



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

MS-630: Rabbi Alexander M. Schindler Digital Collection, 1961-1996.

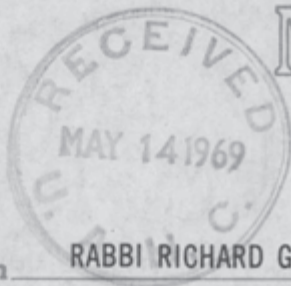
Series A: Union of American Hebrew Congregations, 1961-1996.

Box
18

Folder
3b

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.



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.

Religious Action Center

UNION OF AMERICAN HEBREW CONGREGATIONS

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

on Alucan

MEMORANDUM

Date May 15, 1969From Rabbi Leonard A. SchoolmanTo Rabbi Maurice W. EisendrathCopy for information of Rabbi Schindler, Mr. Nathaniel Hess, Rabbi Richard HirschSubject 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.

hat - I spoke to him on the day of our meeting. He claimed I had already handled as worst at the cable I pressed as hard as I could! But to no avail. We'll try once again at our 2:30 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.

Religious Action Center

UNION OF AMERICAN HEBREW CONGREGATIONS

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

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 _____

FIRST CLASS

Permit No. 20767

NEW YORK, N. Y.

BUSINESS REPLY CARD

NO POSTAGE STAMP NECESSARY IF MAILED IN THE UNITED STATES

POSTAGE WILL BE PAID BY

World Union for Progressive Judaism

838 Fifth Avenue

New York, N.Y. 10021





THE WORLD UNION FOR PROGRESSIVE JUDAISM, LTD.

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • Tel. 249-0100 • Cable Address: PROGJUD, N.Y.

OFFICERS

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

PRESIDENT:
Rabbi Dr. Jacob K. Shankman
U.S.A.

HON. LIFE VICE-PRESIDENTS:
Rabbi Dr. Nelson Glueck
U.S.A.
Rabbi Dr. Julian Morgenstern
U.S.A.

VICE-PRESIDENTS:
Mr. Victor Brasch
South Africa
Rabbi Dr. Leslie I. Edgar
Great Britain
Rabbi Dr. Maurice N. Eisendrath
U.S.A.
Rabbi Dr. Max Elk
Israel
Rabbi Dr. Levi A. Olan
U.S.A.
Rabbi Dr. Herman Sanger
Australia
Rabbi Dr. W. Van der Zyl
Great Britain

CHAIRMAN:
M. Marcel Greilsammer
France

VICE-CHAIRMAN:
Rabbi Dr. Jacob Soetendorp
Netherlands

TREASURERS:
Mr. Charles Friedman
U.S.A.
Dr. S. Charles Lewsen
Great Britain

SECRETARIES:
Miss Jane Evans
U.S.A.
Mr. Bertram Jacobs
Great Britain

EXECUTIVE DIRECTOR:
Rabbi William A. Rosenthal
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)

January 17, 1969

Dear Member of the Governing Body:

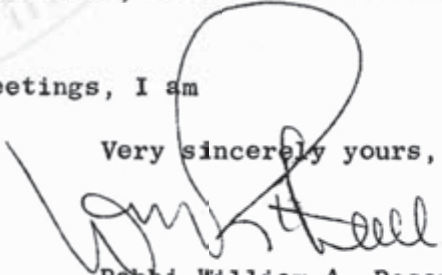
It is with regret that we find it necessary to postpone our Governing Body meeting scheduled for Monday, January 20th. We have rescheduled the meeting for Monday, March 10, 1969 at 10:30 a.m. We will meet at 838 Fifth Avenue, and a light luncheon will be served. Kindly return the enclosed attendance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

WAR:fs
enclosures

IOWSKI

YER-
OK
ORM
N
OPEie
Union
gressive
ism

PRAYERBOOK

REFORM

IN EUROPE

*The Liturgy of
European Liberal and
Reform Judaism*

JAKOB J. PETUCHOWSKI

PRAYERBOOK
REFORM
IN EUROPETHE LITURGY OF EUROPEAN
LIBERAL AND REFORM JUDAISM

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 WUPJ, 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*.

