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**MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.**

Series D: Education and Rabbinic Career, 1930-1993.

Subseries 3: Rabbinic Career, 1943-1993.

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Central Conference of American Rabbis. Article and  
questionnaires. "The Temple and Federations." 1953-1955.

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

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NOrmandy 2-8161

From

Julius Bisno

Executive Secretary

590 North Vermont Avenue, Los Angeles 4

2/17/54

Dear Herb:

Ben Barkin was in town and had some wonderful things to say about you. But I told him that we had fallen in love with you a long time ago.

Re the attached, it ain't nice, but that's 'the way it looks from where I sit. You know the notable exceptions - Maguin, Nussbaum, Dolgin, Gonderling, a few others, but the other 9d in town

Julius B. Bishop



just make no impact  
or ~~exercise~~ any leader-  
ship outside their Congre-  
gation.

Cordially

Julius

But I told them that we  
had fallen in love with  
you and your people.

To the extent that I  
missed that in the way  
it fact a form where I  
saw that you know the

important - important  
information, I believe  
that we are in a  
position to do so.



## QUESTIONNAIRE

### The Rabbi and The Welfare Fund

1. Would you say the rabbi is generally helpful in the local Welfare Fund?

A few are helpful, but as a group they are generally not helpful.

2. Is he helpful in the
- |                                     |             |
|-------------------------------------|-------------|
| a) Fund-raising part of the program | Limited     |
| b) Allocating " " "                 | None        |
| c) Community planning " "           | Almost none |

3. Does he play an important role?

Primarily in his congregation; the limited exceptions would be three or perhaps four of the Rabbis of more important congregations or organizations.

4. Does he play no role at all?

No

5. Is he more of a hindrance than a help?

No

6. Do the lay leaders of the campaign feel that it is more trouble to involve the rabbi than his ultimate contribution (in time and energy) is worth?

This is the net result and conclusion. We have tried on many occasions in the past, but the results have been limited and sporadic.

7. Is there any generalization you would care to make about the comparative helpfulness of orthodox, conservative or reform rabbis? (one kind more or less helpful than others)?

There is no difference that is apparent.



8. Do you feel that a rabbi's position in the community is strengthened in any way if he becomes involved in Welfare Fund work (either fund-raising or community planning)?

Definitely. I could give several specific examples. The easiest avenue to a seat on the Board of Directors of the LA Jewish Community Council is thru active participation in the Welfare Fund.

9. Conversely, is his position weakened if he becomes involved?

No.

10. Does his involvement (or non-involvement) effect the reputation or prestige of his synagogue in the community?

So far, there doesn't seem to be an effect one way or another.

11. If he works for the Welfare Fund, is his capacity to raise funds for his own synagogue endangered in any way?

Apparently it seems so because Rabbis are reluctant to approach their members about an adequate pledge. There is only one exception and that involves one rabbi and one prospect and a \$10,000 gift. When the congregation was engaged in a building fund, last year, the gift was cut to \$5,000.

12. Does general fund-raising in the community interfere with Temple fund-raising?

Judging from the success of Temple fund raising, I do not think so. Generally speaking, I think that the Welfare Fund has raised the sights of giving and experience seems to indicate that this has an impact on all the man's other gifts - community chest, Red Cross, Temple etc.  
(over)



Generally speaking Rabbis are very anxious to speak, but there are only a handful that are in demand. We have a Division of Rabbis just as we have Divisions for every other professional trade + business group in the city — some 200. The Rabbis — if they wanted to set an example — could do so by:

- 1 - Being the first division to get pledges from 100% of their prospects.
- 2 - Getting adequate gifts

Experience indicates that Rabbis are poor givers proportionately — much below social service workers and Hebrew Teachers; they are difficult to organize; slow to turn in their gifts; and in all other respects no different than another division of the campaign.

# CCAR

CENTRAL CONFERENCE AMERICAN RABBIS

*Journal*

ABRAHAM J. KLAUSNER, D. D.  
Editor

April 1, 1954

Rabbi Herbert Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee, Wisconsin

Dear Herbert:

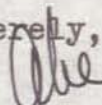
Thank you for your paper which we are planning to publish in our Conference Journal.

Unfortunately 2 of the 4 papers that make up the series on the "Temple and the Community" have held us up to a point where we have had to make a change in our plans. We are sending our alternate material to the printers for the April issue since these papers will not be ready in time. We will plan the series "The Temple and the Community" for one of the next issues.

In the meantime, we shall set up the material in galley form and send it on to you for your comment and correction.

With many thanks and every good wish,  
I am

Sincerely,



AJK:rc

Abraham J. Klausner

EDITORIAL BOARD: Bernard J. Bamberger, Philip S. Bernstein, William G. Braude, Ely E. Pilchik, David Polish, Jacob P. Rudin, Samuel M. Silver, Jacob J. Weinstein.

EDITORIAL OFFICE: 63 Hamilton Avenue, Yonkers 5, N. Y.



MEMORANDUM

Date July 20, 1955

To Mr. Ray Levy

From Melvin S. Goldstein

Subject

Attached hereto is a letter which Rabbi Friedman received from Rabbi Abraham Klausner, the editor of the CCAR Journal.

You will note that Rabbi Klausner asked Rabbi Friedman to prepare an article for this journal following his trip through Europe and Israel. Rabbi Friedman spoke to Rabbi Klausner and told him that he could not write an article but that he would send him some letters from abroad which are going to a number of people and Rabbi Klausner could make a composite of these letters and work them into an article.

Would you, therefore, be good enough to add Rabbi Klausner's name to the list of people to receive such letters.

The salutation will be "Dear Abe" and the signature "Herb."

MSG:gb

# CCAR Journal

CENTRAL CONFERENCE AMERICAN RABBIS

ABRAHAM J. KLAUSNER, D. D.  
Editor

July 5, 1955

Rabbi Herbert A. Friedman  
United Jewish Appeal National Office  
165 West 46th Street  
New York, New York

Dear Herb:

Two thoughts occurred to me after I left you on Thursday evening. They might be of interest to you.

I thought it would be a good idea for you to prepare an article for the Conference Journal following your trip through Europe and Israel. The article would serve two purposes. It would give the men a picture of general conditions in the Jewish communities you visit. It would also indicate to the men that your interests are still with them. Your article should be of an intimate nature, not only describing the communities, but giving your impressions concerning the economic, cultural and spiritual vitality of each community. Writing to the men in this way, you would establish for yourself a relationship with them that eventually would lead to your acceptance as an authority on the contemporary world-Jewish scene. We would, of course, publish your reports and views from time to time. If this suggestion is acceptable to you, I will set aside space for such an article in our October issue.

The second item concerns your house problem. I thought it would be a good idea for you and Elaine to spend a day with me and I would drive you through this entire area in order to give you a picture of the lower Westchester communities. If you can't make it, then I would drive Elaine through the area and you could join us for dinner. If this is acceptable to you, name the date and we will plan for it.

With every good wish, I am

Sincerely,

Abraham J. Klausner, Editor

EDITORIAL BOARD: Bernard J. Bamberger, Philip S. Bernstein, William G. Braude, Ely E. Plichtik, David Polish, Jacob P. Rudin, Samuel M. Silver, Jacob J. Weinstein.

EDITORIAL OFFICE: 63 Hamilton Avenue, Yonkers 5, N. Y.



Rabbi H. A. S. . Indiat

The Temple is an abstraction. The Federation (or Welfare

It has been my experience that the tone of the relationship

is often determined by the rabbi. Of course, there are those lay leaders and members of a congregation who believe vigorously in the Welfare Fund, the UJA, the causes supported, and will associate themselves with the fund-raising and community planning regardless of the attitude of the rabbi. There are also those few who are granite-like in their opposition to the Welfare Fund, because of personal grievance, disagreement with distribution of funds, ideological hatred of Israel, or just plain stinginess (these four are the commonest categories), and who will not be influenced by anything the rabbi says or does. In the main, however, the great majority of the members of the congregation are those whose relationship with the Welfare Fund is minimal, confined usually to making an annual contribution without too detailed an understanding of what they are doing. These, the bulk of the people, are likely to become more interested or more knowledgeable if they see their rabbi playing a strong and active role in the community program.



With this opinion serving as a premise, I should like to analyze the question of the relationship between the Rabbi and the Welfare Fund, hoping to find in such an analysis answers to the larger question of Temple and Community.

It has been my opportunity and privilege to travel extensively throughout the country for several years speaking for the UJA. This work has taken me to scores of cities, large and small. It has enabled me to observe community leaders and rabbis, in their interaction, and to learn from each his opinion of the other. Neither side has been bashful. Each has sought the visitor's ear and importuned him to this or that type of remedial intervention. From my colleagues have come requests for help in reducing the vulgarity of the big-gifts chairman; and from the local banquet chairman has come the plea to placate the irate rabbi dissatisfied with the position of his chair on the dais. Not always does the dispute involve trivia such as this. Sometimes there are deep and serious differences which threaten the harmony of an entire community. Recently there was a problem of the reform rabbi refusing, on principle, to attend the dinner because it was kosher. His argument was that the decision to make it kosher was not arrived at democratically. He came to the meeting at 8 P.M. after dinner. Feeling ran high and the campaign undoubtedly suffered (as did the status and prestige of that rabbi and his Temple).

In these days of charge and counter-charge, complaint and counter-complaint, in the nation at large, one might be tempted to cast the problem of rabbi and federation into the same framework.



The following imaginary dialogue has never actually taken place, but is a composite of many which have:

Rabbi: The federations are in the hands of secularists--men not interested in religion or synagogue.

Federation: The rabbis do not help. They are narrow men -- concerned only with their Temple, not with the total community.

Rabbi: It is not that we refuse to help. The Federation executives and leaders do not ask us. They do not seem to want our help.

Federation: Part of the reason we do not ask the rabbis is that they make one invocation at one dinner and then think they have a right to tell us how to allocate all the funds raised in an entire campaign.

Rabbi: The Federation leaders need advice. They do not realize the importance of supporting Jewish education, rabbinical seminaries, etc. All they think of is the negative approach of supporting defense agencies. They want their money to buy protection, not to build a sound future.

