaniel Hess and Werner Lovall, President of the Har El Synagogue, and others, and determined that it was in the best interests of the World Union for us to regain possession of our own apartment. We have now proceeded to make the necessary arrangements, and this week Nathaniel Hess and I have signed the necessary documents.

The basic price is IL300,000 tied to the US dollar. We have given IL40,000 in cash with the signing of the agreement (this money was taken from the rent collections which have accumulated over the last two years, and which are normally used for program expenses here in Israel.) We are to pay another IL60,000 no later than January 1st, at which time Mr. Friedman would vacate the apartment and it will become available for rental.

The remainder of the IL200,000 is to be paid in six month intervals; July 1st, 1975, January 1st, 1976, July 1st, 1976, and December 1st, 1976.

All of us who have seen the apartment and are aware of real estate values in Israel, and specifically in this section of Jerusalem, believe that we have no choice but to take up this offer. We should be able to get a minimal rental of IL3500 per month which will help pay toward the remaining IL200,000, but we will also have to get additional funds, either through contributions or loans. The IL200,000 will carry an interest of 7% to be payable to Mr. Friedman.

Once the debt to Mr. Friedman has been repaid, we should have a considerable income which can then be used to help subsidize our programs. And, of course, our possession of the total building makes the property much more valuable.

Matthew Ross and Nathaniel Hess have been very helpful to us on the entire matter. Nat Hess is returning from Israel this week and will bring you a full report. We shall, of course, discuss this at the Executive Meeting of the World Union on November 26.

memo from the

ISRAEL COMMISSION OF THE UAHC-CCAR  
RABBI IRA S. YODOVIN

Josh:

Here's the background as promised.

The bottomline is that we want to make application for a \$15,000 loan from the Synagogue Building Fund---which we will need by January 1, 1975.

(The \$15,000 is a firm figure as the Israeli pound figure will be adjusted upward to accomodate devaluation.)

Please advise, send forms, advice, etc.



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August 24, 1973

Rabbi Alexander M. Schindler

Rabbi Ira Youdovin

Rabbi Robert Samuels - \$40,000 Loan for Leo Baeck School

I tried to reach you by phone. Nat Hess just called, he feels that all of the bank papers out to be readied so that the loan can go into effect as soon as the Executive Committee meeting on September 10th approves it. By bank papers he means the loan itself as well as the several endorsement statements which will be requested for those members of our constituency who will agree to co-sign as guarantors.

If you have any questions on this score please get in touch with Nat.

August 24, 1973

Rabbi Alexander M. Schindler

Rabbi Ira Youdovin

Rabbi Robert Samuels - \$40,000 Loan for Leo Baeck School

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If you have any questions on this score please get in touch with Nat.

6-13-79

GERALD A. LEVINE  
ONE HIGHLAND DRIVE  
CORNING, NEW YORK 14830

Dear Rabbi Schindler

Perhaps these drives would  
not be needed, if, the Union  
faced the issue of the number  
of camps.

..... waste not... etc.

Gerry

*Phil - In all good conscience - No*

## CAMPAIGN FOR REFORM JUDAISM IN ISRAEL

\$5 PER FAMILY

COMMISSION ON ISRAEL OF THE REFORM MOVEMENT  
838 FIFTH AVE. • NEW YORK, NY, 10021 • (212) 249-0100

National Chairperson  
Rabbi Eugene J. Lipman  
Washington, D.C.

Regional Chairpersons  
Rabbi Harvey J. Fields  
Toronto, Canada

Rabbi Howard R. Greenstein  
Jacksonville, Fla.

Rabbi Max Hausen  
Wynnewood, Pa.

Rabbi Meyer Heller  
Beverly Hills, Ca.

Rabbi Bernard H. Mehlman  
Boston, Mass.

Rabbi Howard C. Shapiro  
Springfield, N.J.

Rabbi Mark S. Shapiro  
Glenview, Ill.

Rabbi Alan M. Sokobin  
Sylvania, Ohio

Rabbi Roy A. Walter  
Houston, Texas

Rabbi Martin S. Weiner  
San Francisco, Cal.

Rabbi Joseph I. Weiss  
Neposht, N.Y.

Coordinator  
Marshall Blair  
Northridge, Cal.

Commission on Israel  
Chairperson  
Tracy H. Ferguson  
Syracuse, N.Y.

