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World Education Center for Progressive Judaism. 1973-1974.

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PROPOSED PROGRAMS AND FACILITY REQUIREMENTS

of the

WORLD CENTER FOR PROGRESSIVE JUDAISM

AMERICAN JEWISH

Presented to the Board of the
Union of American Hebrew Congregations

by the

UAHC Jerusalem Center Building Committee

May 20, 1973



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

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

A. Youth Programs

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

B. Adult Programs

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

C. National Federation of Temple Sisterhoods

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

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

A. Congregations

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

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

B. The Leo Baeck School

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

C. Israeli Youth Program

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

D. The Vaad Artzi

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

E. Maram

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

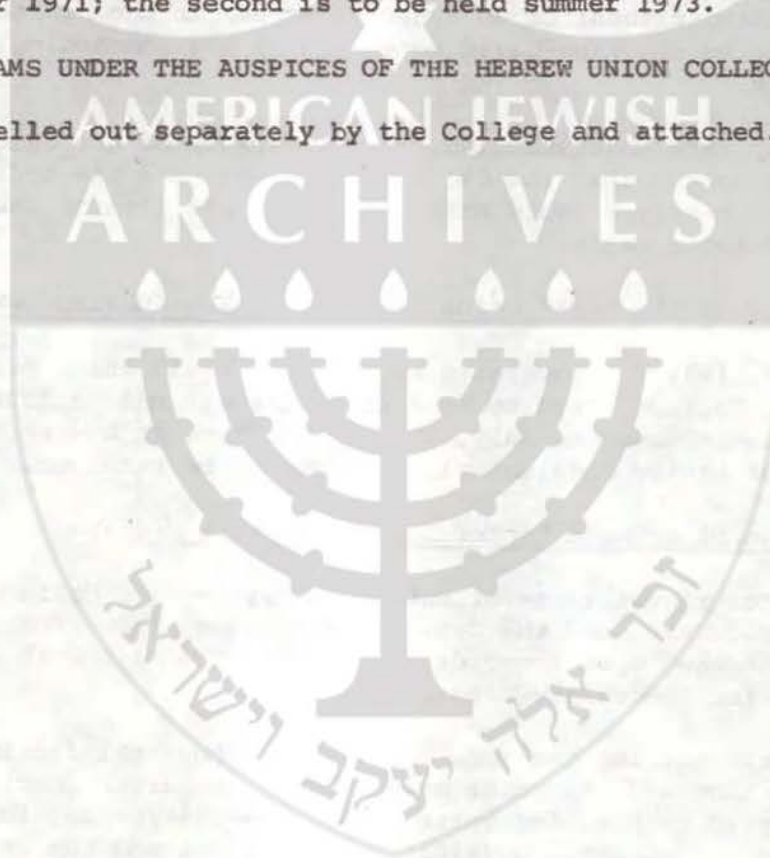
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III. PROGRAMS UNDER THE AUSPICES OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS

