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

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Zionist Organization of America, 1974-1995.

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

April 24, 1974

Mr. Herman L. Weisman, President
Zionist Organization of America
4 East 34th Street
New York, New York 10016

Dear Herman:

Many thanks for sharing with me the wire you sent to President Katzir. We will in all likelihood send a similar message to him.

This certainly is the time for unity and only the widest possible coalition of the Jewish people, both here and abroad, will achieve it.

The meeting at your office was a most welcome one and I am delighted that we had an opportunity to have a quiet chat together. It was good.

With every good wish and warmest regards, I am

Sincerely,

Alexander M. Schindler

ההסתדרות הציונית של ארצות הברית

Zionist Organization of America



145 EAST 32nd STREET • NEW YORK, N.Y. 10016 • MU 3-9200 • CABLES: ZIONISTS, N.Y.

In Israel:
ZOA HOUSE
1 DANIEL FRISCH ST., TEL-AVIV
CABLES: ZOHOUSE, TEL-AVIV

New Address: ZOA HOUSE, 4 East 34th Street, New York, N.Y. 10016
Telephone: (212) 481-1500

April 17, 1974

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

Dear Rabbi Schindler:

We invite your attention to the enclosed telegram to President Katzir.

I respectfully recommend that you consider formulating a position along similar lines and transmit it to him. I believe it would serve a useful purpose to arrange for a meeting for a discussion of common interests and if you agree please contact me so that a suitable date can be fixed.

Cordially yours,

Herman L. Weisman
Herman L. Weisman
President

HLW:ld

Encl.

Al -
How to
respond -
It would be
well to
keep
open -
who
Am!

al

I don't
see what
we could
say. But
Lived in?
I'd rather say
no Rabin but it's
pointless. Slave Al
Tsay!

International
Telegram Via

ITT

NY-914 (Rev. 12-58)
Mail Confirmation Copy

April 16, 1974

FOR ITT USE ONLY				
DESTN.	PR-CL	ORIGIN	WORDS	CUSTOMER
ZIONIST ORGANIZATION OF AMERICA				
4 East 34th Street				

Sender's Name and Address
New York, N.Y. 10016

LT
PRESIDENT EPHRAIM KATZIR
BETH HANASSI
JERUSALEM (ISRAEL)

Word Count _____ Full Rate Unless Checked (✓)

☐ Full Rate ☐ Letter Telegram Service (LT)

Date

"ITT"

 Via

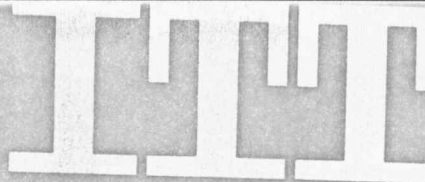
insert "ITT"

RESPECTFULLY SUBMIT THAT TRADITIONAL NEGOTIATING CABINET MAKING PROCESS OR LONG DELAYED NEW ELECTIONS WILL WORSEN ALREADY APPALING NATIONAL, MORAL AND ZIONIST CRISIS. PEACE NEGOTIATIONS BY CARE-TAKER GOVERNMENT WHICH CONCEDED LOSING CONFIDENCE OF THE PEOPLE WILL PLACE ISRAEL AT HER WEAKEST NEGOTIATING POSITION AND GIVE UPPER HAND TO THOSE INTERESTED IN WRESTING MAXIMUM CONCESSIONS FROM ISRAEL INCONSISTENT WITH GENUINE PEACE. RESPECTFULLY URGE UTMOST USE OF YOUR PRESIDENTIAL POWERS AND PERSONAL INFLUENCE TO BRING ABOUT A NATIONAL ALL-EMBRACING GOVERNMENT TO ASSURE UNITY OF PURPOSE AND ACTION WITHIN ISRAEL AND BY ISRAEL AND THEREBY COMMAND THE SUPPORT OF THE JEWS OF THE DIASPORA ON A UNITED BASIS FOR A JUST AND DURABLE PEACE. ANYTHING LESS THAN A NATIONAL UNITY GOVERNMENT WILL INTENSIFY AND PROLONG DIVISIVENESS WITHIN ISRAEL AND DIASPORA. THE REMOVAL OF WHICH IS INDISPENSABLE TO THE WELFARE AND SECURITY OF ISRAEL

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All messages are accepted subject to rates, rules and regulations in the applicable tariffs on file with the Federal Communications Commission.

International Telegram Via



Mail Confirmation Copy

FOR ITT USE ONLY

DESTN.	PR-CL	ORIGIN	WORDS	CUSTOMER
		UI		

Sender's Name and Address

ZIONIST ORGANIZATION OF AMERICA

PRESIDENT EPHRAIM KATZIR
BETH HANASSI
JERUSALEM (ISRAEL)

Page 2

Word Count _____ Full Rate Unless Checked (✓)

☐ Full Rate ☐ Letter Telegram Service (LT)

Date

April 16, 1974

 **Via** "ITT"

insert "ITT"

AND THE JEWISH PEOPLE. THIS REPRESENTS UNANIMOUS VIEW OF NATIONAL
EXECUTIVE COMMITTEE OF ZIONIST ORGANIZATION OF AMERICA.

· CORDIALLY,
· HERMAN L. WEISMAN, PRESIDENT

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February 27, 1975

Mrs. Charlotte Jacobson
World Zionist Organization
American Section, Inc.
515 Park Avenue
New York, New York 10022

Dear Charlotte:

It was good to note that you found KEEPING POSTED to be of interest and that this publication impressed you. While you question its use for high school and camp age youngsters, I want to assure you that we have found it is not at all too sophisticated for your young people. They utilize it in religious schools for classroom work and it is also a most helpful tool for programming for camper-education. Oft-times a camp week-end retreat is devoted to the subject of a particular edition of KP. There is a Teachers Guide for the publication and I am taking the liberty of enclosing herewith an edition of KPT which includes just such a guide. While it is basically for our young people, many of our adults also use this magazine for discussion and study groups and we have had a great deal of response from adults who find it to be a most worthy publication and who read it with regularity. By the way, the editor is Edith Samuel, a very gifted person, the widow of Maurice Samule, z.l.

I'm also taking the liberty of enclosing herewith a copy of an address I delivered to the UAHC Board of Trustees in October, 1974. I hope you will find it to be of interest.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

ההסתדרות הציונית העולמית — אגף אמריקאי

WORLD ZIONIST ORGANIZATION

American Section, Inc.

515 PARK AVENUE, NEW YORK, N. Y. 10022

PLaza 2-0600

Cable Address: JEVAGENCY

February 24, 1975

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

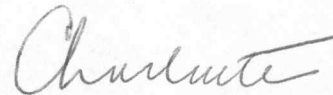
Dear Alex:

Only since my retrun from Israel have I had an opportunity to read the copy of KEEPING POSTED which you were good enough to send me. I was very much impressed with its content and my only question is whether it is not too sophisticated in style for high-school students and youngsters of camp age. I would very much like to know how it is utilized.

How about having lunch together one of these days?

With cordial regards,

Sincerely yours,



Mrs. Charlotte Jacobson
C h a i r m a n

PERMANIZED
PAPER BOND

100% COTTON FIBER

U.S.A.

ZOA

September 7, 1978

Mr. Ivan Novick, President
Zionist Organization of America
4 East 34th Street
New York, New York 10016

Dear Mr. Novick:

Mazal tov on your election to the presidency of the ZOA. This is a tribute to your leadership and devotion to the ZOA and the support of Israel. I pray your administration will be a period of personal fulfillment and satisfaction for you and that the ZOA will grow from strength to greater strength under your dedicated leadership.

With every good wish, I am

Sincerely,

Alexander M. Schindler

September 6, 1978

NIGHTLETTER

IVAN NOVICK
SHOREHAM HOTEL
WASHINGTON, D.C.

ALL OF YOUR FRIENDS AT ARZA JOIN IN SENDING A HEARTY MAZELTOV ON
YOUR ELECTION AS PRESIDENT OF THE ZOA. WE TAKE PRIDE IN THE KNOWLEDGE
A REFORM JEW AGAIN OCCUPIES THE TOP LEADERSHIP POSITION IN AMERICAS
OLDEST ZIONIST ORGANIZATION, A TRADITION THAT INCLUDES STEPHEN S. WISE,
ABBA HILLEL SILVER AND MAX NUSSBAUM. MAY YOUR TENURE BE BLESSED WITH
MUCH SUCCESS AND FULFILLMENT.

