

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

Box Folder 4b

World Union for Progressive Judaism [Jerusalem Center], 1973-1977.

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

Rabbi David Polish Beth Emet The Free Synagogue 1200 Lee Street Evanston, Illinois 60202

Dear David:

Please forgive me for a quick response to your letter of April 16th. It deserves much more and hopefully we will have a chance to discuss it when next we meet.

For the time being, let me say that I agree with you as a matter of principle that program should have priority over building and many of the programs for which you opt are in that larger design which we of the Union and our colleagues of the World Union are projecting for Reform Judaism's program in Israel.

Normally, our priority of program preceding building would have been kept. We had no intention, we of the Union at least, to build a head-quarters structure in Israel. In projecting the move of the WUPJ to Israel we planned to move to rented quarters initially and perhaps ultimately to move into a restructured synagogue-center building on our property which presently houses Har-El Synagogue.

But then came an unexpected opportunity - a gift of land from the Israeri Government to the College-Institute and the World Union. This was a multi-faceted opportunity. It enables us to join with the HUC-JIR in a united venture and thus ultimately to present a united front in Israel. It also provided us with an altogether remarkable location.

Now the gift, as all such gifts, did not come without strings and the string in this connection is the reguirement to build on the property within a specified period of time, from 5 to 8 years. Moreover, the Building Code of Jerusalem requires that Jerusalem land must be built upon to provide 150% coverage. (This is not to suggest that there can't be open spaces, as there will be, but open spaces must be compensated for by higher buildings to provide that needed 150%.)

This then is our problem. It compels us to invert our normal manner of procedure and I am afraid that there simply is no way out. Nonetheless, we can make certain that the building is not ostentatious and the present plans, though magnificent, are far from that. There is a difference

Rabbi David Polish April 19, 1974 Page -2-

between beauty and ostentation, you will admit. Moreover, he have insisted that for each Building Fund Dollar that is raised by Herb Friedman and equal amount is to be obtained for program endowment. So far, Herb has been successful in adhering to this formula, at least to the extent that he has been successful in his overall fund raising program.

Hopefully, these comments will be of help to you.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler

ce: Rabbi Alfred Gottschalk
Rabbi Robert I. Kahn
Rabbi Richard G. Hirsch
Rabbi Herbert A. Friedman
Rabbi Ezra Spicehandler
Rabbi Arthur Lelyveld
Rabbi Roland B. Gittelsohn

Rabbi Leon Kranish

Rabbi David H. Wice

RABBI DAVID POLISH BETH EMET THE FREE SYNAGOGUE

1200 LEE STREET EVANSTON, ILLINOIS 60202 April 16, 1974 24 Nissan 5734

TO:

Dr. Alfred Gottschalk Rabbi Alex Schindler Rabbi Robert I. Kahn Rabbi Richard Hirsch Rabbi Herbert Friedman

Shalom, Colleagues,

I undertake to offer a proposal which may incur your strong disagreement.

More than ever before, Israel (and sooner or later, American Jewry) will be gripped in a profound cheshbon ha-nefesh in which no personalities, institutions, or ideas will be immune. Extremely scathing and bitter recriminations are falling on Israel's most sacred and inviolate precincts. Any effort to merely patch up the fall-out from the Yom Kippur War will simply provoke chronic distrust and disaffection. There will have to be an honest confrontation with moral and political issues whose neglect contributed to the critical situation in which we find ourselves. Nothing could be more irresponsible than to try to rebuild with some of the same moral and political premises out of which the "mechdal" came.

Our movement has an enormous opportunity -- to address itself fortrightly and in religious terms, to Israel's most agonizing issues. The Orthodox establishment has not merely failed to cope with these issues. sense, because of its politicization, it has contributed to the cultivation of a spiritual climate which has collapsed. We who have made a noteworthy record of at least attempting to develop ethical and prophetic sensitivity in the United States and in American Jewry, will be derelict if we don't make this a primary objective for Israel. I don't know whether or not we (through our spokesmen in Israel) will get a hearing or whether we will offend political powers. It doesn't matter. Since when have we worried about offending power when moral issues were at stake? I fear that if we begin to try to entrench ourselves in Israel through making political accommodations at the expense of our greatest strength which is our moral concern, we run the risk of becoming just another quasi-Orthodox establishment. I do not counsel confrontation for its own sake. That would be silly, and it would be equally silly not to relate constructively with power. But we must not abdicate one of our most authentic contributions to Jewish history, our stress on the prophetic element in Judaism, even if it offends power. If we have felt called upon to respond to this stress in America, it is all the

more vital that we be among those who evoke it in Israel. This is why I feel that our intellectual and pragmatic alliance with the Kibbutz Movement is so significant.

This brings me to a proposal which may upset you. I suggest that we begin by radically revising our proposed building program in Jerusalem so that by far the major stress will be on programming rather than on structure. I propose this by way of symbolizing and living our conviction that an entire set of values embodied in stone by certain segments of Israeli and American Jewish life -- social and economic cleavages, the adulation of bigness by a small people whose distinctiveness lies not in physical grandeur -- is not for us. By going ahead with a multi=million dollar program we identify ourselves with a collective life-style which has collapsed and which we cannot confront while emulating it. Through public declaration that "this is not the way", we can achieve more than erecting the most majestic structure in Jerusalem. Fortunately for us, we have already an impressive and useful building in Jerusalem. If it requires expansion, it should be done with emphasis on utility and simplicity. I would urge that the greatest portion of what may be available to us should be on the extension of our human presence in Israel -- youth hostels, a Reform Bet Berl (or other available existing facilities), lectureships, and dozens of other programs which fertile minds like Herb and Dick can conceive. I do not believe that we can enhance our moral credibility any other way, and moral credibility is all we have.

I have a strong conviction that our people will respond with gratitude for a wise change of course, in response to the Yom Kippur seizure. I believe that Israelis will understand us better than ever before. As the Jewish world looks about for leadership, a renunciatory act could well provide it.

Shalom,

RABBI DAVID POLISH

cc: Rabbi Joseph Glaser

Rabbi Ezra Spicehandler

Rabbi Arthur Lelyveld

Rabbi Roland Gittelsohn

Rabbi Leon Kronish

BETH EMET THE FREE SYNAGOGUE

EVANSTON

ILLINOIS

APRIL 16, 1974 24 NISSAN 5734

TO:

Dr, Alfred Gottschalk
Rabbi Alex Schindler
Rabbi Robert I, Kahn
Rabbi Richard Hirsch
Rabbi Herbert Friedman
Rabbi Joseph Glaser
Rabbi Ezra Spicehandler
Rabbi Arthur Lelyveld
Rabbi Roland Gittelsohn
Rabbi Leon Kronish

american jewish ARCHIVES

FROM:

Rabbi David Polish

In the letter that I sent you, the name of David Wice who is also receiving it, was inadvertently omitted.

אגוד הרבנים המתקדמים CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE . NEW YORK, N.Y. 10021 . (212) AG 9-2811

Office of the President Rabbi Robert I. Kahn 1500 Sunset Blvd., Houston, Tex. 77005

April 19, 1974

Rabbi David Polish 1200 Lee St. Evanston, 111. 60202

Dear Dave:

I have yours of April 16, and my reaction is mixed.

I have a feeling that what might meet some of the ideas you suggest is that we reverse the order of institutions in Israel. I suppose what could ensue is a small two or three office adjunct to the college at this time on the new land, and then put our largest capital investment into camps, hospitals and that kind of thing.

If you mean that we permanently abandon a central building, I am not quite sure that I would agree with you.

Best personal wishes.

Sincerely yours,

Rabbi Robert I. Kahn

cc: Rabbi Alfred Gottschalk Rabbi Alex Schindler Rabbi Richard Hirsch Rabbi Herbert Friedman

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March 8, 1974

Rabbi Bertram W. Korn Reform Congregation Keneseth Israel York Road and Township Line Elkins Park, Philadelphia, Pa. 19117

Dear Rabbi Korn:

I am writing to adcknowledge receipt of your letter of March 5th in regard to the World Education Center for Progressive Judaism.

Rabbi Schindler has already left the office and will be leaving for Israel this week-end. However, he has a copy of your letter and it is on his agenda for dicussion with Rabbi Richard Hirsch and other involved parties. He will be in touch with you on his return from Israel.

With kindest greetings, I am

Sincerely,

Edith J. Miller Administrative Ass't. to Alexander M. Schindler



BERTRAM W. KORN, D.H.L., LL.D., D.Litt., D.D. Senior Rabbi

March 5, 1974

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

Dear Alex:

I have your good letter of February 21st and appreciate your response. The earlier you can get to us the better. It may well be that we ought to adopt some other project, such as an ambulance for the Magen David Adom or something for the war casualties that will keep us busy for the next year or so after we complete our forest. By then, your plans for the new Reform building on the HUC campus will be finalized and we could then decide what we would like to do. I agree with what you say about plaques and yet they can be attractively designed so that they are not an eyesore, but rather a tribute to the interest of people and congregations throughout the world in our Movement. I keep stressing the fact that we have a Movement and we need a Movement, and if we didn't have one we'd have to invent it. I hope that my suggestion to you about a Keneseth Israel project will encourage you and the other leaders of our Movement to approach other congregations with the thought of adopting a particular project in the new building as a gift to the Union, the College, the Conference and the World Union.

At any rate, keep us informed of the progress of the plans for the new building in Jerusalem. When the time comes I know that our committee will give every consideration to the possibility of adopting some aspect of this program as a Keneseth Israel project in Israel.

With every good wish, I am

Faithfully,

Dr. Bertram W. Korn

BWK/eg

cc: Mr. Paul Jaffe, Mr. Stanton Lipschutz, Mr. David Mitchell

February 21, 1974

Rabbi Bertram W. Korn Reform Congregation Keneseth Israel York Road & Township Line Elkins Park Philadelphia, Penns. 19117

Dear Berts

What a lovely thought! It isn't every day that we receive a letter with such glad tidings.

The plans for the World Genter in Israel have not been finalized by any means, but they are underway. As a matter of fact only a few weeks ago I saw some beautiful renderings prepared by Moshe Safdie, our architect. The overall concept was approved but there will have to be some trimming because the projection exceeds our budget, as if that were a surprise. Of course, we are not anywhere near breaking down the figures to determine just what kind of price tag will be attached to what.

It occurs to me, in this connection and suggested by the fact that your immediate past project was the planting of trees, that the site will have beautiful landscaping. Our architectural plan calls for a series of courtyards with benches and trees and the like, from which the Old City will be visible. This might offer an intriguing project for your congregation.

You ought to know in this connection that the gifts which we have so far received did not call for the designation of specific areas to be sponsored by the donors. It was, of course, our hope not to litter the place with plaques, albeit I am certain that some suitable means of designation of contributions will have to be improvated into the project.

I know that I am being a little bit vague in responding to you but as you can see, not only are our plans not fully developed, but I am only one of the partners of a partnership so that all final decisions must be made with others as well. Accordingly, I am sending copies of your letter to Gil Tilles, Chairman of our Building Committee, and Dick Hirsch also in order to

IN AND THE

Rabbi Bertram W. Korn February 21, 1974 Page -2-

gain their reaction to your peoposal.

Of course, I'll be in contact with you at the earliest.

With repeated thanks and with warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler President

cc: Mr. Gilbert Tilles Rabbi Richard G. Hirsch

Dear Gil & Dick:

I din't want to reject this offer, \$25,00 is not exactly peanuts but on the other hand I didn't want to make any kind of a commitment.

By the way, how, in your judgment, should this kind of contribution relate to Herb Friedman's effort and our commitment to him?

Warm regards.



BERTRAM W. KORN, D.H.L., LL.D., D.Litt., D.D. Senior Rabbi

February 19, 1974

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

My dear Alex:

We are close to finishing a commitment for a \$25,000.00 forest for the JNF in Israel. Our Israel Committee is now considering various new projects. I had hoped that the plans for the new Reform building on the grounds of the HUC in Jerusalem might have developed to the extent that we could offer to take one of the rooms. Have you any data you could send to me? Are there any plans for Congregations such as K. I. to undertake a substantial commitment such as \$25,000.00 so that the room might be marked off as a contribution of that Congregation. Who is actually in charge of the projected plans? If they're not ready now, will it take another two or three years? It would take us about that length of time to get contributions, really on a small basis, as with the trees.

I would appreciate your counsel and support.

Faithfully,

Dr. Bertram W. Korn

BWK/eg

THE JERUSALEM CENTER



For Judaism to continue as a vital force in an environment, free from persecution and oppression, each successive generation must receive a meaningful Jewish education. This is the keynote of Jewish survival.

Thus, it is fitting that education should be the corner stone of the proposed World Center for Progressive Judaism, which will be built on a three-acre site in the heart of Jerusalem, facing the Tower of David and the Walls of the Old City.

Here there will rise a complex for study, culture and international meeting, of beauty, dignity and significance.

THE CENTER WILL BE COMPRISED OF THREE MAIN COMPONENTS:

1) THE JERUSALEM CAMPUS

This, the Hebrew Union College-Jewish Institute of Religion's fourth campus, will be an expansion of the present Jerusalem school, providing inspiration to the three schools in America. Students, both American and Israeli, will avail themselves of the College's comprehensive facilities to study here.