Federation: The rabbis are publicity hounds. They want to make speeches, get their pictures in the paper and be quoted. But they will not do the hard and unglamorous job of sitting through the dozens of committee meetings required for a successful campaign.



Rabbi: The Federation leaders are undemocratic. They are self-appointed, self-perpetuating and constitute an oligarchy of the rich.

Federation: The rabbis are trouble-makers. They tell us how wonderful it is to have Israel re-established as a state, but then will not help in the great task of raising the money necessary for Israel. They even hinder, dividing the people over false issues.

Rabbi: The Federation leaders are angry with rabbis who will not solicit contributions. It is not our place to become solicitors, and they should not embarrass us by even asking us to assume this role.

Federation: The rabbis preach but do not practice. They refuse to solicit on grounds of principle, but actually the reason is that they are afraid to offend their rich members. And as a matter of fact they are such poor contributors themselves, they cannot ask anyone else to give.

At that point in the imaginary argument, someone commits mayhem.

Having reached some conclusions about the relationship of rabbi to welfare fund, I wanted to cross-check mine against the opinions of other men who have had equal opportunity to observe the problem. Therefore, a simple questionnaire was sent to a selected group of individuals, soliciting opinion. Included in the group were rabbis known to be active in their local welfare funds, executive directors of federations in various cities, and national officials of fund-raising organizations. This sampling was not intended to be



"scientific" in the sense that public opinions polls are reputed to be, but the individuals chosen as respondents were such as to permit weight to be attached to their ideas.

The questionnaire contained these twelve questions:

1. Would you say the rabbi is generally helpful in the local Welfare Fund?
2. Is he helpful in the a) Fund-raising part of the program  
b) Allocating " " " "  
c) Community planning" " "
3. Does he play an important role?
4. Does he play no role at all?
5. Is he more of a hindrance than a help?
6. Do the lay leaders of the campaign feel that it is more trouble to involve the rabbi than his ultimate contribution ( in time and energy) is worth?
7. Is there any generalization you would care to make about the comparative helpfulness of orthodox, conservative or reform rabbis? (one kind more or less helpful than others)?
8. Do you feel that a rabbi's position in the community is strengthened in any way if he becomes involved in Welfare Fund work (either fund-raising or community planning)?
9. Conversely, is his position weakened if he becomes involved?
10. Does his involvement ( or non-involvement) affect the reputation or prestige of his synagogue in the community?
11. If he works for the Welfare Fund, is his capacity to raise funds for his own synagogue endangered in any way?
12. Does general fund-raising in the community interfere with Temple fund-raising?



A summary of the rabbinical answers is revealing. There was one rabbi whose reply was distinctly negative in tone. He felt that rabbis gained nothing by entering welfare fund work, that they were used as window dressing, that they did not increase either their own stature or that of the Temple, that fund-raising in the community interfered with the Temple's needs.

Aside from this one, all the others tended to agree on several major positive conclusions. They felt that rabbis were generally helpful and could be more so, if they approached the work with a spirit of selflessness. They found in their own experience that lay leaders welcomed them and used them with appreciation, if they served rather than dictated. They expressed the unequivocal opinion that service in the welfare fund brought with it an increased respect for rabbi and Temple. One man summed it up for the others in a flatly emphatic sentence: "The rabbi of a synagogue, who plays a leading role in the Welfare Fund campaign, definitely strengthens the role of that synagogue in the community".

There is something worth thinking about in this latter point. Many of us, upon coming to a new pulpit, filled with ideals, enthusiasm and respect for the congregation whose leadership we were assuming, have been shocked to learn of the low reputation of our congregation in the eyes of non-reform Jews in the community. Upon analysis, the newly-installed rabbi would learn that his congregation had violated the injunction of the Perek, that it had stood apart from the total effort of the community, that its early anti-Zionist position (now long since repudiated) still rose to plague it, that the rest of the Jews looked upon the reform Temple with a mixture of <sup>envy</sup> ~~awe~~ and annoyance. Some readers may scoff that this is no longer a valid picture, but



I have been regaled with this story in a sufficient number of communities to know that the experience is not uncommon. The only method by which the isolationist, snobbish, "churchy" reputation of the Temple can be altered is by such conduct on the part of the rabbi as will break down those stereotypes.

Let a rabbi who has been through this problem speak his mind:

"The Temple had a reputation of being a sort of 'private club'. My participation in the welfare fund has given this new generation 'who knew not Joseph' a new slant on the Temple and a reform rabbi. I would say that my activities have helped more than anything else not only to strengthen my own position in the community but to lift the status of the Temple itself".

All of us are interested in the relationship between general fund-raising and our Temple needs. While we do not, as a rule, have the responsibility for raising the annual operating budget of the Temple, still we are sensitive to any factors which might render our laymen incapable of succeeding with this chore. And when it comes to capital funds for new construction, we usually do find ourselves more or less directly involved. Thus, the last items on the questionnaire are of more than mere passing interest. My rabbinical correspondents offered eloquent testimony on this score.

Almost all felt that the rabbi who labors for the welfare fund is doing himself and his Temple a good turn. His own capacity to raise funds, as well as his ability to inspire his lay leadership, are enhanced by his participation in the communal effort. The reasons offered were cogent and logical, falling into three broad categories:



he comes to command the respect of the laity by sharing in their travail; he gains experience in fund-raising techniques, and he derives direct benefits for the Temple if he ~~helps~~ to raise the standard of giving in the community in general.

One man described very clearly these long-range values, and attempted to lay the ghost of fear of conflict between Temple and Welfare Fund. He said:

"I believe that the UJA is by now deeply rooted in the hearts of our people and that our membership fully understands that raising funds for the UJA can never be in conflict with the fund raising of our own Temple. If members are educated to the point of understanding that the temple is our home, and that beyond it, a Jew has a responsibility to Klal Yisroel, then the Rabbi has succeeded in emplanting in the hearts of his members a sense of values which is of great importance."

All of the above represents a summary of rabbinical opinion. The other folder of replies was even more fascinating in a sense, for it yielded a bird's-eye view of us from the outside. The executive directors, national officers, professional heads of organizations, volunteer national leaders whom I included for questioning were all men who had intimate familiarity with rabbis in their own communities and who had ample opportunity to observe rabbis in action all over the country. In addition, they were all men with a friendly attitude toward Temples and rabbis. I confess weighting my list in that direction.

In regard to the general question of the helpfulness of rabbis, the national UJA office shows that in the years 1952 and 1953,



There were 30 rabbis who were actually chairmen or co-chairmen of their local campaigns. A study of prior years would probably yield a similar record. This figure can loom large or appear pitifully small. Fifteen rabbis per year actually taking the full responsibility of chairman, might evoke admiration; on the other hand it could be said - only 15 rabbis per year out of thousands of chairmen?

Be that as it may, the prevailing opinion of the professional executive group is that about 25% of rabbis are generally helpful, in some way. The rest are not. This reply was typical: "In our city one rabbi does a fairly substantial amount of work, another does a little, two or three do nothing." Whether the percentage is exactly correct is unimportant. The conclusion is inevitable that by far the greatest numbers of rabbis are separated from the massive fund - raising effort of their laymen.

Much was made of the fact that where a rabbi wanted to be helpful, he could be most effective. The executive director of one large community testified that without the help of two rabbis in his city, who did "brilliant work", the campaign of that city could not be a success. A national official admitted that sometimes there was reluctance in communities to include rabbis in the echelons of top leadership, but his personal opinion was that this was wrong thinking. He felt that rabbis who really gave of their energy, conviction and strength would lend a "spiritual and dedicated quality to a campaign." I happen to agree with this conclusion completely, for I have seen the salutary effect of this type of rabbinical participation.



As a counter-balance to this, however, it is only fair to indicate the harsher judgment which prevails in one of our great metropolitan centers. The executive reports as follows:

"We have a Division of Rabbis just as we have Divisions for every other professional trade and business group in the city - some 200 rabbis. If they wanted to set an example, they could do so by:

- 1) Being the first division to get pledges from 100% of their prospects.
- 2) Getting adequate gifts.

Experience indicates that rabbis are poor givers proportionately - much below social service workers and Hebrew teachers. They are difficult to organize, slow to turn in their gifts, and in all other respects no different from any other division of the campaign."

Concerning the relative co-operativeness of orthodox, reform and conservative rabbis, testimony was offered that whereas in the past the reform and conservative men assumed by far the more active roles, today younger orthodox rabbis are forging to the front in increasing numbers. This is a hopeful sign.

With regard to the last group of questions, short and pithy comments indicated the intensity of the convictions held by the professional corps. There seemed to be no doubt in anyone's mind that when the rabbi participated in the communal effort, he was casting bread upon the waters which would return to nourish him and his Temple. Many specific examples were offered



to substantiate the conclusions that the rabbi's position and the reputation of his Temple were immeasurably benefited.

"Local experience indicates," said one executive, "that those rabbis who taught their members to give to the welfare fund also get best results from their own synagogue. In our city, in a recent Temple building fund drive, this correlation was almost dramatically borne out."

A most thoughtful comment might well serve as the concluding quotation. It seems to me that this sentence strikes a keynote, and can serve as a guide to conduct for all of us. It was written by a sensitive and intelligent person. "I do not feel that general fund-raising in the community endangers temple fund-raising. On the contrary, it seems to me that fund-raising in the community for all Jewish causes helps to create a greater sense of Jewish identification and Jewish responsibility to all worthwhile Jewish institutions and needs, whether religious or secular."

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Summarize

This is the proper note on which to ~~leave~~ the subject. There is no distasteful separation in Judaism Bayn Kodesh l'Chol. Everything is holy and certainly the work of the UJA has involved the highest motivations. If we do not save Jewish bodies, there is not much sense in talking about saving Jewish souls. During a period of crisis such as the past two decades, distinctions between secular Jewish work and religious Jewish work became blurred as men reacted to the twin stimuli of Hitler and Israel. All of the energy of the community was poured into a gigantic effort to rescue the prisoner from the dungeon house, to relieve the oppressed, and to find a new home for the persecuted.