Co-Chairperson  
Rabbi Leon Kronish  
Miami Beach, Fla.

Constituent Members  
American Conference of Cantors

Hebrew Union College —  
Jewish Institute of Religion

National Federation of  
Temple Sisterhoods

National Federation of  
Temple Brotherhoods

National Federation of  
Temple Youth

National Association of  
Temple Administrators

National Association of  
Temple Educators

World Union for  
Progressive Judaism

ARZA-Association of  
Reform Zionists of America:

President  
Rabbi Roland B. Gittelsohn  
Boston, Mass.

Executive Director  
Rabbi Ira S. Yodovin

May, 1979 - Iyar, 5739

TO: Congregational Presidents

Dear Friend:

Several weeks ago, your rabbi received a letter from Rabbi Eugene Lipman, National Chairperson of the \$5 per Family Campaign for Reform Judaism in Israel, asking him/her to conduct a campaign during this season of Yom Ha-atzmaut and Shavuot. Many congregations have already responded by sending letters seeking \$5 contributions from each member family.

Despite major gains made by the Reform Movement within the World Zionist Organization, our institutions in Israel continue to receive little or no funding from the Israeli Government. Even though we are confident that this problem will be overcome in time, we must continue to be aware that until that happy day, we in North America remain the only reliable source of support for our friends in Israel.

Since 1967, more than \$1 million have been raised through the \$5 per Family Campaign. These funds have been essential in developing:

13 Reform congregations in Israel  
Extensive youth activities  
Formal and informal adult education  
Leo Baeck School in Haifa  
Kibbutz Yahel

All this work must continue--and there is so much more to do.

During recent years, I have been privileged to serve as President of Temple Society of Concord, Syracuse, New York. I am well aware of the financial pressures every congregation faces these days. With many congregations running substantial deficits, and perhaps even pressing members for contributions beyond membership dues, it is difficult to contemplate sending yet another fund-raising letter. But does a \$5 bill really pose a threat, particularly when our co-religionists in Israel are in such desperate need of this assistance?

I ask that you do no more than I did when I was in your position: join with your rabbi in enabling our people to participate in the sacred work of building a strong Reform Judaism in Israel.

Shalom,  
*Tracy H. Ferguson*  
Tracy H. Ferguson, Chairman



### HOW TO CONDUCT A \$5 PER FAMILY CAMPAIGN IN YOUR CONGREGATION

1. Send a letter on personal or Temple stationery to every member family, (See sample on reverse side).
2. If feasible, the letter should be signed by at least one lay leader as well as the rabbi. The responsibility for supporting Israel Reform Judaism is shared by all of us, rabbis and laypersons alike.
3. Mail the letter in a separate envelope. Putting it together with a batch of other material will dilute its effectiveness. Yes, it will cost a few dollars. But is this not a very small contribution from your congregation's budget toward our future in Israel?
4. Ask for a minimum \$5 contribution. Some people will want to give more. Why not? One colleague wrote that "\$5 is an embarrassingly small figure." He suggested to his people that they should give whatever is necessary to assuage their embarrassment.
5. Use your Temple Bulletin to reinforce the mailing. Reminders are always helpful. Many congregations list the name of contributors in the Bulletin. It is a thoughtful gesture which invariably yields more fruitful results.
6. Ask that checks be made out either to your congregation, or to "Israel Reform Judaism". If checks are made out to your congregation, please deposit them and forward one large check to our office. If made out to "Israel Reform Judaism", please forward individual checks to us.
7. Please make your campaign now. All monies should be forwarded to us by June 30, the end of our Campaign Year.

SAMPLE LETTER

Dear Member:

Eli, a lieutenant in the Golani Division, was wounded in the Battle for Mt. Hermon during the Yom Kippur War. During his long recuperation, he had time to reflect on his identity as a Jew which, for him, had always been secular and national.

After years of reading and thought, he wrote to Rabbi Moshe Zemer of our Reform congregation in Tel Aviv:

"I was never close to religion, probably because the religious establishment does not know how to attract Israeli youth. If there is a way, it would seem to me that yours is the way."

Ours is the way.- to help bridge the "religious" gap, to help find relevant contemporary means of authentic Jewish expression appealing to many Israelis who are experiencing a religious reawakening. Our vital and imaginative programs there, our struggling congregations, our pioneering leadership, are severely retarded because of lack of funds.