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

IV. PROGRAMS UNDER THE AUSPICES OF THE HEBREW UNION COLLEGE

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



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

1. Acquisition of Additional Land

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

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

2. Transfer of the World Union for Progressive Judaism Headquarters

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

3. Creation of a World Center for Progressive Judaism.

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

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

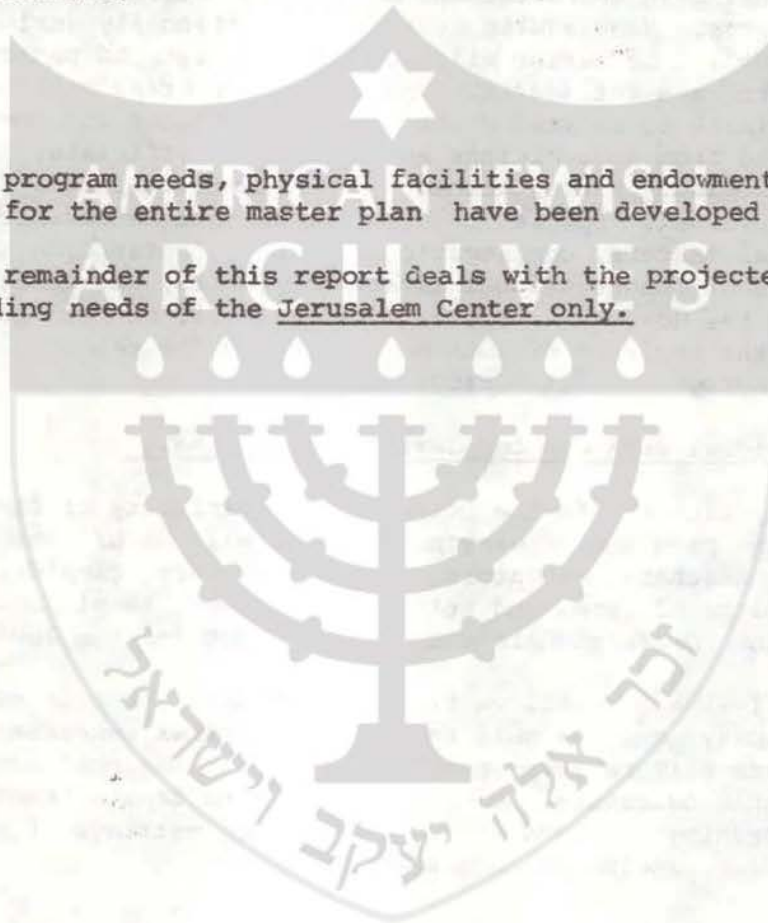
It was also agreed that one of the structures to be created would be visibly identified as a UAHC building of the World Center.

4. A Master Plan for Israel

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

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

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



PROJECTED PROGRAMS AT THE JERUSALEM CENTER

A. Adult Education

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

B. Educational Programs for Jewish Professionals

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

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

C. Youth

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

D. Informal Education for Israelis

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

E. Museum-Exhibit Hall and Audio-Visual Presentations

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

F. Audio-Visual Center

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

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

G. Arts Center

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

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

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

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

I. Interreligious Study in Israel

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

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

J. Publications Program

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

K. Cultural Center

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

CURRENT USE OF PHYSICAL FACILITIES

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

PROJECTED PHYSICAL REQUIREMENTS FOR THE UNION - WORLD UNION

1. Synagogue-Auditorium

750,000
7500
There is need for a worship facility under the auspices of the World Union for High Holy Day, Sabbath, Festival Services and special occasions. Eventually the sanctuary may house a congregation, although for the present it is contemplated that it will serve as a central synagogue, a model for Reform Jewish worship around the world. The synagogue should accommodate 500 persons and be expandable to 800.

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

2. Reception-Lobby Area

340,000
9000
The reception-lobby area will serve a multi-purpose function. It should be large enough to receive, welcome and brief large groups of tourists. Lounge facilities should be provided, including ample rest rooms and place for light refreshment. Off the main area there should be an office where tourists can receive information, guidance and assistance. There should be a permanent museum, display area.

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

3. Conference-Seminar Rooms

200,000 5000
There is need for approximately 5 conference-seminar rooms of varying sizes. One room should be permanently designated as a Board room and should be furnished accordingly.

21,000

4. Library-Study Area

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

5. Museum Area

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

6. Youth Lounge

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

7. Informal Outdoor Garden Court

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

8. Offices

The projected program will require office space for the following:

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

In addition there shall be offices for:

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

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

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

MOVEMENT FOR PROGRESSIVE JUDAISM IN ISRAEL

Herbert A. Friedman

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There are essentially four stages of development:

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

I) The first and major project is the development in Jerusalem, on the 12 dunam plot adjacent to the present buildings of the Hebrew Union College - Jewish Institute of Religion, of a complex of structures to house a series of activities. It is not possible at this moment, because the architectural design is still in the early planning stage, to speak of exactly which buildings will contain exactly which facilities. The total complex will comprise:

- a) A large expansion of the HUC-JIR, for rabbinical and graduate students, with all the necessary classrooms, faculty rooms, seminar rooms, lounges and possible dormitories, office space, archeology work space, archives and library.
- b) Office space for all the administrative needs of the World Union, the American Union, the Israeli movement, the CCAR.
- c) Some sort of tourist reception - lobby area for audio-visual presentations.
- d) Museum and open display space.
- e) Synagogue-auditorium.
- f) Outdoor seating area - cafe.