What drove men to work like fury toward these objectives? What caused men to leave their business and take to the high-road like missionaries, seeking to persuade their brethren to give and work? What motivated thousands of American Jews to devote years of unceasing labor to the campaigns? True - some sought glory, honor, ego-satisfaction. But by far the greatest number were moved by considerations we have every right to call spiritual - love for fellow-Jew, pity and compassion, altruism, belief in the people of Israel and the land of Israel, a desire that we should live and not die.

When the hardworkers in every community found their rabbis at their side, they often took it for granted, since it seemed natural and reasonable that in the great task of redemption which history imposed upon this generation, rabbis should be present to lend help and encouragement. We should have expected no special



*appreciation*  
~~merit~~

for were we not bounden to practice what we preached?  
 Where should we, the leaders, be found if not in the front ranks?

The frustrations and disappointments were awful to behold, when laymen discovered that some rabbis were apathetic and indifferent, if not actually opposed. There was shock which turned into hostility, against the rabbi and the Temple. The turning of the back occurred, in my judgment, not out of indifference to the importance of the religious leader and institution, but out of annoyance. Lay leaders felt they had been left in the lurch. This feeling hardened into a determination to get along without the rabbi. Spurned and rejected, the rabbi then retaliated by preaching his sermon that philanthropy was not a substitute for Temple attendance. The comedy reached its pathetic conclusion with both sides feeling equally uncomfortable, equally guilty for the unnatural wedge they had driven between themselves.

It seems to me that a huge effort of rededication is required. Every rabbi in the land should place himself at the disposal of his local welfare fund. He should do so not timidly nor half-heartedly, but with full vigor and conviction. He should bring his personality and his learning and his love for faith and people as an offering to the altar of his community. He should thrill the heart of the Jew with a sense of the holiness of Tsedakah, and thus help to fill the communal coffers. . . Then he should sit with the budget committee and teach them (who are his people, after all) the relative values and meaning of the things they can accomplish with these monies. Fund-raising and fund-disbursing could be elevated from a pedestrian level to a dedicated one.



He will be most welcome, if he thus offers himself. His presence is meaningful, his voice powerful. No one will willfully reject him if he comes to help, guide, inspire, work. He is suspect only when he comes for his own pride and vainglory. This is quickly discernible and completely unacceptable. The rabbi, of all people, should come l'shem shomayim.

The welfare fund is a permanent institution in American Jewish life. It will function with or without rabbinical participation. Its tasks of providing free dollars for the UJA and support for the host of other international, national, and local agencies will not quickly be concluded. As the long-range instrument of organized philanthropy it is not a passing phenomenon. Rabbinical support and participation is necessary, desirable, welcome. The rabbi who brings himself and his congregation into the closest harmony with the welfare fund performs the essentially religious task of strengthening the total Jewish community.

# CCAR

CENTRAL CONFERENCE AMERICAN RABBIS

January 12, 1954

ABRAHAM J. KLAUSNER, D. D.  
Editor

Dear Herb:

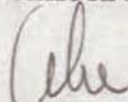
I appreciate your acceptance of our invitation to prepare an article on "The Temple and Federations."

We are presently planning to use your article in our April issue of the Journal. We suggest that articles appearing in the main section of the Journal be not less than 2000 words and not more than 3000 words. We turned to you for an article on this subject since you have had a great deal of experience in this particular phase of communal activities. Some of the questions that rabbis might ask are: Does general fund raising interfere with Temple fund raising? Is fund raising a responsibility of the Rabbi? What about the distribution of the funds raised? There are a host of other questions, the answers to which would be of interest to our men. I am certain that these questions by far and large have been brought to your attention.

Trusting that you are well and enjoying Milwaukee. When you come East give us a ring.

With every good wish, I am

Sincerely,



Abraham J. Klausner

AJK:rf

EDITORIAL BOARD: Bernard J. Bamberger, Philip S. Bernstein, William G. Braude, Ely E. Pilchik, David Polish, Jacob P. Rudin, Samuel M. Silver, Jacob J. Weinstein.

EDITORIAL OFFICE: 63 Hamilton Avenue, Yonkers 5, N. Y.



# CCAR

CENTRAL CONFERENCE AMERICAN RABBIS

December 24, 1953

ABRAHAM J. KLAUSNER, D. D.  
Editor


Dear Herbert:

We are anxious to devote our next issue of the Conference Journal (April) to a discussion of The Temple and the Community. What we have in mind is an analysis of the relationships between the Temple and the major institutions in the community such as the Jewish Community Center, The Community Council, defense agencies and federations.

The Editorial Board turns to you for your advice on such an issue and an article from you on The Temple and Federations. The article we seek is one that will analyze the relationship and the problems underlying that relationship.

We would very much appreciate hearing from you in anticipation that you will be of assistance to us in the preparation of our April issue.

Sincerely,



Abraham J. Klausner

AJK:rf

EDITORIAL BOARD: Bernard J. Bamberger, Philip S. Bernstein, William G. Braude, Ely E. Pilchik, David Polish, Jacob P. Rudin, Samuel M. Silver, Jacob J. Weinstein.

EDITORIAL OFFICE: 63 Hamilton Avenue, Yonkers 5, N. Y.

QUESTIONNAIRE

The Rabbi and The Welfare Fund

1. Would you say the rabbi is generally helpful in the local Welfare Fund?
2. Is he helpful in the
  - a) Fund-raising part of the program
  - b) Allocating " " " "
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12. Does general fund-raising in the community interfere with Temple fund-raising?

# ASSOCIATED JEWISH CHARITIES

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February 18, 1954

HARRY GREENSTEIN  
*Executive Director*

Rabbi Herbert A. Friedman  
2419 E. Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herbert:

Instead of answering your questionnaire, I thought it might be better if I made an over-all statement. It is difficult to generalize on the question of whether a Rabbi is helpful or not in the local Welfare Fund.

We in Baltimore, as you know, have a number of orthodox, conservative and reform Rabbis. All of them are eager to play an important role and we find that we can use some of them in certain capacities and others in different ways. By way of example, some of the Rabbis play no part at all in our fund-raising. On the other hand, there are one or two Rabbis here who have done brilliant work and without their help, our campaigns could not be a success.

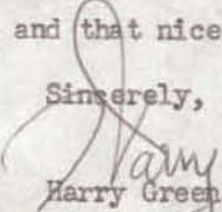
I have no reservation in saying that a Rabbi's position in the community is undoubtedly strengthened if he makes a contribution to the Welfare Fund or the Federation, either in fund-raising or community planning. It not only adds to the prestige and standing of the individual Rabbi but also reflects credit on the role of his particular synagogue in his community's progress.

Also, I do not feel that general fund-raising in the community endangers either synagogue or temple fund-raising. On the contrary, it seems to me that fund-raising in the community for all Jewish causes helps to create a greater sense of Jewish identification and Jewish responsibility to all worth while Jewish institutions and needs, whether religious or secular.

Do hope everything is going well with you.

Warmest regards to you and that nice wife of yours!

Sincerely,

  
Harry Greenstein

A COMMUNITY-WIDE FEDERATION OF JEWISH SOCIAL AGENCIES

HG:MC





# CJFWF

COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, INC.

NATIONAL OFFICE: 165 WEST 46TH STREET, NEW YORK 36, NEW YORK

TELEPHONE: PLAZA 7-5450

February 18, 1954

Rabbi Herbert A. Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Rabbi Friedman:

I have your letter of February 15th and the questionnaire on the relation of rabbis to welfare funds. I believe the questionnaire is much better adapted to an individual community rather than to a national agency and I am therefore taking the liberty of replying to your letter in this form.

I would not want to generalize on the relationships of rabbis to welfare funds for the reason that there are great variations in communities and among rabbis in this respect. The situations vary from communities in which a particular rabbi may have assumed a very important role in the communal work and in the central communal organization to those in which the rabbi functions very largely in a more limited area of religious and congregational work. There are a number of rabbis that are leaders of their welfare funds or important members of the administrative body. There are other communities in which the rabbi takes very little part either in fund raising, in budgeting, or in community planning. Sometimes the explanation is in the history of the relationship between the congregation and the central agency or it may be affected by rivalry between different congregations and rabbis in a larger city or in the religious groupings within the community. I know one small community where the rabbi was for many years opposed to the formation of a central welfare fund. In contrast, his successor became the prime mover in setting up such an organization and he has continued to play an active role in that program.

From my experience I would say that the rabbis of Conservative and Reform congregations have been drawn in more actively into welfare fund activities than have the rabbis associated with the Orthodox congregations. However, many of the younger Orthodox rabbis are assuming a more active role in communal work. For the most part rabbis of all denominations have been helpful in relating their congregational members to the central communal organization even where they have not played any additional role themselves in its affairs.

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2.

Rabbi Herbert A. Friedman  
Milwaukee, Wisconsin

There is also a considerable difference in the extent of participation of the rabbi in the central communal organization depending upon the degree to which the central work has been organized. In the larger communities with professional executives an attempt is frequently made to draw the rabbis into a cooperative relationship with the federation. Sometimes there is rivalry between the rabbi and the executive on leadership in this area of work but for the most part relationships have been cooperative. In communities without professional executives where the work of the welfare fund is carried on primarily by volunteers I would guess that rabbis frequently play a more active role in such communities than they do in the larger and better organized cities. This, however, is not general since there are also small communities in which the rabbi of a single predominant congregation has left the federation and welfare fund activities largely to the lay members of his congregation.

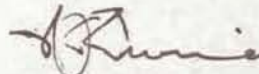
As for your questions 8 to 12, I doubt whether there is any general statement that can be made. Some rabbis, as you know, derive a great deal of their prestige from their general work in the community. Others are more highly valued because of their scholarly and pastoral attainments. Some combine both qualities admirably.

I doubt whether there has been very much undesirable competition between welfare funds and synagogues in the field of fund raising. More frequently there has been a real basis of cooperative understanding on the significance of both fields and agreement on the best plans for fund raising procedures.

In general, I would say that there are too many variable factors involved in communities such as size of Jewish population, its denominational differentiation, its history, the character of its leadership, the number of rabbis, the qualities of lay and professional leadership in the community, etc. which help to determine the kind of relationships established between the congregation and the rabbi in the central communal work and fund raising of the city.