Feeling strongly about the urgency of strengthening and encouraging our developing Movement in Israel, we solicit your support. All I am asking for is \$5.00. (If, however, the small amount embarrasses you, send whatever it takes to overcome your embarrassment).

During the past few years, major gains have been made by the Reform movement within the World Zionist Organization. Despite these, our institutions in Israel continue to receive little or no funding from the Israeli government. Israel's Reform Jews continue to rely on our support.

This money won't plant trees; it won't feed immigrants, and it won't pave roads; but it may nourish a flame of faith in Israel that will burn for generations.

Sincerely,

## \$5 CAMPAIGN FOR REFORM JUDAISM IN ISRAEL

### FACT SHEET

Since 1967, monies received through this Campaign have been used in support of:

Congregations. There are now thirteen Reform (Progressive) congregations in cities and towns throughout Israel. These serve large cities (Jerusalem, Tel Aviv and Haifa), suburban areas (Ramat Gan, Ramat ha-Sharon, Ramat Aviv, Kiryat Ono) and smaller towns (Netanya, Nahariya, Rishon le-Tzion, Upper Nazaret, Beer Sheva). Where our Israeli congregations once attracted western olim only, they are now appealing to a new sabra generation searching for an alternative to rigid Orthodoxy and cold secularism.

Youth Movement. Consistent with the pattern of Israeli life, we have established a National Youth Movement for Israelis between the ages of 13 and 23. Many of the participants come from families who are not identified with Reform Judaism, thus giving us an outreach beyond congregational affiliation. Groups have been formed throughout Israel. Some prepare youngsters for Kibbutz Yahel. Others seek to develop future leadership in every walk of Israeli life. Meetings are held weekly under the supervision of trained madrichim. Day-long national and regional events are held periodically. A two-week summer camp program was instituted last year; registration will be doubled during this coming summer. The National Director is Rabbi Tovia Ben Chorin, a Sabra and graduate of HUC-JIR, Cincinnati.

Kibbutz Yahel. Israeli government and Jewish Agency funds provide the housing, agricultural and industrial installations which make Yahel a Kibbutz. We must supply the human and material resources to make Yahel a Reform Jewish kibbutz. An Israeli rabbinical student, Gil Nativ, is living at Yahel, teaching and providing spiritual guidance to the young chalutzim. Other leaders of our Israel Movement make periodical trips there to teach and counsel. The kibbutz library contains an expanding catalogue of essential texts. Our colleagues Allan Levine and Hank Skirball, who are supported almost entirely by \$5 Campaign revenues, continue to play an indispensable role in the spiritual development of Yahel. When a second settlement, Yahel "Bet" is established during the coming months, existing requirements will double.

The Leo Baeck School, Haifa. Now serving more than 1000 high school and junior high students, the school continues to be a major factor in building a Reform Jewish future in Israel. Traditional materials are taught from a liberal perspective. Youngsters from disadvantaged homes, primarily Sephardim, attend on full scholarship. The student body includes some fifty new olim from Russia. Three LBS graduates are currently studying in Jerusalem, for careers in the Israeli Reform rabbinate. Many other graduates serve the Movement as youth advisors and lay leaders.

Israeli Rabbinical Program. A qualified Israeli-born and Israeli-trained rabbinate is essential for the future. Six young Sabras are currently enrolled in a program which includes course work at HUC-JIR Jerusalem and at the Hebrew University. Ordination requires the achievement of two Masters degrees, one from each institution. The first graduate of this unique program, Mati Rotem, is due to receive smicha next year. All six students are serving part-time as congregational rabbis, youth leaders and at Kibbutz Yahel.

Rights, Recognition and Financial Support: Where We Stand. There has been some progress. Kibbutz Yahel and the Leo Baeck School do receive government and Jewish Agency funds, but only for items of a "general" nature. Programs specifically oriented toward Reform Judaism receive no funds. Our congregations, similarly, rely entirely on the support of their members, and Reform Jews throughout the world.

Ultimate victory in this continuing struggle depends, in large measure, on building a strong Israel Movement. At present, financial responsibility remains with those of us in North America who are sensitive to the situation.