To build the Progressive Movement it will be necessary to recruit a substantial number of Israeli candidates for the rabbinate. They will study in Jerusalem, possibly spending a year at one of the American campuses.

The First-Year in Israel

All first year rabbinical students from America, men and women alike, spend an obligatory year of study in Israel, a year which introduces them to a unique life experience.

Foundations are laid for the understanding in depth of the language and literature of Judaism. But perhaps even more important is the fact that the student, at a highly impressionable stage of his life, is exposed to the color and drama of Israel. He studies the Bible in the very place it was written. He experiences the fullness of Israeli contemporary life and culture. Special programs take him on extended tours round the country. Eminent authorities from government, the universities and public life acquaint him with the current problems and aspects of Israel. And he is given the opportunity to participate in a creative exchange of ideas between American Progressive Jews and Israelis. For the future Progressive rabbi the impact of such a year is lasting.

Additional Residential Programs

Future plans include training for cantors, music and choir directors, communal and social workers, educators as well as camp directors, teachers in religious schools and youth group leaders. These specially fashioned residential study programs for Americans and Israelis will lead to increased professional competence and commitment.

It is anticipated that within a few years the student body will have grown to 200, the majority of whom will be graduate students.

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Libraries and Archives

A fine academic library for scholars and students will be developed from the present nucleus of books and publications. The process of acquisition will be accelerated in order to accommodate the programs of the World Union for Progressive Judaism and the Union of American Hebrew Congregations.

In addition there will be a popular multi-lingual library for the general Israeli public, and for tourists. It is important that the general population of Jerusalem feels welcome to visit and use the library. This is a great service to render a community which does not possess too many public libraries.

There will also be record and tape library facilities, a language laboratory, a microfilm collection, microfilm readers, and a periodical section.

Within the next decade the library should reach 100,000 volumes.

Extensive archives will be maintained, containing items of American Jewish and World Jewish interest.

The School of Bible and Archaeology

The campus will also house the Nelson Glueck School of Bible and Archaeology for advanced studies in the Bible, Biblical and post-Biblical archaeology and related fields of the ancient Near-East. The school provides the necessary resources for scholarly research, exchanges and communication. Its significant finds at the Gezer and other excavations, will be exhibited in an archaeological display area.

In the field, excavation teams are directed by area supervisors who are likewise experienced both as archaeologists and as educators. Work on excavations is shared by the volunteer staff, made up of students, younger educators, clergymen and scholars in related fields, and others who simply wish to broaden their experience and knowledge.

Academic credits are awarded.

Excavations at Tel Gezer

With the co-operation of the Semitic Museum of Harvard University, the School initiated in 1964/65 a long-term archaeological project at Tel Gezer midway between Jerusalem and Tel Aviv. The two primary purposes of the project were to recover the history of this rich site, and to provide opportunities for young American scholars to obtain field experience in archaeology.

Tel Gezer has been one of the school's most important achievements and one of the most thorough projects undertaken in this country. In nine seasons of work, well over 1000 American volunteers have shared in the excavations at Gezer, making an immense contribution to modern archaeology in Israel.

In the summer of 1974 a new archaeological dig of similar scope will begin at Tel Dan, a large Biblical site in northern Israel. This too will contribute to the important study of Israel's past and add to the growing reputation of the school in the world of archaeology.

Summer Seminar in Israel

Under the joint sponsorship of the Institutions of Reform Judaism and Duke University, summer seminars are held for younger Christian academicians, professors of Bible and New Testament, graduate students and Christian seminarians.

Professors from American and Israeli institutions of higher learning and other competent authorities serve as lecturers, instilling a deeper understanding of the Jewish literary and archaeological sources of early Christianity in the Holy Land.

An Academic Year on a Kibbutz

The program offers university students the opportunity to spend a year of work and study on a Kibbutz. It presents a rich variety of formal and informal educational experiences, including study of Hebrew, Judaic studies, travel and work on an archaeological excavation.

The Hebrew Union College grants 39 academic credits to those successfully completing the course work. The program is a joint project with the Union of American Hebrew Congregations.

AMERICAN JEWISH ARCHIVES

PHYSICAL FACILITIES REQUIRED FOR THE COLLEGE-INSTITUTE:

Classrooms

Faculty Rooms

Seminar Rooms

Faculty and Student Lounges

Dormitories

Archaeology Work Space

Language Laboratory

Archives

Library

Executive Offices

II) THE INTERNATIONAL HEADQUARTERS

The headquarters will serve as a spiritual center from which the Israel program of the Union of American Hebrew Congregations, and the programs of the World Union for Progressive Judaism will emanate.

Interaction Between Israel and World Jewry

The headquarters will stimulate and service study pilgrimages to Israel.

Every year thousands of Progressive Jews travel to Israel, some as individuals and some in tours that are primarily sightseeing in character without clearly defined educational objectives. Many adults seek more intensive and enriching educational experiences in Israel. The study pilgrimages will include such topics as Bible, archaeology, Hebrew Literature, aspects of modern Israel, and visits to related sites and institutions. Lectures from academicians and government officials will be featured.

Leadership Missions

Special programs will be organised for national leaders, members of congregational boards, sisterhoods, men's clubs, members of congregational Israel committees, and other groupings within the Movement.

Informal Education for Israelis

In Israel there is a desperate need for a non-politicized ideological center where Israelis can engage in informal independent study of contemporary Jewish life with special emphasis on such subjects as Israel-Diaspora relations and the search for traditional values. Courses of varying duration and intensity will be geared to meet the needs of newspaper writers, journalists, radio-TV commentators, government civil servants, senior army officers, tour leaders, labor leaders, kibbutz leaders, selected high school students, and Israeli "schlichim" and others about to serve abroad. Efforts will be made to recruit and train Israelis to lecture and work in liberal synagogues throughout the world.

Jerusalem Outreach Programs

As part of the ongoing attempt to forge strong links with the Israeli public, regular lectures and Ongei Shabbat will continue to be held, focussing on a wide range of Jewish interest topics.

A Program for Religious Social Action

The headquarters will convene international conferences, in co-operation with the College-Institute and other organisations and institutions, on issues of Jewish and general concern.

The conferences will explore critically such issues as:

- 1. The role of Israel and contemporary Jewish theology.
- 2. Judaism and the state in the State of Israel.
- 3. The relevance of Jewish law and tradition in:
 - a) the waging of war and the pursuit of peace
 - b) changing attitudes toward sex and family relations
 - c) the kibbutz and social experimentation in Israel
 - d) civil rights and civil liberties.

Publications Program

There is need for publications in Israel which will reflect the spirit of the rogressive Movement, and will attempt to relate Jewish values to the contemporary life situation. In addition, translations into Hebrew of major works of Progressive Jewish ideology will be issued.

There is also a need for publications from Israel which will present life in Israel and around the world from the perspective of Progressive Judaism. To this end a newsletter will be published regularly, and outstanding papers, proceedings of conferences, and selected articles on subjects of concern to the Progressive Movement will be given world-wide distribution.

Youth

The headquarters will administer the youth programs conducted throughout the country. It will also be the center to which individual youth traveling on their own can come for information, counsel and assistance. Various other programs will be conducted there for youth residing in Jerusalem and/or attending the Hebrew University. Conferences and programs will be convened at the headquarters for the National Federation of Temple Youth groups dispersed throughout the country.

Museum-Exhibit Area

There will be a large display area where the archaeological works, rare books, and treasured ritual objects used in synagogue and home can be displayed. Both the Jewish past and the Jewish present will be portrayed in multi-media audio visual presentations. These presentations will be changed from time to time, and will be in at least two languages, Hebrew and English, so that Israelis will be drawn to the center.

Audio-Visual Center

There will be facilities for creating, presenting, storing and distributing audio-visual materials including those produced by the Progressive Movement abroad. These materials, stressing Jewish education, values and content, will be made available to Israeli educational institutions and the general public as well as to Jewish communities abroad.

PHYSICAL FACILITIES REQUIRED FOR THE INTERNATIONAL HEADQUARTERS:

Reception-Lobby

This will be large enough to receive, welcome and brief sizeable groups of visitors. There will be lounge facilities, including rest rooms, and place for light refreshment. Off the main area there will be an office where tourists can receive information, guidance and assistance.

The area will also serve as a facility for serving sit-down meals.

Auditorium

Conference+Seminar Rooms

Museum-Display Area

Youth Lounge

This will include space for game facilities and light refreshments. In the evening the area will also serve as a coffee house.

Outdoor Garden Court

This will be the central plaza connecting the structures of the Jerusalem Center.

Executive Offices

III) THE SYNAGOGUE

The synagogue, set far back from the streat, will command a panoramic view of the walls of the Old City. Its location, proportions and fine architecture will combine to create an atmosphere of sanctity and inspiration for the worshippers.

This Bet Knesset will serve as the focal point for pilgrimages to Jerusalem, and as a model for Progressive Jewish worship throughout the world.

THE YOUTH PROGRAM



If coming generations of Jewish youth are to learn that idealism should not be subjected to materialism, that life is more profound than a race for better marks and better salaries, then they must be educated to respond to the challenges in society; to recognize the primacy of ethical and moral considerations; and to fulfill social obligations.

The youth program is designed to arouse enthusiasm for Judaism, and to establish Jewish values as the criteria for ethical behaviour.

HIGH SCHOOLS

a) Leo Baeck High School

This school is unique in integrating a liberal religious orientation with the secular curriculum. In operation for many years, the school is responsible for the education of about 1000 children from the Haifa area. About 40% of the pupils come from underprivileged homes. Some students also come from nearby Druze villages.

b) The Development of the Leo Baeck High School

The school will be further developed into a community center. In addition to its present activities, there will be a religious program including worship in the synagogue, a foreign students study program, and a training center for teachers, counsellors and worship leaders of the school. There will also be a community program of adult education for new immigrants and old, action on community issues and cultural and athletic activities.

c) Other high schools, similar to the Leo Baeck School in size and program, will be established elsewhere throughout the country.

SUMMER CAMPS

There will be tent villages at six locations in or near the most beautiful nature reserves in Israel. Each village will have a number of permanent structures.

By rotating through the various locations in the course of the summer, doing field studies, and sharing their daily routine with Israelis, youngsters from the Diaspora will come to know and love Israel.

Later, these tent villages may also be used to develop a six to eight month program for high school students from the Diaspora, and for the Israeli Progressive Youth Movement.

DORMITORIES IN KIBBUTZIM

The Progressive Movement will have forty beds in each of ten kibbutzim. Youngsters will join the kibbutzim for periods of six months to a year, doing area studies, gaining kibbutz experience, and finding an outlet for social idealism.

THE YOUTH VILLAGE

Here, students from abroad will join Israelis in a three year high school program, grades 10 through 12. Working at animal husbandry, in orchards, and gardens, as well as at high school studies, they will develop a profound relationship with the land of Israel.

AN OUTSTANDING BOARDING SCHOOL

The boarding school will be based on the highest international educational standards. The curriculum will place a strong emphasis on morals and ethics, and a liberal religious approach to life. Accreditation for admittance to university will be arranged.

THE SYNAGOGUE CENTERS



It is the intention of the Progressive Movement to develop comprehensive synagogue-centers to encourage the growth of a dignified and aesthetically appealing Jewish life-style within Israeli society.

Worship, Work, Study and Sport

It is planned to develop strong congregational activities in ten cities throughout Israel. These activities will include worship, adult education, sport and study for youth, student programs at the various universities, scout troops, servicemen's clubs, and programs for the community at large.

The program in a typical synagogue-center will include the following elements:

WORSHIP

This will be conducted on a family basis, with husband, wife and children sitting together; enriched by music - cantorial, choral and instrumental; enlivened by contemporary prayers in addition to the traditional framework; and enhanced by an exposition of the message of Judaism, whether in the form of sermon, seminar or symposium. Innovative forms of worship will be created, including the observance of some Sabbaths and festivals out-of-doors and away from home in celebrations oriented to the entire family.

RELIGIOUS EDUCATION

Strange as it may sound, there is a serious need for religious education in Israel. The Bible, of course, is taught intensively, and the average Israeli pupil has a good knowledge of it. There are also courses given in the public secular schools on the subject of Toda'ah Yehudit (Jewish consciousness) but the evaluations of these courses indicate that they leave many pupils relatively unaffected. Many develop no passion for or commitment to the religious expressions of Judaism. The synagogue-center, with its religio-ethical approach, will develop educational programs to instill knowledge and love of Judaism.

NURSERY SCHOOLS

Most children of middle class families in Israel are enrolled in privately run nursery schools from the age of 2 or 3 to the age of 5. The synagogue-center will maintain a nursery school, where the child will be introduced to Judaism at a most formative age.

YOUTH GROUPS

In Israel's pioneering period, youth movements were the instrument for implanting a sense of mission, the formation of individual character, and the shaping of social ideals for teenagers. These movements developed fierce loyalties, and produced intensively devoted youth - who formed the backbone of the Haganah and kibbutz life. The strengthening of the Progressive Youth Movement, with local groups in every synagogue-center, will produce a vital force in Israeli life, providing a sense of camaraderie and inspiring Jewish loyalty.