RABBI ROLAND GITTELSON, CHAIRMAN

RABBI IRA YUODOVIN, EXECUTIVE DIRECTOR

cc: Rabbi Roland B. Gittelsohn
Rabbi Alexander M. Schindler
Mr. Theodore Broido
Rabbi Richard Address

ZOA

July 20, 1979

Mr. Paul Flacks
Zionist Organization
of America
4 East 34th Street
New York, N.Y. 10016

Dear Paul:

The reference form on Chaim Friend has been forwarded to my office as there has been a complete change in the Reform Jewish Appeal staff since the time when Mr. Friend was involved in our operation.

While I do of course know Chaim Friend and remember him as a member of our staff, in all honesty I must admit that I am unable to provide information in terms of his professional competence. I was a regional director in our New England office in the days when he was on staff and really have no means of measuring his capability. As you know from his reference, it is quite some time since he served the UAHC.

I regret I cannot provide any information and trust that you will be able to ascertain his capabilities from employers with whom he was associated more recently.

I also want to take this opportunity to express a hearty mazal tov to you on your new position. I was delighted to note that you have been named National Executive Director of ZOA and wish you well in your new responsibilities.

With every good wish, I am

Sincerely,

Alexander M. Schindler

ההסתדרות הציונית של ארצות הברית

Zionist Organization of America



JACOB and LIBBY GOODMAN ZOA HOUSE • 4 EAST 34th STREET • NEW YORK, N.Y. 10016 • (212) 481-1500

In Israel:
ZOA HOUSE
1 DANIEL FRISCH ST., TEL-AVIV
CABLES: ZOAHOUSE, TEL-AVIV

CABLES: ZIONISTS, NEW YORK
OFFICE OF THE
NATIONAL EXECUTIVE DIRECTOR

July 6, 1979

CONFIDENTIAL

The Reform Jewish Appeal
838 Fifth Avenue
New York, New York

Gentlemen:

We are considering for employment an applicant who has given you as a reference. You will oblige this person and us as well, if you can take time to review the attached form. This will give us information which we require in order to evaluate this individual.

The attached form is for your convenience, and we assure you that an early response will be highly appreciated by all concerned.

Cordially,

Paul Flacks
National Executive Director

PF/meb

attachment

*Callan
QZ
account
AM & return*

*Edie -
On second thought
please have
response as he sees
fit. DM*

Name of applicant

Chaim Freund

Position

Fund RaiserVERY GOODGOODFAIRPOOR

1. Ability to relate with volunteer lay leaders.
2. Professional competence.
3. Application of professional skills.
4. Qualities of personal leadership.
5. Ability to obtain cooperation from subordinates.
6. Managerial & administrative skills.
7. Work reliability & sense of commitment.
8. Desire to achieve
9. Attendance
10. Imaginative & innovative concepts.
11. Working relationship with colleagues.
12. Personality & temperament
13. Can accept authority & direction.
14. Extent of success in his/her field.
15. Would you recommend?

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ADDITIONAL COMMENTS: _____

(NOTE: All information will be kept in absolute & complete confidence. As a non-profit organization devoted to an ideological program, it is important that we have staff who are not only professionally qualified, but will be an asset to the image & purpose of our organization. We ask for your cooperation in this selection process. It will be very much appreciated.

Signature _____

Title _____

Organization _____

zoo

February 4, 1981

Mr. Paul Flacks
National Executive Director
Zionist Organization of America
4 East 34 Street
New York, N.Y. 10016

Dear Paul:

In response to your letter of January 28, I did not attend the Agenda meeting about which Berger wrote. I did not authorize Berger to speak for me and I really don't know what the reference was in his article. It appears at variance with everything I believe.

He did call me about Agenda. I told him it might be interesting for him to attend, but that I would not be attending. Period.

With warmest regards, I am

Sincerely,

Alexander M. Schindler

ההסתדרות הציונית של ארצות הברית

Zionist Organization of America



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1 DANIEL FRISCH ST., TEL-AVIV
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CABLES: ZIONISTS, NEW YORK
OFFICE OF THE
NATIONAL EXECUTIVE DIRECTOR

January 28, 1981

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

Dear Alex:

In an article in the Pittsburgh Post Gazette, Meyer Berger of Pittsburgh, had published an article, "A Differing Jewish View." In this article, he included the following paragraph:

"While the Agenda was coalescing, a statement by a group of international Jewish leaders, such as Rabbi Alexander Schindler and Joachim Prinz, who support the New Agenda, broke the 'We are One' barrier, and publicly attacked Begin's policies (as the Israelis have long been doing) and the current debate is showing a strong consensus against his Government, both here and in Israel."

I would like to confirm the reference made to you by Berger which implies that you have made a statement while the "Agenda" was meeting or, in fact, was he referring back a number of months ago when the issue originally surfaced? Further, I have not seen a public statement made by you in support of the New Agenda. If you have done so, I would appreciate receiving a copy.

May I ask that you be good enough to give me this information at your earliest convenience. With all good wishes,

Cordially yours,

Paul Flacks
National Executive Director

PF:gc

21.9.82

KESSLER ISFUND NEW YORK

SEP 21 1982

PLEASE TRANSMIT FOLLOWING TO MEMBERS OF BOG, AND OTHER INVOLVED COLLEAGUES:

STATEMENT BY MR. ARYE L. DULZIN, CHAIRMAN OF THE EXECUTIVE OF THE WORLD ZIONIST ORGANIZATION, TO MEETING OF ZIONIST EXECUTIVE, SEPTEMBER TWENTY-ONE, NINETEEN EIGHTY-TWO.

QUOTE, I OPEN THIS MEETING OF THE ZIONIST EXECUTIVE WITH PROFOUND PAIN IN MY HEART.

A GREAT TRAGEDY HAS OCCURRED IN BEIRUT. INNOCENT MEN, WOMEN AND CHILDREN CHILDREN WERE KILLED IN COLD BLOOD IN A BRUTAL ACT OF VENGEANCE CARRIED OUT BY A GROUP OF LEBANESE MURDERERS. WE ARE ALL SHOCKED BY THIS TRAGEDY. INDEED, I CANNOT CONCEIVE THAT THERE IS ANY ONE IN ISRAEL AND AMONG THE JEWISH PEOPLE WHO DOES NOT TOTALLY CONDEMN THIS BRUTAL MASSACRE.

LET US NOT ALLOW OUR ENEMIES TO BESMIRCH AND BLAME ISRAEL FOR THIS TERRIBLE ACT .

I AM CERTAIN THAT THERE WILL BE A THOROUGH AND IMPARTIAL INVESTIGATION CONDUCTED IN A PUBLIC FORUM, AND THAT ISRAEL WILL BE ABSOLVED OF ANY AND ALL SUSPICION. LET US REMAIN CALM, AND NOT ALLOW OURSELVES TO BE DRAWN INTO THE VILIFICATION NOW TAKING PLACE. LET US TAKE CARE TO AVOID HERE IN ISRAEL ANGER AND HATRED AMONG OURSELVES, AND EXPLOITATION OF THIS TRAGEDY TO SETTLE ACCOUNTS .

IN THIS DIFFICULT TIME , WE ARE DUTY-BOUND, ALL OF US AND IN UNITY, TO SAFEGUARD THE GOOD NAME OF THE JEWISH PEOPLE AND THE STATE OF ISRAEL, UNQUOTE .

THANKS AND REGARDS,

ROSEN

208

February 22, 1988
4 Adar 5748

Mr. Milton S. Shapiro
President, ZOA
4 West 34th Street
New York, NY 10016

Dear Milton:

By all means, add my name to the National Committee of
Notables to Rescind the U.N. Resolution Against Zionism.
I shall be pleased to be a part of this group.

With every good wish, I am

Sincerely,

Alexander M. Schindler

Write Gladly
Join
Called
2/20/87
OK

February 16, 1988
28 Shevat 5748

Mr. Milton S. Shapiro, President
Zionist Organization of America
4 East 34th Street
New York, NY 10016

Dear Mr. Shapiro:

Rabbi Schindler is in Israel for the
meetings of the Jewish Agency Board of Governors. Your
letter of February 8th will be brought to his attention
on his return next week.