*Israel*

*2*

June 18, 1979

Mr. Gerald A. Levine  
One Highland Drive  
Corning, N.Y. 14830

Dear Mr. Levine:

Your letter of June 13 in regard to the \$5 per Family Campaign for Reform Judaism in Israel has just reached our office. Rabbi Schindler left the country yesterday for a series of meetings in Israel and Europe. He will not return to his desk until late July or early August. Be assured your note will be brought to his attention at that time.

With kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to the President

RECEIVED  
JUL 1 1979  
JUL 1 1979  
JUL 1 1979

From the desk of  
RABBI ALEXANDER M. SCHINDLER

Israel  
Cov

Matt -  
Should we get into this  
or let it drop?

Alex.

*I thought the enclosed might  
be of interest to you.*

Dear Alex:

I think we ought to  
leave the situation alone.

A handwritten signature, possibly reading "Alex", is written in dark ink. It features a long horizontal stroke that curves upwards and then loops back down, with a vertical line intersecting it.



One Lincoln Center  
Syracuse, New York 13202  
September 9, 1975

Mr. Nathaniel E. Hess  
Sloan's Court  
Sands Point, New York 11050

Dear Nat:

I have just left Ira Youdavin's office in the attempt to make plans for the meeting of the Executive Committee and the next Commission meeting.

I was told that you had inquired as to who had called the meeting. I assure you I want no continuing personal differences with you and I must, therefore, after these several months of unpleasantness, advise you that any complaints that you may have concerning the leadership of the Commission should be addressed to Alex Schindler, Matt Ross and Joe Glaser.

I had told you months ago that Alex and Matt had specifically advised me that I was the Chairman and at that time it was not deemed necessary that there be a formal election. However, Joe Glaser, who has also asked me to proceed "as if", has pointed out the need for a formal election. I intend to proceed in accordance with their specific directions to me.

While you had charged me with being "insensitive" at the time of our personal talk in Connecticut after the board meeting, I have been troubled and, to this very date, do not understand your reluctance to accept the thanks of the Commission members and the union for your past services and to lend a helping hand to those who would attempt to succeed you in implementing an effective program for the Commission.

In a more personal vein, I wanted you to know that my wife, Betty, and I will be in Israel from September 29th to October 9th and we both wish you and yours a Happy New Year.

Sincerely,

*Tracy*

Tracy H. Ferguson

THF:ga

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

Mr. Nathaniel E. Hess  
Page Two  
September 9, 1975

cc: Matthew H. Ross, Esq.  
245 Park Avenue  
New York, New York

Rabbi Joseph Glaser  
Central Conference of American Rabbis  
790 Madison Avenue  
New York, New York

Rabbi Ira Youdavin  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York

Rabbi Alexander M. Schindler

Rabbi Ira Youdovin

cc: Rabbi Joseph B. Glaser

June 26, 1975

The Israel Commission must go through the formality of electing the chairman. It is an agreement we must uphold and if one Commission does not follow the rule there can well be problems in other Commission. In this instance, Tracy is the choice by mutual agreement of the UAHC and the CCAR and the election will pose no problem. Please be certain not to let this slip by, action is to be taken.

*Israel*  
May 14, 1975

Rabbi Alexander M. Schindler

Rabbi Ira Youdovin

Rabbis Balfour Brickner & Richard G. Hirsch; Albert Vorspan

ISRAEL BULLETIN/NEWSLETTER

In re a Bulletin or Newsletter from Israel, in terms of format I obviously have little to say since I am not sufficiently familiar with what is being produced on the Israel scene and I take it our bulletin will be produced principally for this purpose.

In terms of content, three major areas, in my judgment, out to be encompassed:

- a/ The ideology of Reform Judaism, people have to know in what manner we are distinctive, especially on the Israel scene.
- b/ Israel's social problems out to be discussed with ample reference to our Judaic motivations for these concerns. It is my instinctive feeling that it is important to convey the message by such expressions of concern that we are a Religious Movement which is not entirely inner directed but is dramatically involved in the major issues of the day.
- c) The program of the Reform Jewish community, particularly in Israel and even on the world scene, must be given every display, especially when these programmatic contributions are distinctive and innovative.

## MEMORANDUM

Date May 12, 1975From Rabbi Ira S. YoudovinTo Rabbi Alexander M. Schindler, Mr. Albert Vorspan, Rabbi Balfour BricknerCopy for information of Rabbi Richard G. HirschSubject Bulletin/Newsletter from Israel

As part of the agreement the World Union will soon complete with the WZO, funds will be available for us to publish a bulletin/newsletter/journal/magazine perhaps quarterly. This will be done in Israel, for distribution around the world, primarily, of course, in North America.