PUBLIC FORUMS ON ETHICAL AND MORAL ISSUES

The unique aspect of Progressive Judaism lies in its emphasis on the social justice message of our heritage. This message requires constant application to the problems of the day. The bright light of critical attention must be focussed on the oversights and inequities in our society: the poverty gap; the bureaucracy; the problems of juvenile delinquency; the lowering of moral standards; and many other social concerns. Public lectures discussion groups and seminars will be held, to illuminate the attitude of Judaism and to encourage public attention on social issues.

SPECIAL SERVICES

Soldiers Club University Students Club New Immigrants Club Senior Citizens Club

The synagogue-center, with its facilities and staff, will service the needs of various special interest groups. Most cities have soldiers clubs, but these often lack the warmth and intimacy which would be provided by a small club within the framework of a synagogue-center. The synagogue-centers located near a university will help to fulfill the cultural, spiritual and social needs of students. New immigrants requiring assistance in the difficult adjustment to a new land and language will be extended a friendly hand. Senior citizens are always seeking simple social contacts which the congregation could so handily organise.



THE KIBBUTZ OR THE MOSHAV SHITUFI



Orthodox religious movements have established collective settlements in Israel. A settlement oriented to Progressive thought and practice will root our movement in the land and will establish its authenticity as an integral part of the Israeli landscape. The Kibbutz or the Moshav Shitufi(collective or co-operative village) will be established in one of the pioneering areas, such as the Aravah or the Golan Heights.

Economic self-sufficiency will be achieved by supplementing the agricultural programs with industry.

The settlement will bring together a vigorous force of men and women, who, by putting their skills - such as teaching, social work, music and the arts - to work helping the neighboring settlemnts, will fulfill themselves and become a dynamic-influence.

A modern expression of Judaism will be welcomed by those kibbutz leaders and educators who are seeking new ways to make Jewish tradition relevant to kibbutz life.

THE IDEOLOGICAL CENTER

AMERICAN JEWISH ARCHIVES

The Ideological Center will be located in a beautiful rural setting of parks and orchards. Here residents and conference visitors will find an environment refreshing to both spirit and body. There will be shady lawns and quiet woodland walks, a swimming pool, and recreational facilities, residential cottages, a dining room where guests will enjoy unhurried meals in intimate and restful surroundings, a fine library and a fully equipped, modern conference center.

MOTIVATING TOWARDS VALUES

The Center will house the Institute of Jewish Ethics, one of whose purposes - like the Center for Democratic Action, founded by Robert Hutchins at Santa Barbara, California, - will be to air ethical problems of the day. In this and other ways we would hope to create a greater sensitivity to moral and social issues, and to encourage Israeli and World Jewry to implement the Jewish ethical imperative in society and in the lives of individuals.

REACHING THE OPINION-MOULDERS

A residential seminar program will be offered to Israel's leadership. To these seminars will be invited such groups as educators, journalists, army officers, local and national public officials, and many other categories of opinion-moulders and decision-makers.

LEADERSHIP TRAINING FOR WORK IN ISRAEL

An in-depth program of training will be initiated in order to build a cadre of lay leaders to serve the Progressive Movement in Israel. People will be trained in the art and skill of directing their local synagogue-centers. Other volunteers will learn how to project the message of the movement through the communications media, in schools, service organisations, home study and kibbutz study groups.

LEADERSHIP TRAINING FOR WORK IN THE DIASPORA

Men and women will come from Progressive congregations abroad to study at the Center in a wide-ranging program of lectures, discussions and seminars. The deeper knowledge which they will acquire here will stimulate their own religious growth and that of the Diaspora Jewry whom it is their task to guide.

RESEARCH

Research will be carried out at the Center in order to produce educational material necessary for the Movement's growth. This will include publications; audio-visual material for schools; radio and television programs; curricula for home study groups; and syllabi for student groups.

The functions described above will be performed in the Jerusalem Educational Center until the Ideological Center is built some years hence.

THE ISRAEL PROGRAM FOR THE CENTRAL CONFERENCE OF AMERICAN RABBIS

AMERICAN JEWISH ARCHIVES

The CCAR program will be another aspect of the reciprocity between Israel and the Diaspora, another strong link in the chain of their common interest.

From its office in the Jerusalem Center, the CCAR will foster sabbatical year programs in Israel. Service will be provided to each rabbi who comes, including logistical help, planning the use of his time, and individualised assistance.

Some rabbis will wish to spend their sabbatical year in advanced study. Others may wish simply to improve their fluency in modern Hebrew. Still others may wish to work in the living frame of our active program here. For such men there will be every opportunity to teach in schools or camps, to work at the Ideological Center or with a local synagogue-center. Thus they can use their time creatively while partaking of rich learning experiences.

WHAT WILL BE THE QUALITY OF JEWISH LIFE IN ISRAEL, AND IN THE DIASPORA ?

The question we began with faces Israeli Jew and Diaspora Jew alike. Both will be touched by the outcome. A regenerated spiritual life in Israel will mean an improved sense of Jewish identity in the Diaspora. Not just because of the waves of intellectual stimulus that will be set up; nor just because the Progressive Jew of the Diaspora will feel closer to a land where his interpretation of Judaism finds full expression; but because of the effect such regeneration will have on Diaspora youth.

The average Diaspora student sees in Israel a place of ethical striving, a place of purpose, a place of inspiration, and a place which adds depth and meaning to his Jewishness. He should not be disappointed. The spiritual future of Israel is the future of his identity.

If the image of religion which faces the young Israeli can be changed from negative to positive, from restrictive to progressive; if he can find in Judaism the face of a religion which is not all or nothing, then there is a chance....a chance to build a liberal religious movement inside Israel and to bring it into a close, deep and permanent relationship with Jewry the world over.

World Education Center for Progressive Judaism
13 King David Street
Jerusalem, Israel

A joint project of:

Hebrew Union College- Jewish Institute of Religion
Union of American Hebrew Congregations

World Union for Progressive Judaism

Central Conference of American Rabbis

Rabbi Herbert A. Friedman World Education Center for Progressive Judaism 13 King David Street Jerusalem, Israel

Dear Herb:

By now I am certain Paul Steinberg has given you the message I sent with him but I thought you might wish to have it in writing. I read the dummy of the brochure and the text is just fine, I didn't change a word.

With warmest regards, I am

Sincerely,

Alexander M. Schindler President

WORLD EDUCATION CENTER FOR PROGRESSIVE JUDAISM

13 King David Street Jerusalem, Israel Tel: 02--232444

December 17, 1973

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

Dear Alex:

Enclosed please find some light reading for your holiday pleasure. I am sending you the dummy of the brochure simply to give you an idea of the layout and design. This dummy contains all of the scribbles of Dick Hirsh. Don't try to decipher them.

Also enclosed is a complete text paginated exactly according to the pages of the dummy. The text has undergone word by word scrutiny by Dick, Ezra and myself, in a series of four meetings, embracing many hours. Fred will be here in about two weeks, so there's no need for me to mail a copy to him. He will receive onehere and we will get all of his suggestions and corrections.

Please make your comments as quickly as possible, on the typewritten pages of the text itself and return it to me as soon as you can. no need to return the dummy; we have other copies. When I finally have your in-put we will then go to production. Under today's conditions it will take at least two months. If I get your text back by the end of December, then I can have finished copies hopefully by the end of February. That is really the latest because I want to start mailing to prospects exactly at the beginning of March.

I don't think you will find too many corrections because we have been over it very, very carefully, but I do want to have the full benefit of your reaction and opinions.

Happy Chanukah.

Herbert A. Friedman

Director of Planning and Development: Rabbi Herbert A. Friedman

Sponsoring Organizations: Hebrew Union College-Jewish Institute of Religion - Union of American Hebrew Congregations World Union for Progressive Judaism - Central Conference of American Rabbis

Today, this is one of the most serious questions facing us. Will Israel be propelled by the prophets' vision, become a "light to the peoples of the earth", a witness that spiritual values can constitute the very drive and purpose of a modern state; or will Israel succumb to the pressures of being a "nation like all other nations", pursuing materialism and self-interest at both the individual and national level?

No one would deny that Israel is a Jewish state. Pesach, Shavuoth, Succoth - all the festivals are duly celebrated in turn. All the external expressions of Judaism are present. But how much religious content is there?

Despite serious attempts in the public school system to impart a Jewish consciousness to the children, many remain unaffected. It is very difficult to achieve joyous affirmative acceptance of Judaism.

Yet the Six Day War songs, written by so-called secular Jews, are permeated with religious connotations. Israelis have been drawn to the Kotel, the Western Wall of the Temple Mount, by a fervent mystical impulse which cannot be explained in nationalistic terms alone. There is, as the late Rabbi Abraham J. Heschel wrote, a great searching and groping for a way of returning to God.

The question, "What is the quality of Jewish life" is pertinent in the Diaspora no less than in Israel. Assimilation, Jewish illiteracy, intermarriage, lack of identification with the synagogue and the Jewish community are widespread.

Jews throughout the world look to Israel as the setting where Jewish culture has been recreated, the Rebrew language revived and the Jewish people restored. A living encounter with Israel will inject content and commitment into Diaspora Jewry.

This, then, is our purpose:

TO ENCOURAGE A PROGRESSIVE JEWISH RELIGIOUS MOVEMENT IN ISRAEL WHICH INSISTS ON ADHERENCE TO PERSONAL AND PUBLIC MCRALITY, AS WELL AS TO A MEANINGFUL RITUAL OBSERVANCE; AND TO INSTILL IN DIASPORA JEWRY A PROFOUND SENSE OF JEWISH IDENTIFICATION THROUGH EXPERIENCES IN ISRAEL AS A LIVING FOUNTAIN OF INSPIRATION.

Rabbi Alexander M. Schindler

Rabbi Ira Youdovin

Rabbis Maurice N. Eisendrath & David S. Hachen; Harry K. Gutmann; Theodore K. Broido

Please note the enclosed memo from Dave Hachen. His point is well taken.

Since you have Herb Friedman's itinerary, I would appreciate it if you would inform the Regional Directors of those people Herb plans to meet in communities in their area so they in turn can, as an act of courtesy, inform the rabbi and/or president of the congregation when it is a Reform Jew Herb plans to contact.

This does not mean that permission must be requested, just that we should inform interested parties.

MEMORANDUM

		Date October 15, 1973.
From_	Rabbi David S. Hachen	
То	Rabbi Schindler	
Copy fo	or information of Dr. Maurice Eisendrath, Har	ry Gutmann, Ted Broido
Subject		

Dear Alex:

AMERICAN IEWISH

When I was making the calls about Israel, I learned from Jerry Schuster, our colleague in Flint, Michigan that Herb Friedman had come to Flint and seen a Mr. Sam Katzman and received a \$100,000 gift for the World Union to be paid over the next three years. Some of the leaders of the congregation were upset because they planned to ask Mr. Katzman for help with a major project for the congregation, and now they feel that it will be more difficult. They also felt that they should have been informed, at least the President and the Rabbi before Herb came to Flint. They are preparing a letter of concern to be sent to you and I guess Harry Gutmann. I do not judge the matter, but only write to inform you and prepare you for their letter.

In light of the crisis in Israel, this whole matter may become moot.

As ever,

Rabbi Schendle

MEMORANDUM

Date September 21, 1973 Rabbi Rabbi Ira S. Youdovin To Rabbi Maurice N. Eisendrath, Rabbi Alexander M. Schindler, Rabbi Robert Kahn Rabbi Alfred Gottschalk

Copy for information of Glaser, Mr. Theodore Broido, Hon. Theodore Tannenwald, Jr., Mr. Harry Gutmann, Dr. Paul Steinberg, Rabbi Fritz Bamberger

Subject_

- 1. On September 4, 1973 Herb Friedman met with Ted Broid@ and several UAHC Regional Directors to lay plans for establishing a network which will supply Herb with names of possible prospects for the World Educational Center project. This network will extend from the congregational rabbis through the UAHC Regional Directors to me and from there to Herb Friedman.
- 2. The role of the Regional Directors will be defined in a memo currently being prepared by Ted Broido for dissemination among the Regional Directors.
- 3. It was felt, however, that initial contact should be made with the congregacional rabbis via a letter going out over your signatures. A copy of this letter is attached. It has been approved by Herb Friedman so that when we receive your O.K. we will send it out.
- 4. As we want to move this thing as quickly as possible, your immediate response is vital.

If my addition are rist acceptul please in form me. I gottschall

SEP 26 1973

BERSHAN BROWN COLLEGE-JERUSH INSPIRATE OF PELIGION

of the Was to

Dear Colleague,

As you know, our Movement has committed itself to building Progressive Judaism in the State of Israel. The cornerstone of our efforts will be the World Educational Center for Progressive Judaism, amulti-faceted structure that will rise on a twelve dunam piece of land alongside the HUC-JIR campus in Jerusalem of Unus our movements programs.

To raise capital for this project, we have enlisted the services of our colleague, Rabbi Herbert Friedman. In order to avoid competing with the many other worthwhile causes that regularly look to the American Jewish community for sustenance, Herb has embarked on a uniquely low-profile campaign aimed at soliciting a highly select group of potential contributors. Every individual approached by Herb must meet the following criteria:

approached by Herb must meet the foll

1. He must be imbued with enthusiasm for Israel.

Way of Jewish life in The but because 2. He must be sensitive to the need for developing a Progressive way of Jewish life in Israel, not for our institutional glory, but because the Israelis, themselves, want and need a religious

3/ He must be capable of making a gift of \$100,000. or more which would To help us along, we need your assistance in providing information on potential prospects. Please be assured that you will not be asked to solicit. Indeed, because of the highly specialized nature of this campaign, we will be avoiding all the trappings normally associated with fund-raising campaigns.