II) The second project encompasses:

A - Youth program with various facilities:

- a) Rural campus for many uses, such as six month Ulpan; six week youth group leadership training; 3 year agricultural high school; nature study.
- b) Tent cities, throughout the entire country.
- c) Dormitory space in many kibbutzim.

B - Moshav Shitufi or Kibbutz, according to regular Israeli standard, with combination of agriculture and industry.

III) The third project encompasses:

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

IV) The fourth project encompasses:

- a) High Schools such as the Leo Baeck Comprehensive School in Haifa.
- b) Boarding School, such as Carmel College in England.

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

CAMPAIGN METHODOLOGY

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

APPENDIX B

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

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

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

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

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

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

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

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

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

STUDENT ENROLLMENT

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

FACULTY

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

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

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

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

GEZER

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

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

FUTURE
DEVELOPMENTS

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

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

Alfred Gottschalk

Current Use of Building Facilities

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

Gatehouse:

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

Main Building:

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

2) A darkroom (below the synagogue) is used as a photography studio and laboratory by the archaeological department. (14 square metres)

3) Technical workshop, used for pottery reformation and technical workspace, also containing a pottery study collection and storage area. (30 square metres)

4) Additional archaeological storage area to the rear of the boiler room used for the storage of working materials from the Gezer dig. (14 square metres)

5) The basement containing:

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

First Floor:

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

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

3) Immediately behind the offices is a large lecture room (100.89 square metres) which can be partitioned into three parts by use of sliding walls. Our experience has shown that this large room affords a good sized reception area when used as a whole but cannot accommodate more than one class because it is not sound-proof and probably cannot be made sound-proof. During the last two years, because of increased office equipment, part of that room was converted to an office machine room, containing our copying machines and sundry office supplies. The remainder of the area is being utilized as a classroom. On special occasions we sometimes remove the office machines to enable us to use the larger area. This need has become diminished now that we have the lounge in the Residence Hall.

4) In the rear of the first floor is a modern kitchen facility (20.90 square metres) adequate to prepare meals for approximately 15 people. When the dormitory on the second floor was occupied it was used in the main to serve breakfast to the residents of the building. Now that the dormitory rooms are used as classrooms, the kitchen is used for special student affairs (approximately five to seven times a year), during the Summer Institute, when the classrooms are re-converted to dormitory rooms, and for the making of coffee for our staff.

Second Floor:

1) The Olin-Sang Library presently contains 9,000 volumes and is rapidly becoming filled. At our present acquisition rate it will be inadequate within two years. (173.72 square metres). It is staffed by Curtis Arnson, a part-time employee.

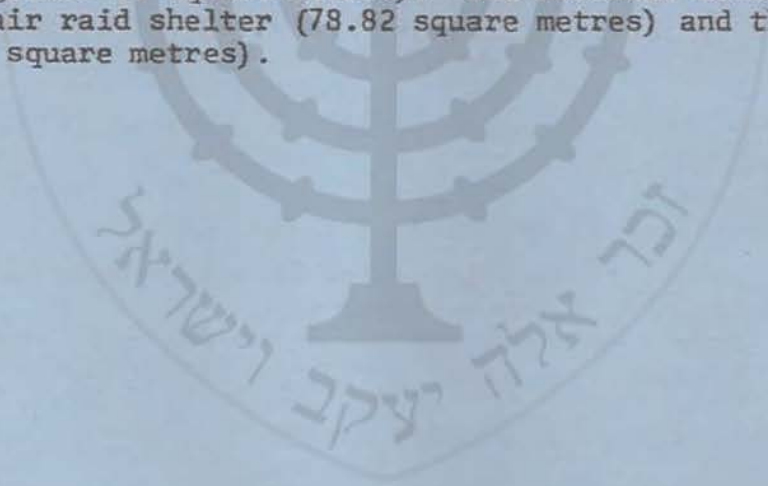
2) Academic Offices: The second floor contains two apartments which have been converted into offices (each 48.18 square metres). The first apartment, consisting of two rooms, bathroom and kitchen facility, is now used in the following manner: The large room is the office of the Archaeological Director, his Research Assistant, and his secretary. The smaller rear room is used as an office and study for our visiting Professor from Cincinnati. The kitchen facilities have been removed and reinstalled in the new apartment building. The small kitchen area is now used for storage of publication volumes. Separate shower and bath facilities are also available, though seldom used. In the second apartment, the smaller room is used