We must now determine the format and contents...and would greatly appreciate your thinking. You know the gamut of periodicals on, for, from and about Israel. Where are the most significant gaps? How can we best serve our own institutional needs, and those of Israel?

I would appreciate receiving your recommendations at your earliest convenience. It should also be an agenda item for our meeting on May 22.

Thank you all in advance.

*DL*  
*I'm not sufficiently familiar with Israeli press*



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טל. 234-748, 232-444

רח' המלך דוד 13  
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

27th February, 1977

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

Dear Alex,

I am in receipt of your letter of February 14, together with your separate note recommending that we set aside Wednesday April 20 for a meeting on the various fund-raising problems. I think that is a good date, and am hereby asking Ira to coordinate it. I suggest that we start as early as possible in the morning and go through to noon at least.

In regard to your letter of February 14, your suggestion to have David Mersky be the coordinator is a subject for discussion, only after we have all agreed on the procedures to be followed. I understand that David and Ira are very close, both professionally and personally, and perhaps the two of them together should do some advance discussion on this matter and come up with a recommendation which would serve as a basis for our discussion. If you agree, then why don't you recommend this to David? I am sending Ira a copy of this letter, so that he can begin to do some thinking as well.

I assume you will not be coming to the meetings of the Jewish Agency, and look forward to seeing you in April.

Bivracha,



Rabbi Richard G. Hirsch

cc. Rabbi Ira Youdovin  
Mr. Tracy Ferguson



February 14, 1977

Rabbi Alexander M. Schindler

Rabbi Richard G. Hirsch

Rabbi Ira Youdovin

How is Wednesday, April 20 for a meeting on the various fund-raising problems? I am saving the date and if there is anyone particular you feel should meet with us please let me know so I can extend invitations.

While my note of this morning suggests a manner of coordination, the problem does require further discussion and we should spend time on this subject.

February 14, 1977

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

Dear Dick:

I presume the strike is over for your letter of February 7 has just reached me. By now, I trust you have received my letter to Tracy on the same problem. And it is a problem which will beset us to some degree until we can attain assent from the College -Institute for a truly united Reform fund raising effort. But in the meantime we must do the very best we can to coordinate our efforts.

David Mersky heads our fund-raising efforts for MUM and RJA. I can tell you that Fay Mermey is doing a magnificent job for MUM and David is therefore able to concentrate on the RJA. We are seeking to widen our horizons and to have community appeals. We've tried it in Detroit with a good measure of success, in Chicago as well and come June we plan a large New York dinner honoring Matt Ross. This will really be a first for us in this area. Since David is steeped in fund-raising activities, he maintains a calendar of events not alone for the Reform Movement but for the Jewish Community as a whole.

We have to be careful not to undertake a campaign in an area at the same time as local or regional fund-raising is going on for Federations and Welfare Funds and the like. Thus I want David to be the contact for clearance on all UAHC, WUPJ and Israel Commission efforts. This is made necessary by the fact that of late we have run into a great deal of trouble, per my recent memo to you. He will be in the best position to determine the feasibility of a staff person going into a community for a specific appeal. This will not only help us avoid a great deal of concurrent duplication of effort, it will serve the purposes of the various appeals well. They can do much better by going into a community at a time when other large fund raising drives are not taking place.

It seems to me the best approach in terms of Israel staff would be to have staff clear with you so you, in turn, can clear with David. I'd also like Ira to clear dates with him as well. What we do with a Bob Samuels is another ~~mess~~ah, but if he is going to approach our people he, too, should coordinate with David.

Rabbi Hirsch  
Page 2

We will seek to set aside time during the week of April 18 for a meeting to further discuss the fund raising disarray as well as other items of major importance to us all.

Rhea and the family are well and we all join in sending fondest regards mee bayit l'bayit.

Sincerely,

Alexander M. Schindler

cc: Robt Adler  
Tracy Ferguson  
Matt Ross

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WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street  
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רח' המלך דוד 13  
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

7th February, 1977

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

Dear Alex,

I received your letter of January 28 and am responding to you immediately. (You will probably not receive it prior to your meeting of February 10th, since, for a change, we have a mail strike in Israel).