In the near future, you will be receiving a memo from your UAHC Regional Director outlining the role we are asking you to play. We ask that you cooperate fully so that we may complete this significant project.

Cordially,

Rabbi Maurice N. Eisendrath Per UAHC Rabbi Alexander M. Schindler Pres Eller Rabbi Robert Kahn - her CAR Vera: I must virses von their addition it is pais of our cleal within the movement. B.

13 king David Street Jerusalem

September 20, 1973

Mrs. Charlotte Jacobson Chairman, World Zionist Organization 515 Park Avenue New York, N.Y. 10022 U.S.A.

Dear Charlotte,

Thank you so much for your letter of September 10. I am delighted that the Committee on Control and Authorization was so impressed with the plans which Herbert Friedman presented to you. We appreciate the recognition of your committee that we are embarking on a project of great significance and creativity. We hope that the efforts will be beneficial not only to our movement but to the cause of Zionism as well.

I met with Leon bulzin prior to his departure and we have plans to meet again to discuss the matter of affiliation of the world Union with the World Zionist Organization. I too have been impressed with the way Leon has handled himself in a very difficult position. We have agreed that there should be an exchange of correspondence between us, just as there was between me and Lou and hopefully that exchange of correspondence will serve as a basis for advancing the proposal further along the process of negotiations.

I will be in the States the beginning of November for at least two weeks to attend the Biennial Convention of the AURC. Will probably return to Israel thereafter and then will be going to New York for the Meetings of the Agency.

We reciprocate your good wishes and wish for you in turn a creative and healthy New Year.

Shalom U'vracha

Habbi Michard G. Hirsch

b.c. Rabbi Eisendrath, Prof. A. Gottschalk, Prof. Spicehandler Rabbi Schindler, Rabbi J. Glaser, Rabbi I. Youdovin

WORLD EDUCATION CENTER FOR PROGRESSIVE JUDAISM 13 King David Street Jerusalem, Israel Tel: 02--232444 December 6, 1973 Rabbi Alexander Schindler Union of American Hebrew Congregations 838 Fifth Avenue New York, N.Y. Dear Alex: It was good seeing you when you were here. For once we had a few minutes to sit and talk like civilized people. I would like to discuss further with you the matter we touched on at the end - namely, the proper funding of your budget, so as to remove the feeling of being pinched. We hypothesized an annual operating budget of \$10 million, for Union and College, compared to the current income of \$6 m. This meant, in effect, trying to increase the RJA by \$4 m. The first step is towork out a statement of needs, in broad categories, using rounded-off figures, showing what you need (or would like) the money for. How would you spend \$5 m. if you had it? Do a rough outline and send it to me. Talk to Fred, and ask him to do likewise. This does not require any elaborate preparation on your part (or his). You fellows know what you'd like. Just put it down in a rough outline form. On another piece of paper, list your sources of income, again roughly. Don't include the College's endowment fund income. Leave that out. Let the College keep that for rainy days, or let it accumulate for capital needs. Then let me have a list of income by city and type - i.e. Philadelphia - \$X from dues \$Y from RJA \$Z from any miscellaneous source. Meanwhile, I will look through my lists of leaders, young and older, to try to isolate suggestions for city chairmen. And you look through your We must also select a lists. We'll compare and settle on candidates. national chairman, and a small group of top campaigners. Next, we'll look very carefully to see in which cities we want to campaign, and where we don't want to for various reasons. Then we'll assign arbitrary quotas (altering later if need be) adding up to approximately the \$4 million needed. Director of Planning and Development: Rabbi Herbert A. Friedman Sponsoring Organizations: Hebrew Union College-Jewish Institute of Religion - Union of American Hebrew Congregations World Union for Progressive Judaism - Central Conference of American Rabbis

the \$4 millions needed.

By the time a great deal of the preparatory work has been done, by correspondence between us, it will be worthwhile to organize a working session, with Alan Iselin if you still have confidence in him, to decide on the basic working principles and guidelines.

So let's get started.

With best regards,

Jul

AMERICAN JEWISH

cc: Professor Alfred Gottschalk Hebrew Union College

1. 1

December 9, 1973

Mr. Joseph Meyerhoff 25 South Charles Street Baltimore, Maryland

Dear Joe:

Many thanks for your letter of November 12. There are still long delays in mail deliveries, which is perfectly understandable in view of the heavy war mood and mobilization still existing here.

As I understand your position, it is as follows:

- 1. You are willing to make a \$500,000 commitment as part of the first \$5 million pledged. I accept the condition and you understand why I would prefer not to publicize it.
- 2. You are willing to consider a further substantial contribution, as part of the second 85 million. You do not make that as a firm commitment, but are clearly indicating a positive attitude. May I assume that when we come to discuss it, we can talk about a similar amount as the first commitment?
- 3. You are right we never did have any specific discussion on the time for payment. In my letter I was simply making a suggestion, but if you feel it would be advantageous to extend the payments, I will certainly be guided by your desires and opinions. The main expenses which the project is undergoing presently are land purchase payments (we have already laid out \$160,000 with another \$80,000 due in January 1974), and architect's fees. Why don't you suggest a schedule with which you will feel comfortable.

Instead of my trying to write another formal draft, perhaps it would be better if you simply sent me a letter, in your own language, formally incorporating the commitment you are willing to make. I know you want to help and your frank and friendly manner is very encouraging to me. I'll wait to hear from you.

With warm regards,

Yours,

Herbert A. Friedman

Blind copies: Professor Alfred Gottschalk
Rabbi Alexander Schindler

JOSEPH MEYERHOFF

25 SOUTH CHARLES STREET

BALTIMORE, MARYLAND 21201

November 12, 1973

Rabbi Herbert A. Friedman
Director of Planning & Development
World Education Center for Progressive Judaism
13 King David Street
Jerusalem, Israel

Dear Herb:

I am glad you finally got around to "putting down on paper" your interpretation of my commitment for your project. The longer such a memora dim setting out our understanding is delayed, the more possibility there is of a varying interpretation of my expressed interest when we discussed the matter in my office some months ago.

My recollection of the verbal commitment I made you is as follows:

1. I was willing to make a commitment to contribute \$500,000. towards the first \$5 million which you raise. In other words, my gift is conditional on raising the balance of the \$5 million.

Some time after our meeting, in one of our conversations, you said that you would prefer not to publicize the fact that this was a conditional gift and I told you you could use your own judgment in this regard; however, my gift is definitely to be conditioned on the balance of \$5 million being raised.

- 2. I told you then, as I have several times since, that I think it would be a mistake not to spend some of the first \$5 million you will raise for the development of the "grass roots" aspect of the total project. However, this was not to be a condition of my pledge.
- 3. I have no recollection of any discussion as to the time for payment. I don't think this will present a problem. However, you might keep in mind the fact that my stock has dropped over 50% in market quotation. It might be advantageous to extend some of the payments under the circumstances.
- 4. As far as the second \$5 million your propose to raise, I told you that I would consider making a further contribution when you move ahead with your plans. In other words, after the first \$5 million is raised and you are ready to move along on the second \$5 million, I would not rule cut my considering a further substantial contribution, but I did not make a firm commitment in that respect.

My recollection doesn't quite coincide with your suggested commitment letter. However, basically I believe it will meet your objective provided you are successful in achieving your total program as you anticipate.

Warm regards,

Joseph Meyerhoff

JM:hc

October 31, 1973

Mr. Joseph Neyerhoff 25 South Charles Street Twenty First Floor Baltimore, Maryland 21201

Dear Joe:

AMERICAN JEWISH

I got home the day before Resh Hashana, started to get my papers together in order to write many letters, and then the world turned upside down on Yom Aippur.

The eighteen days of war and blackout were quite bough, and everyome was busy. For a time I was on night duty with the Civil Defense, then I switched over and went to work for the Voluntary war Bond Committee, of which Yitzhak Rabin is the chairman. I wrote down some of my impressions and am enclosing a copy.

The mail has started to move again, and I received a letter yesterday from Dr. Alfred Gottschalk who said he had enjoyed a good visit with you and Lou Kaplan. I was very happy to hear that.

I have tried my hand at drafting a letter containing your commitment. I hope I have done it correctly, but in case there are changes you wish to make, please send me a copy of your alterations, so that we can agree on a final version and both be clear as to our understanding.

My fondest regards to you, Rebecca and the whole family.

As ever,

Draft of Letter from Joseph Meyerboff

Rabbi Herbert 1. Friedman
World Educational Center for Progressive Judaism
13 King David Street
Jerusalem, Israel

Dear Herb:

In consideration of t e pledges of others, I am happy to pledge the sum of one million dollars to the World Education Center for rogressive Judaism, located in Jerusalem.

As I understand it, this Center is a project of and sponsored by the institutions of Reform Judaism in the United States and throughout the world. These institutions are: Hebrew Union College-Jewish Institute of Religion, Union of american hebrew Congregations, World Union for Progressive Judaism, and the Central Conference of American Rabbis.

As I further understand it, this Center shall consist of two basic elements: a headquarters complex, comprising several buildings on a 12 dunam site on King David Street in Jerusalem; and a grass-roots movement of synagogue-centers, youth centers, camps, schools, kibbutz, spread throughout Israel. The complex in Jerusalem will consist of an expansion of the rabbinical training seminary of the Hebrew Union College; a library; a museum; a synagogue; office space to administer the programs of UAMC and CCAM.

It is my intention that half of my contribution shall be devoted to the Jerusalem Center, and the other half be applied to the grass-rests movement. In both cases, I understand it is your intention to utilize some funds for capital construction purposes, and to place the b lance in an endowment fund, to provide for annual maintenance support of programs.

Payments can be made through the hebrew Union College in Cincinnati, Chio which is an educational institution enjoying L.R.S. tax-exempt status, and earmarked for the Jerusalem Center.

It is my intention to pay the \$500,000 toward the Jeru alem complex during 1974 and 1975. As to the other \$500,000, payment will take place whenever you in trate that you are ready to develop one or an ther of the grass-roots projects and actual funds are required. As I understand it, the first project you might be contemplating is a synagogue center in hourt Gan, where the nucleus of a congregation already exists and where there is a local contributor willing to give 11500,000.

I am pleased and happy to join in this effort, and hope it achieves the strengthening of Judaism, both in Israel and the United States.

Very truly yours,

JOSETH M YERHOPY

December 9, 1973

Professor Alfred Gottschalk Hebrew Union College Clifton Avenue Cincinnati, Ohio

Dear Fred:

I have your letter regarding the Haas Koshland situation, and I think the best thing for me to do is not write to them at all now, until the matter of the chair in the Los Angeles School is settled. It would probably be possible to separate the two projects as two distinct entities in Koshland's mind - yet the family rebuttal could then be that we are asking for too much. Get the commitment for Los Angeles, since that was apparently started first. Whenever Asher and Dinkelspiel finish with that, please remember to let me After an appropriate time elapses (5 minutes), I'll write and revive the Jerusalem project.

Enclosed is a file of Meyerhoff correspondence:

1. My letter to him of 31 October, together with a proposed draft of a formal pleage letter for him to return to me.

2. His reply, of 12 November - which commits to only \$500,000 - yet whose last paragraph seems to say that he will give the second \$500,000 if we reach 310 million.

3. My reply to him of December 9, in which I accepted the essence of his interpretation (what choice do I have ?) and struggled to keep the door open.

Had a good talk with Alex and Matt Ross when they were here. Also finally got involved in the land negotiation and am trying to help with that, on the main issue of obtaining a lease on parcels A and B together for simultaneous development of the whole plot. Also had several good conversations with Dick Scheuer when he was here, and ascertained from him some sense of the timetable of Safdie's work. The bottom line looks to me like construction not actually starting before mid-or-late 1975.

Since it will be many months, at least, before there are approved Safdie's sketches or drawings which I can use, I am going ahead with the brochure, using abstract drawings and photographs. I will mail a photocopy to you and would appreciate your suggestions. Please mark your copy and mail it back to me as soon as possible. I will print a few hundred for our immediate use, saving the plates. When we finally do get actual sketches, they can be used on the pages designated, and we can then re-order, according to anticipated need. Page 2

Barring outbreak of more war, I think we can resume contacts with prospects by mid-February. The official date by which the Israeli universities may resume their campaigning is 1 April. Since ours is such a private quiet matter, I could feel my way and perhaps start earlier. At any rate, I do want to have a finished brochure as my opening wedge, and printing takes time in Israel today, with so many men mobilized. Therefore I want approval from you of text and design as soon as possible. Ezra and Dick have gone through the dummy with me, line by line, and I have their in-put.

When you are here December 24 or 25, we will be in Caesarea. The kids have a Chanukkah holiday from school. Call when you arrive (063-88233) and we will meet wither there, or I will come to Jerusalem.

As ever,

Herbert A. Friedman

Rabbi Alexander Schindler

Encl.

Dear alex

It was good seein ym. I look forward to more such visits

December 4, 1973

Mr. Clifford Hart, President Temple Beth El 501 South Ballenger Highway Flint, Michigan 48504

Dear Mr. Hart:

I have just returned from a brief visit to Israel. While there I had an opportunity to meet with Rabbi Friedman and discussed with him your letter of November 5th.