With kindest greetings, I am

Sincerely,

Edith J. Miller
Assistant to the President

Delighted



ZIONIST ORGANIZATION OF AMERICA

JACOB AND LIBBY GOODMAN ZOA HOUSE
4 EAST 34th STREET NEW YORK, NY 10016 212-481-1500

NATIONAL CONVENTION IN ISRAEL

JERUSALEM—JULY 3-7, 1988

*Pride in the Past
Faith in the Future*

February 8, 1988

MILTON S. SHAPIRO
President

JACQUES TORCZYNER
Honorary President

JOSEPH J. HILLER
*Chairman, NEC**

JOSEPH E. BREMEN
BERNARD M. RIFKIN
Vice Chairmen, NEC

LIBBY GOODMAN
*Honorary Vice Chairman,
NEC*

FRANK HORNY
*Honorary Associate
Chairman, NEC*

HON. ALFRED H. KLEIMAN
*Honorary Chairman,
NEC*

ALLECK A. RESNICK
*Chairman,
Administrative Board*

SOL GOLDSTEIN
ISAAC M. OBERMAN
*Vice Chairmen,
Administrative Board*

WILLIAM D. HESS
*Associate Chairman,
Administrative Board*

IVAN J. NOVICK
*Honorary Chairman,
Administrative Board*

HENRY H. SILVERMAN
*Honorary
Associate Chairman
Administrative Board*

DR. ZALMAN M. SHAPIRO
Treasurer

JACK LEFKOWITZ
Associate Treasurer

HAROLD GREENWALD
*Chairman,
Finance Committee*

W. JAMES SCHILLER
*Associate Chairman
Finance Committee*

PAUL FLACKS
*Secretary
Executive Vice President*

Rabbi Alexander Schindler
President
Union of American Hebrew Congress
838 Fifth Avenue
New York, NY 10021

Dear Rabbi Schindler:

The Zionist Organization of America has been deeply involved in countering the damaging effects on Israel and the Jewish people, of the U.N. resolution condemning Zionism. When the European Parliament recently declared that this 1975 United Nations resolution was "unacceptable" and should be rescinded, their action set an example for all governments, institutions and individuals who honor truth. (Otto Van Habsburg's response to our letter of thanks is enclosed.) The truth is that U.N. Resolution 3379 is an ugly euphemism for declaring the Jewish homeland and the historic national aspirations of the Jewish people to be illegitimate.

John Keats said it brilliantly: "Beauty is truth, and truth beauty..." When we move from the world of aesthetics to the sphere of human and political events, truth becomes even more beautiful because it is so rare.

But truth must be revealed, and therefore, we believe precise and concrete action must be taken at this time by all who believe that the lie enunciated by this U.N. resolution must be totally rejected. We, at ZOA, feel the time is ripe to engage important Americans in a campaign to commit themselves on this issue.

We would be most grateful if you would agree to join a National Committee of Notables to Rescind the U.N. Resolution Against Zionism.

We look forward to your response and ask that we hear from you soon.

Respectfully yours,

Milton S. Shapiro
President

MSS:hd
enc.

Convention Co-Chairmen
IVAN J. NOVICK
ALLECK A. RESNICK

Convention Vice Chairmen
HERSCHEL AUERBACH
ISAAC M. OBERMAN

HINDENBURGSTRASSE 15
8134 PÖCKING - STARNBERG
OBERBAYERN

December 3rd, 1987

TELEFON (0815) 7013

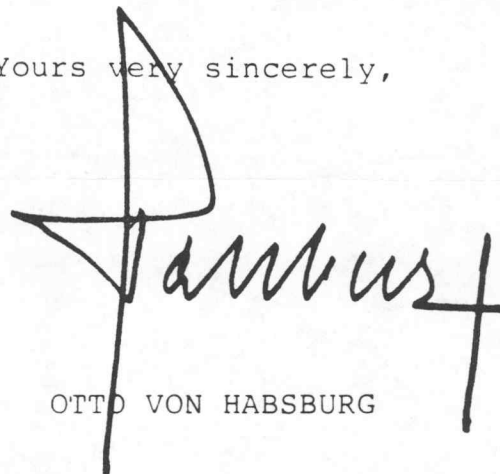
My dear President Shapiro,

It is with great pleasure that I just received your kind and friendly letter of November 16th.

It was for me a matter of simple justice to stand for the right of the Jewish people against the slander to which it has been submitted by the UN. I was very happy that finally after many efforts we gained a great majority in favour of my resolution so that now our governments are in honour bound to vote for the elimination of this resolution. Unfortunately I am not certain that this year we shall have a majority at the World Organization. This, nevertheless, should not prevent us from acting until finally justice is reestablished.

Wishing you in your work for the Jewish people every possible success, I am, dear President Shapiro,

Yours very sincerely,

A large, stylized handwritten signature in black ink, which appears to read 'Otto von Habsburg'. The signature is written over the printed name below it.

OTTO VON HABSBURG



free

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

zoa

July 26, 1989
23 Tammuz 5749

Mr. Milton S. Shapiro
National President
Zionist Organization of America
Jacob and Libby Goodman ZOA House
4 East 34th Street
New York, NY 10016

Dear Milton:

To begin with I suppose I ought to confess that if I had to play it over again, I wouldn't play it the same way. Mine was a reaction to a journalist's query and it was instinctive. Had I had more time or more information, I would not have answered as I did. I guess I am entitled to a mistake, too. But having said all that, let me apprise you of some other facts and of the logic which impelled my instinct.

First of all, I asked our people immediately to check with AIPAC. They were assured by their contacts that AIPAC did not initiate this resolution, was inclined to favor it but was not actively driving it.

Further, I am absolutely convinced that the present impasse in Israel can only be resolved politically and the only hope for such solution lies in the present initiative proposed by Shamir and the unity government. Granted that both the government and the peace initiative are exceedingly fragile, but as long as this is on the table it ought to be given every possibility of succeeding. Any interference from the outside, from any of those who are not major players, is an obstacle. This is why I opposed the Likud amendments, this is why I opposed, instinctively, the Helms amendment.

Moreover, as this morning's news attest, Prime Minister Shamir has been meeting with representatives of the PLO. Why should we expect the American government to be purer than is Israel's elected leadership? I'm not talking about kooks from the left,

Mr. Milton S. Shapiro
National President
Zionist Organization of America

July 26, 1989
Page 2

nor am I even talking about Sharon, whose original platform, way back in 1977, was that we ought to be negotiating with the PLO, but I'm talking now about the duly elected Prime Minister of Israel.

My statement could not have been interpreted as giving any credibility or endorsement to international terrorism. I have a copy of what I said and I denounced terrorism in that very statement in which I expressed my reservations concerning the Helms ammendment.

Lastly, for your information, everything that I say is under the umbrella of the resolutions adopted by our constituency. Obviously, we don't speak for every Reform Jew; but we do for the preponderant majority. Our National Conventions are attended by some 4000 people, our resolutions are pre-circulated. In other words, we are just a little bit more democratic than most other organizations on the American Jewish scene.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

cc: Mr. Alleck A. Resnick
and
Mr. Ivan J. Novick
Past Presidents of the ZOA

Zionist Organization of America

Office of the President

July 21, 1989

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

Dear Alex:

The position taken by the Union of American Hebrew Congregations to oppose the Helms Amendment as indicated by your press release is one of the most discouraging actions taken by any American Jewish organization in recent times. In effect, opposition to the Helms Amendment encourages the Administration to continue negotiations with Arafat and the PLO. Is this your intention? If so, not only is this contrary to what we thought was an accepted consensus within the American Jewish community which, up to this point, supported Israel's position to reject the PLO and Arafat.

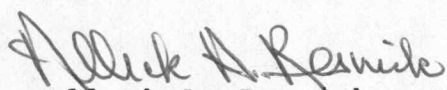
In our view, we believe that the Reform Movement, representing over one million members, should not take a position of such magnitude and sensitivity without obtaining a clear consensus which would be in the spirit of the democratic process consistent with our religious precepts. The Reform Movement has been most outspoken regarding its concerns about Israel's future and the democratic process within the Jewish State. Yet this very same democratic process appears not to have been followed in view of this decision.

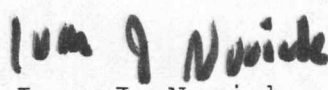
It is difficult for us to accept how a religious movement, especially that of the Reform persuasion, which has been so active in areas of human rights and world morality, can take an action which, in effect, gives credibility and endorsement to an international terrorist, and an organization of terrorists which Yasir Arafat leads. Does this not serve to undermine the unity of the American Jewish community and the position of Israel at a crucial and sensitive moment?

