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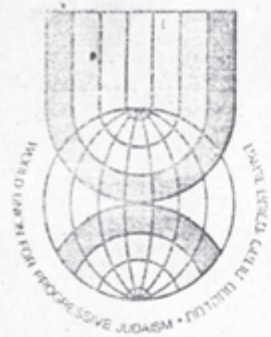
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WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

North American Board

June 3, 1980

FROM: RABBI RICHARD G. HIRSCH

TO: SELECTED LEADERSHIP

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(1926-1938)

Rabbi Dr. Leo Baeck*

(1938-1953)

The Hon. Lily H. Montagu*

(1954-1959)

Rabbi Dr. Solomon B. Freehof

(1959-1964)

Rabbi Dr. Jacob K. Shankman

(1964-1970)

Rabbi Dr. Bernard J. Bamberger

(1970-1972)

Rabbi Dr. Maurice N. Eisendrath*

(1972-1973)

*Deceased

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The attached is an English version of a Hebrew article which will appear in the forthcoming issue of MIGVAN, the Labor Party's intellectual journal.

There have been further developments as a consequence of the Chief Rabbinate Law. Among them:

1. Close collaboration with the Conservative movement. We have organized a joint lobbying effort.
2. Meetings have been held with the leadership of the following parties: Labor, Mapam, Independent Liberals, Shair. The latter three plus Ratz (Shulamit Aloni) and Sheli are supportive of our positions.
3. We have drafted a revised version of the statement made by Shimon Peres in Toronto (which we also helped formulate). The plan is to have this statement signed by a select, cross-section group of Labor Party leaders, who will then send it to all the members of the Central Committee of the Labor Party asking for signatures. In the Fall, prior to the Convention of the Labor Party, a conference on religious pluralism will be held. This will set the background for the adoption by the Labor Party of the Religion-State platform. It will not be easy to get the resolution through the Labor Party Convention. The closer we get to the Israeli elections, the more likelihood of catering to demands of the National Religious Party.
4. We have agreed to help in this preparation of a law (or laws) to be presented to the Knesset assuring religious pluralism. A committee of Knesset members and legal experts is beginning to work on this. They are discussing whether the law to be proposed should be declarative only or detailed and specific. Both forms will be prepared, and the decision as to what to present, either one or both, will be made on the basis of a political judgment. Shai is proposing a declaration law which it intends to present this week. However, it will go nowhere.

THE CHIEF RABBINATE LAW -

LESSONS FOR THE LABOR PARTY

AMERICAN JEWISH
ARCHIVES

Rabbi Richard G. Hirsch



The Chief Rabbinate Law has been enacted, but the eruption within and without the Labor Party still continues to spew forth volcanic dust. What caused the eruption? It is not my purpose to rehearse the facts or the events leading up to the enactment of the law, but rather to explore the context of the controversy and to draw some lessons for future policies of the Labor Movement.

Ostensibly, the remaining controversy is over one brief section 2(6) of the legislation: "The functions of the Council of Rabbis are: (6) Qualifying a rabbi to serve as a marriage registrar." This section transfers authority to recognise a rabbi as a "registering authority" from the Minister of Religious Affairs, a civil servant, to the Chief Rabbinate.

We are told that the negotiations between the Labor Party and the National Religious Party over the legislation extended over a year, but the controversial section 2(6) did not appear anywhere in the legislation as originally presented to the Knesset. It was obviously injected only after the announcement by the Israel Progressive Movement that it was applying to the Minister of Religious Affairs to have two of its rabbis recognised as "registering authorities", and the implication that it would appeal to the High Court if its appeal were rejected. The Labor Party leadership claims that the section does not impair the chances of gaining an affirmative verdict from the High Court, and that it only "photographs" current practice, whereby, in effect, the Chief Rabbinate determines the eligibility of rabbis. The legal experts of the Movement for Progressive Judaism on the other hand claim that there is a significant distinction between appealing to the High Court to have a civil servant (the Minister of Religious Affairs) enforce civil legislation without discrimination, and appealing to the High Court to obligate the Orthodox Chief Rabbinate to accord recognition to non-orthodox rabbis. One does not have to be a legal expert to understand

the distinction between the High Court's rendering a judgment in reference to an undefined, untested practice and its rendering a judgment in reference to newly adopted legislation.

However, more is involved here than differences of opinion over legal interpretations. What is really at stake is a struggle for the soul of the Labor Party. Why pick on the Labor Party? Because all the polls indicate that after the next elections the Labor Party will form the next government, with the possibility that for the first time in history, Labor may comprise a majority rather than just a plurality of the next Knesset. The Labor Party is therefore the major instrument for shaping the character of the State of Israel in the future.

When the Labor Party assumes the leadership, it will have the obligation of creating a new order and the challenge of inspiring Israeli society to move in new directions. What will be the Labor Party's positions, policies and practices in relationship to religion-state issues?

The outcry against the pact between Labor and Mafdal on the Chief Rabbinate Law was not so much over any specific section as against the implication that the Labor Party was returning to "business as usual". The religious parties have been accustomed to make demands as the price for entering into the coalition government. These demands invariably represent encroachments of public policy into the private lives of citizens through the imposition of religious practices on the public at large (abortion, autopsy, Shabbat observance are examples). They include special privileges and exemptions, most notably exemptions from military service for Yeshiva students and religious girls. They include demands to transfer jurisdiction in areas of public policy from the civil authority to the Chief Rabbinate and from civic courts to rabbinic courts. The demands also invariably

include budgetary allocations to synagogues, religious educational and welfare institutions, thus increasing the expenditure of public funds and often without adequate financial accountability to the public.

The "historic covenant" between Labor and Mafdal has been a covenant marked by Mafdal's acquiescence to Labor's economic, social welfare and foreign policies, in return for Labor's acquiescence, or at least adjustment, to Mafdal's demands in the religious sector. The "historic covenant" was advantageous to both partners, because each partner received more or less what it wanted in areas of primary concern and compromised in areas of secondary concern.

The conditions which were conducive to the establishment and maintenance of the "historic covenant" have changed drastically since Labor lost control of the government. Neither the parties to the covenant nor the realities of Jewish life are the same. Among these changed realities are the following:

1) The character of the National Religious Party

The National Religious Party is no longer a one-interest party. Its participation in the Likud government has been marked by the formulation and advocacy of militant policies in regard to the settlements and the autonomy negotiations. The party has moved far to the right on foreign issues. Its representatives have assumed key roles in foreign policy, the Ministry of Education, and the administration of the economy. Even the Aguda has been given the chairmanship of the Knesset Finance Committee. Given the history of one-interest parties in other democracies, this development was inevitable. The pristine principles of party-founders change in response to changing conditions. For any party to endure in a democracy, it must expand its interests in order to appeal to broader segments of the electorate. In the case of the National Religious

Party, its move to a more militant right-wing foreign policy has been motivated by the attraction of supporters and potential supporters for Gush Emunim and Tehiya policies.

The founders of Mizrachi were persons with a broad world outlook, with contact and experience in the Jewish and secular world. The younger generations of Orthodoxy, reared in a separate and separated school system in Israel, are less sophisticated and more in-bred. They are grounded in a fundamentalist view of Judaism which tends toward a literal rather than a liberal interpretation of tradition. They are less tolerant, less willing to compromise, and more zealous in pursuit of their objectives. Nowhere is the contrast more manifest than in a comparison between the liberal teachings of the saintly Chief Rabbi Avraham Kook and the ideology of his son Rabbi Tzvi Yehudah Kook, the spiritual ideologue of Gush Emunim.

Given the change in character and direction of the religious parties, their demonstrated capacity to influence broad areas of public policy, and their success in gaining vast new budgetary allocations for their own institutions, the National Religious Party of 1980 will be far from being the docile partner of the halcyon days of the "historic covenant".

2) The character of the non-Orthodox movements

The relation to Israel. The decade of the 70's witnessed historic developments within the Conservative and Reform movements in their relationship to Zionism and Israel. The individual members of these two major religious movements have long been the primary financial and political supporters of the State of Israel in the Diaspora. From their ranks have come the leadership of almost all the major Jewish organizations dedicated to preservation of the Jewish people and its heritage. However, in the last decade, not only the individual members, but the

established institutions of Conservative and Reform Judaism moved to Zionize their programs. They built educational institutions in Israel and required all rabbinic and education students to spend at least one year of study in Israel. They encouraged the development of indigenous synagogues and schools in Israel. They supported the establishment of Israel youth movements and camps. The Reform Movement established Kibbutz Yahel and is in the process of establishing a second kibbutz. The Reform Movement transferred its international headquarters to Jerusalem. Both movements affiliated with the World Zionist Organization. They initiated programs of Aliyah. In sum, they have integrated themselves in Israeli society and have become full participants in the upbuilding of Zion.

In the Diaspora. In the United States, the vast majority of those who actively identify with the Jewish community are affiliated with synagogues. The synagogue serves not only as the Beit Hatefilah, but also as the Beit Hamidrash and community center. In many communities, particularly the smaller ones, the synagogue provides the setting for the total expression of Jewishness. The rabbi is more than just a religious leader. He also becomes the leader of the Jewish community and its ambassador to the non-Jewish community. The rabbi and the synagogue have become the major shapers of the Jewish pattern of living and the symbol of Judaism's highest values. The sanctifying of the events in the life-cycle - marriage, birth, Bar and Bat Mitzvah, death, conversion - all occur within the framework of the Synagogue. Of those who identify with synagogues, no more than 15% are affiliated with Orthodox institutions. All others belong to the non-Orthodox movements. Therefore for the majority of Jews, including the non-affiliated, these movements and their educational institutions have become the prime instruments for Jewish survival in the Diaspora as well as prime instruments for relating the Diaspora to Israel. These are facts which surprisingly are either not known or not comprehended by many Israelis, but which any Israeli who has

extensive experience in the Diaspora will corroborate.

The demand for equal rights. Conservative and Reform Jews will no longer tolerate a situation where the Jewish State, to which they commit so much of their energies and devotion, will accept their money and their political support, but will reject their pattern of Jewish life. They cannot understand how a rabbi ordained by an American Conservative or Reform seminary can officiate at religious acts in the United States, but when he fulfills the Zionist mandate and comes on Aliyah, is deprived of the right to officiate at those same acts in the Jewish State.

The Conservative and Reform Movements declare that their right to develop indigenous movements in Israel should be recognized and supported by the State. It should not be dependent on numbers or popularity nor subject to the approval of the established rabbinate or the religious parties. Without Conservative and Reform Judaism there is no Klal Yisrael. They ask no one to read them into Klal Yisrael and they permit no one to read them out of Klal Yisrael. If Israel is to serve in deed, as well as in name as the spiritual home for all Jews, then it must be home for all expressions of the Jewish spirit. If all Jewish movements are to be equal partners in the upbuilding of Zion, then no Jewish movement can have second class status. A silent partner cannot be a full partner.

3) The religious factor in shaping the character of Israeli society

Judaism is inseparable from the Jewish State. The preservation of the Jewish people and the Jewish heritage is the raison d'etre for the State and the rationale for its continued existence. According to all studies, the desire to live in a Jewish environment is the single, most powerful factor in attracting Aliyah, even as it is the most vital factor in preventing Yerida. The tragedy of contemporary Israel is that most non-Orthodox Israelis believe that Judaism is rigid, retro-

gressive, authoritarian, inflexible, and incapable of adjusting to the demands of a modern society. Paradoxically, they accept the Orthodox definition of Judaism, but then reject that very same Judaism because it is irrelevant to their own needs. The religionization of politics and the politicization of religion have infringed on the integrity of both religion and the State. The greater the religious coercion, the more Jews have been repelled from accepting Judaism's message for their own lives.

For those Israelis who accept Orthodoxy, there is no problem of Jewish identity, but the non-Orthodox, who comprise the majority of the population, are in search of their Jewish roots. They know that neither nationalism nor socialism are sufficient to provide the intellectual and spiritual sources for a dynamic Jewish society. They seek a synthesis between tradition and modernity, between Judaism and Zionism. They seek a Judaism which demands social justice no less than ritual observance. They seek alternate models of Jewish expression. For some, Conservative and Progressive Judaism can serve as models; others will continue to seek elsewhere. An Israeli society which aspires to be open, democratic, pluralistic should offer many options for affirmative Jewish ways of living, and all options should have equal validity and opportunity in the eyes of the State.

It is in the context of the above new realities that reaction to the Labor Party's vote on the Chief Rabbinate Law was so critical. The critics both from within and without were admonishing the Labor Party leadership not to revert to old habits and anachronistic policies, but rather to respond to the new realities with new and relevant approaches.

Much has been written about the "historic covenant" between Labor and the Mafdal. There is another "historic covenant", unwritten, but even more firm and enduring. That is the covenant between all enlightened forces striving in behalf

of the creation of a just society. Rights for the non-Orthodox movements will never be acquired in a vacuum. All social issues are interrelated. There is no compartmentalization between religion and life. A person's religious views reflect his views toward society in general. He who is a reactionary in religion will tend to be a reactionary on all social issues and conversely he who is liberal toward divergent religious views will tend to be more moderate in his political view. It is no coincidence that a high percentage of those Orthodox Jews who are advocates of Oz Veshalom are also advocates of rights for the non-Orthodox movements.

Therefore, the relationship between Reform Jews and Labor Zionism, though not spelled out in a coalition agreement, is embedded in a binding compact of mutual concern and common cause for the creation in Israel of a socially progressive and enlightened society. In the United States, it was Reform rabbis who took the lead in the establishment of the American Labor Zionist Movement and the Histadrut Foundation. In the current struggle over the settlement issue the vast majority of Progressive Jews in Israel and abroad support the policies advocated by Labor and oppose policies of the Likud. Reform Judaism looks toward the Labor Movement for support of its programs of Hityashvut and Aliyah. And similarly, it was assumed that the Labor Party would support the struggle of the non-Orthodox movements for recognition and equality.

It was in keeping with this pattern of expectations that Labor did indeed support and even initiate the resolution on religious pluralism in the last World Zionist Congress. It was in this context that Reform Jews anticipated and welcomed the statements made by the Chairman of the Labor Party at the Union of American Hebrew Congregations Convention in Toronto in December 1979, and at the World Union for Progressive Judaism's International Conference in Jerusalem in February 1980.

However, truth be told, the expectations have not always been fulfilled. Labor, when it was in power, permitted a constant erosion of the status quo in religious matters, and in the Chief Rabbinate Law has supported another erosion.

The Labor Party requires a thorough-going reevaluation in order to bring its policies into line with its ideals. In defending the vote of the Labor Party in the Chief Rabbinate Law, some leaders declared "Labor is not anti-religious", meaning that Labor is not anti-Orthodox. The very use of the term "Dati" (religious) is confusing, because the non-Orthodox movements also consider themselves "dati". To these "religious" movements belong the majority of the "religious" Jews of the world. And if the term "Dati" is used to mean Orthodox, then the Conservative and Reform movements are also not anti-Orthodox. Quite the contrary. They consider Orthodoxy to be an essential force in the struggle to preserve the tradition. However, they reject the Orthodox establishment's contention that the non-Orthodox movements have no right to exist, let alone be recognised. They reject the Orthodox establishment's use of its political power, to oppose the non-Orthodox movements. Through its compromises with the radical forces in Orthodoxy, Labor and the other political parties have permitted the State to be exploited as a political instrument to pursue Orthodox religious objectives which should legitimately be pursued through education and moral suasion. Orthodoxy's rejection of non-Orthodoxy is in itself an anti-Dati phenomenon. By catering to Orthodoxy's denial of reality, the Labor Party is being anti-Dati, anti-liberal Judaism.