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

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

Residence Hall:

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



Archaeological Program - Present Facilities

A. Space used specifically by the Archaeology Program

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

B. Shared facilities (of significant regular use)

1. Library
2. Main large classroom (main building)
3. Administrative offices

Projected Building Needs

1. Library

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

The library should contain two types of reading facilities:

- a. A general reading room 50-75 positions and
- b. carrel area for research students (15-20 carrels)

Rooms or marked off areas should be provided for:

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

The library would also require the following administrative areas:

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

2. Executive Offices of the College-Institute

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

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

The library will include an American Jewish archival center.

Synagogue-Auditorium

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

Classrooms

We need 12 classrooms including a language laboratory.

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

Faculty Studies

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

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

Lounges

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

Projected Space Needs for Ongoing Archaeological Work

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

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

Institute for Jewish Ethics
of the
World Union for Progressive Judaism
Jerusalem, Israel

Two battles of destiny are being waged in the Middle East - one is the battle for the right of the Jewish state to exist with its Arab neighbors in peace. The other, ultimately the more important, is a battle for the character of the Jewish soul. What will be the quality of Jewish life in Israel? What will be the role of Jewish learning and living? How will the Jews there relate to the moral imperatives and the social ideals of our Jewish heritage? How will the Jewish state deal with the problems of poverty, unemployment, education and welfare? Will it assure the fundamental civil liberties to all its citizens? How will it relate to the Arab and other minorities within its boundaries? Will Israel succumb to the pressures of becoming "a nation like all other nations," or will it be propelled by the classic vision of serving as a "nation for all other nations," an Or Lagoyim, a light to the peoples of the world?

Because of the centrality of Israel, Jewish life in the Diaspora will inevitably be affected by the quality of Jewish life in Israel, even as the image of the Jew in the eyes of non-Jews will in part be a reflection of the social and ethical standards of Israeli Jewry. Therefore, Jewish life, values and fate will be determined in considerable measure by the outcome of the ongoing struggle to define the Jewishness of the Jewish state.

In Israel, the Jews have full political power over the policy of their government on matters of war and peace, poverty and

welfare, civil liberties and other issues similar to those we deal with in the United States. In contrast to Maimonides, whose rules for warfare in the Mishneh Torah were compiled to be used by other Jews in the distant future, the Jews now living in Israel make daily decisions affecting their own survival, the conduct of war and the treatment of minorities. In Israel there is no dichotomy between men of conscience and public officials, between theory and practice. In Israel the prophets are Jewish and the kings are Jewish. There is therefore an opportunity to apply Jewish values directly. Ultimately, the fate of Israeli Jewry will be no less dependent than the fate of American Jewry on the preservation of an open democratic society advancing toward greater justice and social harmony for all its citizens.

Unfortunately, the Israeli rabbinate projects an image of a Judaism in fanatic pursuit of full compliance of Jewish law and a ritual bereft of concern for personal and public morality. This image fits the stereotype of religion held by the founding spirits of the State and especially the members of the Second Aliyah, whose return to Israel was in part a rebellion against an outmoded irrelevant Judaism. The rabbinate's refusal to adjust the Halacha to suit the needs of a modern society serves to alienate the non-observant Israeli even further and to isolate religion from the rest of society. In reality, tradition has as much to say about the mutual social obligations of a community and its individual members as about the dietary laws, as much to say about the rights of labor as about the prohibitions

against work on the Shabbat. Whereas the rabbinate attempts to enforce the ritual laws of the Halacha, it has totally neglected the civil aspects of Halacha. The rabbinate has yet to come to terms with the existence of the first Jewish State in two thousand years. On the basis of present attitudes, it does not look as if a more enlightened spirit will prevail in the future.

Reform Judaism offers a model of a group of Jews who have tried to make Judaism relevant by reinterpreting and modifying the ritual and by applying the social values of Judaism.