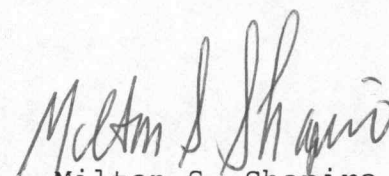
As dedicated members of the Reform Movement of long standing, we object to the position that has been taken and especially in view of the fact that we were not consulted. We therefore, regrettably, disassociate ourselves from the statement.

We are very concerned that the action that has been taken may prove to be of great disservice to the Reform Movement, the American Jewish community and the State of Israel.

Cordially yours,


Alleck A. Resnick
Past President


Ivan J. Novick
Past President


Milton S. Shapiro
National President

Rabbi Kenneth D. Roseman

August 18, 1989

ZOA

Mr. Milton S. Shapiro
President
Zionist Organization of America
4 East 34th Street
New York, New York 10016

Dear Mr. Shapiro:

I received the "ZOA Action Guidelines" as of July 21, 1989 relative to the Helms-Kerry Amendment. I want to tell you that I was extraordinarily offended by the tone of this press release.

Whether it is wise or unwise to oppose or support the Helms-Kerry Amendment or its equivalent is a substantive issue on which Jews may differ. Your press release, however, excoriates Rabbi Alexander Schindler, the Union of American Hebrew Congregations and the American Jewish Congress for having the "gall" and "temerity" to differ with you. I find this to be a significantly unJewish stance.

What you have, in essence, expressed is the attitude that sincere and authentic difference of opinion on a major issue must be compromised in the name of unity. I want to remind you that Hillel and Shammai differed virtually in every case and that the Talmud records vigorous and unresolved debates among the great rabbis of the post biblical era. Since what day in history did it become necessary for Jews who differ with each other to give up positions of conscience and to place their ethical and moral imperatives on a rung lower than the alleged value of unity. Is it not possible, at least theoretically, that you might be wrong and that the UAHC and American Jewish Congress might, in the long run, be holding a position that will more guarantee the success and the security of Israel than the one which you trumpet? Diversity, has throughout our history done more to preserve us than unity; variety has sustained Jews and Judaism far more effectively than coerced and artificial consensus

*Hand note
CYS
8/22/89*

Temple Shalom, 6930 Alpha Road, Dallas, Texas 75240
214-661-1810

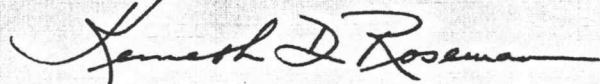
Mr. Milton S. Shapiro
President
Zionist Organization of America

August 18, 1989
Page 2

I am further offended by the personal attack on Rabbi Schindler whose deep and committed action on behalf of World Jewry, Israel and many causes is well-known. Rabbi Schindler can speak for and defend himself superbly, but as a rabbi in the movement which he heads I resent the kind of national propaganda and the brush filled with tar with which you attempt to paint him and, by extension, all of us. I also want to note, simply for the record, that Rabbi Schindler is not "Executive Director" of the Union of American Hebrew Congregations, but "President;" let us at least get the titles straight.

You have the right to your opinion, which must be respected and honored as the legitimate voice of one perspective within the American Jewish community. At the same time, however, one would hope that you would have the courtesy, decency and integrity, to accord the same respect to those who may happen to differ with you in this or any other instance. Your press release, riddled with vitriol and disrespect, betokens a doubt about your willingness to accord respect to those who differ with you and, one might suspect, a weakness of your own position which cannot sustain criticism or difference without flailing out at those who express an alternative point of view. It is a sad commentary on your situation that you must do so, and one deeply to be regretted by all thoughtful Jews wherever they live.

Sincerely,



Kenneth D. Roseman, Rabbi

✓ cc: Rabbi Alexander Schindler

TEMPLE OF ISRAEL

Rabbi James D. Cohn

115 BUIST AVENUE • GREENVILLE, SOUTH CAROLINA 29609 • (803) 233-2421

no further

August 17, 1989

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

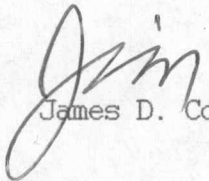
Dear Alex:

Just a note of support of the position taken by the UAHC on the Helms Amendment regarding talks with PLO representatives.

I found the recent comments by the ZOA leadership about the need for Jewish "unity" in this matter to be useless. Unity is meaningless when it is achieved through the sacrifice of one's values.

Keep up the good work.

Cordially,



James D. Cohn, Rabbi

Copy: Milton Shapiro/ZOA

WOLFE W. MARCUS
1551 CAMPUS DR
DAYTON OH 45406 14PM

Western
Union Mailgram



4-045544S226 08/14/89 ICS IPMBNGZ CSP NYAB
5132779727 MGMS TDBN DAYTON OH 182 08-14 0944P EST

RABBI ALEXANDER SCHINDLER
AMERICAN HEBREW CONGREGATION
838 5 AVE
NEW YORK NY 10021

Jok

Can't locate letter

No further

DEAR RABBI SCHINDLER,

IN REPLY TO YOUR LETTER OF AUGUST 2, I FIND YOUR EXPLANATION DECEPTIVE, ILLOGICAL, AND NOT CONSISTENT WITH THE FACTS. FOR EXAMPLE, AIPAC WAS NOT DRIVING THE HELMS RESOLUTION AS THERE WAS NO NEED TO, SINCE 97 SENATORS WERE FOR IT. THIS MAKES IT CLEAR THAT IT WAS NOT IN THE INTEREST OF THE U.S. TO MEET WITH PLO TERRORISTS BECAUSE OF THEIR INVOLVEMENT IN THE KILLING OF U.S. CITIZENS. IN YOUR EFFORT TO JUSTIFY DIALOGUE WITH THE PLO YOU SUGGEST THAT SHAMIR IS MEETING WITH THE SAME PEOPLE AS THE AMERICAN GOVERNMENT. IT IS LUDICROUS TO SUGGEST THAT ISRAEL WOULD MEET WITH THE ORGANIZER OF THE MUNICH MASSACRE. THOUGH YOU SAY YOU ARE HELPING THE ISRAELI GOVERNMENT, WHEN YOU DIVIDE THE AMERICAN/JEWISH COMMUNITY YOU ARE WEAKENING AMERICAN/JEWISH SUPPORT FOR ISRAEL. I THINK YOU SHOULD TAKE THE REFORM MOVEMENT OUT OF THE CAMP OF LEFT WING KOOKS AND REUNITE THE AMERICAN/JEWISH COMMUNITY.

SINCERELY YOURS,
WOLFE W. MARCUS
1551 CAMPUS DR
DAYTON OH 45406

21:43 EST

MGMCOMP

Zionist Organization of America

John
Office of the President

no further
August 16, 1989

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

Dear Alex:

Please excuse my delay in responding to your letter of July 23, 1989. This was due to my many absences from the city.

It is refreshing to see your frank admission that your response would have been different if you had more time. It is also significant that you are aware of the possible misinterpretation of your position by the media and others. Whether your response was motivated by instinct or logic is not the issue. The sole issue is whether the Reform Movement should involve itself in a political interplay between the U.S. Congress and the Executive Branch.

The support of the peace initiatives of Israel's Unity Government in my view is no excuse for the Reform Movement to be portrayed as favoring communication with terrorists as a means to achieving peace. I hope that you will reflect on whether a Jewish religious stream should be involved in such a position.

I was surprised to see that you would refer to a questionable release that Shamir had been meeting with the PLO. This report on the front page of the New York Times was followed by a news item in the bowels of the next day's Times that Shamir denied meeting with the PLO. He did confirm his meeting with certain Palestinians some of whom, for various reasons, communicated the details to Tunis.

This is a far cry from negotiating with the PLO. We should follow Israel's lead. If a democratic elected government of Israel desires to negotiate with the PLO, then it is their right to do so. It is our view that neither the United States Government nor any constituent Jewish organizations should undercut the position of the Israeli government and encourage negotiations with known terrorists.

The press report that I saw indicated that you on behalf of yourself and UAHF opposed the Helms amendment and indicated your acceptance of doing business with known terrorists. Therefore, I urge you to reconsider this position and renounce any such inference.

.../2

Rabbi Alexander Schindler
Page 2
August 16, 1989

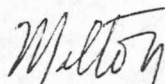
As to the democratic aspects of the Union, I do not want to question your authority to speak for the Union but when it comes to a position which in effect means endorsement of discussions with the PLO and terrorists, you should be buttressed by direct authority. I hope you will send me a copy of the resolution which you claim purports to authorize you to support such discussions and to endorse continuance of a dialogue with known terrorists.