Be assured that in the future such situations will be avoided and we will be in contact with congregations prior to making any solicitations for the World Center in Jerusalem.

With every good wish and kindest greetings, I am

Sincerely,

Alexander M. Schindler

cc: Mr. Harry K. Gutmann Rabbi David S. Hachen

December 4, 1973

Mr. Clifford Hart, President Temple Beth El 501 South Ballenger Highway Flint, Michigan 48504

Dear Mr. Hart:

I have just returned from a brief visit to Israel. While there I had an opportunity to meet with Rabbi Friedman and discussed with him your letter of November 5th.

Be assured that in the future such situations will be avoided and we will be in contact with congregations prior to making any solicitations for the World Center in Jerusalem.

With every good wish and kindest greetings, I am

Sincerely,

Alexander M. Schindler

cc: Mr. Harry K. Gutmann Rabbi David S. Hachen

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI NEW YORK LOS ANGELES JERUSALEM

CLIFTON AVENUE - CINCINNATI, OHIO 45220

November 13, 1973

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

Dear Rabbi Schindler:

Fred Gottschalk has asked that I work with you in setting up the machinery for budget and expenditure approvals in connection with Rabbi Friedman's contract. If Josh Dwork is handling this for you I will be pleased to work with him, but did not want to take the liberty of contacting him directly on this until checking with you.

Incidentally, Rabbi Friedman has already hired Mrs. Andy Goldstein as his secretary, effective October 1, 1973, at a salary of 1,250 Israeli pounds per month plus 17% in mandatory social benefits. If this meets with your approval, I would appreciate your formal concurrence.

Warmest regards,

Sincerely,

Nathaniel H. Karol

Vice President

Management, Finance and

Planning

NHK/ms

November 20, 1973

Dr. Nathaniel H. Kassl HUC-JIR 3101 Clifton Avenue Cincinnati, Ohio

Dear Nat:

Many thanks for your letter of the 13th in regard to the machinery for budget and expenditure approbals connected with Rabbi Friedman's contract. Josh Dwork will act as my agent in this connection and by all means please do contact him directly. I am sharing this letter with Josh so he will be expecting to hear from you.

As to the employment of Mrs. Andy Goldstein to serve as Rabbi Friedman's secretary, this has my approval and the details of employment are satisfactory.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

cc: Joshua M. Dwork

eply via RCA: call 212-363-4141

Reply via RCA: call 212-363-4141

ZCZC UNION OF AMERICAN HEBREW

CONGREGATIONS

838 FIFTH AVE

NYC 10021

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SCHINDLER UNIONUAHC

NEWYORKNY

ARCHIVES

RECEIVED AUGUST 9 LETTERS FOLLOWING THROUGH DON'T ACT

UNTIL HEAR FROM ME

HIRSCH

COL 9

CC: MnE Ross

Z

August 9, 1973

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

Dear Dick:

I met with Matt Ross and Gil Tilles this morning to discuss the Friedman contract and a number of other legal issues attendant upon the Jerusalem Center Project. I would like your considered reaction to several matters which were raised.

1/ As presently envisaged the land will be leased by the Government to the Hebrew Union College and we have a separate agreement with the College which makes us their partner for the building or buildings to be erected on this land and allows us to use them for our informal educational purposes. The Government presumably is not aware of this and the land grant specifies the College and could be interpreted as being restricted to the College's activities and nothing else. In other words, might not an antagonistic municipal or state authority - or one for political reasons pressured to antagonize - at some future time say, "this land was given to the College to each and those activities which you are carrying on with youth and in the auditorium directed to Israelis must cease or you violate your lease right."

I want not only your assessment of this danger but the judgement of competent authorities - lawyers, Government officials and the like.

- 2/ In the light of this danger, it is in the Union's and World Union's interest to have the purpose clauses of the land grant, once finally drawn, as broad as possible. Please let me know what the letters from the municipality which we have already received have to say in this regard and make certain through your contacts that when the final land lease is drawn the purposes will be sufficiently bread to embrace our contemplated use.
- 3/ Is it still possible to have the land granted both to the College and to the Union? In the light of those conversations with Israel Government officials to which you were a party, would our insistence on a joint assignment provide an insurmountable obstacle? Would our insistence on a joint land grant now be seen as failing to act in good faith with the College?

I tried to reach you by telephone several times these last two days but to no avail. Please respond to this letter at once and if any of the above is not sufficiently clear feel free to call me.

With warmest good wishes, I am

Sincerely,

CC: Rabbi Maurice N. Eisendrath Matthew Ross Rabbi Alexander M. Schindler

Rabbi Richard G. Hirsch

Rabbi Maurice N. Eisendrath; Joshua M. Dwork

I was very sorry that I didn't see you in Israel. I left word for you to call me but the message probably never got to you. In any event, I fully understand that the first days after your arrival were probably completely consumed with personal obligations so that you hardly had time for a chat. The most important thing I wanted to relate to you was about the Orthodox effort to reverse the Law of Return, concerning which I am sure you would have heard anyway within a day or two after my departure and so indeed your correspondence has confirmed. I do hope that you are fairly well settled by now and that you and Bella and the children are happy and healthy.

We've had very heavy hearts what with Balfour's unexpected return and the tragedy which occasioned it. He and Barbara are bearing up about as well as they can under the circumstances. It meant more than words can express to Brick to have you and Bella at his side during the wait for a flight at the airport.

In your letter of July 26th you said that you related some matters of a confidential nature to Balfour for us. I am not going to press him on these for awhile but will make a note and question him once he returns to work.

In regard to Klenicki - hence a copy of this memo is going to Josh - something must be done to insure his indebtedness to the UAHC for the \$10,000 loan fund which was granted to him. This is very important for the future needs of the WUPJ since our Board will be loathe to grant housing loans to WUPJ employees. Obviously, he can't come up with the sum in full but the least we should have is a schedule of regular monthly payments to be made. Possibly we can arrange to have his present employers make these payments to us. This should be explored and you and Josh really ought to work out the details.

Marginally noted and to put away in your thinking cap, my trip to Europe and attendance at the various eessions again has convinced me that it is absolutely essential for the World Union to make a major effort in France and some thought ought to be given to how we should proceed there and I refer not just to a congregational effort but essentially to an effort on the level of Jewish academia and college youth whose ethos from all I hear are akin to ours. It would be criminal not to act here. You know how stubborn I am and once I've set my mind on something I won't give in until it is achieved so you might as well make life easier for yourself by coming up with some ways and means for proceeding here.

Rabbi Richard G. Hirsch August 6, 1973 Page -2-

On another matter, Fred Gottschalk feels, on the advice of his Israeli counsel, that the contract with Safdie should not be signed by us collectively but by the College unilaterally. Are these fears justified in your judgement? Your advice will be crucial in determining our own reaction to this request. Since the matter is pressing, at least from the College's point of view, I may call for your reaction even before you receive this memo.

With fondest regards from house to house.



90

Subject_

MEMORANDUM

Date_August 22, 1973

3

A TOILL	Rabbi Ira S. Youdovin
To _	Rabbis Balfour Brickner, David Mersky, Robert Schreibman, Joseph Glaser, Lewis Bogas Herbert Friedman, Alexander M. Schindler, Richard G. Hirsch, Mr. Theodore Broido
Сору	for information of

The attached is self-explanatory. Please consider yourselves invited for 9:30 A.M. Tuesday, September 4 in Room A. The meeting will break at 12:30. Regrets only.

ARCHIVES

MEMORANDUM

		Date	August 17, 1973
From	Rabbi Alexander M. Schindler		
То	Rabbi Ira Youdovin		
Copy for in	formation of		
Subject	, 200mA		

Herb Friedman has suggested a meeting with our Regional Directors during his few days in New York in early September. We can't bring in all the men at this time but I would like you to set up a session with the local men for Tuesday, September 4th. Make it a morning session and invite the following:

Balfour Brickner, David Mersky, Bob Schreibman, Ted Broido. Buzz Bogage should be invited but tell him not mandatory, to come if it is convenient.

Please also invite Joe Glaser to attend this meeting.

100

Rabbi Alexander M. Schindler

Rabbi Ira Youdovin

Herb Friedman has suggested a meeting with our Regional Directors during his few days in New York in early September. We can't bring in all the men at this time but I would like you to set up a session with the local men for Tuesday, September 4th. Make it a morning session and invite the following:

Balfour Brackner, David Mersky, Bob Schreibman, Ted Broido. Buzz Bogage should be invited but tell him not mandatory, to come if it is convenient.

Please also invite Joe Glaser to attend this meeting.

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From the desk of RABBI ALEXANDER M. SCHINDLER

I thought the enclosed might be of interest to you.

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SCHINDLER UNION AMERICAN HEBREW CONGREGATIONS 838 FIFTHAVENUE

NEWYORKCITY

AMERICAN JEWISH

THANKS YOUR LETTER GOOD WISHES DOCTOR SAYD US TRP STILL

PERMITTED TEHEREFORE AM ARIVING SEPTEMBE THIRD

WILL BE NEWYORK CITY FOURTH FIFTH SIXTH HOW ABOUT MEETING WITH

YOU REGIONAL DIRECTORS ONE OF THOSE DAYS FOR UPURPOSES WE

ODISCUSSED STOP YOUDEVAN MAKING UP MY SCHEDULE FIX TIM WITH HIM

REGARDS FRIEDMAN

COL LT 838

Dear Herb:

I was out of the city for a few days and on my return today was very distressed to learn of your illness and hospitalization. One feels so helpless being so far away, but I do want you to know that you are in the hearts and thoughts of all of us here at the UAHC and we pray for your refush shlema.

We look forward to hearing that you are improving with each passing day and that you will soon be returned to good health. We want and need you well, but be smart and don't rush back to a harried and hectic schedule prematurely. Your health comes first!

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler President-Elect

Rabbi Herbert A. Friedman HUC 13 King David Street Jerusalem, Israel

HERBERT A. FRIEDMAN VILLA SECTION CAESAREA. ISRAEL TEL. 063-8233

22-7-73

Den alex-We spoke of one idea which I would like to implement during my forthcoming September trip. Thet is - to work out a system whereby I could be Kept informed of important prospects who are coming + Snal - and They could be informed that we would like them to voit the College. The best system, it seems to me, is Mrough your regional directors. Could they be called together, smehme dury the period I am in the U.S. for me to meet with them for 3-4 hours? It will take that longa whole moining or afternoon. That meeting could be broadweld to who can be helfful in exoblishing a nethork of information-gathering-and-sufflying. any other

fifte or your stap? any figle or he the stell? Does he class have any port of regional set-up? as for a det - The very best for me would be New York on Soft. 4,5,06. But if Met is no good let ne see what I can do to juggle The calendar elendan. Let me hear from your es som es panke. all best -

HERBERT A. FRIEDMAN VILLA SECTION CAESAREA. ISRAEL TEL. 063-8233

14. 7.73

Dear alex littached is the list I'm witing on. It more or less conflète. Specific names in Boston and hew Orleans are still to be decided upon. will send them to N.Y. when loe finished. Will be in the U.S. from 3-21 Sept. on that last day, o have marked in my celendar a meetly of the Policy Board. Have a good summer - see yn poor. all best -Hel

Sept. 1973 9 will not be able to see all

Prospect List - g Trese
cities marked # will be
second choice, I some first
choice turn out to be impossible.

New York

- 1. Jack Coldfail
- 2. Milton Petrie
- 3. Benjamin Buttenwieser
- 4. Stanley Sloane
- 5. Meadore Delson

Flint

- 1. Lawrence Covitz
- 2. Sam Catsman

american jewish ARCHIVES

Omaha

1. Nick Newman family

St. Louis

- 1. Beaumont Foundation
- 2. Charles and Birhard Yclem
- 3. Do Millstone
- 4. De Simpkins
- 5. Simm + During Edison

San Francisco

- 1. Wolfen Haas; Dan Koshland, Madeleine Russell
- 2. Harold Zellerbech
- s. Stanley Langerdouf

Houston 1. Livingston Kosberg 2. allan Rudy hashville 1. David Steine 2. berhan family 3. Gua Kuhn milwantee 1. Elmer Winter 2- Mex Kail Cincinnet * 1. Marvin Warner 2. Jerome Gellberg re Beerman estate of Dayton Tulsa *

1. Ray Krevis Knoxville *

1. Mel Goldberger Richmond *
1. Sidney Best

Chicago * 1. Phil Klutznick 2. milton Rather 3. lester Crown

4. Harris Readstein

5. Invin Swartzberg 6. Bernaul Sang

hew orleans awaiting list Boston awaiting list



PROPOSED PROGRAMS AND FACILITY REQUIREMENTS

of the

WORLD CENTER FOR PROGRESSIVE JUDAISM

Presented to the Board of the
Union of American Hebrew Congregations
by the

UAHC Jerusalem Center Building Committee

May 20, 1973

As individuals, Reform Jews have long been in the forefront of the Zionist Movement and the efforts of the Jewish people to establish the State of Israel. As a Movement, the Union of American Hebrew Congregations, the Central Conference of American Rabbis and the World Union for Progressive Judaism have for more than thirty years been on record as advocating political and financial support for the establishment of a Jewish State. However, the creation of programs and the establishment of institutions in Israel by the Reform Movement have been of more recent vintage. Within the last two decades, our Movement has begun to dig its roots deep into Israeli soil. Our involvement has taken two forms: a) programs in Israel for Americans and other non-Israelis; and b) programs conducted by and for Israelis.