I do agree with you that we have a serious problem on the question of fund-raising for the movement in Israel. You will recall that, several years ago, I took the initiative to try to establish some kind of a coordinated campaign. At the time, your position and that of Maurice prior to you was that we do better by having separate campaigns for specific items than one coordinated campaign. In the light of what has happened in the last few years since we had that discussion, I think that you were right. We have collected more money for Israel, for the World Union and for various projects including the kibbutz than we would have collected for a coordinated campaign; and the one coordinated campaign we agreed upon, namely for the World Center and for our Israel projects, for which we engaged Herbert Friedman, was a total and colossal failure.

Nevertheless, I am in favour of coordination. Ira Youdovin prepared a memo, on his own initiative, which in effect asks for the same thing. I have been getting the same complaints as you. I agree that we have to sit down to discuss the matter at length.

I am sending a copy of this letter to Ira, and asking that he coordinate with you and perhaps with key persons such as Bob Adler a meeting for some time during the week I will be in New York in April. In the meantime, I would welcome receiving a report on your meeting on February 10th. Before I come, I will try to meet with our people here to see if we can come up with some suggestions for establishing a coordinated fund-raising programme.

Bivracha,



Rabbi Richard G. Hirsch

cc/ Rabbi Ira Youdovin  
Mr. Robert L. Adler



Alley,

Are you coming here  
for the Board of Governors  
of Jewish Agency.

Please set up extended  
meeting the week of April  
18<sup>th</sup> on fund raising & other  
business.

Love & Bless.

Rich

7th February, 1977

Mr. Ed Cadden,  
4835 West Main Street,  
Skokie, Ill. 60076

Dear Ed,

I just received your letter of January 24 and am responding immediately. I can understand and appreciate your concern, and even your sense of frustration.

I received a letter from Rabbi Schindler in which he also tells me that some problems have arisen in connection with our various fund-raising efforts and urges that we try to set the house in order. I am willing and even anxious to do so and Bob can tell you and you yourself know, on the basis of an abortive effort we made in Chicago under your initiative, that for years I have been talking about having some kind of coordination between all the fund-raising drives of the Reform movement. The fact that we were not able to attain such coordination did not prevent you and Bob from arranging a fund-raising affair, nor did it prevent you from graciously taking the initiative to suggest a fund-raising affair in your home on April 10 when I am next in Chicago.

It is clearly understood by Rabbi Levine, to whom I am sending a copy of this letter, that he is not to approach individuals for small contributions. We already have two kinds of fund-raising for Israel: one is the \$5 per family Israel Commission, which is an appeal through the rabbi for all members of the congregation; the second is a <sup>WJL</sup> campaign to individual contributors, in which we raise in three categories, \$100, \$500 and \$1000 (patron). It was the latter campaign which you agreed to host at your home.

Now we have embarked on a campaign for the kibbutz. This is a one-time campaign. It is a quiet affair. We are not trying to raise \$100 dollar bills or \$1000 dollar bills. Rabbi Levine was instrumental in receiving a contribution of \$50,000 from one person on the West Coast. We have received another very significant contribution of over \$100,000 from South Africa, etc. We are definitely looking for big sums of money from selected individuals, and in the case of those who have contributed so far, there has not been any conflict between the contributions to the World Union, to the Reform Jewish Appeal or to the College.

Nevertheless, I do recognise a potential conflict does exist and, therefore, it is essential that we clarify the various relationships, which I fully intend to try to do when I am in the States in April. Frankly, on the basis of past experience, I am not too hopeful. The Union of American Hebrew Congregations and the College have been in this business for 100 years and, as you know, there are still many problems. However, I think it is

extremely important that all of us who share the same interests and objectives sit down to try to bring some clarity into this situation.

None of the above, it seems to me, justifies the curt letter which you sent to me. Your letter certainly does not reflect the warm relationship between us and I therefore urge you to reconsider and to go ahead as planned with the affair on April 10th, unless of course there is some other reason for you to cancel it.

I am sending a copy of this letter to Bob Adler, as well as to Rabbis Schindler, Levine, Youdovin and Schafer, in the hope that this will clarify the situation at least temporarily and that it will provide a basis for the conversations which we will hold when I am in the States in April.