With kindest regards, I am

Sincerely yours,



H.L. LURIE  
Executive Director

HLL:as



Hard  
Please -  
no name or  
city quoted on this!

abe Sadran - Kansas City

QUESTIONNAIRE

The Rabbi and The Welfare Fund

1. Would you say the rabbi is generally helpful in the local Welfare Fund?

Varies, but most in K.C. do a little work on the campaign. One does a fairly substantial amount, 2 or 3 nothing.

2. Is he helpful in the
- |                                     |                                   |
|-------------------------------------|-----------------------------------|
| a) Fund-raising part of the program | <u>yes</u>                        |
| b) Allocating " " " "               | <u>no</u>                         |
| c) Community planning " " "         | <u>some yes</u><br><u>some no</u> |

3. Does he play an important role?

4. Does he play no role at all?

5. Is he more of a hindrance than a help?

6. Do the lay leaders of the campaign feel that it is more trouble to involve the rabbi than his ultimate contribution (in time and energy) is worth?

*They run the gamut from yes to no.*

*No! But they sometimes get discouraged at the slim help received.*

7. Is there any generalization you would care to make about the comparative helpfulness of orthodox, conservative or reform rabbis? (one kind more or less helpful than others)?

*No.*



8. Do you feel that a rabbi's position in the community is strengthened in any way if he becomes involved in Welfare Fund work (either fund-raising or community planning)?

Yes - the laymen show  
really increased respect &  
appreciation.

9. Conversely, is his position weakened if he becomes involved?

No

10. Does his involvement (or non-involvement) effect the reputation or prestige of his synagogue in the community?

Increases it.

11. If he works for the Welfare Fund, is his capacity to raise funds for his own synagogue endangered in any way?

I really don't think this is so. Synagogue fund-raising prosper when its members have the giving habit, wherever they got it. Local experience indicates those rabbis who taught their members to give to welfare fund also get best results for their own synagogue.

12. Does general fund-raising in the community interfere with Temple fund-raising?

Inevitably there is bound to be some difficulty on this score, but again, if members really give well to welfare fund they'll give well to Temple. In K.C., in a recent  <sup>Temple</sup> building fund drive, this correlation was almost "dramatically" borne out!

Regards  
Abe Sudran



Memo from H. R. ABELES

DATE 3/4/54

Dear Herbert

Your letter of Feb 15th awaited my return  
from a 2-week cruise - so I hasten to respond.

Thanks for asking me - I hope the  
answers will be helpful.

Regards  
Herb.

I also hope this is on time

## QUESTIONNAIRE

### The Rabbi and the Welfare Fund

1. Would you say the rabbi is generally helpful in the local Welfare Fund?

This varies greatly. Some rabbis take top leadership in the local Welfare Fund and are very helpful. Others stay out completely. It is impossible to generalize.

2. Is he helpful in the a) Fund-raising part of the program  
b) Allocating " " " "  
c) Community Planning " " "

Where the rabbi takes an active part he is helpful to all three phases. Some have served as campaign chairmen and as active workers taking cards, doing active solicitation, setting a fine example by deeds and not alone by words. Some have been similarly helpful in allocating committees and community planning. Some, however, have stressed their particular personal interests in budget committees, rather than taking a general perspective and weighing all the facts.

3. Does he play an important role?

Where active, yes. This depends not alone upon the fact that he is a rabbi. More than the title his personal abilities, interest and achievements win high respect.

4. Does he play no role at all?

Already answered. Some do not, but many do.

5. Is he more of a hindrance than a help?

He is definitely a help when he is interested and active. His inactivity may influence others to stay out, multiplying the loss to the community.

6. Do the lay leaders of the campaign feel that it is more trouble to involve the rabbi than his ultimate contribution (in time and energy) is worth?

No. It is no trouble at all when the rabbi willingly and intensively takes part. In my observation this is usually the case when rabbis participate at all. These rabbis need not be persuaded.

7. Is there any generalization you would care to make about the comparative helpfulness of orthodox, conservative or reform rabbis? (one kind more or less helpful than others)?

No generalization can be made. While in the past reform and conservative rabbis may have been generally more active in overall communal work, there were always important exceptions among the orthodox rabbinate. And there were always reform and conservative rabbis who did not take an active part. With younger orthodox rabbis in recent years, they have been taking a more active role, giving more balance among the three groups.



8. Do you feel that a rabbi's position in the community is strengthened in any way if he becomes involved in Welfare Fund work (either fund-raising or community planning)?

Yes. This is true both in the Jewish community and the general community. There are many obvious and striking examples. And I might say that some of these more active rabbis have also been outstanding for their scholarship, so that that phase has not been sacrificed.

9. Conversely, is his position weakened if he becomes involved?

No -- as indicated above.

10. Does his involvement (or non-involvement) effect the reputation or prestige of his synagogue in the community?

His involvement usually enhances the reputation and prestige of his synagogue in the community. The rabbi is associated with the synagogue and his leadership is identified with the synagogue.

11. If he works for the Welfare Fund, is his capacity to raise funds for his own synagogue endangered in any way?

This need not be the case. Laymen who work for the Welfare Fund are usually the best workers and solicitors for their synagogues. Similarly, Welfare Fund involvement need not impair the rabbi's effectiveness regarding solicitation for the synagogue. Again, some of the rabbis who have done the best work for Welfare Funds have synagogues with the soundest financial situations.

12. Does general fund-raising in the community interfere with Temple fund-raising?

The two relate to each other. Planning for each should take account of the other. The record around the country in the past decade would not indicate that general fund-raising has interfered with Temple fund-raising. My travels around the country indicate a tremendous amount of synagogue building in very small as well as large cities -- and expansion of synagogue operating budgets.





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165 West 46th Street, N.Y. 36, N.Y. PLaza 7-1500

Cable Address, UJAPPEAL, New York

March 1, 1954

Rabbi Herbert A. Friedman  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Herbert:

I have done just what you asked me, jotted down some very sketchy observations or impressions on the role of the rabbi in fund raising for the Welfare Fund. You will note that I was cool, objective and strictly middle of the road. This I was able to achieve by taking a cold shower before filling out the questionnaire.

Good luck to you on your scholarly and scientific project.

Sincerely,

Joseph J. Schwartz

JJS/gfc



QUESTIONNAIRE

The Rabbi and The Welfare Fund

1. Would you say the rabbi is generally helpful in the local Welfare Fund?

In about 15% of cases, yes; roughly 75%, no.

2. Is he helpful in the a) Fund-raising part of the program  
b) Allocating " " " "  
c) Community planning" " "

Where he is helpful, it is mostly in Fund-raising, and very little in Allocating; practically none in Planning. For some reasons rabbis prefer to stay neutral in policy matters, except where their synagogues are directly involved.

3. Does he play an important role?

In some cases, yes. Rabbis have been Campaign Chairmen, some good ones. In most cases, no.

4. Does he play no role at all?

In a large majority of cases

5. Is he more of a hindrance than a help?

No

6. Do the lay leaders of the campaign feel that it is more trouble to involve the rabbi than his ultimate contribution (in time and energy) is worth?

In most cases, no. The majority of rabbis, however, do not wish to become involved.

7. Is there any generalization you would care to make about the comparative helpfulness of orthodox, conservative or reform rabbis? (one kind more or less helpful than others)?

Where they are helpful, Conservative & Reform rabbis are generally more so than the Orthodox, whose position in the communities would seem to be more insecure.



8. Do you feel that a rabbi's position in the community is strengthened in any way if he becomes involved in Welfare Fund work (either fund-raising or community planning)?

*Strengthened*

9. Conversely, is his position weakened if he becomes involved?

*Definitely not*

10. Does his involvement (or non-involvement) effect the reputation or prestige of his synagogue in the community?

*It enhances the prestige of the rabbi & of the  
Synagogue*

11. If he works for the Welfare Fund, is his capacity to raise funds for his own synagogue endangered in any way?

*No; as a matter of fact his ability to raise such funds is increased because of the help he has rendered others to raise funds for General Community purposes*

12. Does general fund-raising in the community interfere with Temple fund-raising?

*Definitely not. General fund-raising has set high standards of giving & has involved many people in communal affairs & hence in their temples & synagogues.*



# Freeman Store Equipment Co., Inc.

March 1, 1954

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Rabbi Herbert A. Friedman  
2419 E. Kenwood Boulevard  
Milwaukee 11, Wisconsin

My dear Rabbi Herb:

Pardon my delay in answering your letter of the 15th. I picked it up when I was in New York some days ago, but have been so snowed under that I didn't get a chance to reply until this morning.

I know I may be late for your deadline--but here goes.

Your questions would be easily answered if I were writing about "my" rabbi or "a" rabbi. To attempt to generalize--is not only difficult--but may border on the facetious. Communities are not alike--they are not homogeneous. Rabbis differ. Their own personality is a factor. Some want to be preachers--some educators--some pastors--some scholars--some communal leaders.

Re your questions 1 to 6 inclusive: Don't get mad at me if I say--"Yes and No." Some rabbis are not only helpful--they are leaders in their Welfare Fund work--leaders in all activities and functions of their Welfare Fund. And with some--not only don't they want much to do with the Fund--the Fund leaders don't want much to do with them.

Leadership is always at a premium--and in any community. Leadership is welcomed at almost any price--whether that leadership come from the clergy or the laity.

Of course, if the rabbi gets himself into the position where he thinks that community leadership is automatically his due, then we're in trouble. It's only made worse if a cooperative working agreement can't be established between the lay people--clergy--professional social workers and fund raisers.

Of course, there is no substitute for that rare ingredient "Sachel."

Re #7: The reform and conservative generally participate to a greater degree than do the orthodox. On the other hand, who can be more understanding than some of the orthodox like Simon Kramer.

Rabbi Herbert A. Friedman

-2-

March 1, 1954

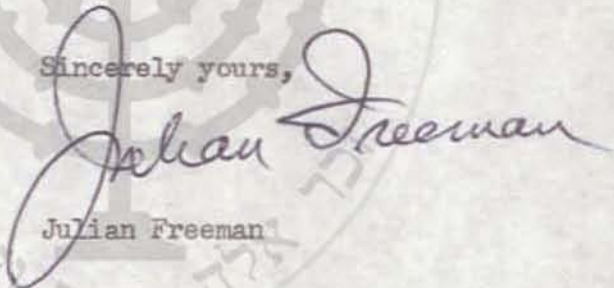
Re #8 and #9: Some rabbis feel that their positions within their own congregations are bolstered by their involvement in other activities. Some of their members may not agree. In general, however, people accept as a fact that a rabbi--if only as a member of a community trying to share the responsibilities of a community--should participate and lead in extra-congregational affairs.