This model demonstrates that it is possible to have an alternative to the present "all or nothing" choice which the average Israeli believes he confronts. Reform Judaism demonstrates that it is possible to relate to Jewish tradition in theological terms without being Orthodox, that it is possible to be religious without adhering to all 613 Commandments, that it is possible to search, to question, to adapt tradition, without being confined to a straitjacket of rabbinic authoritarianism.

The forthcoming transfer of the World Union for Progressive Judaism to Jerusalem and the development of a World Educational Center for Progressive Judaism as a coordinated project of the World Union, the Hebrew Union College, the Union of American Hebrew Congregations and the Central Conference of American Rabbis represent a major effort on the part of Progressive Judaism to play a role in shaping the character of the people and the state of Israel, "to build and to be built by Eretz Israel."

As an integral aspect of the program to be developed in Israel, it is proposed that there be established a program of social action and education.

Among the purposes of the program shall be:

- A. To activate the social justice message of Judaism.
- B. To apply Jewish ethics to contemporary social issues in Israel and throughout the world.
- C. To illuminate social issues through programs of study and action.
- D. To relate to like-minded individuals and groups in the kibbutzim, in academic life, and in the political movements.

Projects and Programs

1. Institutes, Conferences, Seminars, Colloquiums

In Israel almost all political issues are discussed and debated within the context of the political parties and the highly politicized press (almost all the newspapers are official organs of political parties). There is only rare opportunity for study and articulation of issues within a non-party framework.

The Institute for Jewish Ethics will convene institutes, conferences, seminars and colloquiums of varying duration on major social issues, to which will be invited a cross section of Israel leadership.

Some recommended general subjects:

- 1) Religion and State in Israel.
- 2) The Waging of War and the Pursuit of Peace.

- 3) Civil Liberties and Civil Rights in Israel
- 4) Business and Professional Ethics
- 5) Problems of Housing, Welfare, Education
- 6) Relations between the State and Arab and
other minorities
- 7) The Ethnic Gap
- 8) Judaism, the Kibbutz, and Social Experimentation

Where desirable, similar programs encouraging the articulation of public issues will be convened for non-Israelis, including non-Jews. On some international issues or on issues affecting other religions, these programs will have interreligious co-sponsorship.

11. Scholarly Research

Jewish tradition contains a vast store of ethical truths which are often buried in Biblical, rabbinic and philosophic sources. If these ethical treasures would be mined, collated, interpreted and applied to contemporary social issues, they would contribute new and distinctive Jewish insights to Israel and to mankind.

The Institute for Jewish Ethics will encourage scholarly research by providing grants to scholars and through publication of significant works.

111. Publications

A. The proceedings of the above programs will be publicized independently and/or in the press and popular and academic circles in Israel. Where warranted they will be translated into English and disseminated abroad.

B. Occasional Papers on Crucial Issues -- similar to those published by the Center for the Study of Democratic

Institutions.

C. Publication of Research Projects relating Jewish Tradition to Contemporary Issues.

D. A publication in English to provide background on major issues for Jews and non-Jews abroad.

IV. Popular Lectures

The Institute will offer a series of lectures for the public on major issues of concern. Outstanding personalities of Academia, the Courts, government and the private sector will be invited to express their views. Wherever possible these lecture series will feature persons representing controversial perspectives in open confrontation.

V. Courses of Study

In cooperation with the Hebrew Union College and the Hebrew University, programs of study with university credit will be offered, geared to the needs of teachers, government officials, and "Shlichim" going to serve Jewish communities abroad.

VI. Advisory Council

An advisory council drawn from all segments of Israeli life -- the universities, the Knesset, the kibbutzim, the public media, Histadrut -- will be organized to provide guidance on program development. This advisory council will also serve as a catalyst to stimulate programs of action.

Staff

The program will be directed by one professional, an Israeli. There will be one full-time secretary. Supervision will be provided by the Executive Director of the World Union for Progressive Judaism.

Financing

An endowment of \$750,000 will be required to establish the Institute and the donor may choose the designation by which it shall be known.



Projected Annual Budget

Administration

Director and benefits	\$10,000	
Part-time consultants	8,000	
Secretary and benefits	5,000	
Travel and meetings	2,000	
Printing, postage, office supplies	<u>2,000</u>	
		\$27,000

Conferences, Seminars, etc.