The Labor Party of the future will have to understand the new realities and adjust its policies accordingly. Much more is at stake than the rights of the non-Orthodox religious movements. At stake is the Labor Party's capacity to be true to its own professed ideals. At stake is the very character of Israeli

society and its relation to World Jewry. Few issues are as highly publicized as the religion-state issues. The current religion-state relationship with its discrimination against two major religious movements projects a distorted image of Israel as a theocratic, closed society. It discourages immigration, injects divisiveness within world Jewry, and impairs the relationship between Israel and the Diaspora.

It is fallacious to contend that the religion-state stance of Labor will be dependent on the number of votes Labor receives. Should Labor establish a government without the Mafdal, no one expects the entire religion-state accommodation to be overturned over-night. Orthodoxy has legitimate concerns and needs, and Labor is obligated to take these concerns and needs into consideration. But likewise Labor should take into consideration the legitimate needs and concerns of the non-Orthodox movements. One does not preclude the other, nor contradict the other. The Labor Movement must formulate policies which accommodate the

heterogeneous Israeli society and attract the masses of World Jewry to identify with Israel affirmatively. These policies should include: the adoption of a platform along the lines of Shimon Peres' statement in Toronto; the enactment of appropriate legislation by the Knesset; administrative implementation by government agencies; and the inclusion of representative non-Orthodox religious Jews in the Knesset and governing bodies of the Labor Movement.

The Labor Party is hopefully entering an era of rebirth. To paraphrase the traditional circumcision prayer: May a reborn Labor party renew its covenant with its own highest ideals, be respectful of our Torah tradition and lead the nation in the performance of good deeds.

10/17/80
RABBI ROLAND B. GITTELSON, D. D., Sc. D.

TEMPLE ISRAEL

BOSTON, MASSACHUSETTS 02215

June
Four
1980

Rabbi Steven B. Jacobs
Temple Judea
5429 Lindley Avenue
Tarzana, California 91350

Dear Steve:

Not having had an opportunity to consult the others to whom you sent copies of your 29 May letter to Alex, this has to be entirely my own immediate reaction.

Of course, I share with you both the anguish and the anger evoked by the treatment received by your congregant in Israel.

My own suggestion is that he contact Rabbi Richard Hirsch in Jerusalem. ARZA hopes to have a representative in Israel before very long, one of whose functions will be exactly to handle this kind of case. Meanwhile, I think Dick is the one best qualified to give advice. It may well be advisable for Tom to go through another conversion in Israel, supervised by one of our Progressive rabbis there, before pursuing the matter further. I would think that might greatly strengthen not only his personal case but the case of Reform Judaism generally. Dick, however, would know much more about it than I.

Bubbles joins me in affectionate good wishes to Ginger and yourself.

Shalom,

Rabbi Roland B. Gittelson

/b

Rabbi Schindler
cc: Rabbi Erwin Herman
Al Vorspan
Ted Broide

WOLF

June 3, 1980

Rabbi Steven B. Jacobs
Temple Judea
5429 Lindley Avenue
Tarzana, CA. 91356

Dear Steve:

Thank you for sharing Tom Levy's letter. I, in turn, am taking the liberty of sharing it with Dick Hirsch, who co-incidentally arrived here in New York today. I think he is the person best qualified to seek to be of assistance to the Levy's.

Roland, Ira and Ted will be in Israel later this month for the Jewish Agency meetings and perhaps they can seek to be of aid, together with Dick. The problem is a difficult one and I'm not certain what can be done but I know our people will do their best.

With fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler

cc: Theodore K. Broido
Rabbi Roland B. Gittelsohn
Rabbi Erwin L. Herman
Rabbi Richard G. Hirsch
Mr. Tom Levy
Albert Vorspan
Rabbi Ira Youdovin

Rabbi Steven B. Jacobs

*Have his picture
Tell Steve*

May 29, 1980

Dear Alex:

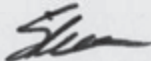
Enclosed, is a self-explanatory letter from one of my congregants.

I appeal to you to give assistance in this much-needed area. I am sure that this is not new to you, but I want to do everything to assist him that is possible.

I have sent copies of this note to you and the accompanying letter to our colleagues listed on the bottom. Please advise me as to the process I should follow.

With much love from house to house.

Shalom,



Rabbi Steven B. Jacobs

Rabbi Alexander Schindler, President
UAHC
838 Fifth Ave.
New York, NY 10021

SBJ:jw

enclosure

cc: Rabbi Roland Gittelsohn
Rabbi Erwin Herman
Al Vorspan
Ted Broido
Tom Levy

542
12
1084
542
6504

32500

500000



DEAR WITEX:

1001 33' 1380

1001 33' 1380

Rehov Hachida 95/6
Shikun Yud Aleph
Beersheva, Israel
5 May 1980

Dear Rabbi,

How are you? I hope this letter finds you and your family in good health and spirits. I thought I would write to you about our latest adventures with the Israeli Ministry of Interior. Unfortunately, it looks as if we may have to take Alina's case to the Supreme Court.

After applying for our Temporary Resident cards in September I received mine in November but Alina never got hers. We also became new immigrants in November. After five months of procrastinations by the Beersheva Ministry of Interior, we finally received an answer two weeks ago that the Ministry in Jerusalem seriously questions the validity of Alina's conversion document. The Jerusalem Ministry told us to have the conversion document approved by the local (Orthodox) Rabinat. This of course means immediate rejection if we involve the local Rabinat.

I went to the Hebrew Union College in Jerusalem and they arranged for us to meet a lawyer in Tel Aviv. The lawyer is a fine fellow and seems very capable of doing the best for us. However, the timing of the conversion may be problematic. This is probably the weakest point in our case. Due to the rapidity of the conversion, I don't think we will stand much of a chance of winning the case. However, I am particularly interested in fighting the case through.

Several bleak points emerge from the entire episode. Firstly, we Jews of the Reform movement are looked upon in Israel in a condescending fashion. Of course the Israeli government is more than happy to take money raised by Reform congregations for building and maintaining the state. However, Reform Jews are in fact regarded as misguided sons of the Jewish faith who, once in Israel should be obliged to follow the Halacha.

Many so-called "secular" Jews in this country do not subscribe to the dietary laws, going to Synagogue, or even sending their children to a Yeshivast they casually leave all questions concerning religious Judaism to the orthodox Rabinat. Though the Reform are still considered 'misguided' Jews, our beliefs concerning the important issues of birth, marriage, conversion and death are not tolerated here. In America, Reform Jews are raised or educated as liberal thinkers, with more emphasis on our sense of history and concern for our fellow man than on the refinements of religious ritual. I will not try and erase those beliefs and conform to something which is not a part of me.

Perhaps we did go about the conversion too quickly. However, I believe everything was done in a way which was appropriate to our situation and therefore the correct thing to do. We did not come here to become a part of some orthodox fraternal brotherhood which looks upon itself as having the right to settle in any part of the 'Land of Israel'. I came to Israel because I believe that as Jews with our unique historical experience, we can live in the world community as ourselves, with others. I don't know if I can accept living in Israel if my own people can not tolerate the variation and distinct nature of the Jews themselves. In a way, this kind of narrow mindedness is a microcosm of the orthodox establishment's world view concerning non-Jewish humanity.

I hope that we win our case. If so, I will try and help the Reform movement obtain a more equal footing here in Israel. If we lose, we will probably stay for a few years and move on in the near future. All the best,

Tom



WORLD UNION FOR PROGRESSIVE JUDAISM

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(1970-1972)

Rabbi Dr. Maurice N. Eisendrath*

(1972-1973)

*Deceased

EXECUTIVE DIRECTOR:

Rabbi Dr. Richard G. Hirsch (Israel)

DIRECTOR NORTH AMERICAN BOARD:

Rabbi Ira S. Youdovin (U.S.A.)

Mr. Ralph Davis

UAHC

838 Fifth Ave.

New York, N.Y. 10021

Dear Mr. Davis:

Ira Youdovin has forwarded your bill which I have discussed in detail with Ira and Dick Hirsch. Both Ira and Dick tell me that the slides are beautiful and will be of great value to the World Union. Our thanks go to you and Tana Hoban.

The World Union does not want either you or Ms. Hoban to pay out-of-pocket for materials or services used on our behalf. Had there been a more detailed discussion with Ira or Dick prior to your taking the photographs, we would have asked that you limit the amount of film used for this purpose. But the film has been shot, so we will pay for it.

We do not, however, believe that World Union should be responsible for charges of \$50 for "extra days in Jerusalem" and \$200 for "personal time". Both Dick and Ira had the clear understanding that you were graciously volunteering your services to the movement while on a pre-planned visit to Israel. You, Ralph, have done this on previous occasions and we have been extremely grateful for your generosity and the quality of your work.

We believe firmly that had it been your intention that the WUPJ would commission Tana Hoban, who is certainly a world-renowned artist, our financial obligation should have been discussed in advance.

Enclosed please find a check in the amount of \$529, which covers film processing itemized in your memo of December 4, and also \$135 travel and living expenses in Israel.

We believe that this payment is the most equitable way of reconciling the misunderstanding without penalizing anybody.

continued....

Mr. Ralph Davis
UAHC

April 9, 1980

I sincerely hope that this solution will be acceptable to you and Ms. Toban so that enjoyment of the wonderful fruits of your creative endeavor need not be tempered by any further disagreement over funds.

Cordially,

Ruth Daniel
Chairman,
Budget and Finance - WUPJ

RD:bd
enc.

cc.: Mr. Samuel S. Perelson
✓ Rabbi Alexander M. Schindler
Rabbi Richard G. Hirsch
Rabbi Leonard A. Schoolman

P.S. Please understand that the foregoing deals exclusively with photography undertaken for purposes other than the arrangement you made with Rabbi Robert Samuels on behalf of the Leo Baeck School. The LBS project is a separate matter in all of its aspects.

Ruth Daniel
Polly Park Road
Harrison, New York
(Mail: Rye, New York 10580)

April 4, 1980

Rabbi Ira S. Youdovin
World Union for Progressive Judaism
838 Fifth Avenue
New York, New York 10021

Dear Ira:

I am answering your letter of March 18, 1980, regarding
Ralph Davis.

Your proposal to give Ralph Davis an advance of \$2,000
does not sound advisable to me. World Union for Progressive
Judaism, according to our records in New York, did not
commit itself to any contracts.

If we go on making payments for commitments not made by
us, not discussed at the Executive Meeting, we will run
into deficits which are uncontrollable. I suggest that
we bring this matter up at our next Executive meeting on
May 3rd.

Best regards,


Ruth Daniels

RD/ddt

W 0 61

April 3, 1979

Rabbi Moshe Zemer
Kedem Synagogue
20 Carleback St.
Tel Aviv 64730
ISRAEL

Dear Mel:

I was thrilled to receive your letter of March 15. Mazal tov! The granting of the land for Kedem Synagogue's Congregational Center has been a long time coming.

Good luck on your fund raising campaign. I am confident you and the members of Kedem Synagogue will undertake this campaign with great devotion and commitment and that you will be aided in this effort by leaders of the WUPJ.

With warmest regards from house to house and best wishes for a sweet and beautiful Pesach, I am

Sincerely,

Alexander M. Schindler



בית-כנסת קדם הקהילה ליהדות מתקדמת בתל-אביב

KEDEM SYNAGOGUE Tel-Aviv, Progressive Congregation

RABBI MOSHE ZEMER הרב משה זמר

16 Adar 5739
15 March 1979

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

*Congratulate him -
Express hope that
World Union
able to raise funds -
[unclear] it's
[unclear]*

Dear Alex,

It's a great pleasure for me to inform you that last week the Tel Aviv City Council finally ratified the grant of land for Kedem Synagogue's Congregational Center. As you know, this is the climax of our struggle of more than 12 years which included a Supreme Court case against the Tel Aviv Municipality.

As you can see from the enclosed clippings, it was quite a difficult campaign, illustrated by the reaction of the representative of the religious bloc in the municipal coalition. In order to overcome the opposing pressure, we spoke to every councilman individually, because we had to guarantee an absolute majority of 16 of the 31 members of the Council and not just a majority of those present. When the Mayor brought the matter to vote, 19 voted in favour, 5 opposed and 2 abstained.

Now the ball is in our hands. When we expressed our thanks to the Mayor and councilmen, we informed them that the World Union for Progressive Judaism has scheduled the groundbreaking ceremony of our Synagogue-Center during its International Conference in February 1980. This means that we must now take the initiative and work hard to assure the fulfillment of our commitment to erect a Synagogue-Center on this choice plot of land, which has been estimated to be worth about \$ 750,000.

Cordially,

Rabbi Moshe Zemer

Enclosure

Reform congregation gets Yarkon land

TEL AVIV. — The Tel Aviv Municipal Executive yesterday approved the use of one dunam of land for a reform congregation's community centre, municipality spokesman Amikam Shapira announced.

Use of the plot, near the Yarkon River, was first approved by the Executive in 1971, then by the Cities Administration Committee in 1972, Shapira said.

Reform Rabbi Moshe Zemer was happy with the decision but told *The Jerusalem Post* it still had to win municipal council approval.

The congregation's 150 families and many hundreds of non-members have been using a hall on Carlebach Street for prayers and social activities, including courses and youth clubs, Zemer said.

Jerusalem Post 26.2.79

NRP man opposes TA Reform centre

Jerusalem Post Reporter

TEL AVIV. — Deputy Mayor Haim Basok, representative of the religious front in the municipal coalition, yesterday expressed vehement objection to the Municipal Executive decision to allot the Tel Aviv Reform congregation space for a community centre.

Tel Aviv's Municipal Executive decided on Sunday to allot one dunam near the Yarkon River for the Reform community, based on an Executive decision of 1971.

Basok said he is making "every effort" to prevent approval of the decision when it comes up in the City Council. He told *The Jerusalem Post* that, should the decision be approved by the council, he will call on Interior Minister Yosef Burg to prevent implementation.

"Of course we are against this decision. The Reform congregation is a foreign body and might cause a division in our community, which is united now," Basok said.

*Jerusalem Post
27 February, 1979*

TA okays site for Reform community

By MICHAL YUDELMAN
Jerusalem Post Reporter

TEL AVIV. — The Tel Aviv Municipal Council on Sunday approved its executive's decision to grant land for a Reform congregation's community centre.

The executive and council had approved such a decision in 1971, but because of political pressures within the municipality, the land was never granted, a municipality spokesman told *The Jerusalem Post*.

Reform Rabbi Moshe Zemer said yesterday that his congregation, numbering 500 active members and several hundred others, has been waiting 12 years for a community centre. About a year ago the congregation appealed to the High Court of Justice and received an interim injunction against the Tel Aviv municipality. "Now, of course, we will cancel the application," Zemer said.

Deputy Mayor Haim Basok, representative of the religious factions, told *The Post* last week that if the council approves a community centre for the Reform congregation, he will ask Interior Minister Yosef Burg to prevent implementation of the decision. "The Reform congregation will cause a rift in the Jewish community. We have enough problems without it," Basok was quoted as saying.