Re #10: The answer is "Yes."

Re #11: The answer is "No."

Re #12: In spite of the slackening pace of Welfare Fund drives of recent years--I know of no temple capital fund drive that has failed. I don't believe that the pockets of our people have no bottoms--but people have a way of providing for the things to which they attach a priority.

Sincerely yours,

  
Julian Freeman

JF:bjf



March 3, 1954

Dear Herbert:

In answer to your fascinating questionnaire, I would like to use as my text the old question: What are rabbis (pron. raybees) and what can you do about them? Rabbis is Jewish priests and you can't do anything about them.

From the standpoint of New York, I think it would be fair to say that rabbis play less of an important role than in smaller communities. We have no welfare fund, but the New York UJA and Federation are so enormous as to drown out the small efforts of temple fund raising, and therefore they are feared. Secondly, rabbis rarely take on adequate stature so as to be newsworthy. A Stephen Wise, a Silver, maybe an Israel Goldstein or a Jonah Wise, have at times had a draw. The pressure that they can bring on any individual is purely of a spiritual nature, and the spirit is weak. In the marts of trade occasionally a Finkelstein proves all this to be crazy. He is the best fund raiser as an individual that there is at the Seminary, and the Seminary does wonders. I don't know why his beard is so effective.

Point 2. From what I have observed outside, there are some extraordinary human beings who happen to be rabbis. They are respected as human beings and the fact that they are rabbis is a cause both of embarrassment and pleasure. Part of their congregation resent the fact that they know dirty stories and have been heard to swear. Others respect them because they play good golf and are good locker room companions as well as preachers. Many of them like them as guys, and feel that if there has to be a rabbi to confirm them, to marry them, to bury them, and to give to their children that which they do not exemplify themselves, they'd rather have a good guy doing it than somebody who was in some way a stranger to them, and preferred to use long words when short ones said the same thing. This type is useful in campaigns because they are part of the community, and not in an ivory tower. Whether it helps their rabbinical standing or not, I don't know; it helps their standing. The main difficulty with their use on fund raising occasions inside or outside of their community is the professional jealousy that exists. The allocation of invocations and benedictions needs a minister of protocol, especially as there are usually three rabbis who must have a part in the program: reformed, conservative and orthodox.

If they are the main speaker and are good, they are resented by the local counterpart; if they are not, they are not wanted.



It has been said you can tell the degree of assimilation of a Jew when he starts giving to charity like a Christian. That category cannot be rabbinically Impressed. Next there is the category of those who are the big givers, but they become Americanized to the point of being un-Jewish, but not to the point of being non-Jewish. Then there is the new money that is still Jewish as far as memories go, but whose children are already in the category above. And then there are the really religious individuals who find meaning in ritual observance.

In fund raising, I think the generality would almost apply of categorizing these people according to economic standing. Hence the rabbi's influence up this stream as a question of his own integration with the community at large, and his willingness and ability to have real relationships away from his pulpit.

I wonder if this comes near your questionnaire; these, at least, are the thoughts stimulated by the questions.

Sincerely,

*Eddie*

Edward M. M. Warburg

Rabbi Herbert A. Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Boulevard  
Milwaukee 11, Wisconsin



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February 24, 1954

Rabbi Herbert A. Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Herb:

I am afraid I cannot contribute too much light on the question of the rabbi and the Welfare Fund. So much depends on the personality, integrity and qualifications of the rabbi that it is almost impossible to distinguish them from the ordinary run of community leaders.

However, I will do the best I can with the questionnaire.

Regards,

Cordially yours,

*Ellis*  
Ellis Radinsky  
Executive Director

ER:gb

*Constituent Agency of the Nationwide United Jewish Appeal*



1. Generally, because of the nature of their background and employment, they are helpful. They certainly understand our problem much more readily and need less orientation and persuasion. However, too many of them offer to be helpful and turn out to be indifferent or, in some cases, ineffectual.
2. It depends on the status, background and experience of the rabbi. Too many of them feel they make their contribution by rendering a benediction or by their physical presence at meetings. By and large, I would say they are more useful in the planning and allocating phase of the work than in the actual fund raising. There are, of course, notable exceptions - rabbis who have taken an active role, in many cases as chairmen of campaigns, in other cases as speakers on behalf of the fund raising program.
3. & 4. Comparatively few rabbis play an important role in the Welfare Fund program.
5. In many cases they are a hindrance because in spite of their lip service on behalf of overseas causes, they frequently utilize their relationship to the Welfare Fund for the purpose of strengthening their own positions, making contacts with contributors and organizing campaigns for new synagogues and synagogue extensions. There have been occasions when some rabbis have minimized or expressed doubt about overseas needs in order to smooth the way for a campaign for new synagogues, synagogue extensions or synagogue centers. In such cases, they have provided refuge for people primarily concerned with local needs. They have, in many cases, encouraged diversionary campaigns outside of the Welfare Funds. In other cases, rabbis have utilized their influence or pressure for religious institutions abroad or for mishulachim from questionable yeshivah.
6. Many community leaders do feel that leadership of campaigns by local rabbis tend to diminish the stature of the campaign and reflect on the availability of top lay leaders. On the other hand, there are some who feel that it gives a spiritual and dedicated quality to a campaign. Most lay leaders feel rabbis can be most effective by encouraging and soliciting their own congregants. There are rabbis who, by their conviction, energy and dedication, have not only given vital service to the campaign but have lifted the entire status of giving.
7. The difference in quality between rabbis of the orthodox, conservative and reform is becoming less and less noticeable. Again, very much depends on the personality of the rabbi and the influence which his congregation carries in the community. As orthodox and conservative rabbis come more and more from American backgrounds, there is less and less difference with reform rabbis. However, the reform rabbis have more affluent and influential congregations and are by and large dedicated to community planning and community activity. They tend to be somewhat more helpful.
8. There seems to be no doubt that the rabbi's position is strengthened by his involvement and activity within the Welfare Fund. His stature transcends his own congregation and based on his effectiveness, he becomes more useful to the community and therefore to his own congregation. With presently well established congregations, the pride which his congregants obtain from his good will in community activities more than compensates for any time he may take off from routine rabbinical activities.
9. He is only weakened if he becomes over-identified to the point of using poor judgment in his relationship with the community or his congregants. If he becomes partisan to the point of neglecting the rounded community program, he may lose the respect of some of his leadership.



10. His positive involvement and his achievements undoubtedly add to the reputation and prestige of his synagogue.

11. Quite the contrary, his capacity to raise funds for the Welfare Funds should increase his effectiveness for his own congregational fund raising program. His work, side by side with campaign leadership whose respect and admiration he obtains by energetic activity on behalf of the Welfare Funds, will undoubtedly stand by him in his effort to meet legitimate and reasonable congregational quotas.

12. Definitely not. The general fund raising programs of the last ten years have undoubtedly set new heights of Jewish responsibility and generosity which have benefited synagogues, Jewish centers and local social service institutions. Examination of Jewish communal building and the development of Jewish communal programs during the last ten years when the Welfare Funds were raising their most for overseas responsibilities will prove that there have been few periods of such expansion. The entire American Jewish community owes much to the stimulation which was provided for fund raising in this country by organizations such as the National UJA.

Final Remark: Many of us feel that one factor in our recent decline in fund raising for overseas programs and Israel has been the relaxation of interest by rabbis who are now more concerned with their local synagogue building program and expansion of their facilities than they are in the overseas program or in Israel. This is symptomatic of the same kind of complacency about Israel which we are finding on the part of contributors around the country. It is less excusable when rabbis are guilty of this, because it only tends to convince the lay leadership that the evasion of their real responsibility to UJA is justified. Rabbis certainly know better than to assume that the State of Israel can be consolidated with diminishing income and they certainly must know the danger of an economic collapse in the face of Israel's position in power politics and with menacing armies on all its borders.

If the rabbis of America rededicate themselves to the task of giving priority for the next seven years to Israel's needs as they did in 1948, Israel could become secure, viable and economically independent.





# UNITED JEWISH APPEAL

ON BEHALF OF UNITED ISRAEL APPEAL, JOINT DISTRIBUTION COMMITTEE, UNITED SERVICE FOR NEW AMERICANS

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165 West 46th Street, N. Y. 36, N. Y. PLaza 7-1500

Cable Address, UJAPPEAL, New York

February 24, 1954

Rabbi Herbert A. Friedman  
Temple Emanu-El B'Ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Herb:


Morris Berinstein, who is now in Florida, received your letter of February 15th while he was terribly tied up with the UJA conference and, incidentally, he is still very busy and he asked me to write to you for him.

Morris said that rather than answer your letter via the questionnaire which you sent, he just wanted to say that it has been his experience that approximately 25% of the rabbis in the communities are helpful in most community activities. Morris thought that this goes for all denominations and there is no doubt but that the rabbi can play a most important role in the community.

With regard to your question No. 11, Morris said that when the rabbi works in the community for the Welfare Fund, such action helps in synagogue fundraising.

With kindest personal regards and, of course, with very best regards from Morris,

Sincerely,

  
Melvin S. Goldstein

P.S. MWB asks, "And why does he have to stick his neck out!"

MSG/fc



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February 23, 1954

## AMERICAN JEWISH HIVES

Rabbi Herbert A. Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Herb:

Sorry for the delay in replying to your letter of the 15th. As you probably know, I've been away for some time in Florida trying to raise some money.

Unfortunately, your questionnaire is not the kind which can be answered by New York by any "yes" or "no" replies. Some Rabbis are very helpful, some are not in varying degrees; some are important for what they do, some are important in the negative sense for what they do not do. I am afraid you can judge from these answers that anything I can tell you would not be helpful. Since your questionnaire is entitled "The Rabbi and The Welfare Fund", I am sure that your survey will be valuable in spite of my inability to be helpful.

We missed you in Florida and, in fact, we miss you in New York. I wish you could spend some time here giving us some help during the campaign by speaking at some of our functions.