Honoraria and expenses for lecturers	\$4,000	
Publicity, public relations, and publication of statements in press	<u>4,000</u>	
		\$8,000

Publications

Editing	\$2,000	
Printing	<u>5,000</u>	
		\$7,000
		<hr/>
	Total:	\$42,000

Optional:

Research Programs	
Grants to scholars	\$10,000

ENDOWMENT - \$750,000

MEMORANDUM

CONFIDENTIAL

Date August 9, 1972

From Albert Vorspan (in Jerusalem)

To Rabbis Eisendrath, Schindler, Hirsch, Brickner, Schoolman; Marvin Braiterman

Copy for information of _____

Subject TEN RECOMMENDATIONS (not COMMANDMENTS, honest)

On erev our departure from Israel, I want to put into writing some thoughts and recommendations about Israel. I'll flesh this out later but here, in shorthand, are my conclusions:

1/ The move to Jerusalem and the development of a center here could be profoundly significant both for Israel and for Reform Judaism. With MNE as president and Dick as director, we have upgraded the whole operation already. But to achieve its potential, it must function beyond the narrow terms of present "Reform Judaism" in Israel -- shepherd to a few small and struggling congregations. WUPJ should speak on world-wide moral issues like war and hunger. We should help keep Israel Jewish and Israel should make us more Jewish.

2/ The deepest need I found in Israel is for creation of a national center for citizens' action - in short, a Religious Action Center. The largest problems here are internal and they threaten the future of Israel more severely than do the Arabs. Discontent is rife, but there are no avenues for creative public action. The political system is terribly constipated. The quality of life is, in many ways, intolerable (slums, the social gap, education, plight of Sephardim, absorption of olim, religious freedom and rights, protestia, Arab-Jewish relations), and what this country needs most is a Common Cause or Nader's Raiders operation -- arousing public concern, speaking to conscience, relating Judaism to the issues of life, lobbying and organizing public opinion for action. I don't see this as a Reform "telephone book" operation. It should connect a liberal Judaism to the ferment of kibbutzniks, the restlessness of many liberals and the concerns of ordinary citizens. We should soft-sell Reform in this context but the social message of Judaism, and create "facts" by filling a vacuum you could drive a country through. Not one religious leader in Israel speaks out on social questions here!

Dick's background is superb for this role but, as I told him, I think we must be careful not to become another safe part of the Establishment here, thus forfeiting the non-Establishment, creative and - in some measure - critical role of social catalyst, organizer, stimulator and coordinator. We shouldn't get too cozy with Golda, etc.

3/ I think we have tremendous opportunities here if we are imaginative and assert our own values in appealing ways. I'm thinking of things like youth hostels, UAHC camps, cultural and educational programs facing real issues (Jerusalem is culturally starved; people look for something to do at night; see Rupp's memo to me.) I like Al Levine's role at Ben Shimon. I think we have to transcend a mere congregational role here.

4/ We're not tough enough -- right now we're patsies here. We should be much more aggressive on rights especially, speaking out often, holding educational sessions, protesting the daily affronts against non-Orthodox Jews here, cutting through the grotesque miasma about mamzerim, conversion, etc. If Dick were here right now, we should be organizing our own public hearings on the human meaning of the status quo of marriage and divorce in Israel. If it is true that soldiers wounded in their genitals can't get halachic right to marry, we should show that in real terms for the public to chew on!

5/ The Hebrew language is a powerful educational and spiritual force. The ignorance of Reform Jews is tragic...our illiteracy in Hebrew (beginning with mine) must be corrected. Why not capitalize on the great passion for Israel among our people by sponsoring ulpanim, under our jurisdiction, in one hundred synagogues? Why not more Hebrew-speaking camps? Ramah is righter than we are on this. (I'm for ulpanim at 838, too.)