Jerusalem Post 26/2/79

AD 81
Rabbi Alexander M. Schindler

January 8, 1980

Rabbi Ira Youdovin

I discussed your projected Israel journey with Dick. You have my authorization to go. It is understood that your tickets and your expenses will be picked up so that the out-of-pocket expenses will be at the minimum.

Have a nice journey.



Hand for my
1st March, 1979

MEMORANDUM

WUPJ

from: Rabbi Richard G. Hirsch
to: Selected leadership of WUPJ, UAHC, ARZA
subject: Some thoughts on Institutional Objectives and Frameworks

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ARZA. ARZA has injected a new positive dimension of concern for Israel and Zionism. Whereas until the development of ARZA the national constituents were

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There are two ways to approach this objective:

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

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

I personally favour a combination of both 1. and 2., with a very much smaller constituent representation in the North American Board, to make sure that all the agencies are represented and then a considerable expansion of persons-at-large. If the basic philosophy is accepted, this can be worked out in detail by a small committee.

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

In our instance, I urge that coordination between ARZA and the North American Board, the Union and the World Union, be achieved through an integrated office and a coordinated lay structure. In essence we need in the New York office a united Desk for Israel and World Jewry. That desk should be directed by an

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

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

Recommendations for Staff Assignments.

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



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

North American Board

January 9, 1979

CONFIDENTIAL

FROM: Rabbi Ira S. Youdovin

TO: Mrs. David M. Levitt, Mr. Alvin Hamburger

COPIES: Rabbi David Wice, Rabbi Jacob Shankman, Judge Emil Baar,
Rabbi Alexander M. Schindler, Mrs. Gerard Daniel, Miss Jane Evans,
Rabbi Richard G. Hirsch

SUBJECT: WUPJ-ARZA

It is important that we establish a context. The World Union has just completed the best fund-raising year in its history. Our current volume of activities in Israel and throughout the world is unprecedented. The North American Board is about to hold its first meeting in nearly two years under the leadership of a dedicated and talented new chairman. As an indication of how far we've come, we might consider that last summer's International Conference, which was a deep disappointment in terms of attendance, nevertheless was significantly larger than one held in Amsterdam eight years ago. Indeed, it was the second largest Conference in our history, and one of the very best programmatically. While the World Union today faces serious financial and organizational problems, we should appreciate our achievements, and deal with the future from a position of strength.

1. WUPJ-ARZA. In terms of function, the lines dividing the WUPJ and ARZA are rather clear. Programs in Israel for Israelis are under WUPJ auspices. ARZA deals primarily with American Reform Jewry in its relationship to Israel. The two organizations have complementing affiliations with the World Zionist Organization, each adding to Reform Judaism's collective presence. The only area in which there might be some functional overlapping is in sponsoring missions for American to Israel, but neither the WUPJ nor ARZA is planning a major travel program.

The danger of confusion lies not in function, but in perception: how the WUPJ and ARZA are perceived in the American Jewish community. Some confusion is inevitable. ARZA cannot be an effective advocate for Jewish pluralism without, at the same time, demonstrating a meaningful commitment to the Israel Movement for Progressive Judaism. Conversely, the WUPJ cannot fulfill its commitment to the Israel Movement unless it is active politically. These two aspects are intertwined.

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Rabbi Dr. David H. Wice (U.S.A.)

HON. LIFE PRESIDENT:

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

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Mr. Victor Brasch (South Africa)

Rabbi Dr. Albert H. Friedlander

(Great Britain)

Dr. Maurits Goudekot (Netherlands)

Rabbi Dr. Alfred Gottschalk (U.S.A.)

Rabbi Dr. Ely E. Pilchik (U.S.A.)

Rabbi Alexander M. Schindler (U.S.A.)

Rabbi Dr. Ezra Spicohandler (Israel)

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Rabbi Dr. Werner Van Der Zyl (Majorca)

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Mr. Bertram Jacobs (Great Britain)

PAST PRESIDENTS:

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(1926-1938)

Rabbi Dr. Leo Baeck*

(1938-1953)

The Hon. Lily H. Montagu*

(1954-1959)

Rabbi Dr. Solomon B. Freehof

(1959-1964)

Rabbi Dr. Jacob K. Shankman

(1964-1970)

Rabbi Dr. Bernard J. Bamberger

(1970-1972)

Rabbi Dr. Maurice N. Eisendrath*

(1972-1973)

*Deceased

EXECUTIVE DIRECTOR:

Rabbi Dr. Richard G. Hirsch (Israel)

DIRECTOR NORTH

AMERICAN BOARD:

Rabbi Ira S. Youdovin (U.S.A.)

CHAIRMAN NORTH

AMERICAN BOARD:

Alvin Hamburger

This fact, however, need not ignite harmful competitiveness. On the contrary, the two organizations should exist symbiotically. The key is for each to develop its own identity and own leadership, so that each might be perceived as a unique means of achieving the same goal. In this way, broader segments of the total community might be enlisted in the endeavor.

2. Structural Options. The fundamental choice is between maintaining an "integrated" office housing both the WUPJ and ARZA under one director, or dividing the offices with the WUPJ having its own director responsible to Rabbi Hirsch and our several lay bodies.

The extent to which this office would be independent should not be overstated. The WUPJ is and must remain an integral part of the Reform Movement, closely allied on every level with the UAHC. My view is that the WUPJ should remain in the House of Living Judaism; its staff should remain part of the UAHC staff as is now the case.

Although a detailed discussion of such matters as cost goes beyond the scope of this memo, it should be noted in passing that preliminary calculations indicate that the two options would require approximately the same salary and support budget. Should the WUPJ opt for its own office, it would assume the 50% of the director's salary currently paid by ARZA. Should the decision be for an integrated office, the WUPJ would proceed to implement our Executive Committee's resolution to hire a second professional whose salary would be approximately 50% of the director's. Similar figuring would apply to the secretarial staff.

3. Considerations

- a. Internal. Lay bodies require professional staff to faithfully execute policy and, where necessary, to adopt a strong advocacy position on behalf of their organization. As presently structured, the New York office is responsible to four lay bodies: the WUPJ Governing Body-Executive Committee, the North American Board, the ARZA Board-Executive Committee, the UAHC Board of Trustees. Professionally, the director reports to both Rabbis Hirsch and Schindler.

This is an acceptable situation only if the lay leaders, who created the structure, understand its inherent limitations. The question is not only one of providing adequate staff to handle a dual job. The conflict also impacts on the director's role in establishing priorities for his own involvement. Both groups deserve to "come first", but only one can at any given moment.

- b. External. One director serving both the WUPJ and ARZA of necessity compromises any attempt to establish separate organizational identities.

In terms of practical effectiveness, it is impossible for one person to build parallel structures, giving both the WUPJ and ARZA their own identities in our congregations and regions. This difficulty is confounded by the specialized Zionist character of ARZA affiliation; the director of a Zionist organization is ill-equipped to enlist the participation of individuals who are

anxious to build Progressive Judaism throughout the world, but not as Zionist members.

4. Inter-agency Coordination. An obvious advantage of an integrated office is the potential for coordinating activities. Maintaining coordination is a consideration that must be built into any WUPJ-ARZA arrangement.

True coordination may be achieved only through on-going contact on the professional and lay level. It is strongly recommended that a Coordinating Committee of this description be established immediately. It should have a regularized schedule of periodic meetings, so that it does not convene only in an atmosphere of conflict.

5. Recommendations. These are very tentative and should serve solely as a basis for further discussion.

- A. The WUPJ should give serious consideration to establishing its own New York office with a director of its own. His/her job description would be essentially what it is now, but on a full-time basis thus affording adequate time to meet WUPJ needs.
- B. If the decision is for an integrated office, the second professional should be identified exclusively with the WUPJ. He/she should assume the primary role in building the North American Board and developing fund-raising potential in North America. In effect (and, I suggest, in title as well), the individual would assume the directorship of the North American Board. I would supervise the new person's activity and, of course, would continue to represent the WUPJ at fund-raising and other gatherings.

This would allow within the WUPJ for a subtle, highly advantageous shift in my own area of responsibility. I would be more available to facilitate liaison with our overseas affiliates and Executive Committee. This, in turn, would promote a fuller and more satisfactory involvement of lay leadership, adding to the internal strength of the WUPJ.

Ira Jacob



WORLD UNION FOR PROGRESSIVE JUDAISM

האיגוד העולמי ליהדות מתקדמת

North American Board
CONFIDENTIAL

January 2, 1979

Handwritten initials: Hedy, May

TO: Alvin Hamburger, Norma U. Levitt

FROM: Rabbi Ira S. Youdovin

COPIES: Judge Emil N. Baar, Gerard Daniel, Ruth Daniel, Jane Evans,
Rabbi Richard G. Hirsch, Rabbi Alexander M. Schindler,
Rabbi David H. Wice, Rabbi Jacob K. Shankman

SUBJECT: WUPJ-ARZA

PRESIDENT:
Rabbi Dr. David H. Wice (U.S.A.)
HON. LIFE PRESIDENT:
Rabbi Dr. Solomon B. Freehof (U.S.A.)
VICE PRESIDENTS:
Rabbi Dr. Rudolph Brasch (Australia)
Mr. Victor Brasch (South Africa)
Rabbi Dr. Albert H. Friedlander (Great Britain)
Dr. Maurits Goudekot (Netherlands)
Rabbi Dr. Alfred Gottschalk (U.S.A.)
Rabbi Dr. Ely E. Pilchik (U.S.A.)
Rabbi Alexander M. Schindler (U.S.A.)
Rabbi Dr. Ezra Spicehandler (Israel)
HON. LIFE VICE PRESIDENTS:
Judge Emil N. Baar (U.S.A.)
Rabbi Dr. Leslie I. Edgar (Great Britain)
Rabbi Dr. Meir Elk (Israel)
Mr. Marcel Greilsammer (France)
Rabbi Dr. Werner Van Der Zyl (Majorca)
CHAIRMAN OF THE EXECUTIVE COMMITTEE:
Mrs. David M. Levitt (U.S.A.)
VICE CHAIRMAN:
Rabbi Hugo Gryn (Great Britain)
TREASURERS:
Mrs. Gerard Daniel (U.S.A.)
Mr. Edward Gold (Great Britain)
SECRETARIES:
Miss Jane Evans (U.S.A.)
Mr. Bertram Jacobs (Great Britain)
PAST PRESIDENTS:
Dr. Claude G. Montefiore* (1926-1938)
Rabbi Dr. Leo Baeck* (1938-1953)
The Hon. Lily H. Montagu* (1954-1959)
Rabbi Dr. Solomon B. Freehof (1959-1964)
Rabbi Dr. Jacob K. Shankman (1964-1970)
Rabbi Dr. Bernard J. Bamberger (1970-1972)
Rabbi Dr. Maurice N. Eisendrath* (1972-1973)
*Deceased

EXECUTIVE DIRECTOR:
Rabbi Dr. Richard G. Hirsch (Israel)
DIRECTOR NORTH AMERICAN BOARD:
Rabbi Ira S. Youdovin (U.S.A.)
CHAIRMAN NORTH AMERICAN BOARD:
Alvin Hamburger

1. Introduction and Scope. This memo is being written in response to a request from the WUPJ leadership for input on the question of WUPJ-ARZA relations, particularly as this matter affects my office. It is not intended as a definitive statement, but as the basis for further discussion and evaluation.

2. Overview. Perceptions of competitiveness between the World Union and ARZA are engendered almost entirely by the current lack of adequate staff time available for the proper functioning of two organizations. It is a factor which impacts equally on the WUPJ and ARZA; both have agendas which are beyond current staffhour capabilities. It is essential, however, that this factor, which is easily overcome, not be overblown into a thesis that sees the two organizations as being inherently in conflict.

Of course, there must be some overlapping of projects and procedures. ARZA is an American membership organization; the World Union oversees the development of Reform Judaism overseas, particularly in Israel. Yet, ARZA cannot be cut off from concern with Israel Reform Judaism any more than the World Union can function without a strong North American Board as well as regional and local structures.

Each organization, however, offers its own unique approach. This opens to American Reform Jews options for participation in our common enterprise, thus involving a broader segment of the community in the work. Properly understood, the WUPJ-ARZA relationship is not competitive; it is symbiotic.

Fears that ARZA will destroy the WUPJ are unfounded. Even if ARZA eventually realizes its goal of 50,000 members, it will be reaching only a small fraction of the community. Besides, there is no reason to believe that a \$10 ARZA membership in any way precludes a more substantial contribution to the World Union, which relies on contributions of \$100+ for approximately 90% of its fund-raising income in North America. On the contrary, an individual who has been sensitized to the needs of Israel Reform Judaism through his/her ARZA membership is a more likely prospect for participation in the larger-gifts campaign conducted by the WUPJ.

3. Coordination. Both the WUPJ and ARZA face one danger: public confusion over their respective roles and responsibilities. No leadership-level effort at defining prerogatives will overcome this danger unless both the WUPJ and ARZA project themselves as separate organizations, each with its own leadership and channels for leadership advancement, each with its own unique ideological nuances attracting the loyalties of different segments of the community.

As an illustration of how this confusion is engendered, we can focus on the integrated office which is now the address for both the WUPJ and ARZA:

a. ARZA is accurately perceived as being part of the UAHC. An integrated office cannot help but project an image that the WUPJ is, similarly, a department of the UAHC. As the WUPJ must raise most of its own funds, this perception is certainly counter-productive in reaching people who already pay MUM dues and make contributions to the RJA.

b. In creating ARZA, the movement explicitly noted that the new organization would serve as one, highly specialized vehicle for involving part of our community, those who seek Zionist affiliation. If, however, the primary WUPJ professional in North America is identified as the professional head of a Zionist organization, this seriously impedes entree to the large number of American Reform Jews who wish to participate in building Israel Reform Judaism, but not as Zionists.

c. Beyond these subtleties, there is the confusion engendered when I am invited by a community to speak on behalf of one organization, and then bargain for an opportunity to speak also on behalf of the other (as when I'm asked to conduct an ARZA membership meeting and request a fund-raising parlor meeting for the WUPJ). This procedure is contrary to the fundamentals of fund-raising, which caution against confusion as being extremely deleterious to the already difficult matter of making an effective appeal.

d. Ideology. This factor has not received sufficient attention. Let us suppose for the sake of illustration that the ARZA Board adopts one position regarding an item of Israeli government policy and the WUPJ Executive Committee adopts an opposite position. Or suppose the issue is Jewish funding for noshrim. Whereas ARZA is proscribed by Article 15 of the UAHC Constitution from setting policy contrary to that of the UAHC, no such restriction applies to the WUPJ. The implications of this situation are obvious.

Internally, the lay leadership of both the WUPJ and ARZA require a professional responsive to their directives. At present, the New York office is responsible to four separate lay bodies, each determining policy through democratic vote: the WUPJ Governing Body, North American Board, ARZA Board, and UAHC Board.

An integrated office might, in theory, serve as a fence to harmful competitiveness by filtering potentially competitive policy directives at the point of implementation. In fact, this is not an appropriate staff function. Besides, it is a short-sighted procedure which treats symptoms rather than dealing with underlying differences in perspective. These warrant discussion and coordination by lay and professional leaders of both the WUPJ and ARZA meeting regularly in an officially-designated Coordinating Committee. An example is the Big Six Committee in which the heads of the UAHC, HUC-JIR and CCAR iron out potential conflicts and develop movement-wide policy.