Although I appreciate your desire to further the peace process, it is time for a firm stand with Israel against terrorists.

Out of a deep respect for you and the movement, I submit it is a time to show our support and avoid strengthening the arguments of our critics. I am hopeful that your fertile and creative mind will guide you to a position of support of the peace initiative without any damage to the Jewish State we both love.

With kind regards and great appreciation for your efforts and your contribution for the betterment of the Reform Movement.

Cordially yours,


Milton S. Shapiro
President

MSS:fc



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

December 2, 1991
25 Kislev 5752

70A
Mr. James Schiller
3114 Old Post Drive
Baltimore, MD 21208

Dear James:

I was delighted to learn of your election to the Presidency of the Zionist Organization of America. I imagine that I will be running into you at our meetings. Please come up and say hello so that I will recognize you - although I am never very good at matching faces and names. That is one of my great weaknesses.

In any event, I wish you well. We need strong leaders in Jewish life.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 638 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

December 2, 1991
25 Kislev 5752

Rabbi Donald R. Berlin
Temple Oheb Shalom
7310 Park Heights Avenue
Baltimore, MD 21208

Dear Don:

Thanks for letting me know that James Schiller is one of our own. Of course I will write him a note and wish him well. Thank you for prompting me to do so.

I imagine that I will be seeing you next week, God willing, when I come to the Har Sinai anniversary.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

Temple Oheb Shalom

7310 Park Heights Ave. • Baltimore, Md. 21208 • 358-0105

DONALD R. BERLIN

Rabbi

November, 1991

Rabbi Alex Schindler
President, UAHC
838 Fifth Avenue
New York, New York 10021

Dear Alex,

I want to alert you to the fact that Jim Schiller, a member of Oheb Shalom and a Past-Trustee, was just elected as National President of the Zionist Organization of America. While I know that we in the Reform Movement have certain difficulties from time to time with the ZOA, I thought that you should know that he was one of "ours". Jim is a very reasonable man. I believe that we will be able to have this entree to him whether or not he is always able to agree with us.

I thought you might want to drop him a note and wish him a Mazal Tov. His address is:

James Schiller
3114 Old Post Drive
Baltimore, Maryland 21208

Hope all is well with you.

With warmest wishes,

B'Shalom,

Donald R. Berlin, Rabbi

DRB/k

30a



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

October 5, 1994
30 Tishri 5755

Mr. Paul Flacks
23 West 73rd Street #307
New York, NY 10023

Dear Paul:

Thank you for your recent letter and your request for an article for FOCUS. Much to my regret, my schedule during the next month is absolutely frenetic with travel to Israel for the Jewish Agency meetings, as well as a number of critical meetings and UAHC congregational visits. I barely have time to breathe let alone seek to write an article in response to the various comments which have appeared in FOCUS.

I hope you will accept my regrets at having to decline your gracious invitation, and that you will understand that I have no choice in the matter. Time simply precludes my doing an article for you.

With every good wish for the New Year to you and your loved ones, I am

Sincerely,

Alexander M. Schindler

FOCUS

BEHIND THE HEADLINES AND THE BYLINES

September 20, 1994

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

Dear Rabbi Schindler:

You are aware, of course, that there is ongoing and growing discussion regarding the "future" of the Zionist movement. Some time ago, Amb. Gad Yaacobi addressed the AZM on this subject. I subsequently raised certain questions with him, and this resulted in a follow-up piece which I plan to publish soon in FOCUS. This is enclosed.

More recently Jacob Stein, among others, have expressed views which have been published. Copy enclosed.

Rabbi Schindler, I believe it is imperative that the Zionist movement be given important direction from you who have the practical as well as intellectual background of the movement. By virtue of your personal and direct involvement, you certainly have an outstanding and singular record in this regard.

May I respectfully ask that you share with the community a brief overview of the subject for publication in FOCUS. It will be under the heading, FOCUS ON ZIONISM.

For your information FOCUS is distributed to all national organizations, members of Congress, Israeli leadership, the Anglo Jewish press, community influentials, as well as its roster of paid subscribers.

I do not wish to give you time constraints, but I hope you will agree to do this and that you can complete it in 30 days. Please be good enough to let me know what to expect so that I can plan accordingly. We prefer that it be from 400 to 750 words. However, your material will not be edited without your prior approval.

I look forward with a great deal of interest to your thoughts on this important subject, especially, at this point in time. The community and the Zionist movement will be most interested in your point of view. You may wish to respond to aspects of Amb. Yaacob's presentation, but the contents of your material, is of course, your decision.

The courtesy of your early attention will be appreciated. I extend to you best personal regards and all good wishes for a most joyous and healthy New Year.

Sincerely,

Paul Flacks

PS Please send your response to me at 23 West 73rd Street, #307
New York, NY 10023

*I cannot do it
in 30 days -
tell Paul what
my schedule
is like*

Toward a new, unifying definition of Zionism

Aliyah must no longer be the touchstone

By JACOB STEIN

Ask 10 people to define "Zionism," and you will in all likelihood get 10 different answers. I think it is now time to redefine Zionism for those who hold that the definition is primarily a call to the Jewish Diaspora to make "aliyah," to immigrate to Israel, as their communities are doomed by intermarriage, assimilation and anti-Semitism.

I participated in this summer's Dialogue convened by Israel's president, Ezer Weizman, on relations between Israel and the Jewish Diaspora, primarily America's Jewish community, the world's largest. Weizman was very clear in stating that as the Zionist president of Israel his definition of a Zionist is someone who is making or has made aliyah.

It was clear in the discussion that followed that this view was not shared by the majority of the invited participants. It also became clear that for the dialogue to continue, the narrow "aliyah" definition of Zionism would have to be set aside. Only then could there be a meaningful discussion of mutual enrichment among the parties, with recognition of the autonomy and legitimacy of every community.

The term Zionism, first used in Vienna in 1892, assumed a political dimension with the publication of Theodor Herzl's book, *Judenstaat*, several years later. Herzl felt that the answer to European anti-Semitism was the establishment of a Jewish state.

Leon Pinsker, a founder of Zionism, had hoped for enlightenment in Tsarist Russia. He was dismayed by the pogroms of 1881 and became convinced that only territorial rebirth would provide a solution for the Jews. He wrote the pamphlet "Auto-emancipation," which called for Jews to find freedom by their own efforts in their own country.

Russian Jews formed associations to promote immigration to Palestine. In 1881, a group of students in Kharkov formed an association called Bilu (*bet Yaakov, v'ne'elcha*), drawing their name from Isaiah: "Oh house of Jacob, and let us go." That immi-

gration is generally considered to mark the beginning of the First Aliyah.

A second group, calling themselves Hovei Zion, lovers of Zion, was formed in 1882. The sole focus of this early Zionism was immigration to Palestine, making Jewish nationalism the core of Zionism.

The Zionism that manifested itself in the 1890s was supported by five decades of effort and led to the

learn to deal with the problems of Jewish identity and continuity in a society that welcomes us and urges integration. The odyssey of American Jewry is a new and different chapter in our long history.

Perhaps some in Israel holding to aliyah as the classical but outdated definition of Zionism regard the continuing tremendous outpouring of economic and political support for the state of Israel by American

Jewry as reflecting a commitment to their Zionism. They are wrong. I believe this support stems from the recognition of the Holocaust in its many meanings by American Jewry, and our "never again" determination.

Zionism today resonates for many as a term signifying support for the state of Israel, together with the larger non-political meaning of support for and involvement in the destiny of the Jewish people. The term carries a sense of history and of a relationship to God and Torah, which, while ever-present, is personally interpreted.

Those who hold aliyah as the fulfillment of Zionism

and relegate us to living in "exile" should know that the world is not yet perfect. The mandate of *tikkun olam* has not been fully accomplished, and, until the day of the completion of our efforts to make this world perfect, we all live in "spiritual exile." We do not live in physical exile since the homeland of Israel is open to us and it is our choice to remain in America.

There is so much we can accomplish if we can work together as equal players in Jewish history.

Israel can learn much from us, especially about religious pluralism and a proper role for religion in a democracy. Israeli education should stress the relationship, the "oneness," with all the Jewish people.

And there is so much we can benefit from our relation with the state of Israel. I fully support the proposal of Deputy Foreign Minister Yossi Beilin, made at the President's Dialogue, to the effect that every Jewish youth between the ages of 17 and 18 should visit Israel for a month, free of cost. It

should be a "gift from the Jewish people."