In the meantime, my best wishes to you, to Idryce and to all your children.

Bivracha,

Rabbi Richard G. Hirsch

*Rabbi Schindler*

February 8, 1977

Mr. Tracy Ferguson  
One Lincoln Center  
Syracuse, N.Y. 13202

Dear Tracy:

I'm just back from an extended trip to the west coast and I hasten to respond to your letter of January 31. I am grateful to you for writing as you did in regard to the disarray of our fund-raising efforts for Israel programs and projects. This is a serious matter of concern to us all and I am most particularly distressed by events of the past weeks. Members of our Israel staff and allied organizations simply appeared on the scene, literally one on the heels of the other, each seeking to secure funds. Quite by chance I learned that Rabbi Adi Assabi is planning a U.S. visit a few weeks hence, as is Rabbi Moshe Zemer of the WUPJ's Kedem Synagogue in Tel-Aviv -- although my objections voiced even before you wrote, may have put a halt to at least one of these trips.

A letter was sent off to Dick Hirsch about two weeks ago and I indicated to him that this matter would be discussed by some key staff members at a meeting on February 10. I had called the meeting for an entirely different agenda but am so concerned about the fund-raising efforts I have added it to the agenda. We must not permit such un-coordinated efforts to continue, they do not serve our cause and in fact create additional problems for us all. A proper procedure must be adhered to in the future.

Obviously, the problem is confounded by the fact that I do not control the WUPJ; it is an independant organization with aaBoard of its own and a director of its own who is not responsible to me. I have no coercive power over the organization beyond the fact that the Union supports the WUPJ, and I can raise my voice in protest, as I have in the past, but it is only one voice.

Marginally noted in this connection, I have urged the inclusion of the Israel program in the RJA, thus dispensing with the \$5.00 per family campaign as well as the operational fund-raising effort of the World Union. What I wanted to do was th have all these included in the RJA and to work out a formula which would provide funds for the total Israel effort. Unfortunately, in this endeavor we ran afoul of the College-Institute which so far has refused to include the WUPJ in the RJA. As



Mr. Tracy Ferguson  
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far as the RJA is concerned, the HUC is our contractual partner and we cannot change the ground rules without the assent of the College-Institute. Obviously, I am going to try once again but for the time being and until the HUC-JIR assents to making a united fund effort possible, and since the Union budget cannot fully underwrite the funds needed by the World Union, I cannot in all fairness tell the WUPJ to cease and desist in its efforts to seek the funds which it needs to operate. I am pressing, however, for reasonable coordination with our own efforts and I pleaded with Dick not to send these men over one on the heels of the other.

The Kibbutz is a different matter. This is a shared effort between the World Union and the Union, but funds required for it are of a capital gifts nature, and do not conflict with the operating funds efforts.

I'll be out of the city again tomorrow and will return for a meeting on Thursday with some staff members. Hopefully, within the next few weeks we will have a chance to meet. I know that Steve Schafer is calling you to determine a possible meeting time and place, perhaps we can extend such a session to include others.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Mr. Robert L. Adler  
RRabbi Richard G. Hirsch  
Rabbi Leon Kronish  
Rabbi Allen Levine  
Mr. Matthew H. Ross  
Rabbi Stephen Schafer  
Mr. Albert Vorspan  
Rabbi Ira Youdovin



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\*\*ALSO ADMITTED TO FLA. BAR

January 31, 1977

Matthew Ross, Esq., Chairman

and

Rabbi Alexander Schindler, President  
c/o Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10001

Dear Matt and Alex:

What I have to say, from this rather distant point of our vacation-business trip to Florida, will not endear me to the professional staff of the Union.

It has become increasingly clear over the last several months, which typifies my experience of the last few years, that there is a drastic lack of planning by the Administration for solicitation of funds for our varied interests, direct or indirect in Israel.

What provokes my ire is a report that I received by long distance last night that Allen Levine, one of our great supporters of and participants in the new Kibbutz is on his own (at least without any clearance from the Israel Commission) calling colleagues in the various United States communities attempting to set up fund raising events in support of the Kibbutz.

Matthew Ross, Esq. and  
Rabbi Alexander Schindler  
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I was utterly shocked to learn that he (whom we met in Israel) would undertake to make these calls and particularly to Syracuse, my own home community, without any planning, and without approval and without coordination with reference to the Israel Commission. It so happens that in Syracuse this is the wrong time to make solicitations. We are in the heat of our Federation appeal, and really no effective job has been done to explain the new Kibbutz to the real leaders of the community and from whom he expects to get a minimum four figure contribution.