4. Postscript. As stated at the outset, the foregoing has been written for the purpose of initiating a long-overdue discussion. There are, perhaps, structural mechanisms that can resolve operational problems while maintaining an integrated office. Every possible avenue must be explored before a final determination is made.

Should the final determination be that the interests of the WUPJ are best served by a separate office, care must be taken to integrate this office into the workings of the movement. Separation by itself is no more a successful resolution than is integration.

Finally, it must be underscored that the WUPJ faces long-standing structural and operational problems which antedate ARZA. During the fifty years of its existence prior to the creation of ARZA, the WUPJ never succeeded in establishing its rightful place as a full participant in our world-wide Reform movement, nor in acquainting North American Reform Jewry with its essential work, particularly in a way to elicit adequate support and participation. The question of whether the New York office will be integrated or separate is really of secondary importance. Either way, the WUPJ must take steps to make itself a more effective organization. The current discussion over relationships should not be allowed to distract attention from this.



WUPJ
March 25, 1977

Night Letter to Yizhak Arzi, Perez Unikovsky and ILP Representatives

Send to: Yizhak Arzi, Deputy Mayor
Perez Unikovsky, Vice-Mayor
I.B.P. (Progressive Party) Representatives in Tel-Aviv City Council

Appreciate support in regard Kedem Synagogue land. Not possible for me to visit Israel now. Urge you contact Rabbi Richard Hirsch, WUPJ, Jerusalem.

Many thanks.

Schindler



*cc IY.
Rick B...*

MEMORANDUM

Date March 22, 1977From Rabbi Ira S. YoudovinTo Rabbi Alexander M. Schindler

Copy for information of _____

Subject Kedem Synagogue Land

I spoke with Dick. The mayor, Lahat, is on our side, but doesn't want to stir the issue again until after the elections. Lahat is a good friend and strong supporter; extensive publicity at this point would reflect poorly on the image of his city.

Dick asks that you cable Arzi and Unikovsky of the ILP (who sent the original telex) thanking them for their support and asking them to remain in close touch with Hirsch.

I'd appreciate receiving a copy of whatever you send.

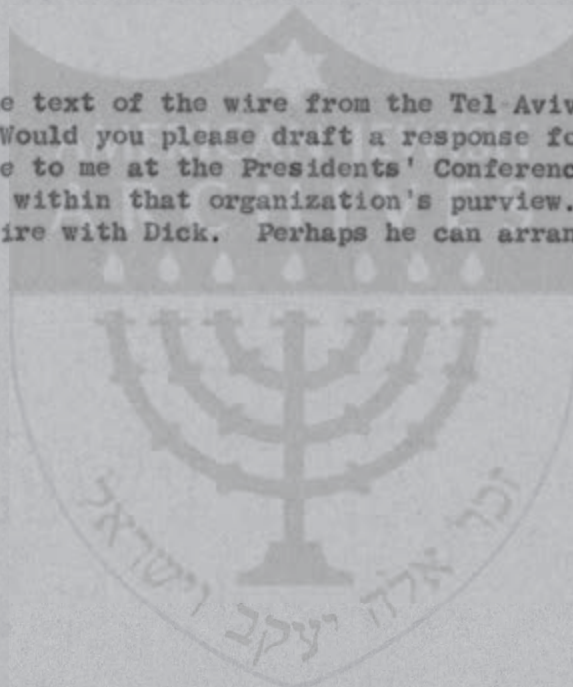
*talk to
Jah & do*

March 21, 1977

Alexander M. Schindler

Rabbi Ira Youdovin

I just saw the text of the wire from the Tel Aviv City Council ILP Representatives. Would you please draft a response for me. While they addressed the cable to me at the Presidents' Conference this is not a matter which falls within that organization's purview. Please also be sure to show the wire with Dick. Perhaps he can arrange to meet with this group.



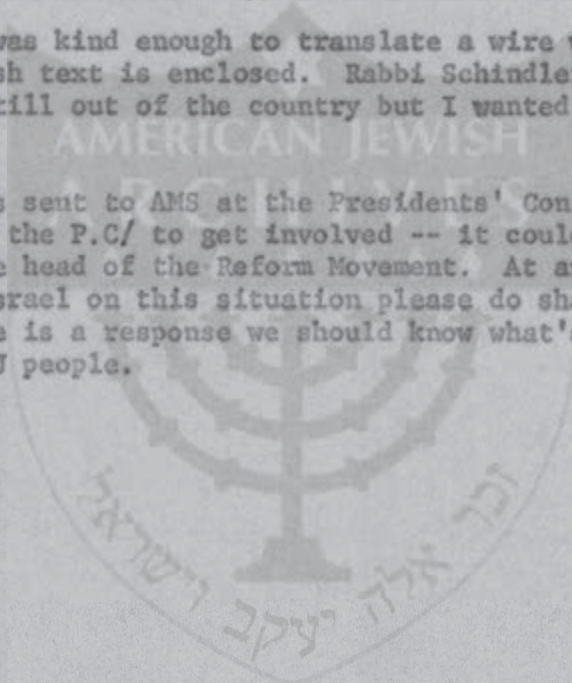
March 17, 1977

Edith J. Miller

Rabbi Ira Youdovin

Michael Langer was kind enough to translate a wire we received from Israel and the English text is enclosed. Rabbi Schindler hasn't seen this as yet since he is still out of the country but I wanted to bring it to your attention.

Note that it was sent to AMS at the Presidents' Conference and that could mean they want the P.C/ to get involved -- it could also mean they do not know he is the head of the Reform Movement. At any rate, if you have any info from Israel on this situation please do share it with this office. Before there is a response we should know what's happening on the local scene with WUPJ people.



Alexander Schindler
Presidents Conference
515 Park Avenue
New York, N.Y. 10022

The Tel-Aviv City council decided by majority vote to reject the request of the Progressive Jewish Congregation for a plot (of land) for a community center and house of prayer. We see this decision as an infraction (an offense) against the elementary right of Jews to pray according to the ritual which they desire as Western and American Jews.

This decision is of more than local importance and is an offense to the largest Jewish grouping. We advise you to send an authorized delegation to appear before the City Council and to explain the nature of your movement, its activities, and its contribution to Jewish existence and the justice of your demands.

Neither of us (undersigned) belong to your movement but we appreciate your contribution to the existence of the Jewish People in the Diaspora and we demand that Jews - veteran settlers and olim - should be able to pray in accordance with their ritual. We will continue our struggle for this elementary right but we feel that you must involve yourselves in this matter.

Yizhak Arzi, Deputy Mayor
Perez Unikovsky, Vice- Mayor
I.L.P. (Progressive Party) Representatives in
Tel Aviv City Council

NNNN

ZCZC SKD0831 RMX1046 BIU727 1515

URSK HL ILTY 118

TELAVIVYAFO 118 13 1615

LT

ALEXANDER SCHINDLER

PRESIDENT CLUB 515 PARKAVE

NY10022

HANHALAT ERIAT TELAVIV HECHELITA BEROV KOLOT LIDCHOT BAKASHATA
SHEL KHILAT HAYAHADOT HAMITKADEMET LEMGRASH LEMERKAZ KHILATI
HUBEIT TFILA BOHIM BAHACHLATA ZO PGIAH BEZCHOOT ELEMENTARIT
SHEL YRODIM LEHITPALEL LEFI NUSACH HARAZUI LAEM BEYINHEM YOZHIE
ARZOTABRIT VEHAMAHARAV HAHACHLATA CHOREGET MEHATCHOM HAMEKOMI
HUFOGAHAT BAZEREM HAYEHODI HAGADOL

P2/50

BEYOTER MEYAHAZIM LACHEM LESHAGER MISHLAHAT MQSMECHT SHETAHALA
BEFINIE HANHALAT HAERIYA MAHOTCHEM PEHILOTCHEM TROMTCHEM
LESHMIRA AL HAKIYOOM HAYHUDI VETEHADESH MAHAVAKCHEM AZODEK ;
SHNENO EINENO SHAYACHIM LAZEREM SHELACHEM AVAL MAHARICHEM
TROOMATO LEKYOOM HAHAM BATPOOZOT VEHOMDIM AL AZCHOOT SHEYEHODIM
VATIKIM VEHOLIM YOCHLO LEHITPALEL LEPhi NUSAHAM NAMSHICH
BEMAHAVAKENU LEMAHAN ZCHOOT ELEMENTARIT ZU AVAL SVURANI SHEDRUSHA

P3/18

GAM HITHAROTCHEM BANIDON

YIZHAK ARZI M'M ROSH HAYIRIA PEREZ UNIKOBSKY SGAN ROSH
HAYIRIA NEZIGEI ILP BEHANHALAT ERIAT TELAVIV

COL LT 515 10022



ISRAEL COMMISSION

ועדת ישראל של יהדות מתקדמת באמריקה

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

CHAIRMAN
Tracy H. Ferguson

CO-CHAIRMAN
Rabbi Leon A. Kronish

DIRECTORS
Rabbi Richard G. Hirsch
Rabbi Ira S. Youdovin

April 21, 1977

Mr. Tracy Ferguson
1 Lincoln Center
Syracuse, New York 13202

Dear Tracy:

I received the enclosed letter from Gerard Daniel which I believe is very significant.

Mr. Daniel arrived at the conclusion in his letter independently and wrote me on his own initiative after participating in the meeting of the Finance Committee of the World Union. His wife is Treasurer of the World Union. Mr. Daniel is also the president of our congregation in Larchmont, lived in Israel for a number of years and has a fine perception of both Israeli Jewry and American Jewish life. His comments are, therefore, of significance, and I am hopeful will corroborate the validity of some of the positions which we have arrived at on our own.

Shalom u'vracha,

Rabbi Richard G. Hirsch

RGH:MH

cc: Rabbi Leon Kronish

BC. Rabbi Alexander Schindler.

Gerard Daniel
1000 Seahaven Drive
Mamaroneck, New York 10543

April 18, 1977

Rabbi Richard Hirsch
Room 700
838 Fifth Avenue
New York, New York

Dear Dick:

I would like to go very briefly over the concerns that I voiced to you during our meeting of last week concerning the Israel Movement's budget.

The simple truth is that despite the UAHC avowed interest in Israel as manifested by the large publicity given to the opening of our Kibbutz in Israel (largely financed by the Government of Israel) and the publicity afforded to the November Conference in Jerusalem, Israel is still low on the Unions' priorities, where it counts, namely finance.

As you described eloquently, and as I witnessed personally, the Reformed Congregations in Israel are all mired in financial difficulties. In the largest city in Israel, with its high population concentration, we have one basement of a Temple, a facility which hardly any Temple in the United States would even consider for its Youth facility.

I am fully aware of the fact that the vast majority of Congregations in the United States have difficulty of meeting their budgets, and that the Union is not exactly working with ~~the~~ surplus either.

Yet, when large building projects or ~~building~~ projects of a different nature, such as a project funded by a special endowment is concerned, you can be sure that it is not directed towards Israel.

Somehow it appears to me it is a tragic missing on one of the most important opportunities that is taking place at this time:

Gerard Daniel
1000 Seahaven Drive
Mamaroneck, New York 10543

Page 2...

- 1.. The Reform Movement in the United States has in my opinion reached its maximum growth potential, because Synagogue growth has come to a stop. Membership numbers are faltering and were it not for the Israel orientation of our youth organizations, these youth directions would be wilting away even faster than the decline in adult membership. No need to belabor this point. The statistics and facts are known to you and the Union Executive well enough.
- 2.. Without question our biggest growth potential is in Israel. I may be so presumptuous as to judge the Israel scene, as one who lived many years in Israel and my wife's and my annual visits to Israel confirm our findings. The Israeli youth is searching for an identity in more than one way. Its national identity may be established. Its social and spiritual identity has by and large not been established.

How is it possible that the Union at this critical time fails to recognize that not only ~~is~~ a unique chance for rapid growth and important participation in the Israeli religious and social life aspects available and beckoning, but also evidently fails to recognize that a strong Israel thrust will give its congregations ^{here} a much needed blood transfusion. Surely the UAHC leadership is not misled by the outwardly smooth functioning of its member congregations; and if the dynamics of the 50's and early 60's in the student movements is sorely lacking in the 70's (and replaced by such outlandish movements as the Chabad) ~~and~~ yet what is the leadership really committing to Israel?

Gerard Daniel
1000 Seahaven Drive
Mamaroneck, New York 10543

Page 3...

One of the most promising aspects of our growth in Israel—provided we can supply decent Temples to our Israeli Reform Movement brothers—is the National Youth Movement, but without proper Temple bases, this will be difficult to bring about.

I am aware of the fact that Israeli Congregations are willing to contribute, but judging ^{by} your short written expose and ^{own} experience in Israel, it just simply will take funds from the United States to help build up these Congregations and give them decent facilities, etc.

Dick, I think it boils down to a strong effort on your part and the World Union-Israel Movement to convince the Union in the United States and its Israel Commission that a drastic change in priorities is of the highest urgency.

Ruth and I discussed with you the limits ~~that~~ ^{of} a World Union Israel Drive as you and Ira and a few friends of our group have conducted in the United States, and I simply fear that much larger sums as a regular income than the present level will be difficult to obtain.

Should a much desirable Reform Zionist Movement inside the UAHC ~~emerge~~, in the future, I could consider that some additional funds might be obtained from the "Zionists" inside our Movement. However, this may take a number of years.

It comes down to secure out of the UAHC budget a larger slice than the pittance presently given to the Israel Movement (and I am aware of course of the fact that the Union pays directly larger sums than are shown in the World Union budget, such as the salaries of the Youth Directors, the Kibbutz contributions, some personnel salaries, etc.)

You seem to be resigned that the multi-million dollar project for the Hebrew Union College must take priority to the Israel Program.

Gerard Daniel
1000 Seahaven Drive
Mamaroneck, New York 10543

Page 4...

I cannot accept this at all. Far from underestimating the importance of the HUC and its important role, it is not only playing in our Movement, but also on the larger American scene, a strong representation should be made at this time that we are missing an historical chance in Israel if we do not commit far larger sums to Israel at this time.

Something is drastically wrong when the budget of one medium to large congregation in the United States is far above the budget of all the Synagogues that we at present count ours in Israel. Your best seed money that we can commit at this time to our survival is seed money going into Israel. When a Nelson Gluck, who I believe was far from being a committed Zionist, saw the necessity of our reaching out into Israel, our present leadership which is Zionist and has by now a good knowledge of conditions in Israel, should take a drastic step in this direction, even if it is not popular among the membership at large.

Dick, I feel strongly that if we begin to circularize to all the member congregations of the Union a simple table of comparative figures such as total UAHC expenditures, total HUC expenditures, and put against these the total expenditures going to Israel (even including the College) and follow this up with a good solid public relations campaign to member congregations (both in writing and word of mouth), ~~and~~ I believe that a resolution properly prepared, documented and strongly supported by you and the World Union, ~~on the other hand,~~ and at least not opposed by the UAHC leadership could result in successful reallocation of funds.

It is difficult to judge whether it is wise at this time to enter into the experiment of the revenue sharing out of the Reform Jewish Appeal that you mentioned being discussed for the Chicago area. I am afraid that all these approaches are too tentative and too slow.