Please let me hear from you. All good wishes.

Sincerely,

Henry C. Bernstein  
Executive Vice-President

HCB:bb

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March 1, 1954

Rabbi Herbert A. Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd  
Milwaukee 11, Wisconsin

Dear Herbert:

I have just returned to my office and found your letter of February 15th with the attendant questionnaire. I am very sorry I could not get an answer to you before this but anything I have to say would not be of any help to you in the article you are preparing.

As you probably know, we do not do any fund-raising. All of our budget, such as it is, is provided by the United Jewish Appeal. We are therefore a beneficiary agency of that very excellent fund-raising organization. Since we do not do any fund raising, we do not have the kind of contacts with the local community that you are interested in.

I am sorry I cannot be of help to you in this instance.

My very best wishes to you,

Cordially yours,

Arthur Greenleigh

*Annual Meeting, March 13-14, 1954 Hotel Plaza, New York*

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February 18, 1954.

Rabbi Herbert A. Friedman  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Rabbi Friedman:

This will acknowledge receipt of your letter of February 15th addressed to Mr. Leavitt.

As you may know, Mr. Leavitt has been abroad for some time and is expected back at the end of this month. While I will, of course, bring your letter to his attention, he may not be able to meet your deadline particularly in view of the many other urgent matters that await his return.

Sincerely yours,

*Pharna Oppenheimer*  
Secretary to Mr. Leavitt

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March 8, 1954

Rabbi Herbert A. Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Rabbi Friedman:

On my return to the city I note your letter of February 15 and the questionnaire about The Rabbi and the Welfare Fund.

It is now March 6 — and your deadline was March 1. I want to take your request seriously — the subject deserves careful and detailed comment — but I'll save my reactions for some second article if it's too late for this one.

Do let me know.

Yours,

Isidore Sobeloff  
Executive Director

IS:ck







*The* JEWISH COMMUNITY FEDERATION *of Cleveland*

February 16, 1954.

Rabbi Herbert A. Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd  
Milwaukee 11 Wisconsin

Dear Rabbi:

Your letter of the 15th addressed to Mr. Zucker finds him out of the city. Upon his return here, the latter part of next week, your request for his comments will be called to his attention.

Sincerely,

*Rose Smukler*

rs.

Secretary to Mr. Zucker

February 15, 1954

Rabbi Max Nussbaum  
7300 Hollywood Blvd.  
Hollywood 46, Calif.

Dear Max:

Abe Klausner has asked me to write an article for the April issue of the CCAR Journal on the subject "The Temple and Federations". He wants me to deal with the general subject of the relationship between the temple and the central fund-raising structure, with particular reference to the role of the Rabbi in raising funds for the Welfare Fund, acting on allocations committees, etc., etc. One of his sub-questions was whether I thought that general fund-raising in the community interfered with Temple fund-raising.

I have my own opinions on this whole subject and will, of course, write the article as I see the subject. But I wanted very much to solicit some opinions from a few fellows who have been very active in UJA and Welfare Fund campaigning. I have picked out six names, consisting of men who were either chairmen of campaigns in their communities or have had a great deal of experience speaking under Welfare Fund and UJA auspices. The list of men to whom I am writing this letter is contained below.

I would like your own personal reactions to the enclosed questionnaire which I have sent to half a dozen directors of Welfare Funds around the country. Naturally, I would certainly appreciate anything additional which you care to add out of your own experience or your own valued judgments. I realize how busy you are and I know that you do not have the time to write any lengthy comments. Your short informal answers to these questions will be really very helpful, and I thank you in advance.

I think there is a deadline of March 1st for my article, so I would appreciate anything you care to send as quickly as possible. Again with thanks, I am

As ever,

Rabbi Herbert A. Friedman

HAF:hk  
encl

c: Rabbi Robert Goldberg, Rabbi Jacob Rothschild  
Rabbi Morris Lieberman, Rabbi Charles E. Shulman  
Rabbi R. Gittelsohn



February 15, 1954

Rabbi Roland Gittelsohn  
Longwood & Plymouth Avenue  
Boston, Mass.

Dear Red:

Abe Klausner has asked me to write an article for the April issue of the CCAR Journal on the subject "The Temple and Federations". He wants me to deal with the general subject of the relationship between the temple and the central fund-raising structure, with particular reference to the role of the Rabbi in raising funds for the Welfare Fund, acting on allocations committees, etc., etc. One of his sub-questions was whether I thought that general fund-raising in the community interfered with Temple fund-raising.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk  
encl.

c: Rabbi Robert Goldberg, Rabbi Jacob Rothschild  
Rabbi Morris Lieberman, Rabbi Charles E. Shulman  
Rabbi Max Nussbaum



February 15, 1954

Rabbi Charles E. Shulman  
445 West 240th Street  
New York 63, N. Y.

Dear Charlie:

Abe Klausner has asked me to write an article for the April issue of the CCAR Journal on the subject "The Temple and Federations". He wants me to deal with the general subject of the relationship between the temple and the central fund-raising structure, with particular reference to the role of the Rabbi in raising funds for the Welfare Fund, acting on allocations committees, etc., etc. One of his sub-questions was whether I thought that general fund-raising in the community interfered with Temple fund-raising.

I have my own opinions on this whole subject and will, of course, write the article as I see the subject. But I wanted very much to solicit some opinions from a few fellows who have been very active in UJA and Welfare Fund campaigning. I have picked out six names, consisting of men who were either chairmen of campaigns in their communities or have had a great deal of experience speaking under Welfare Fund and UJA auspices. The list of men to whom I am writing this letter is contained below.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk  
encl.

c: Rabbi Robert Goldberg, Rabbi Jacob Rothschild,  
Rabbi Morris Lieberman, Rabbi Max Nussbaum, Rabbi R. Gittelsohn



February 15, 1954

Rabbi Morris Lieberman  
7401 Park Heights Avenue  
Baltimore, 8, Maryland

Dear Morry:

Abe Klausner has asked me to write an article for the April issue of the CCAR Journal on the subject "The Temple and Federations". He wants me to deal with the general subject of the relationship between the temple and the central fund-raising structure, with particular reference to the role of the Rabbi in raising funds for the Welfare Fund, acting on allocations committees, etc., etc. One of his sub-questions was whether I thought that general fund-raising in the community interfered with Temple fund-raising.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.

c: Rabbi Robert Goldberg, Rabbi Jacob Rothschild,  
Rabbi Charles Shulman, Rabbi Max Nussbaum, Rabbi R. Gittelsohn



February 15, 1954

Rabbi Robert Goldberg  
P. O. Box 1672  
New Haven, Conn.

Dear Bob:

Abe Klausner has asked me to write an article for the April issue of the CCAR Journal on the subject "The Temple and Federations". He wants me to deal with the general subject of the relationship between the temple and the central fund-raising structure, with particular reference to the role of the Rabbi in raising funds for the Welfare Fund, acting on allocations committees, etc., etc. One of his sub-questions was whether I thought that general fund-raising in the community interfered with Temple fund-raising.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk  
encl.

cc: Rabbi Robert Goldberg, Rabbi Jacob Rothschild,  
Rabbi Morris Lieberman, Rabbi Charles Shulman, Rabbi M. Nussbaum  
Rabbi R. Gittelsohn



February 15, 1954

Rabbi Jacob M. Rothschild  
1589 Peachtree Road N. W.  
Atlanta, Georgia

Dear Racky:

Abe Klausner has asked me to write an article for the April issue of the CCAR Journal on the subject "The Temple and Federations". He wants me to deal with the general subject of the relationship between the temple and the central fund-raising structure, with particular reference to the role of the Rabbi in raising funds for the Welfare Fund, acting on allocations committees, etc., etc. One of his sub-questions was whether I thought that general fund-raising in the community interfered with Temple fund-raising.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

Encl.

cc: Rabbi Robert Goldberg, Rabbi Morris Lieberman,  
Rabbi Charles Shulman, Rabbi Max Nussbaum, Rabbi R. Gittelsohn



February 15, 1954

Mr. Edward Warburg  
United Jewish Appeal  
165 W. 46th Street  
New York, New York

Dear Eddy:

I have been asked to prepare an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". Now, before you blow your top, about the role of the Rabbi in fund-raising for the Welfare Fund, just cool off and try to be objective.

I have prepared a few questions and wonder whether you could find the time to jot down some simple, informal answers? I could write the article myself, but my views would be biased and prejudiced. I would call all Rabbis who do not work for the UJA and the Welfare Fund blankety-blank stinkers. If however, I get ten or a dozen answers from the people whose opinions I am soliciting, that rabbis should be called four blank stinkers (or, on the other hand, should all be little saints who do not sully their hands in dirty things), then my article will be that much more "scientific".

In short, if you have any pet peeves or opinions, sound-off. I know how busy you are, but I thought it would be valuable to have your jottings, however sketchy, under the pressure of time.

As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.

P. S. No persons will be quoted in the article. All profanity will be eliminated.



February 15, 1954

Dr. Joseph Schwartz  
United Jewish Appeal  
165 W. 46th Street  
New York, New York

Dear Joe:

I have been asked to prepare an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". Now, before you blow your top, about the role of the Rabbi in fund-raising for the Welfare Fund, just cool off and try to be objective.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.

P. S. No persons will be quoted in the article. All profanity will be eliminated.



February 15, 1954

Mr. Morris Berinstein  
165 W. 46th Street  
New York, New York

Dear Morris:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

No names will be quoted in the article. I simply am attempting to obtain some opinion from a few people whose personal judgment I value. This letter is going to a half a dozen executive directors of Welfare Funds and perhaps another half a dozen people in national Jewish organizations involved with fund-raising. Your replies, as informal as the are, will be helpful to me.

In addition to the questions on the sheet, I wonder if you would care to make any additional comment out of your own experience? I know how busy you are but I really would be very grateful for as prompt an answer as possible. This article must be prepared by March 1st. Therefore, I would like to get as many replies as possible in before that time. With many thanks, I am

As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.



February 15, 1954

Mr. Herbert Abeles  
165 W. 46th Street  
New York, New York

Dear Herbert:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.