JACKET BY ISMAR DAVID

Also Published by the WUPJ

The two indispensable and widely acclaimed sourcebooks on the history of the Reform movement —



W. Gunther Plaut's

THE RISE OF REFORM JUDAISM

European Origins until 1871

320 pages • second printing

and

THE GROWTH OF REFORM JUDAISM

American & European Sources until 1948

415 pages

The volumes may be ordered separately at \$7.50 or together, boxed, at \$15. Distribution is through the Union of American Hebrew Congregations, 838 Fifth Avenue, New York, New York 10021.

THE WORLD UNION FOR PROGRESSIVE JUDAISM, with headquarters in New York, is the international organization of the Reform and Liberal Jewish movements. It was founded in 1926 in London by communal leaders from six countries who declared that it is the duty of each generation of Jews to bring the religious teachings and practices of their fathers into harmony with developments in thought, knowledge and the circumstances of life.

TODAY the WUPJ counts affiliations in two dozen lands. It employs rabbis around the world; helps organize new congregations and aids established synagogues overseas; convenes global conferences on contemporary Jewish questions; is the patron of rabbinical and teachers' seminaries in England and France and a secondary school in Israel; publishes prayerbooks and religious literature; sponsors a youth movement in Western Europe; and enjoys consultative status in the United Nations.

The World Union For Progressive Judaism
838 Fifth Avenue, New York, N. Y. 10021

PETUCHOWSKI
PRA
BO
REF
I
EUR

T
World
for Pro
Jude

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 Rosenthall,
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.

Religious Action Center

UNION OF AMERICAN HEBREW CONGREGATIONS

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



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-Shemen 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

הועידה העולמית ה-15 של
האיגוד העולמי ליהדות מתקדמת

ירושלים השלמה ז"י חמוז השכ"ח
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

הועידה 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

./5



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

הוועידה העולמית ה-15 של
האיגוד העולמי ליהדות מתקדמת

- 5 -

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. Gloss

Dear Maurice:
I saw Max Nussbaum 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



THE WORLD UNION FOR PROGRESSIVE JUDAISM, LTD.

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • Tel. 249-0100 • Cable Address: PROGJUD, N.Y.

OFFICERS

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

PRESIDENT:
Rabbi Dr. Jacob K. Shankman
U.S.A.

HON. LIFE VICE-PRESIDENTS:
Rabbi Dr. Nelson Glueck
U.S.A.
Rabbi Dr. Julian Morgenstern
U.S.A.

VICE-PRESIDENTS:
Rabbi Dr. Leslie I. Edgar
Great Britain
Rabbi Dr. Maurice N. Eisendrath
U.S.A.
Mr. Isidore Greenberg
South Africa
Mr. Cecil A. Luber
Australia
Rabbi Dr. Levi A. Olan
U.S.A.
Rabbi Dr. W. Van der Zyl
Great Britain

CHAIRMAN:
M. Marcel Greilsammer
France

VICE-CHAIRMAN:
Rabbi Dr. Jacob Soetendorp
Netherlands

TREASURER:
Dr. S. Charles Lewsen
Great Britain

SECRETARIES:
Mr. Bernard D. Davis
Great Britain
Miss Jane Evans
U.S.A.

EXECUTIVE DIRECTOR:
Rabbi William A. Rosenthal
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)

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

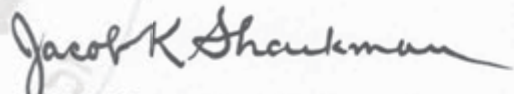
Regional Adoption Programs, and Keren Ami religious school funds for the Leo Baeck School must in no way be diminished.

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

90

Date September 9, 1968

From Rabbi William Rosenthal

To Rabbi Alexander Schindler *1125 1/2 Ave*

Copy for information of _____

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 Nasi to remind him of our unflagging interest.

Roll

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

September 5, 1968

Robert Jacob K. Shindler
Tosco L. L. Schindler
455 West 10th Avenue
New York, N.Y. 10011

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?

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

With warm good wishes, I am

Cordially,

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 tail that extends downwards and to the right.

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

UNION OF AMERICAN HEBREW CONGREGATIONS

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



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

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*

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 ✓

OFFICERS

Chairman, Board of Trustees
Irving Fain

President
Rabbi Maurice N. Eisendrath

CCAR President
Rabbi Jacob J. Weinstein

COMMISSION ON SOCIAL ACTION

Chairman
Irving J. Fain

Director
Albert Vorspan

Associate Director
Rabbi Balfour Brickner

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

UNION OF AMERICAN HEBREW CONGREGATIONS

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

Nat,

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

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

TEMPLE EMANU EL

1500 SUNSET BOULEVARD

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.