I am certain that there are others who have many situations, which require exploration before the invasion of another fund raising event. Incidentally, our Syracuse community will eventually support the program but it will take time to bring those together who are capable of the kind of contribution expected.

This incident to which I refer is only one of many which involve the short circuiting of the Israel Commission and where the Commission has not been taken into confidence in terms of long range planning.

Ira Youdovin may be informed about the entire youth movement, but the Commission has yet to receive a report on the activities of those involved. We are able to coordinate the World Union activities because incidentally Ira directs each. We have made a move to coordinate the Israel Commission activities with the Social Action Commission through the cooperation of Al Vorspan.

For the past few years we have had report upon report by the Rabbis of the communities concerning conflicting fund raising activities of the Union particularly with reference to Israel causes. To the unknowing, they do not distinguish among the \$5.00 campaign per person, the Leo Baeck School solicitations, the World Union, the Youth services solicitations, the Eisendrath fund. I deliberately do not include, at the moment, the RJA appeal. Questions have been asked of me about the fund for the World Center which so far as I know is now aborted.

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Rabbi Alexander Schindler  
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I am certain that I bring to you nothing new -  
except the currency of conflict.

While the problem is a broad one, at least from  
my parochial position, we must immediately be constructive,  
with reference to the responsibility of fund raising for all  
Israel related projects.

I really don't care whether you assign the  
responsibility to the Israel Commission or to some other  
Administrative Agency of the Union. The point is there must  
be a boss and we cannot leave it to individuals to solicit  
for their own personal pet projects as worthy as they may be.

I discussed the broader problem a year or so ago  
with Matt Ross and there was some thinking then that we  
might do well to construct a Community Chest or United Way  
concept for fund raising. These projects have been  
successful in most communities because the agencies involved  
do take a fair allocation from the total funds raised.  
Whether the temperament of our own professional and lay  
leaders can be adjusted to this most encompassing technique,  
I leave to your appraisal.

I would not be serving you well, nor discharging  
my obligations as Chairman of the Israel Commission if I did  
not as forcibly as possible present the fact that constructive  
action be taken now.

I shall be in Naples at the office all of next week  
and return to Syracuse on February 8. I am available to meet  
with you at your convenience and I will be glad to supplement  
the details to which I have referred.

With kindest regards,

*Tracy*  
TRACY H. FERGUSON

THF:ssp

cc: Rabbi Leon Kronish  
Rabbi Ira Youdovin  
Rabbi Stephen Shafer  
Rabbi Allen Levine  
Rabbi Richard Hirsh  
Mr. Al Vorspan

*Bradda*

January 28, 1977

Dear Dick:

I am writing to share with you a matter of deep concern involving both the UAHC and the WUPJ. The situation in regard to fund-raising efforts is getting to be quite bothersome and I feel we must take steps to correct what has been happening these past few weeks.

Suddenly, Israel staff members and allied persons from our Movement appear in the United States. Usually we have no advance notice and one visitor follows on the heels of another. In many, many instances they approach the same people for funds. I know I need not tell you just how detrimental this can be. As a case in point, Bob Samuels appeared on the scene but a few weeks ago. No sooner had he left when Allan Levine arrived for a fund-raising tour. By accident we learned that Moshe Zemer will be here shortly for the same purpose. All this in advance of your own plans to visit the U.S. All this with our own efforts in behalf of the Reform Jewish Appeal in various sections of the country.

Our staff members are beginning to hear "enough is enough." Complaints are beginning to come to my office. Our people are concerned with the welfare of the WUPJ as well as the UAHC but the repetition and disorganization does a disservice to us all.

We must discuss this problem and seek to plan a method of operation which will provide for efforts in behalf of both organizations but on a well-planned and coordinated basis. I plan to discuss this with some key staff members at a meeting on February 10th and if you have any suggestions to offer I would be grateful for your input. It is to our mutual advantage to put our fund-raising efforts in order, the disarray simply cannot continue.

All is well here and I hope this letter finds you and the family well. With love mee bayit l'bayit, I am

Sincerely,

Alexander M. Schindler

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