February 15, 1954

Mr. Julius Biano  
Jewish Community Council  
590 N. Vermont Avenue  
Los Angeles, California

Dear Mr. Biano:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.



February 15, 1954

Mr. Harry Lurie  
Council of Jewish Federation and Welfare Funds  
165 W. 46th Street  
New York, New York

Dear Mr. Lurie:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the Subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.



February 15, 1954

Mr. Moses Leavitt  
Joint Distribution Committee  
270 Madison Avenue  
New York, New York

Dear Moe:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.



February 15, 1954

Mr. Arthur Greenleigh  
United Service for New Americans  
15 Park Row  
New York 38, New York

Dear Arthur:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.



February 15, 1954

Mr. Elkan Voorsanger  
Jewish Welfare Fund  
135 W. Wells Street  
Milwaukee, Wisconsin

Dear Elkan:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.



February 15, 1954

Mr. Ellis Radinsky  
United Israel Appeal  
41 E. 42nd Street  
New York, New York

Dear Ellis:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.



February 15, 1954

Mr. Henry C. Bernstein  
United Jewish Appeal of Greater New York  
220 W. 58th Street  
New York, New York

Dear Henry:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.



February 15, 1954

Mr. Abe Sudran  
Jewish Federation and Council of Greater Kansas City  
425 New York Life Bldg.  
Kansas City, Missouri

Dear Abe:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

Encl.



February 15, 1954

Mr. Harry Greenstein  
Jewish Welfare Fund  
319 W. Monument Street  
Baltimore, Maryland

Dear Harry:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.



February 15, 1954

Mr. Henry Zucker  
Jewish Welfare Federation and Fund  
1001 Huron Rd.  
Cleveland, Ohio

Dear Mr. Zucker:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

encl.



February 15, 1954

Mr. Isadore Sobeloff  
Jewish Welfare Federation  
250 W. Lafayette  
Detroit, Michigan

Dear Sobey:

I am preparing an article for the Journal of the Central Conference of American Rabbis on the subject "The Temple and Federations". There are many aspects to this question but there is one in particular which I am interested in analyzing. I have prepared some questions concerning the Rabbi and the Welfare Fund. I would appreciate it very much if you would take the time to jot down some very brief answers to these questions and mail them back to me in the enclosed envelope.

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As ever,

Rabbi Herbert A. Friedman

HAF:hk

Encl



QUESTIONNAIRE

The Rabbi and The Welfare Fund

1. Would you say the rabbi is generally helpful in the local Welfare Fund?

*yes*

2. Is he helpful in the a) Fund-raising part of the program  
b) Allocating " " " "  
c) Community planning " " "

*yes*

3. Does he play an important role?

*If he wants to - and serves rather than attempts to dictate*

4. Does he play no role at all?

5. Is he more of a hindrance than a help?

6. Do the lay leaders of the campaign feel that it is more trouble to involve the rabbi than his ultimate contribution (in time and energy) is worth?

*The problem arises of which Rabbi + involve. They try to be careful not to irritate anyone! I have found, however, that the ones who indicate interest and desire to participate are used willingly and with appreciation.*

7. Is there any generalization you would care to make about the comparative helpfulness of orthodox, conservative or reform rabbis? (one kind more or less helpful than others)?

*No matter - basis is who is capable and interested.*



8. Do you feel that a rabbi's position in the community is strengthened in any way if he becomes involved in Welfare Fund work (either fund-raising or community planning)?

*Definitely. With no help from my predecessor, the task of being accepted became mine alone. My willingness to work in all phases of community activity increased my stature in the general Jewish community - and in the congregation.*

9. Conversely, is his position weakened if he becomes involved?

10. Does his involvement (or non-involvement) effect the reputation or prestige of his synagogue in the community?

*I believe so. The Temple is now recognized as a part of the community - not a group set apart.*

11. If he works for the Welfare Fund, is his capacity to raise funds for his own synagogue endangered in any way?

*No.*

12. Does general fund-raising in the community interfere with Temple fund-raising?

*We haven't been faced with this problem but certainly it is true that too many campaigns weaken one another. The same people are called upon to give.*

*(over)*



Dear Hub,

Hope the business keeps a little. This situation was a peculiar one. Dr. Marx had really been the motivating force in founding most of the Jewish community organizations and played a large and active part in them - as long as they remained essentially German in origin. In his later years, he withdrew from really active participation and the Temple had a reputation of being a sort of "private club".

My participation has given this new generation "who knew not Joseph" a new slant on the Temple and a Reform Rabbi. I would say that my activities have kept more than anything else not only to strengthen my own position in the community but to lift the status of the Temple itself.

Best

Rachy



*From the Study of*  
*Rabbi Max Nussbaum*





## QUESTIONNAIRE

### The Rabbi and The Welfare Fund

1. Would you say the rabbi is generally helpful in the local Welfare Fund?

Yes

2. Is he helpful in the
- |                                     |     |
|-------------------------------------|-----|
| a) Fund-raising part of the program | yes |
| b) Allocating " " " "               | no  |
| c) Community planning " " "         | yes |

3. Does he play an important role?

Yes, in influencing the community to give.

4. Does he play no role at all?

no

5. Is he more of a hindrance than a help?

no

6. Do the lay leaders of the campaign feel that it is more trouble to involve the rabbi than his ultimate contribution (in time and energy) is worth?

In our community, the lay leadership is very happy with the contribution of the Rabbis.

7. Is there any generalization you would care to make about the comparative helpfulness of orthodox, conservative or reform rabbis? (one kind more or less helpful than others)?

I have found, in my experience of visiting communities throughout the country, that Conservative and Reform Rabbis are usually more active in the campaigns than the Orthodox Rabbinate with the exception of those cases in which the Reform Rabbi is ideologically opposed to Israel.

8. Do you feel that a rabbi's position in the community is strengthened in any way if he becomes involved in Welfare Fund work (either fund-raising or community planning)?

Definitely

9. Conversely, is his position weakened if he becomes involved?

No

10. Does his involvement (or non-involvement) effect the reputation or prestige of his synagogue in the community?

Yes. The Rabbi of a Synagogue, who plays a leading role in the Welfare Fund Campaign strengthens the role of the Synagogue in the community.

11. If he works for the Welfare Fund, is his capacity to raise funds for his own synagogue endangered in any way?

No, I believe that the U.J.A. is by now deeply rooted in the hearts of our people and that our membership fully understands that raising funds for the U.J.A. can never be in conflict with the fund raising of your own Temple.

12. Does general fund-raising in the community interfere with Temple fund-raising?

No, if members are educated to the point of understanding that the Temple is your home and that beyond it, a Jew has a responsibility to Klal Yisrael, then the Rabbi has succeeded in emplanting in the hearts of his members a sense of values which is of great importance.



Morris Lieberman  
Lieberman

QUESTIONNAIRE

The Rabbi and The Welfare Fund

1. Would you say the rabbi is generally helpful in the local Welfare Fund?

Yes

2. Is he helpful in the a) Fund-raising part of the program ✓  
b) Allocating " " " " ✓  
c) Community planning " " " ✓

3. Does he play an important role?

Sometimes - depends on rabbi

4. Does he play no role at all?

As above

5. Is he more of a hindrance than a help?

Never

6. Do the lay leaders of the campaign feel that it is more trouble to involve the rabbi than his ultimate contribution (in time and energy) is worth?

No

7. Is there any generalization you would care to make about the comparative helpfulness of orthodox, conservative or reform rabbis? (one kind more or less helpful than others)?

Depends on individual. In general I would say orthodox are less community minded & less inclined towards cooperation

8. Do you feel that a rabbi's position in the community is strengthened in any way if he becomes involved in Welfare Fund work (either fund-raising or community planning)?

*Yes*

9. Conversely, is his position weakened if he becomes involved?

10. Does his involvement ( or non-involvement) effect the reputation or prestige of his synagogue in the community?

*Enhances*

11. If he works for the Welfare Fund, is his capacity to raise funds for his own synagogue endangered in any way?

*No; frequently is improved*

12. Does general fund-raising in the community interfere with Temple fund-raising?

*Not in my experience.*



QUESTIONNAIRE

*Bob Golding*

The Rabbi and The Welfare Fund

1. Would you say the rabbi is generally helpful in the local Welfare Fund?

*yes*

2. Is he helpful in the a) Fund-raising part of the program  
b) Allocating " " " "  
c) Community planning " "

*also B to a lesser degree.*

3. Does he play an important role?

*I believe so.*

4. Does he play no role at all?

5. Is he more of a hindrance than a help?

*I believe not*

6. Do the lay leaders of the campaign feel that it is more trouble to involve the rabbi than his ultimate contribution (in time and energy) is worth?

*I believe not*

7. Is there any generalization you would care to make about the comparative helpfulness of orthodox, conservative or reform rabbis? (one kind more or less helpful than others)?

*In this community, the reform + conservative rabbis play a more active role than the orthodox.*



8. Do you feel that a rabbi's position in the community is strengthened in any way if he becomes involved in Welfare Fund work (either fund-raising or community planning)?

*This is difficult to say. Some people approve - perhaps many. Others will say the Rabbi is neglecting his congregation, or he should stay out of these affairs. In general, I feel that in itself, it neither strengthens or weakens his Rabbi's position in the long run - but if the scale must be weighed slightly to one side, I would say "strengthens"*

9. Conversely, is his position weakened if he becomes involved?

*See above.*

10. Does his involvement (or non-involvement) effect the reputation or prestige of his synagogue in the community?

*Answer above - in part.*

*I suppose that the reputation or prestige of his synagogue is strengthened.*

11. If he works for the Welfare Fund, is his capacity to raise funds for his own synagogue endangered in any way?

*I do not think so. The two are not incompatible or mutually exclusive.*

12. Does general fund-raising in the community interfere with Temple fund-raising?

*At times it seems so. Many projects have been postponed here in view of an Israeli Bond drive at one time, or a new Jewish Center, at present. The wealthier members of a community generally will cut in one place to give to another.*

*Best regards -  
Bill Brodsky*



QUESTIONNAIRE

*Giffel*

The Rabbi and The Welfare Fund

1. Would you say the rabbi is generally helpful in the local Welfare Fund?

*In most cases, yes*

2. Is he helpful in the a) Fund-raising part of the program  
b) Allocating " " " "  
c) Community planning " " "

*Primarily in a  
Secondary in b & c.*

3. Does he play an important role?

*Depends on the individual rabbi.*

4. Does he play no role at all?

*Seldom*

5. Is he more of a hindrance than a help?

*Sometimes - see 3.*

6. Do the lay leaders of the campaign feel that it is more trouble to involve the rabbi than his ultimate contribution (in time and energy) is worth?