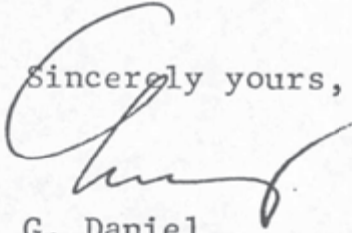
I wish you luck in your meeting with the Union Officers and that you can make it clear how essential it is that their wholehearted support is forthcoming both for the good of our Movement in Israel and for the good of our Movement in the United States.

Gerard Daniel
1000 Seahaven Drive
Mamaroneck, New York 10543

Page 5...

Please let me know what we can do to further this goal.
It was nice seeing you again. Best wishes and shalom.

Sincerely yours,



G.. Daniel
GD/cc



Rabbi Alexander M. Schindler

April 25, 1977

Joshua M. Dwork

WPA
Schindler

Ira Youdovin just made inquiry concerning a \$2,500. check which I gave you in 1976. Please transfer this sum from my Special Discretionary Fund to the National Commission on Israel. This is what these sums were intended for.





OFFICE OF THE RABBI
HAROLD S. SILVER, D.D.

THE
CONGREGATION BETH ISRAEL

701 FARMINGTON AVENUE
WEST HARTFORD • CONN. 06119

March 23, 1977

Dear Ira:

Enclosed you will find a copy of our check which we sent to you in August of last year with our annual contribution. This should give you the information you need to find out who pocketed the dough. It would appear that the check was deposited to a "President's Discretionary Fund" as you will note on the back of the check. All of which means that Alex may have inadvertently stashed it away. In the future so that there will be no confusion, I will, of course, send the check directly to you.

Hoping that this clears up the matter and with heartfelt Passover greetings, I remain

As ever,

Harold

j
Encs.

MEMORANDUM

WUP

Date April 1, 1977

From Rabbi Alexander M. Schindler

To Rabbi Ira Youdovin

Copy for information of _____

Subject _____

Will you please check some inaccuracies on the Kopel bill enclosed:

- 1/ I had been advised that the private car transfer was part of the agreement. Had I known there would be a charge I would have taken a cheroot.
- 2/ As for the private car in Eilat at \$120. this involved other people, it was not solely for Rhea and me so we should not be charged the full sum -- it should at least be pro rated ---short of no charge at all.
- 3/ The charge for Rhea's and my flight to Eilat is correct.

Alex:

1. Let's consider the private car transfer as our treat.
2. The private car in Eilat was arranged exclusively for you and Rhea. I went along strictly as a trouble-shooter. Otherwise, I would have driven down with Dick or taken one of the chartered buses. Anyway, it was an enjoyable trip and I enjoyed sharing milkshakes at Yotvata.
Can we split the \$120 in half?

If this is agreeable, the total due to the World Union, including your air tickets is \$196.

*not between you + Rhea,
between you + Kopel!*

OK

*Am willing to split
Maybe Joe can talk Kopel out of whole amount
Since he messed up so
on VARE for brothers.*

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

16th March, 1977

MEMORANDUM

from: Rabbi Richard G. Hirsch

to: Rabbi Ira Youdovin

Enclosed is a sheet which shows the expenses of Rabbi Alexander Schindler, paid for by us to Kopel. Please submit this to Josh Dwork for reimbursement.

PS Either pay by check to us or
credit WUPJ account with UARC



CONVENTIONS (KOPEL TOURS) LTD.

122, HAYARKON ST. TEL-AVIV TEL. 240263/4 KOPCON T. A. TELEX 03-41132

Date 29 December 1976

CR.

DEB.

INVOICE № 473

Your ref. No.

Our ref. No. 1176/903

TO MESSRS Golden Jubilee Conference - World Union for Progressive Judaism,
838 Fifth Avenue, New York, NY 10021, USA. Attn: Rabbi Ira Youdavin

DATE	DETAILS	\$	\$	\$ NET
	<u>WORLD UNION FOR PROGRESSIVE JUDAISM CONFERENCE</u>			
	<u>Conference Shuttle Service</u>			
	41 buses for 1/2 day at \$96.- per bus	3,936.-		
	20 buses for straight transfer at \$35.- per transfer	700.-		
	6 days work for transfer co-ordinator at \$30.- per pday	180.-	4,816.-	
	<u>Additional Services Rendered to Organisers</u>			
19-20 Nov	RABBI MOSHE HAIM WEILER Ram Hotel, B/B, 1 double at \$11.05 per person, per night	22.10		
19-21 Nov	RABBI A. ASSABI Ram Hotel, B/B, 1 double at \$11.05 per person, per night	44.20		
	RABBI A. SCHINDLER 2 pax flight Jerusalem/Eilat/Jerusalem at \$34.- per person, per way Private car transfer Atarot/King David Private car in Eilat	136.- 13.- <u>120.-</u>	335.30	
	Lunch with Abba Eban		2,827.50	
	Friday night dinner at the JLM Hilton		6,975.-	
	Transportation for participants in the dedication of Kibbutz Yahel		8,908.-	
	<u>TOTAL AMOUNT DUE :</u>			<u>\$23,861.80</u>

April 1, 1977

Rabbi Alexander M. Schindler

Rabbi Ira Youdovin



Will you please check some inaccuracies on the Kopel bill enclosed:

- 1/ I had been advised that the private car transfer was part of the agreement. Had I known there would be a charge I would have taken a cheroot.
- 2/ As for the private car in Eilat at \$120. this involved other people, it was not solely for Rhea and me so we should not be charged the full sum -- it should at least be pro rated ---short of no charge at all.
- 3/ The charge for Rhea's and my flight to Eilat is correct.

MEMORANDUM

Date March 31, 1977

From Rabbi Alexander M. Schindler

To Joshua M. Dwork

Copy for information of _____

Subject KOPEL BILL FOR WUPJ CONFERENCE

The charge for my flight and Rhea's to Eilat is correct. But the private car transfers at each end and use of the car in Eilat are not.

I had been told that the private car transfer was part of the agreement. Had I known we would be charged I would have taken a cheroot.

As for the private car in Eilat for \$120. this involved other people, it was not for Rhea and me solely, so we should not be charged the full sum.....at least a pro rate charge would be in order, short of no charge at all.

Am
אמ

alex -
Re private car - you asked me to arrange
for rental cars ~~I have~~ about February - I
have not done so because we have
no sales & nothing to base a demand on
request on.
Since this is a bill to WUPJ ask Yudman
to clear up on a charge *JD*



SINAI TEMPLE

1100 DICKINSON STREET, CORNER PORTER LAKE DRIVE
SPRINGFIELD, MASSACHUSETTS 01108

; 3 March 1977

RABBI DR. HERMAN ELIOT SNYDER

Rabbi Ira Youdovin,
New York, N. Y. 10021

Re: Plaza Hotel--Kopel
WUPJ Conference

Dear Ira,

In accordance with our conversation I am inclosing a copy of my 25 November 1976 letter to Mr Lombrozo of Kopel Tours (a copy of which had been mailed you at that time).

That letter details my being forced to pay \$405 to the Plaza Hotel in Jerusalem because of the failure of Kopel to deposit a voucher which I did not know until checking out to make an early morning plane. The Kopel note to me was "The Voucher for your stay in Jerusalem will be handed directly to the hotel by our Convention staff." All inquiries to Kopel staff while in Jerusalem gained the repetitious response "Don't worry."

The \$405 is just for room which was included in our Kopel Tour which we had previously paid.

On December 15th Mr Lombrozo requested a copy of our Plaza Hotel bill. A photo-copy of the bill and of our American Express payment of same was sentxx him.

To date there has been no further word !

Phone calls indicate he is in conference, out and will shortly return, etc.

Frankly I think it short-sighted of Kopel not to repay this promptly. We do travel much and frequently to Israel, etc. Just returned from an extended South Pacific trip. Nothing better than satisfied customer.

Anticipating your being able to secure our refund. That tour, plus overpay of \$405, plus our \$500 contribution makes this expensive!

Fondly

cc:
✓ Schindler
Joshua Dwork

Herman

25 November 1976

Kopel Tours,
40 East 49th Street,
New York, N. Y. 10017

Dear Mr. Lombrozo,

On checking-out of the Jerusalem Plaza Hotel in the early dawn-hours (when I planned to pay for our extras) I was informed I also had to pay for the room. They indicated they had not received any voucher but only correspondence from Kopel (on the basis of the correspondence they had a reservation for us).

On our arrival in Tel Aviv the Kopel man (11 November) we were given one single voucher for the Ramada Continental (Tel Aviv) and none for Jerusalem--with a note "The Voucher for your stay in Jerusalem will be handed directly to the hotel by our Convention staff."

In our several and more conversations and contacts with Kopel representatives we were repeatedly told "Don't worry." We believed them.

At the hour of checking-out, needing to make the plane for our return home, unable to spend an additional day in contact with Kopel, we had no choice but to pay. This was a nine-day stay (14 - 22 November) at \$45 per day (charge for room: \$288 327 + 49.05 service for a total of 376.05 a night).

We would like your refund of \$ 405.00. This is only for the room and does not include any other charges we made.

Sorry. It was aggravating.

Yours,

Rabbi Herman E. Snyder

Did I also pay youxfor transportation from the airport to the Tel Aviv hotel, and thence to Jerusalem? There was none.

cc Youdovin

האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

Tel. 234-748, 232-444 טל.

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

7th April, 1976

cc: 4/4
Rabbi Alexander M. Schindler,
President - UAHC,
838 Fifth Avenue,
New York, N.Y. 10021

Dear Alex,

Enclosed are a couple of clippings which you may not have seen because they appeared just about the time you left.

You asked for a report on the reactions to your visit - you were exceptionally well received. I talked with a number of people, both reporters and members of the Knesset who were present at the luncheon; also people from the Prime Minister's office. They all agreed that you are a considerable improvement over the past leadership, that you articulate well and speak "dugri" (that's an Arabic word meaning "straight").

So yasher koach for a job well done.

Also, for what it's worth, the members of the Zionist Executive, who are active in the President's Conference, ~~also~~ told me that you are exercising real leadership, giving people a sense of participation; you conduct the meetings well and fairly, etc.

Now to our business. I am asking Ira to set up a meeting early in my visit with you and Al Vorspan, just the three of us, to talk about a number of matters:

- 1) World Union leadership
- 2) financial arrangements
- 3) other matters over which I received some communications from you following your visit, which obviously were dictated before your trip, but which we did not have an opportunity to discuss.

In addition, I am asking Ira to set up meetings with Josh, Steve etc. to discuss the financial matters.

However, I am asking that the above meeting, just you, Al and myself, take place very early in my visit because I may want to take some action based on our initial conversation concerning the World Union leadership.

Have a Chag Sameach.

Regards to them from Della Bivracha,
Della

Rabbi Richard G. Hirsch

cc. Mr. Albert Vorspan

Haaretz 29.3.76.

שינדלר: אין משבר ביחסים עם ארה"ב ואין מקום לבהלה

יפגש עם הממשלה וחוגי ציבור רחבים

ראשי התעשיה, אנשי משרד הביטחון, התנועה הקיבוצית, האקדמאים והאינטלקטואלים, עורכי העיתונים. כן יפגש עם נציג האפיפיור בירושלים ועם שגריר ארה"ב מר מל-קולם טון. עוברים עלינו ימים חמורים, פני העולם תולכים ומשתנים. אנו מביאים לכם את הבטחת הקה"ל היהודית בארה"ב לחזק את ה"סולידאריות הדרושה כל כך בעת הזו. העם היהודי זקוק בצורה חמורה ביותר לאותו כוח הנובע מאחדות המטרה ושותפות הרצון, אמר הרב שינדלר.

עמו בא יו"ר ועידת הנשיאים, מר יהודה הלמן.

"לא יהיה זה נאה שאדבר עם ה"עיתונאים לפני שיתוודעו עם ראש הממשלה שהזמין אותי לכאן". מטרת ביקורנו מובנת מאלה: באנו לדון על ההתפתחויות האחרונות ב"מדיניות החוץ של ארה"ב כדי להביא להנהגה בישראל את הערכתנו על האווירה והרצון של העם שם. באנו לא רק לדווח ולהתייעץ, אלא גם לשמוע, ולשם כך יש ב"כוונתנו לחרוג מהמגעים הצרים עם נציגי הממשלה ולהיפגש עם קשת רחבת של ישראלים: חברי כנסת, נציגי ההסתדרות, אנשי הסוכנות;

(ע). הווטו שהטילה ארה"ב ב"מועצת הביטחון השיב תחושה של פרספקטיבה ליחסי ארה"ב וישראל. צפויים לנו זמנים קשים, אך אין משבר ביחסים אלה ואין מקום ל"בהלה", אמר יו"ר ועידת הנשיאים של הארגונים היהודיים בארה"ב, הרב אלכסנדר שינדלר, בהגיעו אתי מול לישראל על פי הזמנת ראש ה"ממשלה מר יצחק רבין. הרב שינדלר לא אבה למסור פרטים על הפגישות שקיים, יחד עם מנהיגים יהודיים אחרים, עם הנשיא פורד, קייסינג'ר וסקרנטון.

„עיסקת ה„הרקולסים“ דרושה לפורד לחזק את מעמדו באפלגתו“

— אומר הרב אלכסנדר שינדלר, יר"ר ועידת הנשיאים של יהודי ארה"ב, בראיון עם כתבתנו רפאל בשן

ועידת הנשיאים היא גוף המייצג את 32 הארגונים היהודיים החשובים בארצות הברית. הרב אלכסנדר שינדלר, היושבי ראש החדש של ועידת הנשיאים, הוא ממוצע קומה, תוסס וחייכן, עם רעמת שיבה, ספורטיבי בלבוש, מעשן מקטרת ומדי בר אנגליה במבטא גרמני קל. הוא ראש התנועה הריפורמית בארה"ב, ליברלי בהשקפותיו, נאבק למען זכויות הכושים, והפגין נגד מלחמת וייטנאם. השבוע הגיע הרב שינדלר לישראל על פי הזמנת ראש הממשלה יצחק רבין, גם להתרשם וגם לדווח כי צד נראים הדברים מושיגי גטון.

אני: מדברים לאחרונה בארה"ב ובארץ משתמע כי על ישראל להיות ציונית יותר ולהתחשב באינטרסים הגלובליים של ארה"ב. ה' אם רשם זה נכון?

שינדלר: זו טעות גמור. רח' כוחה של יהדות ארצות הברית, אך יש לו מיני כלות. בכל זאת מוכנה יהדות ארה"ב בכל עת להסייע על את מלוא השפעתה גם אם השקפותיה תעמודנה ביניגוד לעמדת הממשל. יש לנו האומץ, העוצמה והרצון קות במטרה.

אני: והיכן לדעתך הגיבול? שינדלר: הגבול נמתח לאורך האינטרסים הגלובליים של החיוביים של ארה"ב. כפי שהיא גורסת אותם, אתן דוגמה מובהקת לכך: הנשיא ג'ראלד פורד מעוניין מאוד להיות מועמד מס' לגות לנשיאות ארה"ב. ה' השוהה היחידה שהנשיא פורד יכול כרגע לתת לי מתנגדיו בתחום מדיניות החוץ הוא כי הודות לקו שלו במסורת התיכון הצליח לדחוק את רגלי הרוסים מימצרים, וזוהי בעצם תחילת התרחקות מהמזרח התיכון כולה, וכאן משתלבת בעצם עסקת ששת מוסמי ההרפורמ, ועל ישראל להבין זאת. יתכן מאוד כי אם י' כה ג'רלד פורד למינוי מפי לגות לנשיאות, יחול מיס' גה דרמתי בכל הסוגיה ה' זאת.