Israel can play a major role in sensitizing our youth to their history and strengthening their identity as Jews at the critical age when opposite sex relationships are made. A study shows that youngsters who have spent some time in Israel have a lower frequency of intermarriage.

Further, we should promote the teaching of Hebrew as a living language, using a visit to Israel as proof that Hebrew is more than a language of prayer. And a visit to Israel—its culture, its theaters, its writers and universities—would instill a feeling of pride, an important ingredient in Jewish identity.

And now to define Zionism: That mystical spiritual attachment to land and people that gives us the strength to preserve and protect the Jewish people; to engender a sense of cultural nationalism and a distinctive home culture where the table talk is about the state of Israel and the Jewish people of the world, and where Hebrew is the language of song and prayer.

This Zionism, shared by the Jewish people of Israel with the Jewish people of the world, would recognize the legitimacy of the Jewish communities of the world so that we

can relate one to the other on the basis of reciprocity, mutual respect and the capacity to differ.

Twice before in history, the people of Israel were separated. Following the reign of King Solomon, the nation was divided. One part, the Northern Kingdom, was conquered by the Assyrians and sent into exile and disappeared, becoming the 10 lost tribes. The Southern Kingdom was exiled by a Babylonian conqueror. We again were a nation during the period of the Maccabean revolt, which ended with the destruction of the Second Temple and the beginning of the formal exile.

If we fail to come together with the Jewish people of the state of Israel and each draw strength from the other, history might repeat and we would be for the third time a divided people, two worlds of Judaism. The Jews of Israel, of America, of the world share a common past. Let us make sure that it is a shared and common future.

Jacob Stein is a past chairman of the Conference of Presidents of Major American Jewish Organizations and has held numerous other leadership positions in the American Jewish community.

The understanding of Zionism driven by a desire to immigrate to Palestine—despite the passage of a hundred years and the achievement of the state of Israel—is still held by many Israelis, and serves as an impediment to meaningful dialogue between our two communities.

establishment of the state of Israel in May 1948. That Zionism came to fruition with the declaration of the state. If we choose to use "Zionism" today as a term with meaning, it must have a definition relevant to the state of Israel and the Jewish people of the Diaspora as we approach the 21st century. Unfortunately, the understanding of Zionism driven by a desire to immigrate to Palestine—despite the passage of a hundred years and the achievement of the state of Israel—is still held by many Israelis, and serves as an impediment to meaningful dialogue between our two communities.

Today, American Jewry lives in an environment unique in Jewish history. We are a community integrated into the larger society and actively participating in every aspect of life in our society. Even as we face the pressures of assimilation and acculturation, we retain an almost mystical tie with the people of Israel and with the state of Israel. Our history conditioned us to live as a people apart, but now we must

25-10-1994 22:23AM FROM

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PERMANENT MISSION
OF ISRAEL
TO THE UNITED NATIONS

800 SECOND AVENUE
NEW YORK, NY 10017
PHONE: (212) 351-5255/6 FAX 351-5319

9 May 1994

Mr. Paul Flacks
Focus
P.O. Box 1246
New York, NY 10023

Dear Mr. Flacks,

Please find enclosed a short article by Ambassador Gad Yaacobi which touches upon the issues you raised in your letter.

I would be most grateful if you would send us copies of the edition of *Focus* in which it will be published.

Sincerely,

A handwritten signature in dark ink, appearing to read 'Avner Tavori', with a stylized flourish extending from the end.

Avner Tavori
Press Secretary

FOCUS

BEHIND THE HEADLINES AND THE BYLINES

The Hon. Gad Yaacobi,
Ambassador to the United Nations,
State of Israel,
New York, N. Y.

May 4, 1994

Dear Mr. Ambassador:

In March you presented a paper to the American Zionist Movement which outlines redefinitions of Zionism by Diaspora Jews.

In your "pyramid" you place Universities and Hospitals in position No. 7. Am I correct that in this context, you refer to Hadassah Hospital and similar institutions? Please confirm.

In your projection, on what level do you place activities such as that conducted by the Jewish National Fund?

It appears that Zionist activity, based on your chart, does not include the need to conduct Hasabara activities, which in the past, has always been a primary area of interest. Please clarify.

Also, you refer to "Jewish Education" but make no reference to "Zionist education" including the study of Hebrew. Why not?

I would very much appreciate your response. It will be published in FOCUS in the near future, without editing.

Thank you for your kind attention.

Cordially,

Paul Flacks

ORIGINAL Text

ISRAEL AND THE DIASPORA JEWS: REDEFINING ZIONISM AND PARTNERSHIP

by Gad Yacobi

The relationship between Israel and the Jewish people in the Diaspora needs to be redefined. The definition of Zionism also needs to be revised, since the definition offered by David Ben Gurion many years ago was that a Zionist is no less than a person who makes aliyah to Israel.

In the years that have passed since then, it has become clear that this rather narrow definition has to be broadened to include Diaspora Jews who do not make aliyah but do participate in the Israeli experience.

We have to be concerned not only about life in Israel and the continuity of the Zionist movement, but also the continuity of Jewish life in America and the commitment of Diaspora Jews to Israel.

Israelis do not have to struggle as much over their Jewish identity or the continuity of Jewish life as do Diaspora Jews. One does not have to be an observant Jew in Israel in order to experience Jewish life. Although the majority of Israelis are not religious, they live in Israel and are therefore part of the Jewish heritage by default. Their language is Hebrew, the language of the Jewish people; the schools they attend teach them the history of the Jewish people—the Bible, the Talmud—as part of a mandatory curriculum. Living in Israel guarantees that future generations will not be ignorant of the meaning of Judaism or of the history and heritage of the Jewish people; they will have a comprehensive Jewish identity.

This is not the case for Diaspora Jews.

Not long ago, the relations between Israel and the Diaspora experienced tension when the issue of "Who is a Jew" became the focus of political bickering. The demand by ultra-Orthodox politicians in Israel to redefine the meaning of "Who is a Jew" and thus alienate American Reform and Conservative Jews was unacceptable to me then—and remains unacceptable to me now. It is also an argument that does not reflect the main problem, which to my mind is not "Who is a Jew," but "who will stay a Jew?" How many Diaspora Jews will still want to

define themselves as Jewish in years to come? How can we ensure a continuation of Jewish life in the Diaspora?

The answer lies in three areas. The first is Jewish education. Can the existing means for providing Jewish education in America be the answer when comprehensive Jewish education is (a) not mandatory, (b) not always affordable and, (c) in most cases, limited to religious contexts?

The second area is Jewish identity through religious life or through cultural affiliation with Jewish philosophy and Jewish ethics. Jewish life in America offers a variety of religious avenues of expression, mostly centered around synagogues of the different denominations. Unfortunately, there are few ways to be affiliated with Judaism through Jewish philosophy and Jewish ethics outside the synagogue.

The third area is Jewish identity through relationships with the State of Israel and the people of Israel, what is commonly known as "Zionism." Defining Zionism only on the basis of aliyah does not reflect the situation in 1993, on the threshold of the 21st century.

Relations between Diaspora Jews and Israel in the early stages of the state were focused around the existential danger to the newly-born Jewish state. At the end of the 20th century, 4.2 million Jews live in Israel—and Israel, to my mind, no longer faces existential danger. I remember how David Ben Gurion used to say, in speaking about his vision for the State of Israel and the Jewish people, that once Israel reaches a population of five million Jews it will become safe from extinction. We are very close to achieving Ben Gurion's idea today. Bringing Jews to Israel is still the main target and message of Zionism, but we can deal with this today without the fear of annihilation.

Levels of Involvement

The new Zionism has to be defined according to one's commitment to Israel and level of direct involvement with Israel. I call it the "Pyramid of Personal Involvement." At the top of the pyramid is full commitment to life in Israel, which is and always will be aliyah. But as we go down the pyramid, we find other ways of personal commitment that may not be as complete but still can be defined as "Zionism." The second level, just below aliyah, is study and volunteer work in Israel. Third is investments, tourism, joint ventures—all three

Gad Yacobi is Israeli Ambassador to the U.N. This article is based on a lecture he gave to the board of the American Zionist Movement, on March 24, 1992; it was the keynote address to their session on "Zionism in the 1990s." The Ambassador presented the speech at the request of AZM chairman, Seymour Reich, to help the organization set an agenda for Zionism in America.

of which represent direct involvement in the Israeli economy. At the fourth level is the formation of partnerships with Israeli volunteer groups, universities, research institutions and the like. Level five consists of direct adoption by Diaspora Jews of absorption centers, development towns, schools, and so on. At the sixth level is volunteer work in the United States on behalf of Israeli causes. All of these fall under the definition of "Zionism."