1. PROGRAMS UNDER THE AUSPICES OF THE UNION OF AMERICAN HEBREW CONGREGATIONS.

A. Youth Programs

- Summer programs for high school age youth: Bible Institute, Mitzvah Corps, Ulpan, Antiquities Institute, Archeological seminar, and confirmation class tours.
- 2. Intensive programs of study and work: Eisendrat's International Exchange at the Leo Baeck School and other institutions (1/2 year); Kibbutz workshop (1 year); Academy, a year long program at a kibbutz with college accreditation, to be initiated summer 1973 -- in cooperation with the Hebrew Union College.

B. Adult Programs

- 1. Study Mission to Israel for adults.
- Religious School Educators Institutes
- 3. Interfaith program, Seminar for Christian Academicians, to be initiated summer 1973 -- to be conducted jointly by Duke University, the Hebrew Union College, and the Commission on Interfaith Activities.

C. National Federation of Temple Sisterhoods

Chapel - Library - Cultural Center at Ben Shemen -- a splendid facility erected and furnished by the NFTS in a youth village catering to Israeli youth from less privileged home environments.

II. PROGRAMS UNDER THE AUSPICES OF THE WORLD UNION FOR PROGRESSIVE JUDAISM.

A. Congregations

There are now congregations in the following cities:
Beer Sheva, Haifa, Jerusalem, Nahariya, Natanya, Nazareth,
Ramat Gan, Tel-Aviv. In addition, during the High Holy
Day period, special services have been held in major cities.
Total attendance at High Holy Days is between 4,000-5,000.

Of the above congregations, only Har-El in Jerusalem is located in a facility owned by the World Union for Progressive Judaism. The land is valuable, the location excellent, but the building inadequate. The other synagogues meet in rented quarters, most of which are small and not conducive to a religious spirit.

B. The Leo Baeck School

A fine secondary institution in Haifa under the auspices of the World Union with an outstanding reputation and a magnificent new facility still incomplete and still requiring capital funds. The school is in the process of developing plans to become a comprehensive educational center.

C. Israeli Youth Program

The local youth groups of the congregations are organized in a national youth council similar to the structure of NFTY and served by rabbis and local youth leaders.

D. The Vaad Artzi

The Vaad Artzi (the Israel Council of Progressive Synagogues) coordinates programs and publications for the Movement and shares in responsibility for distribution and supervision of funds expended in Israel by the World Union.

E. Maram

Maram (the Council of Progressive Rabbis) is the rabbinic organization of the nime full-time and few part-time and retired rabbis who are associated with our Movement. The Maram gives intellectual and spiritual leadership to the development of the Movement.

Page three.

III. PROGRAMS UNDER THE AUSPICES OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS

The Central Conference has developed a program of encouraging rabbis to take sabbaticals in Israel. The CCAR has held one national conference in Israel (March 1970) and will be convening another in March, 1974. The CCAR has undertaken responsibility for a series of ideological conferences with kibbutz leadership. The first seminar was held at Oranim and the Leo Baeck School summer 1971; the second is to be held summer 1973.

IV. PROGRAMS UNDER THE AUSPICES OF THE HEBREW UNION COLLEGE

-- spelled out separately by the College and attached. (Appendix B)



Within the last two years, major developments have occured which have given promise of new impetus and more intensive involvement of Reform Judaism in Israel.

1. Acquisition of Additional Land

A delegation representing the HUC and the UAHC went to Israel in March, 1971 and in meetings with the Prime Minister and the Minister of Finance of the State of Israel received a commitment from the government to make available the 12 dunam (3 acres) of land adjacent to the initial 8 dunam (2 acres) of the HUC campus, thus making a total of 20 dunam (5 acres) in the heart of Jerusalem, adjacent to the King David Hotel and with a commanding view of the old city.

In a separate understanding, the leadership of the Union and the College agreed that the College, in whose name the additional land had been received would make land available free of charge to the Union for its needs.

2. Transfer of the World Union for Progressive Judaism Headquarters

In July, 1971 the Governing Body of the World Union meeting in London, England voted to move the international headquarters to Jerusalem commencing July, 1973. An office in New York at the House of Living Judaism will continue to be retained.

Creation of a World Center for Progressive Judaism.

The major institutions of Reform Judaism -- the College, the Union, the World Union and the Central Conference of American Rabbis -- have embarked upon a coordinated project to establish a World Center for Progressive Judaism.

While recognizing the need for separate physical facilities because of function and character unique to the separate institutions, it was agreed to plan for shared use of facilities and for common programming wherever possible. The College and the Union agreed to engage an architect to develop a new master plan and to apply the principle of cooperation to the physical operation of the facilities.

It was also agreed that one of the structures to be created would be visibly identified as a UAHC building of the World Center.

4. A Master Plan for Israel

The Union and the College are sharing in the responsibility for engaging a Director for development and planning who will be charged with responsibility for raising funds for the implementation of a master plan for Progressive Judaism in Israel. (Appendix A)

The program needs, physical facilities and endowment funds required for the entire master plan have been developed elsewhere.

The remainder of this report deals with the projected program and building needs of the Jerusalem Center only.

PROJECTED PROGRAMS AT THE JERUSALEM CENTER

A. Adult Education

Every year thousands of Reform Jews travel to Israel, some as individuals, others in organized tours conducted by travel agents or national Jewish organizations, and some in tours organized by their own rabbis and synagogues. These tours are primarily sightseeing in character and do not have clearly defined educational objectives. Many adults seek more educationally enriching experiences in Israel. The Center will conduct a variety of packaged studytour programs for adults. These study programs will be integrated with visits to related sights and institutions and where relevant, lectures from academicians and government officials. Some suggested study topics: Bible, archeology, Hebrew literature, aspects of modern Israel. Special study missions will be organized for national leaders, congregational boards, Sisterhoods, Men's Clubs, members of congregational Israel committees, and other groupings within the Movement. Special sessions will be held to find and begin the training of such men and women for teaching within their own congregations at various age-levels.

B. Educational Programs for Jewish Professionals

In cooperation with the College, a multiplicity of in-service training programs of varying duration will be offered to religious school teachers, educators, communal workers, camp directors and counselors, interns and fellowship holders, temple administrators and other professionals who work with and for the Jewish community.

Joint institutes will be held with Israeli and Arab teachers, educators, etc., as well as those from other countries. Special programs will be developed by and for the National Association of Temple Educators, such as workshops to create resource materials and learning programs for all levels and settings of congregational education, including home and camp.

C. Youth

The offices for the National Federation of Temple Youth activities in Israel are already in the Feinstein Building. The new facility will serve as the administrative headquarters of the youth programs conducted throughout the country. It will also be the center to which individual youth traveling on their own will come for information, counsel, and assistance. Various other programs will be conducted there for youth residing in Jerusalem and/or attending the Hebrew University. From time to time conferences and programs will be convened at the Center for the NFTY groups dispersed throughout the country.

D. Informal Education for Israelis

In Israel there is a desperate need for a nonpoliticized ideological center where Israelis can engage in informal independent study of contemporary Jewish life with special emphasis on such subjects as Israel-Diaspora relations and the search for traditional values. Special courses of varying duration and intensity will be geared to meet the needs of newspaper writers, journalists, radio-TV commentators, government civil servants, senior army officers, tour leaders, university faculty, labor leaders, kibbutz leaders, selected high school students, and Israeli "shlichim" and others about to serve abroad.

E. Museum-Exhibit Hall and Audio-Visual Presentations

There is a need for a large display area or areas where archeological works, rare books and treasured ritual objects used in synagogue and home can be displayed. Both the Jewish past and the Jewish present will be portrayed in multi-media audio-Visual presentations (similar to those at Disney World or Expo 1967). These presentations will be changed from time to time and will be in at least two languages, Hebrew and English so that not only tourists, but Israelis as well will be drawn to the Center. Sample audio-visual presentations: the Story of Judaism from Abraham to the Present, the Development of the Hebrew Language from its Earliest Origins, Sights and Sound of Jewish Religious Life Around the World.

F. Audio-Visual Center

In Israel the use of audio-visual techniques in education is not nearly as advanced as it is in the United States. The Center will have facilities for creating, presenting, storing and distributing audio-visual materials including those produced by the Reform Movement abroad, such as recordings, projectibles, design and display materials of all types, and the required equipment for their production and use. These materials will concentrate on Jewish education, values and content, and will be used by Israeli educational institutions and the general public as well as by Jewish communities outside Israel.

The Audio-Visual Center will also include space for meetings, workshops, research, and study.

G. Arts Center

This will be adjacent and mutually accessible to the Audio-Visual Center, and will similarly provide for creating, presenting, storing, and distributing, and for meetings, workshops, research, and study, of materials, equipment, techniques, and programs, in arts, crafts, music, dance, and drama for educational purposes.

H. International (and Israeli) Conferences, Seminars, Institutes

The Center will convene international conferences, often in cooperation with other organizations and institutions on issues of Jewish and general concern. These programs will explore critically such issues as:

-The role of Israel and contemporary Jewish theology.
-Judaism and the State in the State of Israel.
-The relevance of Jewish law and tradition on:

- a. the waging of war and the pursuit of peace
- b. changing attitudes toward sex and family relations.
- c. the kibbutz and social experimentation in Israel.
- d. civil rights and civil liberties.

Interreligious Study in Israel

Study-travel programs for Christian and Jewish leaders from around the world will be organized and stimulated by the Center in cooperation with the Government of Israel and other religious organizations. These programs conducted with the participation of all faith groups, will contribute to a mutual appreciation of the religious significance and ideological stance of the respective faith groups. The programs will be geared for various groupings -- clergy, lay leaders, youth.

For a number of years the Hebrew Union College has successfully conducted its Summer Institute on Near East Civilization for faculty of Christian theological schools. A program sponsored jointly by Duke University, the College and the Commission on Interfaith Activities will be held in the summer of 1973.

J. Publications Program

There is an essential need for publications in Israel reflecting the spirit of the Reform Movement -- an attempt to relate Jewish values to the contemporary life situation. Translations into Hebrew of major works reflecting the Progressive Jewish spirit will be published. There is also a need for publications from Israel which will present Jewish life in Israel and around the world from the perspective of Reform Judaism. It is contemplated that a newsletter will be published regularly, also that outstanding papers and proceedings of conferences, selected articles and occasional papers on subjects of concern to our Movement will be published and given world-wide distribution.

K. Cultural Center

In Jerusalem, there is frequently little to do in the evening. It is contemplated that an evening coffee house will be established in the Center complex to serve the needs for intellectual and cultural stimulation. There will also be occasional lectures and discussions for the Israeli public.

CURRENT USE OF PHYSICAL FACILITIES

Presently, the office of director of youth activities is housed in a two-room apartment in the Feinstein Building. By July 1, 1973, two other two-room apartments will house the offices of the Director of the World Union and the Israel Commission, and the offices of the Director for Development and Planning. It is contemplated that at least for the next year, these offices will suffice.

PROJECTED PHYSICAL REQUIREMENTS FOR THE UNION - WORLD UNION

1. Synagogue-Auditorium

There is need for a worship facility under the auspices of the World Union for High Holy Day, Sabbath, Festival Services and special occasions. Eventually the sanctuary may house a congregation, although for the present it is contemplated that it will serve as a central synagogue, a model for Reform Jewish worship around the world. The synagogue should accommodate 500 persons and be expandable to 800.

The same facility should serve as an auditorium with multi-purpose facilities to accommodate lectures, artistic performances and multi-media presentations. Adequate storage space should be provided.

2. Reception-Lobby Area

The reception-lobby area will serve a multi-purpose function. It should be large enough to receive, welcome and brief large groups of tourists. Lounge facilities should be provided, including ample rest rooms and place for light refreshment. Off the main area there should be an office where tourists can receive information, guidance and assistance. There should be a permanent museum, display area.

The reception-lobby area should also serve as a facility for serving up to 200 persons at a sit-down meal. The kitchen facilities should be modest, on the assumption that for larger groups the meals will be catered.

3. Conference-Seminar Rooms

There is need for approximately 5 conference-seminar rooms of varying sizes. One room should be permanently designated as a Board room and should be furbished accordingly.

4. Library-Study Area

In addition to the academic library of the College, there is need for a popular multi-lingual library for persons who will be on the various study missions, for the general Israeli public, and for tourists. There should also be space for a complete display of publications of the Reform Movement around the world.

5. Museum Area

The museum should feature archeological collections as well as Jewish religious art through the ages, including contemporary Israeli art and Jewish art from around the world.

6. Youth Lounge

There should be a separate lounge for young people. Space should be provided for game facilities and light refreshments (self-served). This area will also serve as the place for an evening coffee house.

7. Informal Outdoor Garden Court

There should be an outdoor park-like area for relaxation and contemplation.

8. Offices

The projected program will require office space for the following:

- a. Director of the World Union and Israel Commission
- b. Director of UAHC Youth Activities
- c. Director of Programs
- d. Director of Publications and Public Relations
- e. Special Consultant for Development and Planning
- f. Director of Tours and Study Missions
 - g. Business Manager

In addition there shall be offices for:

- h. The Central Conference of American Rabbis
 - A multi-purpose office to be available for use by visiting leadership of the Movement.