יש עוד כמה עובדות יסודיות בלבוליות חשובות מאוד שעל ישראל לזכור אותן היטב, ולהתחשב בהן.

המזון הערבי

שאלה: דהיינו? שינדלר: אמריקה מוציאה כיום חוז עתק לקניית



הרב אלכסנדר שינדלר

דלק, והיא חייבת להחזיר לקופתה סכומים עצומים. אלה על ידי יצוא נשק ו' טכנולוגיה, במיוחד למדינות המזרח התיכון. בידיתן מצויים הפטריוטיות. בן הראוי לזכור כי: (א) ב'1973 יבאה ארה"ב כ'35 אחת מתוצרת הדלק שלה מחו"ל, ב'1976 הגיע יבוא הדלק של ארה"ב לי' 8.2 מיליון הביות נפט לי' וס'.

(ב) אין אנו יודעים בדיוק כמה ממון ערבי זורם לאמריקה, אך ודאי שהסכומים אסטרונומיים. (ג) נציגו מדינות ערב בי' אמריקה עושים בנמון האתי' רון מאמצים שיטתיים למי' כוש אמצעי תקשורת המו' ניים ולהשתלט עליהם. את העיתונים, ניו יורק טיימס' ו'ניו יורק פוסט' אי אפי' שר לקנות במסרדידולרים, אבל נזכור נא את חיסלה' ששטף את מוחות הגרמנים באמצעות העיתונים הקטנים של ערי השדה. (ד) מדינות ערב מנסות לי' השתלט על תעשיית עתיר' רותימדי בארה"ב, ואין ערובה שתמי' נצליח למי' נוצ זאת.

אמריקה עברה בשנתיים האחרונות כמה משברים קשים מאוד: סגן הנשיא ספירו אגניו התפטר, ואח' ריו הנשיא, וכל זאת בעת משבר כלכלי, בארץ אחרת ודאי הו' מחששים את הש' עיר לעזאזל הנצחי: היהוד'! אבל באמריקה זה לא קרה. תאר לעצמך שהערי' בים היו מצמצמים בצורה דראסטית את אספקת הד' לק לגרמניה בשנות השל' וארגונים לשוויון זכויות.

אני: בישראל נוצר ה' רשם כי יחסו של הנשיא פורד שהיה ידידותי מאוד לישראל מצטנן והולך בהדרגה, זה נכון? שינדלר: לא! זה לא נכון. תקציבי המשרדים ה' ממלתיים בארה"ב מקוצ' צים בימים אלה בלי רחם. הקיצוצים בתקציבים הממ' שלתיים בארה"ב יגיעו לי' עשרים מיליארד דולר, כך שהסיוע הכספי לישראל ה' שנה מארה"ב הוא נדיב מאוד ויש לזקוף זאת במי' דה רבה לזכותו של הנשיא פורד.

אני: הדעות על קיסני' ג'ר חלוקות בישראל. יש הטוענים כי הוא „מוכר“ אותנו בלי הרף, אחרים נשבעים שאין ידיד נאמן ממנו לישראל.

שינדלר: בסוגית קיסני' ג'ר אני נמצא במיעוט בי' ועידת הנשיאים. אני מודע למגרעותיו, לא שכתתי את ענין צילו וההאונות לט' פונים. יחד עם זאת, אני יודע כי בכל הנוגע לידי' ראל, הוא משקיע לב, כן, אדוני, לב! ידוע לי שקיי' סיגור נפגש עם השגריר דיניץ יותר מאשר עם כל שגריר אחר בוויינגטון.

שאלה: איך אתה מנתח את נאום סקרנטון? שינדלר: לא אתיחס לי' סקרנטון אישית. לדעתי הוא עשוי לתפוס תפקיד חשוב מאוד במישל הח' דש של הנשיא פורד אם ייבחר — והסיכויים לכך הם יותר מוטובים, אשר לנאום הארוך ההוא, ברור לי כי קסיניגר כתב אותו או לשחות אישר אותו בה' יות סקרנטון חדש בארץ, לא ידע כי יש לו רשות מלאה לתקן בנאום או לפ' חות לשנות את נימת הד' ברים — והוא לא ניצל זכות זאת.

שאלה: בעתונות האמ' ריקנית פורסמו ידיעות כי אילן כבחיירות הקרובות ירד באורח מתוהי כוזהו של הקול היהודי בארה"ב ו' זאת בעיקר בגלל המיגרב' לוח שהוטלו על מתן תר' מות למפלגות פוליטיות, ו' לכן פורד לא צריך את ה' יהודים. זה נכון?

שינדלר: העובדה שמע' תת מותר יהיה לתרום רק אלף דולר לקרן הבחיירות יש בה משום פגיעה מס' יימת, אך יחד עם זאת אין נשיא אמריקאי יכול להיב' חר בלי שניעה במדיניות בעלות משקל כמו ניו יורק, פלורידה, קליפורניה ואי' לינוי, ושם קולות המפחה בידי היהודים.



28th March, 1976

Dear Uzi,

I received the enclosed communication from Alex Schindler.

Can you please look into the matter and let me have a full report on it?

Bivracha,

Rabbi Richard G. Hirsch

cc. Rabbi A. Schindler

Mr. Uzi Narkiss,
Jewish Agency,
P.O.B. 92,
Jerusalem

Rabbi Alexander M. Schindler

Matthew H. Ross

November 26, 1974

The Har-El Synagogue property is held in the name of the WUPJ. Emil Bear has the complete file on this matter and he was involved from the very beginning way back in the sixties.

You ought to know that Emil is a bit put out at not having been included in the meetings held in Israel. This is not your fault, you did not know of his initial involvement. As a matter of fact, I was not aware of his role myself. But I hope we can seek to involve Emil somewhere along the line.



MEMORANDUM

TP
Date November 18, 1974

From Rabbi Alexander M. Schindler

To Theodore Broido

Copy for information of _____

Subject _____

Please let me know, as soon as possible, in whose name the property of Har-El Synagogue in Jerusalem is held. Is it the WUPJ or the UAHC?

AMERICAN JEWISH
ARCHIVES

Aver

title is in the NAME OF WAACARION
EMIL has the whole file -- Gout
MATI should know that he is annoyed
at being left out of the meeting on
this in Israel since "I arranged the
whole original deal" -- I would suggest
involving him somewhere along the way

[Signature]

MEMORANDUM

Date November 18, 1974

From Rabbi Alexander M. Schindler

To Matthew H. Ross

Copy for information of Nathaniel E. Hess; Joshua M. Dwork

TKB

Subject Har-El Synagogue, Jerusalem

Nat approached me during recent sessions here at the Union about Har-El Synagogue and some funds which are required from the Union for that purpose. Sam Hoffberg also informed me that Nat approached him for funds from the Synagogue Building Loan Fund. I told both Nat and Sam that the matter must be taken up with you since you were there when the deal was made.

In the meantime, I am investigating to determine in whose name the Har-El property is held. I was always under the impression that it was in the name of the UAHC. A recent memo from Dick Hirsch suggests that it is "the World Union's property." If it is the latter, then the third party in the deal which you made must obviously be the World Union and not the UAHC. I hope to have an answer for you in a few days.

Handwritten signature

November 18, 1974

Rabbi Alexander M. Schindler

Matthew H. Ross

Nathaniel E. Hess; Joshua M. Dwork

TKB

Har-El Synagogue, Jerusalem

Nat approached me during recent sessions here at the Union about Har-El Synagogue and some funds which are required from the Union for that purpose. Sam Hoffberg also informed me that Nat approached him for funds from the Synagogue Building Loan Fund. I told both Nat and Sam that the matter must be taken up with you since you were there when the deal was made.

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האיגוד העולמי ליהדות מתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

Tel. 234-748, 232-444 טל.

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

November 8, 1974

MEMORANDUM

TO: World Union Executive Committee
FROM: Rabbi Richard G. Hirsch
SUBJECT: Property of Har El Synagogue

You are aware of the fact that on the World Union property in Jerusalem, occupied in part by Har El Synagogue, there are a number of tenants. These tenants are protected under the Israel law so that they pay only a nominal rent and have invested rights in their physical premises. Use of the property for our own purposes, or for purposes of major physical development has always been limited by the fact that if we wanted to vacate the tenants, we would have to pay vast sums of money to provide them with premises comparable to those which they now have. However, we have always had as our long range policy the vacating of the tenants so that we could develop the property which, because of its location in the center of Jerusalem, is most valuable.

About six weeks ago, Mr. Yona Friedman, who resides above the synagogue, indicated that he had two offers to sell his rights in the apartment and by law was offering us the first option to take up his rights. The lowest bid was for IL450,000, two thirds of which would go to Mr. Friedman, and one third of which (IL150,000) would go to us. We held a number of consultations with Matthew Ross, Nathaniel Hess and Werner Lovall, President of the Har El Synagogue, and others, and determined that it was in the best interests of the World Union for us to regain possession of our own apartment. We have now proceeded to make the necessary arrangements, and this week Nathaniel Hess and I have signed the necessary documents.

The basic price is IL300,000 tied to the US dollar. We have given IL40,000 in cash with the signing of the agreement (this money was taken from the rent collections which have accumulated over the last two years, and which are normally used for program expenses here in Israel.) We are to pay another IL60,000 no later than January 1st, at which time Mr. Friedman would vacate the apartment and it will become available for rental.

The remainder of the IL200,000 is to be paid in six month intervals; July 1st, 1975, January 1st, 1976, July 1st, 1976, and December 1st, 1976.

All of us who have seen the apartment and are aware of real estate values in Israel, and specifically in this section of Jerusalem, believe that we have no choice but to take up this offer. We should be able to get a minimal rental of IL3500 per month which will help pay toward the remaining IL200,000, but we will also have to get additional funds, either through contributions or loans. The IL200,000 will carry an interest of 7% to be payable to Mr. Friedman.

Once the debt to Mr. Friedman has been repaid, we should have a considerable income which can then be used to help subsidise our programs. And, of course, our possession of the total building makes the property much more valuable.

Matthew Ross and Nathaniel Hess have been very helpful to us on the entire matter. Nat Hess is returning from Israel this week and will bring you a full report. We shall, of course, discuss this at the Executive Meeting of the World Union on November 26.

memo from the

ISRAEL COMMISSION OF THE UAHC-CCAR
RABBI IRA S. YODOVIN

Josh:

Here's the background as promised.

The bottomline is that we want to make application for a \$15,000 loan from the Synagogue Building Fund---which we will need by January 1, 1975.

(The \$15,000 is a firm figure as the Israeli pound figure will be adjusted upward to accomodate devaluation.)

Please advise, send forms, advice, etc.



WORLD UNION FOR PROGRESSIVE JUDAISM

13 King David Street
Jerusalem, Israel

Tel. 234-748, 232-444 טל.

רח' המלך דוד 13
ירושלים

Office of Executive Director

לשכת המזכיר הכללי

November 8, 1974

MEMORANDUM

TO: World Union Executive Committee
FROM: Rabbi Richard G. Hirsch
SUBJECT: Property of Har El Synagogue

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August 24, 1973

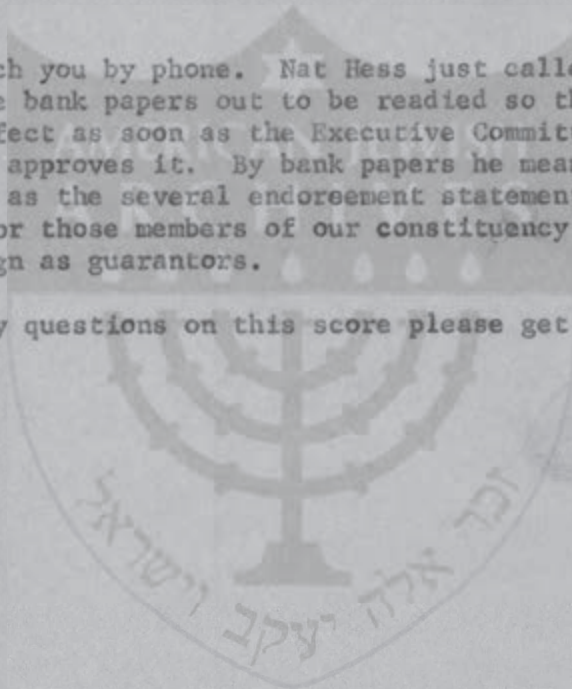
Rabbi Alexander M. Schindler

Rabbi Ira Youdovin

Rabbi Robert Samuels - \$40,000 Loan for Leo Baeck School

I tried to reach you by phone. Nat Hess just called, he feels that all of the bank papers out to be readied so that the loan can go into effect as soon as the Executive Committee meeting on September 10th approves it. By bank papers he means the loan itself as well as the several endorsement statements which will be requested for those members of our constituency who will agree to co-sign as guarantors.

If you have any questions on this score please get in touch with Nat.



August 24, 1973

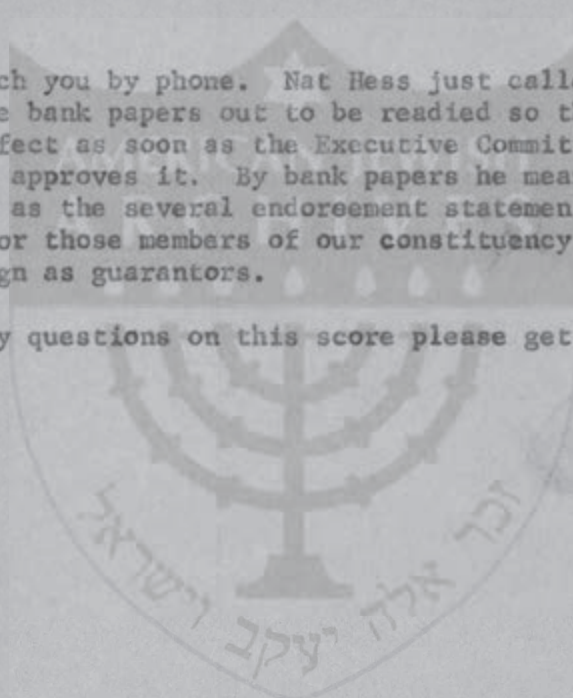
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If you have any questions on this score please get in touch with Nat.



6-13-79

GERALD A. LEVINE
ONE HIGHLAND DRIVE
CORNING, NEW YORK 14830

Dear Rabbi Schindler

Perhaps these drives would
not be needed, if, the Union
faced the issue of the number
of camps.

..... waste not... etc.

Gerry

Phil - In all good conscience - No

CAMPAIGN FOR REFORM JUDAISM IN ISRAEL

\$5 PER FAMILY

COMMISSION ON ISRAEL OF THE REFORM MOVEMENT
838 FIFTH AVE. • NEW YORK, NY, 10021 • (212) 249-0100

National Chairperson
Rabbi Eugene J. Lipman
Washington, D.C.

Regional Chairpersons
Rabbi Harvey J. Fields
Toronto, Canada

Rabbi Howard R. Greenstein
Jacksonville, Fla.

Rabbi Max Hausen
Wynnewood, Pa.

Rabbi Meyer Heller
Beverly Hills, Ca.

Rabbi Bernard H. Mehlman
Boston, Mass.

Rabbi Howard C. Shapiro
Springfield, N.J.

Rabbi Mark S. Shapiro
Glenview, Ill.