The lower levels of the pyramid describe non-Zionist activities.

“

Other than making aliyah, it is only through personal commitment and direct involvement that an American Jew can be a Zionist

”

Level seven takes us away from active involvement in Israel to more passive—but direct—support of universities and hospitals, etc. in Israel. Further down the pyramid, level eight is Jewish education and Jewish cultural life in the United States. Level nine comprises general support through UIA (including Operation Exodus), Israel Bonds and contributions to educational and cultural institutions in Israel. The lowest level of the pyramid is any kind of involvement in Jewish causes and Jewish life in the United States.

The assignment of different levels to personal commitment is not in any way meant to place more value on one than on another; they are all important and cherished. What it is meant to do is scale a degree of commitment through Zionist activity and the relations between Diaspora Jews and Israel.

If we accept the Pyramid of Personal Involvement as the new agenda for Zionism, then we have to create the vehicles to effect the formation of new partnerships between Israelis and Jewish people abroad. The American Zionist Movement should be the center to which existing Zionist organizations—such as Hadassah, American Zionist Federation, Labor Zionist Alliance, Zionist Organization of America, National Committee of Labor Israel, Religious Zionists of America, etc.—gravitate. But new partnerships will also have to be formed.

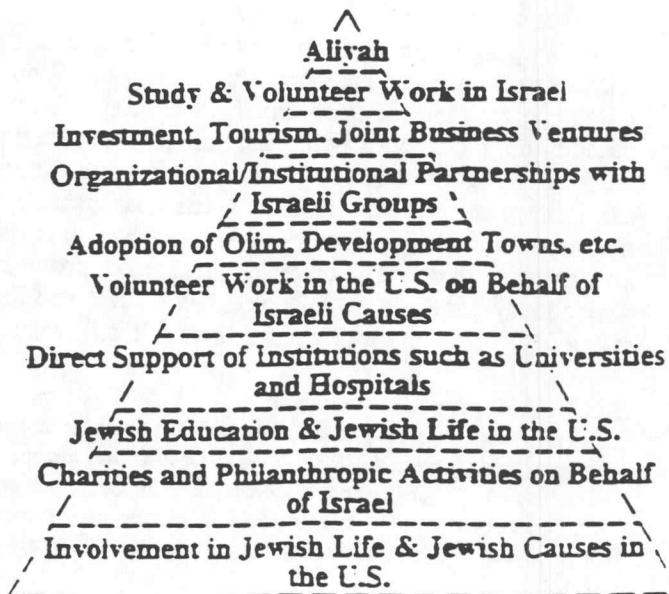
Those partnerships should be similar to the initial structure of Operation Independence, in which American business people and Israeli business people got together to find joint ventures in Israel. The idea was to create opportunities through which American business

people would not only make charitable contributions to support Israel, or even invest money in Israel, but would get personally involved with their Israeli counterparts. This concept can be expanded to include other forms of partnerships. American physicians and Israeli physicians can work together on health issues in Israel, physicists and physicists, chemists and chemists....The list can go on and on through all the professions.

Other partnerships can be formed in the humanities—for philosophers, historians, educators and journalists. It can include the arts— theater, literature and music. There can be other partnerships to deal with complex endeavors such as a partnership for tourism in Israel, or a partnership for the advancement of high-tech or infrastructure and communications in Israel. The number of these partnerships can be as high as in the hundreds, and the number of participants can be in the thousands. As few as ten or twenty people or as many as 200 can participate in each partnership. And in each of them, American Jews and Israelis will work together on Israeli-related issues, creating direct dialogue and direct personal involvement. This will create a huge meeting place for American Jews and Israelis and a new process of personal commitment and personal involvement which we can call the “new Zionism.”

The Pyramid of Personal Involvement gives us the direction for Americans who are Zionists to find a place for themselves in a new definition of Zionism. The American Zionist Movement should create those new partnerships in which Americans and Israelis will work together. Other than making aliyah, it is only through personal commitment and direct involvement that an American Jew can be a Zionist. Of course, he or she can be a devoted Jew even if that person is not a Zionist. —

PYRAMID OF PERSONAL INVOLVEMENT (in regard to Zionist actualization)



Follow
up by
G. 1/1

**THE PYRAMID OF PERSONAL INVOLVEMENT:
A NEW DEFINITION OF ZIONISM**

BY AMBASSADOR GAD YAACOBI

In my address to the American Zionist Movement in March 1993, I presented a redefinition of Zionism according to the individual's commitment to Israel and level of direct involvement with Israel. The new definition was based on the "Pyramid of Personal Involvement," and necessarily, in general order of priority.

The pyramid describes how *people*, not institutions, express their commitment to Israel, and measures this commitment by levels of *direct* involvement. At the top of the pyramid, of course, is full commitment to life in Israel-- aliyah.

Different individuals will have different levels of involvement with Israel and its institutions such as Hadassah Hospital, the Jewish National Fund and the like. In no way does the pyramid assign relative value to the work these organizations do. What the pyramid does tell us is that among people who affiliate with such organizations, those whose involvement is more active and direct have reached higher levels of Zionist actualization than those whose involvement is more passive and indirect.

The pyramid's levels are divided into two main groups: Zionist and non-Zionist. Zionist activities are distinguished by activity in Israel itself: aliyah, study programs, investment, partnerships, adoption of communities, etc. Non-Zionist activities are characterized either by indirect involvement with Israel, such as passive support through philanthropic donations, or by

focusing activity in the diaspora.

Political activism on Israel's behalf, including *hasbarah* activities, promote Israel to non-Israeli publics. Because it does not focus on work in Israel itself, this activity is not defined as Zionist. Rather it is considered pro-Israel work, and its importance is of the first order. Here, it is appropriate to emphasize once again, that the pyramid does not try to place more value on one type of activity over another. Rather, it is designed to measure an individual's direct involvement with Israel.

The Israel-diaspora partnership and Jewish continuity can be strengthened by effective Jewish education. I examine this subject in detail in an article to be published in the Summer 1994 edition of *Jewish Education*.

By its very nature, Jewish education includes Zionist education and the study of Hebrew. At the root of all Jewish culture stands the Hebrew language. The bible, our literature, our philosophy and poetry-- expressions of the Jewish spirit-- are intimately bound up in the Hebrew tongue. Other vernaculars have come and gone, but Hebrew remains the thread uniting them all. This is our heritage, and it cannot be fully appreciated or internalized in translation.

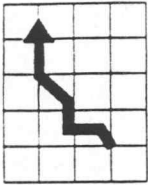
Not only is the Hebrew language a connection with the past. It is also a connection with the present and the future. In several decades the majority of the world Jewish population will live in Israel. To engage in a serious dialogue with Israelis, diaspora Jewry must understand the

3

Hebrew language and culture it is producing.

Direct involvement in Israel is critical to the Israel-diaspora relationship. A redefinition of Zionism which accounts for the levels of personal involvement can contribute to a richer, more creative partnership between our communities.

Gad Yaacobi is Israel's ambassador to the United Nations



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Yoram Ettinger
President

August 28, 1994

Shalom Paul,

1. Just wanted to thank you for the letters and information. Most importantly, I appreciate your intellectual tenacity.
2. Adding you to the fax list requires a designated fax (I use a fax modem). Enclosed you'll find a few samples + my recent article on "U.S. Presence on the Golan."
3. Yes, I'm interested in speaking engagements (c.v. enclosed).
4. Friday's Nahal Poll: Makin's lead over Bibi shrunk to 45:44%, with Likud regaining a 6% seat majority.

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Shana Tova to you & yours; Hang Tough, Yoram

Prof. Howard L. Adelson
135 Eastern Parkway
Brooklyn, New York 11238

Tel. No. 1(718) 638-9131
FAX No. 1(718) 857-1734

August 18, 1994

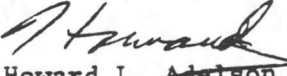
Mr. Paul Flacks, Editor
Focus
Post Office Box 1246
New York, New York 10023

Dear Paul,

Thank you for letting me see a few issues of Focus. It seems to me that you are doing a wonderful job. This is precisely the kind of material that ought to be widely distributed. If you put this together with a few columns that are somewhat informative and not simply repetitious, it would be the finest Jewish magazine in the U.S.