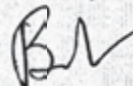
When we got to San Antonio I had a chance to sit down and talk it over with Levi Olan, President of the Conference, and Sidney Regner.

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 Schindler

**THE WORLD UNION FOR
PROGRESSIVE JUDAISM, LTD.**

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • 249-0100 • Cable Address: PROGJUD, N.Y.

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 ^{be} 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 W.M. 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.



Jim

Please - acknowledge with
thanks - Excellent volume
me which ^{adds much} will undoubtedly
to the growing literature of our
movement etc. Kind regards
from Alex, for gfo.

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.





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

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.

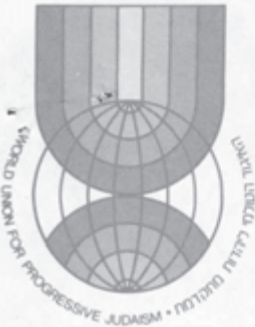
The only other remote possibility, Gerry, would be if you could change your plans and be available during the first week of August. Perhaps I can persuade Roland to come down from New Hampshire, Ted will be here, and, if necessary, I can try to persuade others required at the meeting to be in the city.

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



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. 6/8/82*

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 affect 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

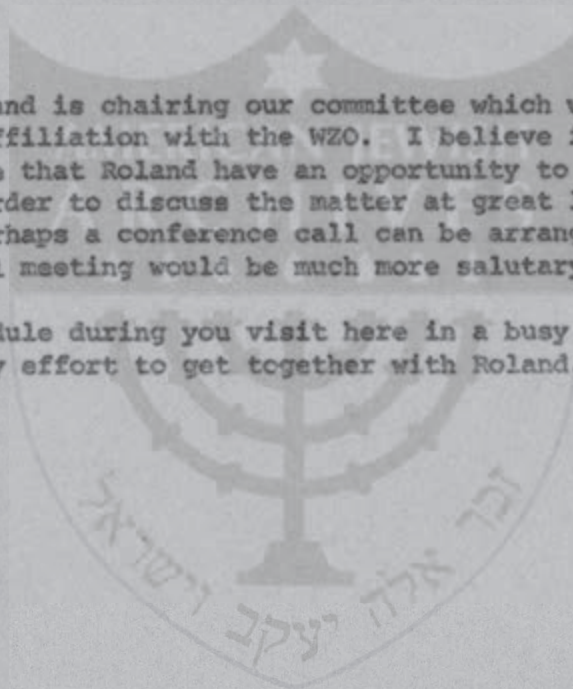
Rabbi Alexander M. Schindler

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, 1977From Theodore K. BroidoTo Rabbi Alexander M. Schindler

Copy for information of _____

Subject _____

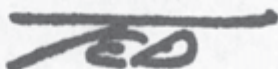
Dear Alex:

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 Synagogue* 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

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

except ✓
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

UNION OF AMERICAN HEBREW CONGREGATIONS

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

(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

UNION OF AMERICAN HEBREW CONGREGATIONS

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

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

13 King David Street
Jerusalem, Israel

טל. 234-748, 232-444

Office of Executive Director

רח' המלך דוד 13
ירושלים

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

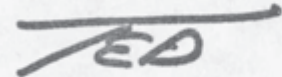
I have received your note concerning your discussion with Gerry Daniel. Let me respond.

- 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.





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

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.

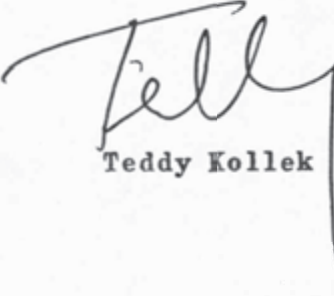
I want to urge you to proceed with the planning work, as I understand you intend to, as expeditiously as possible. This week Moshe Safdie was here, together with the top brass of the Rouse Company, who we hope are going to build the Mamilla Project.