Rabbi Alan M. Sokobin
Sylvania, Ohio

Rabbi Roy A. Walter
Houston, Texas

Rabbi Martin S. Weiner
San Francisco, Cal.

Rabbi Joseph I. Weiss
Neponsit, N.Y.

Coordinator
Marshall Blair
Northridge, Cal.

Commission on Israel:
Chairperson
Tracy H. Ferguson
Syracuse, N.Y.

Co-Chairperson
Rabbi Leon Kronish
Miami Beach, Fla.

Constituent Members
American Conference of Cantors

Hebrew Union College —
Jewish Institute of Religion

National Federation of
Temple Sisterhoods

National Federation of
Temple Brotherhoods

National Federation of
Temple Youth

National Association of
Temple Administrators

National Association of
Temple Educators

World Union for
Progressive Judaism

ARZA-Association of
Reform Zionists of America:

President
Rabbi Roland B. Gittelsohn
Boston, Mass.

Executive Director
Rabbi Ira S. Yodovin

May, 1979 - Iyar, 5739

TO: Congregational Presidents

Dear Friend:

Several weeks ago, your rabbi received a letter from Rabbi Eugene Lipman, National Chairperson of the \$5 per Family Campaign for Reform Judaism in Israel, asking him/her to conduct a campaign during this season of Yom Ha-atzmaut and Shavuot. Many congregations have already responded by sending letters seeking \$5 contributions from each member family.

Despite major gains made by the Reform Movement within the World Zionist Organization, our institutions in Israel continue to receive little or no funding from the Israeli Government. Even though we are confident that this problem will be overcome in time, we must continue to be aware that until that happy day, we in North America remain the only reliable source of support for our friends in Israel.

Since 1967, more than \$1 million have been raised through the \$5 per Family Campaign. These funds have been essential in developing:

13 Reform congregations in Israel
Extensive youth activities
Formal and informal adult education
Leo Baeck School in Haifa
Kibbutz Yahel

All this work must continue--and there is so much more to do.

During recent years, I have been privileged to serve as President of Temple Society of Concord, Syracuse, New York. I am well aware of the financial pressures every congregation faces these days. With many congregations running substantial deficits, and perhaps even pressing members for contributions beyond membership dues, it is difficult to contemplate sending yet another fund-raising letter. But does a \$5 bill really pose a threat, particularly when our co-religionists in Israel are in such desperate need of this assistance?

I ask that you do no more than I did when I was in your position: join with your rabbi in enabling our people to participate in the sacred work of building a strong Reform Judaism in Israel.

Shalom,
Tracy H. Ferguson
Tracy H. Ferguson, Chairman

HOW TO CONDUCT A \$5 PER FAMILY CAMPAIGN IN YOUR CONGREGATION

1. Send a letter on personal or Temple stationery to every member family, (See sample on reverse side).
2. If feasible, the letter should be signed by at least one lay leader as well as the rabbi. The responsibility for supporting Israel Reform Judaism is shared by all of us, rabbis and laypersons alike.
3. Mail the letter in a separate envelope. Putting it together with a batch of other material will dilute its effectiveness. Yes, it will cost a few dollars. But is this not a very small contribution from your congregation's budget toward our future in Israel?
4. Ask for a minimum \$5 contribution. Some people will want to give more. Why not? One colleague wrote that "\$5 is an embarrassingly small figure." He suggested to his people that they should give whatever is necessary to assuage their embarrassment.
5. Use your Temple Bulletin to reinforce the mailing. Reminders are always helpful. Many congregations list the name of contributors in the Bulletin. It is a thoughtful gesture which invariably yields more fruitful results.
6. Ask that checks be made out either to your congregation, or to "Israel Reform Judaism". If checks are made out to your congregation, please deposit them and forward one large check to our office. If made out to "Israel Reform Judaism", please forward individual checks to us.
7. Please make your campaign now. All monies should be forwarded to us by June 30, the end of our Campaign Year.

SAMPLE LETTER

Dear Member:

Eli, a lieutenant in the Golani Division, was wounded in the Battle for Mt. Hermon during the Yom Kippur War. During his long recuperation, he had time to reflect on his identity as a Jew which, for him, had always been secular and national.

After years of reading and thought, he wrote to Rabbi Moshe Zemer of our Reform congregation in Tel Aviv:

"I was never close to religion, probably because the religious establishment does not know how to attract Israeli youth. If there is a way, it would seem to me that yours is the way."

Ours is the way.- to help bridge the "religious" gap, to help find relevant contemporary means of authentic Jewish expression appealing to many Israelis who are experiencing a religious reawakening. Our vital and imaginative programs there, our struggling congregations, our pioneering leadership, are severely retarded because of lack of funds.

Feeling strongly about the urgency of strengthening and encouraging our developing Movement in Israel, we solicit your support. All I am asking for is \$5.00. (If, however, the small amount embarrasses you, send whatever it takes to overcome your embarrassment).

During the past few years, major gains have been made by the Reform movement within the World Zionist Organization. Despite these, our institutions in Israel continue to receive little or no funding from the Israeli government. Israel's Reform Jews continue to rely on our support.

This money won't plant trees; it won't feed immigrants, and it won't pave roads; but it may nourish a flame of faith in Israel that will burn for generations.

Sincerely,

\$5 CAMPAIGN FOR REFORM JUDAISM IN ISRAEL

FACT SHEET

Since 1967, monies received through this Campaign have been used in support of:

Congregations. There are now thirteen Reform (Progressive) congregations in cities and towns throughout Israel. These serve large cities (Jerusalem, Tel Aviv and Haifa), suburban areas (Ramat Gan, Ramat ha-Sharon, Ramat Aviv, Kiryat Ono) and smaller towns (Netanya, Nahariya, Rishon le-Tzion, Upper Nazaret, Beer Sheva). Where our Israeli congregations once attracted western olim only, they are now appealing to a new sabra generation searching for an alternative to rigid Orthodoxy and cold secularism.

Youth Movement. Consistent with the pattern of Israeli life, we have established a National Youth Movement for Israelis between the ages of 13 and 23. Many of the participants come from families who are not identified with Reform Judaism, thus giving us an outreach beyond congregational affiliation. Groups have been formed throughout Israel. Some prepare youngsters for Kibbutz Yahel. Others seek to develop future leadership in every walk of Israeli life. Meetings are held weekly under the supervision of trained madrichim. Day-long national and regional events are held periodically. A two-week summer camp program was instituted last year; registration will be doubled during this coming summer. The National Director is Rabbi Tovia Ben Chorin, a Sabra and graduate of HUC-JIR, Cincinnati.

Kibbutz Yahel. Israeli government and Jewish Agency funds provide the housing, agricultural and industrial installations which make Yahel a Kibbutz. We must supply the human and material resources to make Yahel a Reform Jewish kibbutz. An Israeli rabbinical student, Gil Nativ, is living at Yahel, teaching and providing spiritual guidance to the young chalutzim. Other leaders of our Israel Movement make periodical trips there to teach and counsel. The kibbutz library contains an expanding catalogue of essential texts. Our colleagues Allan Levine and Hank Skirball, who are supported almost entirely by \$5 Campaign revenues, continue to play an indispensable role in the spiritual development of Yahel. When a second settlement, Yahel "Bet" is established during the coming months, existing requirements will double.

The Leo Baeck School, Haifa. Now serving more than 1000 high school and junior high students, the school continues to be a major factor in building a Reform Jewish future in Israel. Traditional materials are taught from a liberal perspective. Youngsters from disadvantaged homes, primarily Sephardim, attend on full scholarship. The student body includes some fifty new olim from Russia. Three LBS graduates are currently studying in Jerusalem, for careers in the Israeli Reform rabbinate. Many other graduates serve the Movement as youth advisors and lay leaders.

Israeli Rabbinical Program. A qualified Israeli-born and Israeli-trained rabbinate is essential for the future. Six young Sabras are currently enrolled in a program which includes course work at HUC-JIR Jerusalem and at the Hebrew University. Ordination requires the achievement of two Masters degrees, one from each institution. The first graduate of this unique program, Mati Rotem, is due to receive smicha next year. All six students are serving part-time as congregational rabbis, youth leaders and at Kibbutz Yahel.

Rights, Recognition and Financial Support: Where We Stand. There has been some progress. Kibbutz Yahel and the Leo Baeck School do receive government and Jewish Agency funds, but only for items of a "general" nature. Programs specifically oriented toward Reform Judaism receive no funds. Our congregations, similarly, rely entirely on the support of their members, and Reform Jews throughout the world.

Ultimate victory in this continuing struggle depends, in large measure, on building a strong Israel Movement. At present, financial responsibility remains with those of us in North America who are sensitive to the situation.

Done

2

June 18, 1979

Mr. Gerald A. Levine
One Highland Drive
Corning, N.Y. 14830

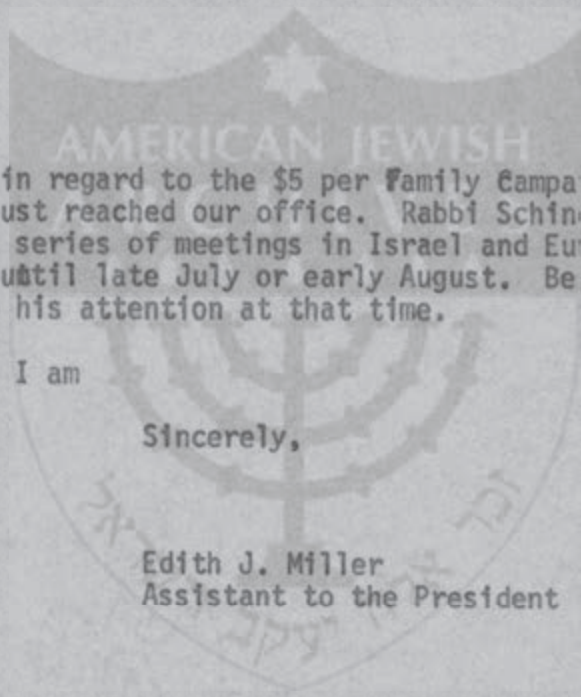
Dear Mr. Levine:

Your letter of June 13 in regard to the \$5 per Family Campaign for Reform Judaism in Israel has just reached our office. Rabbi Schindler left the country yesterday for a series of meetings in Israel and Europe. He will not return to his desk until late July or early August. Be assured your note will be brought to his attention at that time.

With kindest greetings, I am

Sincerely,

Edith J. Miller
Assistant to the President



RECEIVED
JUL 10 1979
JEWISH ARCHIVES
NEW YORK

From the desk of
RABBI ALEXANDER M. SCHINDLER

*Israel
Cov*

Matt -

Should we get into this
or let it drop?

Alx.

*I thought the enclosed might
be of interest to you.*

Dear Alex:

I think we ought to
leave the situation alone.

A handwritten signature, possibly reading "Alex", is written in dark ink at the bottom of the page.

One Lincoln Center
Syracuse, New York 13202
September 9, 1975

Mr. Nathaniel E. Hess
Sloan's Court
Sands Point, New York 11050

Dear Nat:

I have just left Ira Youdavin's office in the attempt to make plans for the meeting of the Executive Committee and the next Commission meeting.

I was told that you had inquired as to who had called the meeting. I assure you I want no continuing personal differences with you and I must, therefore, after these several months of unpleasantness, advise you that any complaints that you may have concerning the leadership of the Commission should be addressed to Alex Schindler, Matt Ross and Joe Glaser.

I had told you months ago that Alex and Matt had specifically advised me that I was the Chairman and at that time it was not deemed necessary that there be a formal election. However, Joe Glaser, who has also asked me to proceed "as if", has pointed out the need for a formal election. I intend to proceed in accordance with their specific directions to me.

While you had charged me with being "insensitive" at the time of our personal talk in Connecticut after the board meeting, I have been troubled and, to this very date, do not understand your reluctance to accept the thanks of the Commission members and the union for your past services and to lend a helping hand to those who would attempt to succeed you in implementing an effective program for the Commission.

In a more personal vein, I wanted you to know that my wife, Betty, and I will be in Israel from September 29th to October 9th and we both wish you and yours a Happy New Year.

Sincerely,

Tracy
Tracy H. Ferguson

THF:ga
cc: Rabbi Alexander Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York

Mr. Nathaniel E. Hess
Page Two
September 9, 1975

cc: Matthew H. Ross, Esq.
245 Park Avenue
New York, New York

Rabbi Joseph Glaser
Central Conference of American Rabbis
790 Madison Avenue
New York, New York

Rabbi Ira Youdavin
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York



Rabbi Alexander M. Schindler

Rabbi Ira Youdovin

cc: Rabbi Joseph B. Glaser

June 26, 1975

The Israel Commission must go through the formality of electing the chairman. It is an agreement we must uphold and if one Commission does not follow the rule there can well be problems in other Commission. In this instance, Tracy is the choice by mutual agreement of the UAHF and the CCAR and the election will pose no problem. Please be certain not to let this slip by, action is to be taken.



Israel
May 14, 1975

Rabbi Alexander M. Schindler

Rabbi Ira Youdovin

Rabbis Balfour Brickner & Richard G. Hirsch; Albert Vorspan

ISRAEL BULLETIN/NEWSLETTER

In re a Bulletin or Newsletter from Israel, in terms of format I obviously have little to say since I am not sufficiently familiar with what is being produced on the Israel scene and I take it our bulletin will be produced principally for this purpose.

In terms of content, three major areas, in my judgment, out to be encompassed:

- a/ The ideology of Reform Judaism, people have to know in what manner we are distinctive, especially on the Israel scene.
- b/ Israel's social problems out to be discussed with ample reference to our Judaic motivations for these concerns. It is my instinctive feeling that it is important to convey the message by such expressions of concern that we are a Religious Movement which is not entirely inner directed but is dramatically involved in the major issues of the day.
- c) The program of the Reform Jewish community, particularly in Israel and even on the world scene, must be given every display, especially when these programmatic contributions are distinctive and innovative.

MEMORANDUM

Date May 12, 1975From Rabbi Ira S. YoudovinTo Rabbi Alexander M. Schindler, Mr. Albert Vorspan, Rabbi Balfour BricknerCopy for information of Rabbi Richard G. HirschSubject Bulletin/Newsletter from Israel

As part of the agreement the World Union will soon complete with the WZO, funds will be available for us to publish a bulletin/newsletter/journal/magazine perhaps quarterly. This will be done in Israel, for distribution around the world, primarily, of course, in North America.

We must now determine the format and contents...and would greatly appreciate your thinking. You know the gamut of periodicals on, for, from and about Israel. Where are the most significant gaps? How can we best serve our own institutional needs, and those of Israel?

I would appreciate receiving your recommendations at your earliest convenience. It should also be an agenda item for our meeting on May 22.

Thank you all in advance.

IR
I'm not sufficiently familiar with Israeli media

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 February, 1977

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

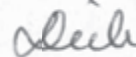
Dear Alex,

I am in receipt of your letter of February 14, together with your separate note recommending that we set aside Wednesday April 20 for a meeting on the various fund-raising problems. I think that is a good date, and am hereby asking Ira to coordinate it. I suggest that we start as early as possible in the morning and go through to noon at least.

In regard to your letter of February 14, your suggestion to have David Mersky be the coordinator is a subject for discussion, only after we have all agreed on the procedures to be followed. I understand that David and Ira are very close, both professionally and personally, and perhaps the two of them together should do some advance discussion on this matter and come up with a recommendation which would serve as a basis for our discussion. If you agree, then why don't you recommend this to David? I am sending Ira a copy of this letter, so that he can begin to do some thinking as well.