With all best wishes,

Sincerely yours,


Howard L. Adelson

over

Asher Melchet

TEL 718-454-0301

66-36 Yellowstone Blvd. Apt. 5C
Forest Hills, NY 11375

PAUL FLACKS,
Editor of FOCUS
New York, NY

New York, July 7, 1994

Dear Paul,

Thank You very very much for the "FOCUS" - I find both the Trend and DIRECTION of it absolutely Great; some of the Information I get also from Foreign and Israeli Papers. Unfortunately, for several reasons, I cannot subscribe for the FOCUS and am enclosing a Special Contribution for such kind of Literature!

Wishing you good Luck with the "FOCUS" ; as soon as I read it - it goes straight to the Hevesy(jewish)Library right here around the Corner, for more Readers!

Sincerely, with Shalom!

Asher Melchet

Encl.



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24th August 1994

MR. PAUL FLACKS, Editor,
F O C U S,
P.O. Box 1246,
NEW YORK, NY 10023 USA

Dear Paul,

Every time I receive Focus, your concise yet highly informative and articulate NEWSLETTER FOR ZIONIST ACTION, it is an eye-opener, even for the well informed. In fact, in terms of its wide range of topics and interest, Focus is more versatile than any of the other pro-Israel newsletters that periodically reach my desk - and I believe that I have seen them all.

With warmest best wishes, I remain,

B'chtiva vechatima tova,

Dan

Dan Nimrod,
Editor & Publisher

DN/avh

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- OVER -

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Eliezer Yaffe 37,
Ra'anana, 43451
tel/fax (09)916297

My Dear Friend

21.8.1534

MR. Paul Flocks, Flocks

Thank you for your recent letter. Your effort is
to be praised and supported. pl. let me know if
there is a specific article you wish to receive
from me. I have a weekly column in "Yediot
Achronot", and you can translate it and publish
it at will. I can fax you the articles if it is of
help to you. Hope all is well with you. Good
to see that your devotion to Israel and Zionism
carries you beyond your formal and official
duties.

Sincerely,

Yossi Olmert

OVER

THE JERUSALEM
POST
PUBLISHED DAILY IN JERUSALEM

August 1, 1994

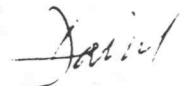
Paul Flacks
FOCUS
P.O. Box 1246
New York, N.Y. 10023
U.S.A.

Dear Paul,

Your newsletter is extremely informative and excellent all around and if you haven't heard from me it's because, as you know, I'm sometimes a little busy.

Keep it up!

With warm regards,



David Bar-Illan

-over-

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One Page Fax

December 20, 1995
27 Kislev 5756

Mr. Morton Klein, President
ZOA
4 East 34th Street
New York NY 10016

Dear Morton:

When we last spoke, a week or so ago, you assured me that the ZOA advertisement in the New York Times was not designed to deter people from going to the December 9th rally. Now that I have read it, I am compelled to conclude that it cannot be understood in any other way. I therefore see no reason for a prior meeting with the past chairs of the Conference. Perhaps others will agree to meet with you but I will not be among them.

Alexander M. Schindler

cc: Leon Levy, Chairman
Presidents' Conference

bcc: Colette Avital



ZIONIST ORGANIZATION OF AMERICA

December 18, 1995

**TO: President
Executive Director / 2 pages follow**

**From: Morton A. Klein
National President
Zionist Organization of America**

In view of the many misrepresentations concerning the recent advertisement in the *New York Times* by the Zionist Organization of America and National Council of Young Israel, I am attaching a copy of the ad so you can see for yourself what it said--and did not say.

Please note:

1. The ad did not even mention the Conference of Presidents of Major American Jewish Organizations, let alone attack it. The ad did not urge that anyone boycott the Madison Square Garden rally. Indeed, right up until the eve of the rally, we at the ZOA were undecided as to whether or not we would participate in the rally. We never made any statement urging the public to refrain from attending. We never even asked our own members to refrain from attending. (Abraham Foxman's statement, in the Dec. 15 *Jewish Week*, that we sent "mailgrams" to our members, urging them to boycott the rally, is a complete falsehood.) Unfortunately, our position was repeatedly misrepresented by the media, which is why we felt it was necessary to purchase an advertisement to explain our view.
2. Our only public comments on the rally were to urge that the rally be made more inclusive by adding one more speaker, somebody who has publicly expressed concerns about Yasir Arafat or has a different view on how to achieve peace. It seemed to us that if this was truly to be a unity rally, there should be one speaker representing the significant number of Israelis and American Jews who have such concerns. We suggested either President Ezer Weizmann (a Labor Party member), Natan Sharansky (who has expressed concerns about the peace process), New York City Mayor Rudolph Giuliani or a prominent member of Likud. I told Malcolm Hoenlein, executive vice-chairman of the Presidents Conference, that we would participate if Mayor Giuliani was merely allowed to give brief welcoming remarks. All of our requests are rejected.
3. In its editorials of December 1 and December 15, the *New York Jewish Week* agreed that we had a "valid point" in asking for an additional speaker.
4. It is noteworthy that the American Jewish Committee, the American Israel Public Affairs Committee, and the Jewish Federation all refused to participate in the companion rally held in Los Angeles on the same day, for the same reason we chose not to participate in the New York rally. The three groups also made it publicly known that they were refusing to take part. The *Jerusalem Post* (Dec. 12, 1995), quoting those involved in the discussions about the speakers for the rally, reported that "negotiations with the Federation broke down when Federation leaders held out for a 'wall-to-wall' unity event, including all Jewish religious and political views."

**JACOB AND LIBBY GOODMAN ZOA HOUSE, 4 EAST 34TH STREET, NEW YORK, NY 10016
TEL: 212-481-1500 • FAX: 212-481-1515**

**WHAT
THE JEWISH
PEOPLE
NEED NOW
IS UNITY,
NOT PARTISAN
POLITICS.**

The forthcoming Madison Square Garden rally by Jewish organizations should be an occasion to promote real unity and healing. That is what World Jewry so desperately needs during this difficult period, when we are all mourning the tragic assassination of Prime Minister Yitzhak Rabin.

Unfortunately, the speakers invited to address the rally all represent one particular point of view. Different views on how to achieve peace are being excluded. How can it be a "unity" rally, if only one side is represented? It seems that the rally is being used to promote a partisan political agenda.

All sides of the political spectrum in Israel and the American Jewish community are searching for peace, in different ways. Many Israelis and American Jews have legiti-

mate concerns about the direction and pace of this peace process. The Knesset endorsed the most recent accords by a vote of just 61 to 59, and the September 1995 American Jewish Committee poll found 71% of U.S. Jews do not believe that the PLO "can be relied upon to honor its agreement and refrain from terrorist activity against Israel."

Jews have good reason to be concerned about the PLO's numerous serious violations of the peace accords, including its failure to prevent terrorist attacks (in which over 150 Israelis have been murdered); its failure to disarm and extradite terrorists, outlaw terrorist groups, or shut down their training camps; the PLO's failure to change its Covenant, which calls for the destruction of

Israel; and Yasir Arafat's continuing speeches calling for "jihad, via deaths, via battles" and praising convicted killers of Jews as "heroes" and "stars."

And they have a right to ask that a prominent representative of their viewpoint be invited to address the Madison Square Garden rally.

Imagine the euphoric standing ovation at the Madison Square Garden rally if Prime Minister (and Labor Party leader) Shimon Peres and Likud Party leader Benjamin Netanyahu were to shake hands on the dais.

It would dramatize that we Jews are united in our love of Judaism, our love of Israel, and our love of peace.

It would show that we are one.

Zionist Organization of America

Morton A. Klein, National President
Reuben P. Shechter, Executive Director

4 East 34 St. New York, NY 10016
tel: 212-481-1500 / fax: 212-481-1515

National Council of Young Israel

Chaim Kamnietzky, National President
Rabbi Pesach Lerner, Executive Vice-President

3 West 16 St. - New York, NY 10011
tel: 212-929-1525 / fax: 212-727-9526

To help cover the cost of this ad, please send your generous contribution to:
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To receive a free copy of ZOA's detailed study of the PLO's violations of the peace accords, call 212-481-1500



ZIONIST ORGANIZATION OF AMERICA

TO:

RABBI SCHINDLER

- 3 PAGES FOLLOW -

As per your request...