*Often yes.*

7. Is there any generalization you would care to make about the comparative helpfulness of orthodox, conservative or reform rabbis? (one kind more or less helpful than others)?

*No*



8. Do you feel that a rabbi's position in the community is strengthened in any way if he becomes involved in Welfare Fund work (either fund-raising or community planning)?

*Yes*

9. Conversely, is his position weakened if he becomes involved?

*No*

10. Does his involvement (or non-involvement) effect the reputation or prestige of his synagogue in the community?

*If he is helpful, it enhances the synagogue's prestige.*

11. If he works for the Welfare Fund, is his capacity to raise funds for his own synagogue endangered in any way?

*I don't think so, assuming he doesn't actually solicit funds.*

12. Does general fund-raising in the community interfere with Temple fund-raising?

*I doubt it.*

*P.S. - A great deal depends on the individual rabbi. Because some are a hindrance, sometimes laymen are wary of all rabbis.*  
 *Roland O. Mitchell*



RABBI CHARLES E. SHULMAN  
445 WEST 240 STREET  
NEW YORK 63, N. Y.

February 21, 1954

Dear Herb:

I'm returning your questionnaire which you will note is quite negative in its answers. If you will trouble to refer to an article of mine in the Reconstructionist about two years ago (May, 1952 I think) called "Wrong Answer" in reply to Dave Polish's article the "Rabbi and the Shmoo" you will find elucidation of my attitude. I feel that Rabbis gain nothing by entering welfare work on the terms set by laymen. There is no quid pro quo. Even Pool, (de sola) an officer of the Jewish Welfare Board, I show in my article, is really window dressing if anything and not taken for an active force by this age of the laity in Jewish life.

I had an ecstatic letter from a young lady who is a member of your shool, one Minna Richman. She is a former pupil of mine now living in Milwaukee and wrote that she found in your stimulus and dynamism the nearest thing to what she used to find in me. I am complimented, Herb, and I hope that you are too so that it will be a horse on each of us. She wrote me on the occasion of my talk to the Chicago Sunday Evening Club last week. Incidentally there are a couple of youngsters in your town who could be darned good help to you, old friends of mine, Burt and Donna Miller--1210 Olive Street. They write me regularly to New York. They would have much to give. Friends of the Richmans.

I'll probably be having some Chicago dates next Fall and winter (not excluding probably a return to the Sunday Evening Club). Wanna make up that lost visit to your medinah?

Best to you.

Sincerely,

*Charles*

P.S. I have just sent in to Bob Gordis for "Judaism" a 7500 word article or thereabouts on "The Future of Reform Judaism in America" in which I take the liberty of quoting from your conference diagnosis on this subject. I imagine it ought to be out either in the Spring or the Summer issue. I find myself in agreement with you. And I am really heartsick as to what was done to the New York seminary...more especially since I live in this town and see what tremendous necessity a New York seminary dignity is for us. Instead of the Union we really ought to have the Hebrew Union College here to vie with Union, Princeton, etc. It wouldn't make much difference where the Union was located for all its effectiveness.

QUESTIONNAIRE

The Rabbi and The Welfare Fund

1. Would you say the rabbi is generally helpful in the local Welfare Fund? no

2. Is he helpful in the a) Fund-raising part of the program no too much  
b) Allocating " " " " definitely no  
c) Community planning " " " definitely no

3. Does he play an important role? no

4. Does he play no role at all? no role

5. Is he more of a hindrance than a help? he just isn't bothered with

6. Do the lay leaders of the campaign feel that it is more trouble to involve the rabbi than his ultimate contribution (in time and energy) is worth? it seems they do

7. Is there any generalization you would care to make about the comparative helpfulness of orthodox, conservative or reform rabbis? (one kind more or less helpful than others)?

they are all in the same boat



8. Do you feel that a rabbi's position in the community is strengthened in any way if he becomes involved in Welfare Fund work (either fund-raising or community planning)?

no. I honestly don't

9. Conversely, is his position weakened if he becomes involved?

not appreciatively...the fact is that lay people are living lay lives without much respect to the potential leadership qualities of the clergy outside of anti-defamation, good will, rotary club, etc. so much unlike the Catholics at least.

10. Does his involvement (or non-involvement) effect the reputation or prestige of his synagogue in the community?

not at all

11. If he works for the Welfare Fund, is his capacity to raise funds for his own synagogue endangered in any way?

hard to answer this. It all depends on the community. As a general rule it should not handicap his synagogue. I should think it might even help it through appreciation of lay people for Rabbi's help in lay matters...I emphasize of course that these welfare organization are decidedly lay pedestrian matters without benefit of clergy generally.

12. Does general fund-raising in the community interfere with Temple fund-raising?

definitely. Since a man who has no thought of Temple except yom kippur, funeral, wedding, confirmation, etc. reaches his saturation point through the forced draft giving of the average community today. And has little left in thinking or contributing to Temple except what is left.

Rabbi William B. Schwartz  
1018 Perry St.  
Helena, Ark.

1953 Camp. Co-Chairman

Rabbi William M. Stern  
Temple Sinai  
2808 Summit  
Oakland, Calif.

1952 Camp. Chrmn.

Rabbi Max Kert  
2112 Santa Barbara  
Santa Barbara, Calif.

1952 Camp. Chrmn.

Rabbi Sol Horowitz  
1246 Nebraska  
Vallejo, Calif.

1953 Camp. Co-Chrmn.

Rabbi Robert E. Goldburg  
Temple Mishkin Israel  
Orange & Audubon Sts.,  
New Haven, Conn.

1952 Camp. Chrmn.

Rabbi David W. Pearlman  
Temple Beth-El  
144 Prospect St.,  
Stamford, Conn.

1952 Camp. Co-Chrmn.

Rabbi Alex Weisfogel  
112 Church St.  
Wallingford, Conn.

1953 Camp. Chrmn

Rabbi Henry Okolica  
Temple Israel  
425 Daytona St.  
Daytona Beach, Fla.

1953 Co-Chrmn.

Rabbi Bernard Perelmutter  
145 S. Hollywood Ave.  
Daytona Beach, Fla.

Rabbi Joseph Asher  
Temple Beth Shalom  
P. O. Box 1806  
Sarasota, Fla.

1952 Co-Chrmn.

Rabbi Martin I. Hinchin  
200 S. Jefferson  
Albany, Ga.

1953 Camp. Chrmn.

Rabbi Joseph Rudavsky  
Athens & Athens Zone, Ga.  
Welfare Fund,  
125-7 W. Washington St.  
Athens, Ga.

1953 Camp. Co-Chrmn.



Rabbi Frederic A. Doppelt  
The Temple  
500 W. Wayne St.  
Fort Wayne 2, Ind.

1952 Camp. Cabinet Co-Chrmn.

Rabbi Maurice Feuer  
1600 Wheeling Pk.,  
Muncie, Ind.

1952 Camp. Chrmn.

Rabbi Emil W. Leipziger  
Touro Synagogue  
4238 St. Charles Ave.,  
New Orleans 15, La.

1953 Camp. Chrmn.

Rabbi David L. Schwartz  
Congregation B'nai Abraham  
55 E. Baltimore St.  
Hagerstown, Md.

1953 Camp. Chrmn.

Rabbi Louis Ruchames  
13 Belmont Ave.  
Northampton, Mass.

1953 Camp. Co-Chrmn. for Amherst, Mass.

Rabbi Myron M. Meyer  
2671 Farleigh Terr.  
St. Joseph, Mo.

1953 Camp. Co-Chrmn.

Rabbi Elvin I. Kose  
1018 Pine Ave.  
Union, N. J.

1953 Camp. Leader

Rabbi Joseph Chait  
Hurleyville,  
New York

1953 Camp. Co-Chrmn. for Loch Sheldrake-  
Hurleyville, N. Y.

Rabbi Melvin Kieffer  
546 - 7th St.  
Niagara Falls, N. Y.

1953 Camp. General Chrmn.

Rabbi David Morris  
1916 - 6th Ave.  
Beaver Falls, Pa.

1953 Camp. Co-Chrmn. for Upper Beaver Valley, Pa.

Rabbi David L. Silver  
2228 N. 5th St.  
Harrisburg, Pa.

1953 Camp. General Chrmn.

Rabbi Camillus Angel  
c/o Beth Israel Temple  
Church & Hemlock  
Hazleton, Pa.

1953 Camp. Co-Chrmn.

Rabbi Ephraim H. Prombaum  
% Agudah Israel Synagogue  
Pine & Oak Sts.  
Hazleton, Pa.

Rabbi Bernard D. Rosenberg  
3411 N. Union  
Tacoma, Wash.

1953 Camp. Chrmn.

Rabbi Baruch I. Treiger  
Agudath Achim  
1306 - 17th St.  
Altoona, Pa.  
(Formerly of Reno, Nev.)

1952 Camp. Chrmn. for Reno, Nev.

Rabbi Albert Yanow  
University of Southern California  
Los Angeles, Calif.  
(Formerly of Bloomington, Ind.)

1952 Camp. Chrmn. for Bloomington, Ind.

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Rabbi William B. Schwartz  
1018 Perry St.  
Helena, Ark.

1953 Camp. Co-Chairman

Rabbi William M. Stern  
Temple Sinai  
2808 Summit  
Oakland, Calif.

1952 Camp. Chrmn.

Rabbi Max Kert  
2112 Santa Barbara  
Santa Barbara, Calif.

1952 Camp. Chrmn.

Rabbi Sol Horowitz  
1246 Nebraska  
Vallejo, Calif.

1953 Camp. Co-Chrmn.

Rabbi Robert E. Goldberg  
Temple Mishkin Israel  
Orange & Audubon Sts.,  
New Haven, Conn.

1952 Camp. Chrmn.

*Rebman's  
Co-Chairman*

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