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

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

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 Hahchic 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 24 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 ששם היה כתוב "שנתגייר כהלכה", ופה אין המלה "כהלכה". וברור לגמרי, הכוונה פשוטה ביותר, יש קהילות יהודיות מרובות. אני בכלל איני 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 איני 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

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

טל. 234-748, 232-444

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

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

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

טל. 234-748, 232-444

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

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 29

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
LIPA MEIR
SHLOMO COHEN
KATRIEL BEERI
JOSHUA ROSENSWEIG
CHAIM INDIG

25, IBN GVIROL ST.
TEL-AVIV 64 078
I S R A E L
TELEPHONE 296826

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

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.

AMERICAN JEWISH
ARCHIVES

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,

ABBA EBAN

Copy: Rabbi Richard Hirsch
Jerusalem

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

שני 17

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

() Initials

() Correction

() Filing

() As requested

() See me

(X) Your information

() Your comment

() Handle directly

() Immediate action

() Note and return

() 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.

הרפורמים והקונסרוואטיונים
קוראים לתמוך בחוק „שיווי
זכויות הזרמים בדת היהודית“

(ע.) התגורר ליהדות מתקדמת ב"ישראל והתגורר ליהדות מסורתית בישראל. המונח רבנות אורח ה"מדינה והתושבים, תמכונת, כיוונה ה"התאמתה לטעם הדת בשוויון ה"וכוחות המדינה, ישראל של שטחים והזרמים העיקריים ביהדות - וקרא לתרבותם והמסורת" (קונפוטאציוני) הריפורמי (יהדות מתקדמת) והב"טת ההכרח של המדינה ומסדר ה"טת במצבם הרבנים של ורמס אלה ללא כל אפליה ביניהם. דברים אלה אצרו צנינו שתי התנועות במסיבת אחינואם אחרון בבית ארנן בירוש"לום. לקראת הצעת חוק, שינו ביות חורמים בות והיהדות של שולחן הכנסה, בות רביעי, הצעת החוק נקח כיוונה סתם שינוי בבניה, ונגילה אכר, כי יצורד בות יסוד לתכנת חלש בות איסור אפליה מועמי דת מבט

הצעת חוק שוויון זכויות
לכל-הזרמים בדת
היהדות תוגש מחר לכנסת

באת ד"ר צוריאל
שוויון זכויות הזרמים בדת והתוות — זוהי
תמצית הצעת החוק, שתונה מחר על שולחן הכנסת
ותתברר בה חיצים מפורטות שונות, וכן ראשי התנו-
ות הרפורמית והתנועת הקונסרווטיווית בישראל.
במסיבת עיתונאים, שנערכה אחרון בירושלים, מסר
חיצים מפורטות המערך, שינוי, רצון והליכולים העצ-
מאיים, כי על אף שאין סיכוי רב, שהצעת חוק זו
תתקבל, חרי עצם העלאתה מתווה שלב חשוב בדיון
הציבורי בדבר הצורך בהבטחת חופש מלא לכל הדתות,
ודמיון ועוצמתו.
ראשי הרפורמים והקונסרוטיווים בישראל, הרבנים
אשר הירש, משה שמר ורן פרייס, טענו כי המצב שבו
שרויות כיום קהילותיהם, הוא בלתי-נסבל ותגיעה העת,
שכל החוגים היהודיים בארץ, התובעים שינוי, ירתמו
לשעולה.
כאמור, באת הצעת החוק להסיר אפליה בין הזרמים
ביהדות, ובה נאמר, כי בכל מקום, שבו כתוב יהודי
יש למישרו כיהודי מכל זרם בעם היהודי, לרבות הזרמים
הרפורמיים והקונסרוטיווים.

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.

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-

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.

המעדר יתמוך במתן
מעמד שווה לרפורמים

— מאת היום שישי, בלח, וירקות אחרות —
נצטו מתנועה הקרית בירושל קיבלו אתמול
במפתח מחברי סיעת המערך כנסת, לפי ויטק
לחברים להצביע בער הצעת חוק להמכתח מעמד שוה
לכל הורמים יתדות, ויורר לחברי הסיעה להצביע על
מכתח מאיר תלמי (מפ"ח).
הצעות חוק למתן שירות
סירות הורמים ברת היתר
ית אחרות לעלות מער
כנסת התצטו של חכר
סיעת שינוי והצעת של חכ
אברהם כדעית (המערך).
ממסח עורגים שערנו
עגול ברבועות חכר ת

Yediot Ahronot 9.12.80 p.4

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. *JD*

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