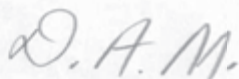
I assume you will not be coming to the meetings of the Jewish Agency, and look forward to seeing you in April.

Bivracha,



Rabbi Richard G. Hirsch

cc. Rabbi Ira Youdovin
Mr. Tracy Ferguson



February 14, 1977

Rabbi Alexander M. Schindler

Rabbi Richard G. Hirsch

Rabbi Ira Youdovin

How is Wednesday, April 20 for a meeting on the various fund-raising problems? I am saving the date and if there is anyone particular you feel should meet with us please let me know so I can extend invitations.

While my note of this morning suggests a manner of coordination, the problem does require further discussion and we should spend time on this subject.



February 14, 1977

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

Dear Dick:

I presume the strike is over for your letter of February 7 has just reached me. By now, I trust you have received my letter to Tracy on the same problem. And it is a problem which will beset us to some degree until we can attain assent from the College -Institute for a truly united Reform fund raising effort. But in the meantime we must do the very best we can to coordinate our efforts.

David Mersky heads our fund-raising efforts for MUM and RJA. I can tell you that Fay Mermey is doing a magnificent job for MUM and David is therefore able to concentrate on the RJA. We are seeking to widen our horizons and to have community appeals. We've tried it in Detroit with a good measure of success, in Chicago as well and come June we plan a large New York dinner honoring Matt Ross. This will really be a first for us in this area. Since David is steeped in fund-raising activities, he maintains a calendar of events not alone for the Reform Movement but for the Jewish Community as a whole.

We have to be careful not to undertake a campaign on an area at the same time as local or regional fund-raising is going on for Federations and Welfare Funds and the like. Thus I want David to be the contact for clearance on all UAHC, WUPJ and Israel Commission efforts. This is made necessary by the fact that of late we have run into a great deal of trouble, per my recent memo to you. He will be in the best position to determine the feasibility of a staff person going into a community for a specific appeal. This will not only help us avoid a great deal of concurrent duplication of effort, it will serve the purposes of the various appeals well. They can do much better by going into a community at a time when other large fund raising drives are not taking place.

It seems to me the best approach in terms of Israel staff would be to have staff clear with you so you, in turn, can clear with David. I'd also like Ira to clear dates with him as well. What we do with a Bob Samuels is another ~~matter~~ ^{matter}, but if he is going to approach our people he, too, should coordinate with David.

Rabbi Hirsch
Page 2

We will seek to set aside time during the week of April 18 for a meeting to further discuss the fund raising disarray as well as other items of major importance to us all.

Rhea and the family are well and we all join in sending fondest regards mee bayit l'bayit.

Sincerely,

Alexander M. Schindler

cc: Robt Adler
Tracy Ferguson
Matt Ross



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

7th February, 1977

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

Dear Alex,

I received your letter of January 28 and am responding to you immediately. (You will probably not receive it prior to your meeting of February 10th, since, for a change, we have a mail strike in Israel).

I do agree with you that we have a serious problem on the question of fund-raising for the movement in Israel. You will recall that, several years ago, I took the initiative to try to establish some kind of a coordinated campaign. At the time, your position and that of Maurice prior to you was that we do better by having separate campaigns for specific items than one coordinated campaign. In the light of what has happened in the last few years since we had that discussion, I think that you were right. We have collected more money for Israel, for the World Union and for various projects including the kibbutz than we would have collected for a coordinated campaign; and the one coordinated campaign we agreed upon, namely for the World Center and for our Israel projects, for which we engaged Herbert Friedman, was a total and colossal failure.

Nevertheless, I am in favour of coordination. Ira Youdovin prepared a memo, on his own initiative, which in effect asks for the same thing. I have been getting the same complaints as you. I agree that we have to sit down to discuss the matter at length.

I am sending a copy of this letter to Ira, and asking that he coordinate with you and perhaps with key persons such as Bob Adler a meeting for some time during the week I will be in New York in April. In the meantime, I would welcome receiving a report on your meeting on February 10th. Before I come, I will try to meet with our people here to see if we can come up with some suggestions for establishing a coordinated fund-raising programme.

Bivracha,



Rabbi Richard G. Hirsch

cc/ Rabbi Ira Youdovin
Mr. Robert L. Adler

Alley,

Are you coming here
for the Board of Governors
of Jewish Agency.

Please set up extended
meeting the week of April
1st on fund raising & other
business.

Love & Bless.

Rich

7th February, 1977

Mr. Ed Cadden,
4835 West Main Street,
Skokie, Ill. 60076

Dear Ed,

I just received your letter of January 24 and am responding immediately. I can understand and appreciate your concern, and even your sense of frustration.

I received a letter from Rabbi Schindler in which he also tells me that some problems have arisen in connection with our various fund-raising efforts and urges that we try to set the house in order. I am willing and even anxious to do so and Bob can tell you and you yourself know, on the basis of an abortive effort we made in Chicago under your initiative, that for years I have been talking about having some kind of coordination between all the fund-raising drives of the Reform movement. The fact that we were not able to attain such coordination did not prevent you and Bob from arranging a fund-raising affair, nor did it prevent you from graciously taking the initiative to suggest a fund-raising affair in your home on April 10 when I am next in Chicago.

It is clearly understood by Rabbi Levine, to whom I am sending a copy of this letter, that he is not to approach individuals for small contributions. We already have two kinds of fund-raising for Israel: one is the \$5 per family Israel Commission, which is an appeal through the rabbi for all members of the congregation; the second is a ^{WJF} campaign to individual contributors, in which we raise in three categories, \$100, \$500 and \$1000 (patron). It was the latter campaign which you agreed to host at your home.

Now we have embarked on a campaign for the kibbutz. This is a one-time campaign. It is a quiet affair. We are not trying to raise \$100 dollar bills or \$1000 dollar bills. Rabbi Levine was instrumental in receiving a contribution of \$50,000 from one person on the West Coast. We have received another very significant contribution of over \$100,000 from South Africa, etc. We are definitely looking for big sums of money from selected individuals, and in the case of those who have contributed so far, there has not been any conflict between the contributions to the World Union, to the Reform Jewish Appeal or to the College.

Nevertheless, I do recognise a potential conflict does exist and, therefore, it is essential that we clarify the various relationships, which I fully intend to try to do when I am in the States in April. Frankly, on the basis of past experience, I am not too hopeful. The Union of American Hebrew Congregations and the College have been in this business for 100 years and, as you know, there are still many problems. However, I think it is

...../2

extremely important that all of us who share the same interests and objectives sit down to try to bring some clarity into this situation.

None of the above, it seems to me, justifies the curt letter which you sent to me. Your letter certainly does not reflect the warm relationship between us and I therefore urge you to reconsider and to go ahead as planned with the affair on April 10th, unless of course there is some other reason for you to cancel it.

I am sending a copy of this letter to Bob Adler, as well as to Rabbis Schindler, Levine, Youdovin and Schafer, in the hope that this will clarify the situation at least temporarily and that it will provide a basis for the conversations which we will hold when I am in the States in April.

In the meantime, my best wishes to you, to Idryce and to all your children.

Bivracha,

AMERICAN JEWISH
ARCHIVES

Rabbi Richard G. Hirsch

Rabbi Schindler



February 8, 1977

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

Dear Tracy:

I'm just back from an extended trip to the west coast and I hasten to respond to your letter of January 31. I am grateful to you for writing as you did in regard to the disarray of our fund-raising efforts for Israel programs and projects. This is a serious matter of concern to us all and I am most particularly distressed by events of the past weeks. Members of our Israel staff and allied organizations simply appeared on the scene, literally one on the heels of the other, each seeking to secure funds. Quite by chance I learned that Rabbi Adi Assabi is planning a U.S. visit a few weeks hence, as is Rabbi Moshe Zemer of the WUPJ's Kedem Synagogue in Tel-Aviv -- although my objections voiced even before you wrote, may have put a halt to at least one of these trips.

A letter was sent off to Dick Hirsch about two weeks ago and I indicated to him that this matter would be discussed by some key staff members at a meeting on February 10. I had called the meeting for an entirely different agenda but am so concerned about the fund-raising efforts I have added it to the agenda. We must not permit such un-coordinated efforts to continue, they do not serve our cause and in fact create additional problems for us all. A proper procedure must be adhered to in the future.

Obviously, the problem is confounded by the fact that I do not control the WUPJ; it is an independant organization with aaBoard of its own and a director of its own who is not responsible to me. I have no coercive power over the organization beyond the fact that the Union supports the WUPJ, and I can raise my voice in protest, as I have in the past, but it is only one voice.

Marginally noted in this connection, I have urged the inclusion of the Israel program in the RJA, thus dispensing with the \$5.00 per family campaign as well as the operational fund-raising effort of the World Union. What I wanted to do was th have all these included in the RJA and to work out a formula which would provide funds for the total Israel effort. Unfortunately, in this endeavor we ran afoul of the College-Institute which so far has refused to include the WUPJ in the RJA. As

Mr. Tracy Ferguson
February 8, 1977
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far as the RJA is concerned, the HUC is our contractual partner and we cannot change the ground rules without the assent of the College-Institute. Obviously, I am going to try once again but for the time being and until the HUC-JIR assents to making a united fund effort possible, and since the Union budget cannot fully underwrite the funds needed by the World Union, I cannot in all fairness tell the WUPJ to cease and desist in its efforts to seek the funds which it needs to operate. I am pressing, however, for reasonable coordination with our own efforts and I pleaded with Dick not to send these men over one on the heels of the other.

The Kibbutz is a different matter. This is a shared effort between the World Union and the Union, but funds required for it are of a capital gifts nature, and do not conflict with the operating funds efforts.

I'll be out of the city again tomorrow and will return for a meeting on Thursday with some staff members. Hopefully, within the next few weeks we will have a chance to meet. I know that Steve Schafer is calling you to determine a possible meeting time and place, perhaps we can extend such a session to include others.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Mr. Robert L. Adler
RRabbi Richard G. Hirsch
Rabbi Leon Kronish
Rabbi Allen Levine
Mr. Matthew H. Ross
Rabbi Stephen Schafer
Mr. Albert Vorspan
Rabbi Ira Youdovin

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January 31, 1977

AMERICAN JEWISH
ARCHIVES

Matthew Ross, Esq., Chairman

and

Rabbi Alexander Schindler, President
c/o Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10001

Dear Matt and Alex:

What I have to say, from this rather distant point of our vacation-business trip to Florida, will not endear me to the professional staff of the Union.

It has become increasingly clear over the last several months, which typifies my experience of the last few years, that there is a drastic lack of planning by the Administration for solicitation of funds for our varied interests, direct or indirect in Israel.

What provokes my ire is a report that I received by long distance last night that Allen Levine, one of our great supporters of and participants in the new Kibbutz is on his own (at least without any clearance from the Israel Commission) calling colleagues in the various United States communities attempting to set up fund raising events in support of the Kibbutz.

Matthew Ross, Esq. and
Rabbi Alexander Schindler
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I was utterly shocked to learn that he (whom we met in Israel) would undertake to make these calls and particularly to Syracuse, my own home community, without any planning, and without approval and without coordination with reference to the Israel Commission. It so happens that in Syracuse this is the wrong time to make solicitations. We are in the heat of our Federation appeal, and really no effective job has been done to explain the new Kibbutz to the real leaders of the community and from whom he expects to get a minimum four figure contribution.

I am certain that there are others who have many situations, which require exploration before the invasion of another fund raising event. Incidentally, our Syracuse community will eventually support the program but it will take time to bring those together who are capable of the kind of contribution expected.

This incident to which I refer is only one of many which involve the short circuiting of the Israel Commission and where the Commission has not been taken into confidence in terms of long range planning.

Ira Youdovin may be informed about the entire youth movement, but the Commission has yet to receive a report on the activities of those involved. We are able to coordinate the World Union activities because incidentally Ira directs each. We have made a move to coordinate the Israel Commission activities with the Social Action Commission through the cooperation of Al Vorspan.

For the past few years we have had report upon report by the Rabbis of the communities concerning conflicting fund raising activities of the Union particularly with reference to Israel causes. To the unknowing, they do not distinguish among the \$5.00 campaign per person, the Leo Baeck School solicitations, the World Union, the Youth services solicitations, the Eisendrath fund. I deliberately do not include, at the moment, the RJA appeal. Questions have been asked of me about the fund for the World Center which so far as I know is now aborted.

Matthew Ross, Esq. and
Rabbi Alexander Schindler
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I am certain that I bring to you nothing new -
except the currency of conflict.

While the problem is a broad one, at least from
my parochial position, we must immediately be constructive,
with reference to the responsibility of fund raising for all
Israel related projects.

I really don't care whether you assign the
responsibility to the Israel Commission or to some other
Administrative Agency of the Union. The point is there must
be a boss and we cannot leave it to individuals to solicit
for their own personal pet projects as worthy as they may be.

I discussed the broader problem a year or so ago
with Matt Ross and there was some thinking then that we
might do well to construct a Community Chest or United Way
concept for fund raising. These projects have been
successful in most communities because the agencies involved
do take a fair allocation from the total funds raised.
Whether the temperment of our own professional and lay
leaders can be adjusted to this most encompassing technique,
I leave to your appraisal.

I would not be serving you well, nor discharging
my obligations as Chairman of the Israel Commission if I did
not as forcibly as possible present the fact that constructive
action be taken now.

I shall be in Naples at the office all of next week
and return to Syracuse on February 8. I am available to meet
with you at your convenience and I will be glad to supplement
the details to which I have referred.

With kindest regards,

Tracy
TRACY H. FERGUSON

THF:ssp

cc: Rabbi Leon Kronish
Rabbi Ira Youdovin
Rabbi Stephen Shafer
Rabbi Allen Levine
Rabbi Richard Hirsh
Mr. Al Vorspan

Braden

January 28, 1977

Dear Dick:

I am writing to share with you a matter of deep concern involving both the UAHC and the WUPJ. The situation in regard to fund-raising efforts is getting to be quite bothersome and I feel we must take steps to correct what has been happening these past few weeks.

Suddenly, Israel staff members and allied persons from our Movement appear in the United States. Usually we have no advance notice and one visitor follows on the heels of another. In many, many instances they approach the same people for funds. I know I need not tell you just how detrimental this can be. As a case in point, Bob Samuels appeared on the scene but a few weeks ago. No sooner had he left when Allan Levine arrived for a fund-raising tour. By accident we learned that Moshe Zemer will be here shortly for the same purpose. All this in advance of your own plans to visit the U.S. All this with our own efforts in behalf of the Reform Jewish Appeal in various sections of the country.

Our staff members are beginning to hear "enough is enough." Complaints are beginning to come to my office. Our people are concerned with the welfare of the WUPJ as well as the UAHC but the repetition and disorganization does a disservice to us all.

We must discuss this problem and seek to plan a method of operation which will provide for efforts in behalf of both organizations but on a well-planned and coordinated basis. I plan to discuss this with some key staff members at a meeting on February 10th and if you have any suggestions to offer I would be grateful for your input. It is to our mutual advantage to put our fund-raising efforts in order, the disarray simply cannot continue.

All is well here and I hope this letter finds you and the family well. With love mee bayit l'bayit, I am

Sincerely,

Alexander M. Schindler

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