Provisions should be made for 11 secretaries as well as for work space, filing and storage area.

The above needs for physical space will be coordinated with the College needs and wherever feasible, joint facilities will be planned.

MOVEMENT FOR PROGRESSIVE JUDAISM IN ISRAEL

Herbert A. Friedman

The values and ideals which motivate the people of Israel in the land of Israel to struggle so fiercely for freedom and independence are drawn from the deep source-springs of national memory. This memory recalls all events, from ancient Exodus to modern Holocaust; passes them through the filter of analysis; and emerges with the renewed conviction that conditions of national sovereignty provide the best and probably the only ultimate guarantee for survival with continued creativity.

The factors of nationalism, national pride, national defense, selfless willingness on every man's part to give his years to national service, have all led to Israel's present military skill and capacity whose constant ingenuity continues to amaze the world. The Jewish people in Israel today is a nation of fighters, skillful, sacrificial, imbued with the absolute knowledge that no one battle may be lost, for that one might be the last.

Having thus come in a short quarter century from a condition of near-death following the Hitler blood-letting to its present vigorous life and strength through the natural development of strong feelings of nationalism, Israel might look at itself and ask whether, during this period of intensified military spirit with its possibly chauvinistic tendencies, she has turned into some Spartan-like armed camp, throttling all other aspects of her development.

Happily and obviously this has not happened, for the nation has steadily achieved increasing success in most other spheres of deepest concern. continuous immigration; broadening of educational opportunities; growth of universities; slow but steady anelioration of social conditions; rising health standards; industrial expansion; rising exports; widening sea and air links around the globe. Israel is certainly no Sparta - but rather a nation which has learned to fight very well in order to stay alive, in order to achieve all the great goals which make the fighting worthwhile in the first instance. Because of her ability in arms she may someday be freed of the necessity of using them. In the meantime, she is not waiting, but surges forward with continuous constructive growth in all fields.

Within such a framework, which may well be the hallmark of Israel's condition for yet another quarter century, since the Arab neighbors seem to be paralysed in the frozen position of the 1967 Khartoum Declaration, it is quite fitting to look somewhat more deeply into the quality of life and society which is developing in Israel. For in the long run that will be the true criterion for judgement: what kind of independent Jewish state will we have created? There were always those who placed the quantitative before the qualitative, and they were correct, for it is logical first to worry about the essential fact of being, before worrying further about well-being. But by now the quantitative seems to be reasonably assured. As a result of the very high level of taxation, enough planes can be bought. As a result of massive injections of Jewish contributions and loans, enough houses can be built to absorb immigrants and create jobs.

The qualitative is not in such a well-defined condition. Rabbi Richar Hirsch, the Executive Director of the World Union for Progressive Judaism, phrased the key question very aptly:

"What will be the quality of Jewish life in Israel?
Will Israel succumb to the pressures of being
'a nation like all other nations,' or will it be
propelled by the classic vision of serving as a 'nation for all other nations,' a light to the
peoples of the world?"

Some people in Israel today are beginning to express fears, doubts and questions on such basic subjects as ethics and morals. Others are raising questions about the most essential fact of cur existence: we are good Israelis, but what kind of Jews are we? In almost every circle of young parents the statement and question can be heard: I am not religious but still I want my children to know about their Judaic heritage; how can I do this?

The public school system teaches the Bible to the child throughout many years of his education and does it quite well. The observance of Jewish holidays is natural, automatic and pervades the entire atmosphere of the country. Let there be no misunderstanding - a visitor from Mars would immediately know that Israel was a Jewish country. But good religious education is lacking, and the yearning for religious education

in a liberal form is particularly widespread. It can be felt throughout the kibbutzim as well as in the cities. Responding to this need by creating the necessary institutions will provide a new vehicle in Israel for developing self identification as Jews, and will assist in the search for the higher meaning of life itself. The young, modern, typically proud, strong nationalistic, sometimes aggressively chauvinistic Israeli, is sure of himself in all the above characteristics - but is unsure of himself in his inner Jewish soul and feels that something is missing in the manner in which he is acting out the religious side of his personality.

This type of religious insecurity obviously does not apply to that segment of the population for whom the orthodox approach is satisfactory. They live within the framework of Halacha, rejoicing in its decisiveness, deriving spiritual joy from the observance of mitzvot. And for those who do find this meaning, there is even the additional security that their point of view is protected by a series of political parties enjoying official government status.

But the great majority of the population has rebelled against this as is well known. For long decades the rebellion was total — militaristic atheism was the defiant answer of those who refused to conform to rigid orthodoxy. For at least two generations this rejection of religion prevailed. Anti-religious sentiment was a feature of Israeli life which always confused visitors from the Diaspora. But the fact was that in Israel a person was either completely religious or vigorously anti. There was nothing in-between.

Today there is a felt need for an alternative. This is a healthy sign, an indication that mere stubborn rejection of orthodoxy is sterile, and supplies no answers. If people begin to feel that it is not enough simply to ignore an unpalatable religious system, but that some other form must be created within which they can seek answers, then the rigidly atheistic position will gradually wither and be replaced by an open willingness to listen. The moment therefore has come to offer new answers, so that at least the process of reconstruction can begin.

The great poet-philosopher, professor, Abraham Heschel, himself an orthodox Jew, expressed this very clearly shortly before his death:

"The discovery I made in Israel was that prooccupying as the people are with political and economic problems, there is a great searching and groping for a way of returning

to God, and the official representatives are unable to deal with it. They are concerned with the problems of dietary laws in the kitchen rather than with the questions of the mind and the longings of the heart."

In this spirit, and with no intention of entering into any confrontation with the official religious establishment, but rather with the intention of expanding the movement of Progressive Judaism, which already has some roots in Israel, into a fuller program, spreading its message, and offering its alternative to wider circles of people, it has been decided by the combined bodies of the Reform Movement in the United States, and the World Union for Progressive Judaism, to enter into a program expansion with a fund raising campaign designed to achieve it. The headquarters of the World Union, once located in London, and more recently in New York, will now be moved to Jerusalem. The Executive Director of the World Union, Rabbi Richard Hirsch, will move from Washington to Jerusalem, to direct and supervise the movement in Israel, as well as world wide.

I shall serve as Director of Planning and Development for the movement, with responsibility for concepts and plans, as well as raising the funds for their implementation. I have synthesised a very broad master plan, as a result of many internal consultations, which will serve as the basis for development in stages. The plan has two major objectives, which will constantly interact and work in tandem: one is to build a liberal religious movement inside Israel; and the second is to bring the liberal religious movements of the U.S. (and the rest of the Western world, insofar as possible) into close, deep and permanent relationship with Israel. The plan is presented on two accompanying diagrams, one of which describes programs to be carried out, and the other which describes facilities required.

There are essentially four stages of development:

- I WORLD EDUCATIONAL CENTER IN JERUSALEM
- II YOUTH PROGRAM AND KIBBUTZ OR MOSHAV SHITUFI
- III SEVERAL LOCAL SYNAGOGUE CENTERS AND ONE IDEOLOGICAL CENTE
- IV HIGH SCHOOLS AND BOARDING SCHOOLS

(5)

- I) The first and major project is the development in Jerusalem, on the 12 dunam plot adjacent to the present buildings of the Hebrew Union College Jewish Institute of Religion, of a complex of structures to house a series of activities. It is not possible at this moment, because the architectural design is still in the early planning stage, to speak of exactly which buildings will contain exactly which facilities. The total complex will comprise:
 - a) A large expansion of the HUC-JIR, for rabbinical and graduate students, with all the necessary classrooms, faculty rooms, seminar rooms, lounges and possible dormitories, office space, archeology work space, archives and library.
 - b) Office space for all the administrative needs of the World Union, the American Union, the Israeli movement, the CCAR.
 - c) Some sort of tourist reception lobby area for audio-visual presentations.
 - d) Museum and open display space.
 - e) Synagogue-auditorium.
 - f) Outdoor seating area cafe.
 - II) The second project encompasses:
 - A Youth program with various facilities:
 - a) Rural campus for many uses, such as six month Ulpan; six week youth group leadership training; 3 year agricultural high school; nature study.
 - b) Tent cities, throughout the entire country.
 - c) Dormitory space in many kibbutzim.
 - B Moshav Shitufi or Kibbutz, according to regular Israeli standard, with combination of agriculture and industry.

III) The third project encompasses:

- a) Synagogue-centers in manylocations, of which three are ready to be launched, in Tel Aviv, Ramat Gan and Haifa; and several others hold good potential.
- b) One major ideological center for the intellectual input and output required, similar in concept to Bet Berl, and to the Center for Democratic Studies in Santa Barbara.

- IV) The fourth project encompasses:
- a) High Schools such as the Leo Baeck Comprehensive School in Haifa.
- b) Boarding School, such as Carmel College in England.

These projects will roll in waves, not necessarily in strict order, and the above sequence is intended mainly for rough guide lines, except for the first, which is obviously the main priority. Nor is the above list closed and final, for undoubtedly additional ideas will occur. What is written here is simply the thinking to date.

CAMPAIGN METHODOLOGY

- 1. No announcement of money goals for none can honestly be set.

 For example, it is the intention to solicit endowment funds for maintenance parallel with soliciting capital funds for construction. We desire the whole program to be self sustaining in perpetuity. It is almost impossible to know, a priori, what the maintenance costs will be of a particular institution, only as we go along will we get a better idea.
- 2. No publicity for none is required in a campaign which has no public functions, speakers, dinners etc.
- 3. No Lay Leader structures for the formation of cabinets or committees might tend to draw manpower away from the central campaign. At most a very small number of lay leader solicitors may be mobilized, from time to time.
- 4. Individual solicitations with clearance of every name by the UJA, both national and New York City, as well as by the local federation executive director.
- 5. No timing conflicts for care will be taken not even to ask for clearance of names during campaign peaks.
- 6. Large gifts only with no mass campaigning of any sort.
- 7. No announcement of gifts secured unless a donor absolutely demands for some reason, and then careful consultation will be held with UJA and community to see how to handle an announcement.

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
At 13 King David Street in Jerusalem, overlooking the Old
City and its walls, stands a complex of buildings comprising the
Jerusalem School of the Hebrew Union College-Jewish Institute of
Religion. The vicinity also includes the French Consulate, the
Pontifical Biblical Institute, the YMCA, and the King David Hotel.

In 1963, ten years ago, the Hebrew Union College/Biblical and Archaeological School, as it was then known, opened its doors for the express purpose of establishing in Jerusalem an academic center which would solidify the historical, cultural and intellectual ties between Israel and American Jewry. The opening of the Jerusalem School brought to reality a dream long cherished by the late Nelson Glueck, President of the Hebrew Union College-Jewish Institute of Religion (1947-1971). An eminent scholar and orientalist, Dr. Glueck recognized the need for an American-sponsored archaeological research center in Jerusalem. Of equal importance, he felt then, Reform Judaism had to have an academic center in Israel -- including a chapel for worship within the modes of its own liberal tradition.

In the first days of June, 1967, at a time when Israel was in deadly peril, the Board of Governors of the College-Institute met in Cincinnati, Ohio. In a dramatic declaration of faith in Israel and her future, the Board voted unanimously to enlarge the Jerusalem School's physical facilities. Utilizing a gift from the late Mrs. Myer Feinstein of Philadelphia, the Board authorized the building of the new Residence Hall which was opened to scholars and students in October, 1970.

For a considerable number of years, the Jerusalem School of Hebrew Union College has functioned as a post-graduate research center serving American universities, seminaries and museums. It has provided the resources for scholarly exchange in the fields of Bible, Biblical and post-Biblical Archaeology, and cognate fields. A series of significant archaeological explorations conducted at Tel Gezer are now in their tenth year. The Institute on Near Eastern Civilizations, with participants from the Consortium of the Hebrew Union College Biblical and Archaeological School of Jerusalem, Israel, was organized and is continuing its summer program.

In 1970, the Faculty and Administration of the College-Institute, reviewed the curriculum of the Rabbinic Studies Program, and decided that it needed the added component of at least one year of study in Israel. The exposure to Israel, her life style and language would provide a learning experience of unique character for the future spiritual leaders of Reform Judaism. As a result, the School of Jewish Studies at the Jerusalem campus was opened to enable rabbinic students to spend the required First Year of their studies in Israel.

Mrs. Golda Meir, the Prime Minister of Israel, in a letter to Dr. Alfred Gottschalk, called the Year-in-Israel Program of the College-Institute an "Imaginative innovation to forge more strongly

the links between Israel and American Jewry together with our own youth." She said, "The students of the College will learn the great secret of our being one people wherever we may be."

The Jerusalem School, in addition to its fine academic offerings in Archaeology and Jewish Studies, has several other important dimensions. It functions as a center for rabbinic alumni and for third and fourth year rabbinic students desiring to do advanced research and study in Israel. The Nelson Glueck School of Biblical Archaeology conducts a joint lecture series with the Albright Institute and holds special exhibitions at the Rockefeller Museum; students and scholars meet with Israelis for the creative exchange of ideas at the Jerusalem campus. Extensive public forums and Friday evening lecture series in English are offered during the tourist season. A Hebrew lecture series, held during the winter months, is oriented towards Israelis who are interested in developing a vital contemporary religious and cultural philosophy of Judaism.

STUDENT ENROLLMENT

As of October 1, 1972, we have a total of 61 students, 52 of them enrolled in the Rabbinic Program leading to Ordination. Among these are an American woman and two Israelis. There are also nine special students. Similar statistics are likely for the next several years with respect to the registration for the rabbinic program, but some 10 students working on their Masters Degrees in the field of Jewish Education and Judaic studies and between 5 and 10 in the field of Jewish Communal Service will probably be added. There is also a possibility that advanced students of the School of Sacred Music as well as those in our graduate schools working on their Doctoral Degrees will opt to spend a year or more in Israel -- depending, of course, upon the character of their studies. Rounding out the figures and taking into consideration that many of the wives of our students also study at the School, we can anticipate within the next 3 years a student body of 125 and within the next 5 years a student body of approximately 150 graduate students.

FACULTY

The School presently has on its faculty in the department of Judaic Studies a Director, an assistant to the Director for non-academic affairs, a full-time professor of Hebrew, and 8 part-time Hebrew instructors. In addition, when circumstances and personnel allow, the faculty has been augmented by a visiting professor, usually on sabbatical leave, from one of our American campuses.

It is contemplated that within the near future Dr. Spicehandler, who is presently the Director of Jewish Studies, will be made the Dean of the Jerusalem School and that he will require an assistant dean for academic affairs who will also teach and who will relieve him of some of his administrative responsibilities. Because of the great riches of the Hebrew University in the field of Judaica, additional part-time professors on a contractual basis can be engaged as needed. The availability of the Hebrew University's academic programs in the field of Judaica will also make it possible in the light of present agreements to complement our teaching offerings with courses in Judaica available at the University.

The Nelson Glueck School of Biblical Archaeology enjoys the leadership of a director who is in charge of all archaeological research, excavations and instruction, personnel and students as well as the publication program of the School. An excavation such as that conducted at Gezer originally undertaken with the help of funds from the Smithsonian Institution, has had, in addition, a regular summer staff which has numbered between 30 to 40 people, most of whom are educators and/or graduate students from Consortium Schools and other colleges and universities in the United States. In addition to the Archaeological Director, the local staff has consisted of the superintendent of buildings, one member of the maintenance staff, and occasional members of the publication staff. Volunteers have exceeded the number of 100 each summer. The volunteers are supplemented by field laborers who are recruited from the local Bedouins on a seasonal basis.

The Summer Institute on Near Eastern Civilizations is conducted by the executive Dean of the New York School and enjoys the support of the Jerusalem School's Administrative Staff.

GEZER

With the anticipated closing of the Gezer project, a new archaeological undertaking needs to be devised for the academic year 1974-75. At present, thought is being given to the development of new projects. It is recommended that the archaeological research programs be formalized and that a diploma be awarded for one year's work or an M.A. degree for two years' work in the field of Biblical Archaeology. Staff needed for such a program would include the Archaeological Director, an administrative assistant, and two senior Archaeological fellows or adjunct professors. The latter several candidates are available at the Hebrew University or through the Albright Institute or comparable institutions in Israel. A student group of 10 to 15 maximum of pre-Doctoral standing would be manageable with the above staff.

The post-doctoral or advanced doctoral candidates who would serve as senior fellows would serve as office staff. The above outline for such a program presupposes a) ongoing excavation works, b) a publications operation and c) some post-doctoral research.

FUTURE DEVELOPMENTS

While at present the Jerusalem School is a bona fide academic center, we offer only graduate degree programs. It has become increasingly evident that an undergraduate department must also be established. Such a program offered under the auspices of the Reform Movement in Israel would enable increasing numbers of young people to receive an in-depth Judaic education and indoctrination. They would return home immeasurably enriched and more fully committed Reform Jews. Our future plans must also include training for our Directors of Union Camps, teachers in our Religious Schools, Youth Group leaders, music and choir directors, and communal workers with specially fashioned programs leading to increased professional competence and commitment.

It is my hope that these essential programs will be added to the present Jerusalem School making it truly a pulsating center of higher Jewish learning; a vital connective element between Israel and Reform Judaism.

apped Lottschalle

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Current Use of Building Facilities

The present campus of the Hebrew Union College includes the main building, which is a multi-purpose structure, a gatehouse, used as offices for the archaeological staff, and the Residence Hall which includes a lounge, amphitheatre, and apartments. The lounge and amphitheatre are used by our students, and the apartments are rented to graduate scholars and rabbis.

Gatehouse:

For the last three years the gatehouse has been turned over to the archaeological department for its publication staff. Five persons use the space regularly and they are involved with the preparation for publication of Gezer materials, drafting, artography, artifact processing. (22 square metres)

Main Building: ANTER CANTEVAST

Basement: The basement contains 1) a lounge which is used as an entrance to the synagogue on Saturday mornings and as a classroom during the week. (69.58 square metres).

- 2) A darkroom (below the synagogue) is used as a photography studio and laboratory by the archaeological department. (14 square metres)
- 3) Technical workshop, used for pottery reformation and technical workspace, also containing a pottery study collection and storage area. (30 square metres)
- 4) Additional archaeological storage area to the rear of the boiler room used for the storage of working materials from the Gezer dig. (14 square metres)
 - 5) The basement containing:

storage facilities (35.10 square metres) boiler room (51.20 square metres)

First Floor:

l) Synagogue - which seats 188 people. Services are held every Saturday morning, during the High Holy Days in the morning and evening, and on the mornings of Jewish festivals. The synagogue serves also as a large lecture hall, as a meeting hall for our student body, and for official functions of the school. This facility is not equipped for large lectures, conventions or organizational meetings and does not contain audio-visual facilities.

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2) Executive offices on the first floor consist of one large office, (20.72 square metres) one intermediate, (15.16 square metres) and a small inter-office room (13.07 square metres). At present the large office is used by our executive secretary, Mrs. Esther Lee, and our registrar, Miss Hilda Friedman. The smaller office is used three days a week by our bookkeeper. The inner room serves as an office for our custodian.

- 3) Immediately behind the offices is a large lecture room (100.89 square metres) which can be partitioned into three parts by use of sliding walls. Our experience has shown that this large room affords a good sized reception area when used as a whole but cannot accommodate more than one class because it is not sound-proof and probably cannot be made sound-proof. During the last two years, because of increased office equipment, part of that room was converted to an office machine room, containing our copying machines and sundry office supplies. The remainder of the area is being utilized as a classroom. On special occasions we sometimes remove the office machines to enable us to use the larger area. This need has become diminished now that we have the lounge in the Residence Hall.
- 4) In the rear of the first floor is a modern kitchen facility (20.90 square metres) adequate to prepare meals for approximately 15 people. When the dormitory on the second floor was occupied it was used in the main to serve breakfast to the residents of the building. Now that the dormitory rooms are used as classrooms, the kitchen is used for special student affairs (approximately five to seven times a year), during the Summer Institute, when the classrooms are reconverted to dormitory rooms, and for the making of coffee for our staff.

Second Floor:

- 1) The Olin-Sang Library presently contains 9,000 volumes and is rapidly becoming filled. At our present acquisition rate it will be inadequate within two years. (173.72 square metres). It is staffed by Curtis Arnson, a part-time employee.
- 2) Academic Offices: The second floor contains two apartments which have been converted into offices (each 48.18 square metres). The first apartment, consisting of two rooms, bathroom and kitchen facility, is now used in the following manner: The large room is the office of the Archaeological Director, his Research Assistant, and his secretary. The smaller rear room is used as an office and study for our visiting Professor from Cincinnati. The kitchen facilities have been removed and reinstalled in the new apartment building. The small kitchen area is now used for storage of publication volumes. Separate shower and bath facilities are also available, though seldom used. In the second apartment, the smaller room is used

as the office of the Director of Jewish Studies. The larger room is used as the office of his assistant and his Hebrew secretary. Again, the kitchen facilities have been removed, as above.

3) The rear part of the second story originally contained six dormitory rooms (each 15.07 square metres). These have been converted into classrooms which are satisfactory but not particularly comfortable.

Residence Hall:

On the first floor are three two-room apartments (Flat No. 1, 46.51 square metres; Flat No. 2, 46.95 square metres; and Flat No. 3, 46.39 square metres) and one three room apartment (66.90 square metres). The second floor houses the President's apartment (318.84 square metres). It also contains a guest wing which unfortunately cannot be locked off from the main large apartment. The apartments on the first floor are all occupied, two of them are rented to rabbis or scholars and one is rented to a first year student and his wife. The fourth apartment is used as an office by the NFTY Director. The basement contains a lounge (94.77 square metres), a small inadequate kitchen facility (18.24 square metres), large bathroom areas with showers (together 33 square metres). The basement also contains the regulation air raid shelter (78.82 square metres) and the storage area (22.26 square metres).

Archaeological Program - Present Facilities

A. Space used specifically by the Archaeology Program

- 1. Director's Office (upstairs main building)
 - Used by Director, Research Assistant, and Secretary. Also used for miscellaneous publications work.
- 2. The "Gatehouse"
 - Used by cartographer and architect as working area. Also houses files and archives of archaeological materials and reports.
- 3. Photographic Laboratory. (below synagogue main building)
 - Used by photographer.
- Pottery Reconstruction Laboratory (basement lower rear of main building)
 - Used for layout and repair of pottery and for other technical operations.
- Study collection storage area (adjacent to Pottery Reconstruction Lab in main building)
 - Used to house study pottery and for additional technical work space.
- 6. Archaeological materials storage:
 - a. Restricted working space in Boiler Room of main building below synagogue.
 - b. Four room apartment in Shufat for main storage.
 - c. Equipment storage in "dig house" at Gezer.
- B. Shared facilities (of significant regular use)
 - 1. Library
 - 2. Main large classroom (main building)
 - 3. Administrative offices

Projected Building Needs

1. Library

With the rapidly increasing acquisition of books, our library facilities will be inadequate within a two year period. The process of acquisition will be accelerated in order to accommodate the programs of the World Union and UAHC, the cost of which needs to be pro-rated. In the next decade it should reach 100,000 volumes. This would require an area of 20,000 square feet (1,869.2 square metres) for shelving, cataloging, circulation and reading areas. It is proposed that the present library be converted into administrative space and that the library be included in the new building area.

The library should contain two types of reading facilities:

a. A general reading room 50-75 positions and

b. carrel area for research students (15-20 carrels)

Rooms or marked off areas should be provided for:

- a. Record and tape library facility. The language laboratory could serve as a listening area.
- b. Microfilm collection and 3 microfilm readers

c. Periodical section

The library would also require the following administrative areas:

- a. Librarian's office
- b. Secretarial and cataloguing area

c., Reproduction area

2. Executive Offices of the College-Institute

- a. President
- b. Dean of Jewish Studies
- c. Assistant to the Dean of Jewish Studies
- d. Administrative Assistants non-academic affairs
- e. Executive Secretary's Office:
 - i. Executive Secretary
 - ii. Bookkeeper
- f. Registrar
- g. Secretarial Offices:
 - 2 Hebrew Secretaries
 - 2 English Secretaries

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- h. Coordinator of Public Relations
- i. Receptionist area
- j. Coordinator of Hebrew Instruction
- k. Director of the Nelson Glueck School of Biblical Archaeology

The library will include an American Jewish archival center.

Synagogue-Auditorium

A synagogue-auditorium and reception center is contemplated. This facility should be able to accommodate 500 people and be equipped as a multi-purpose facility with full audio-visual facilities. It will also require a parking area commensurate with code requirements.

Classrooms

We need 12 classrooms including a language laboratory.

Presently we use the six converted dormitory rooms, the basement of the synagogue, and the lecture hall. We propose that these areas not be used for classrooms and that the dormitory rooms be reconverted to their original use, e.g., for use by scholars in residence, graduate fellows. The synagogue lounge should never have been used as a classroom. The lecture hall is not particularly practical as a teaching facility.

Faculty Studies

Without taking into account expansion plans of the World Union and UAHC, we would need the following facilities for the academic staff:

- 1) A study for the Dean of Jewish Studies
- 2) A study for the Archaeological Director
- 3) A study for the Director of the Language Program
- 4) Six additional studies for faculty members

Lounges

- a. Faculty Lounge
- b. Employees' coffee room

Projected Space Needs for Ongoing Archaeological Work

In projecting new buildings, the following considerations for archaeological work pertain:

- 1. Adequate workshop space should be provided. This could combine the functions of working storage (now in boiler room) and the Pottery Reconstruction and Study collection storage areas. A large well lighted space of up to 200 square metres would be suitable. This would also provide room for research work in spreading and handling materials.
- 2. A separate Publications area of perhaps 100 square metres (slightly more than the present "gatehouse") would be quite adequate. This could also serve for archives.
- 3. Storage area of up to 200 square metres is needed for "dead" storage of materials. This could be apart from the school (as presently in Shufat) if necessary.
- 4. Display facilities and working storage.
- Present darkroom facilities are quite adequate. Studies would be needed for additional "fellows" or instructors, etc.
- 6. A seminar room for exclusive use of archaeological students should be planned, perhaps just adjacent to new library facilities. This could be called the "Archaeological Reading Room" or such and could house the current periodicals and serve as the main classroom for archaeological students.
- Shared space would remain as present with the addition that an auditorium could be well utilized for main lectures or special events.