6/ Our relations with Israel must be built on reciprocity and bridges, as we all say. But we should stop freaking out when Israelis seek to influence us! Let them. We become satellites in the Diaspora only when sycophancy prevents us from listening, judging, rejecting what we don't want, and making independent judgments. It's not their pushing, but our caving in, which is obnoxious. Similarly, in our approach to Israel we have to stop the pretty-pretty, sloppy, picture postcard sentimentality about Israel. It's got grievous problems, they're being neglected and we have the right and obligation to influence them, both within Israel and as American Jews, part of the Jewish people. The problem of poverty, the lot of the Sephardim and the scandal of the rabbinate are issues we should push hard. We should take the lead in pushing the Jewish community in the United States to exert leverage on these things.

7/ There's some peculiar lack of coordination in the NFTY operation....Dick's presence here should bring some clarity to Hank's role vis a vis the New York office.

8/ We should plan a UAHC biennial - or at least a Board meeting - here. And maybe, first, a joint conference of our Social Action Commission and the Conservative movement's social action group.

9/ We should have a counseling and information (and maybe travel) service in Dick's operation. New olim, people on sabbaticals, extended visitors and tourists -- all need guidance. The bureaucracy here is terrible and we should provide it, with mass media, individual service, our orientation.

10/ We will need a real public relations program here. American-style p.r. is not understood here. I spoke at two formal lectures (HUC and Moadon Oleh) and one anti-Vietnam public rally. Each time somebody put a little ad in the Jerusalem Post and that was that. No use of fliers, radio, the hotels, the olim centers, the Y, posters, television, booths and the whole apparatus of grabbing public attention. Dick will need p.r. help, a WUPJ newsletter from Jerusalem, etc. to do the effective job we need. Only such an effort will lift us above a little sect into a strong movement speaking to the needs of the Israeli people and linking Israel and American Jewry.

EXTRA-CONGREGATIONAL ACTIVITIES

of the

MOVEMENT FOR PROGRESSIVE JUDAISM IN ISRAEL

- by Rabbi Tovia Ben-Chorin

Thoughts and Plans:

1. Introduction

In order to understand the suggested thoughts and plans, one has to define the role of the congregations of the Progressive Movement in Israel. The main task of the Congregation is to be a social, religious Jewish Center. Therefore, any movement or institution which is not anti-Jewish or anti the religious liberal approach, can be considered as a co-partner. We have to be careful not to become a self-centered institution.

I see Progressive Judaism primarily as an educational tool for spreading Judaism; secondly, as a means of serving the Jewish people in Israel and in the world at large. One has to be aware that the Jewish existence in the State of Israel will create a new type of progressive Judaism. We have to realize that our ties with the World Union for Progressive Judaism are not solely monetary but also ideological. Things that define liberal Judaism abroad define us too, as for example historical criticism, biblical criticism and the concern with "Halacha" from various aspects, etc. On the other hand, the liberal movement in Israel has a special mission which will influence Jewish communities abroad.

Only in the State of Israel has liberal Judaism found itself in the following situation:

- a) The Jews here are a majority and thus any dialogue with other groups is entered into from a position of strength, self-confidence and Jewish independence. This was a situation for which the liberal Jew yearned in the land of his existence and could have fully realized only in Eretz Israel: the completeness of peoplehood, history and homeland.
- b) Like our orthodox brethren, we have not yet found the way to translate theory into daily life. We haven't yet found the

way to live and teach Judaism to Jews who live in their independent country, people who are in all ways self-governing and responsible for their own security and state services. We have evolved a distinctive form of worship and self expression within the framework of religious services. On the other hand, we have not fully developed a Jewish philosophy, an ideology, accompanied by "Mitzvot Ma'asiot" (ethical and cultical) which are an expression of the peculiar Jewish existence in the State of Israel. This leads me to the following conclusions:

1. Progressive Judaism in Israel is primarily an educational movement. Thus, it should aim for representation from all the levels, parties and organizations which constitute Israeli society and which are not expressly opposed to us.
2. The task of the existing congregations, and of those to be established, is to become the nuclei of ferment within Israeli society as well as centers for studying and teaching the way of thinking and doing of Progressive Judaism.
3. We have seriously to ask ourselves if the Synagogue can still meet the needs of the religious person today as it did in the past. Shouldn't we look for new ways of religious expression beyond the Synagogue building and framework.

II. Areas of Activities

Practical suggestions for activities should be divided into two categories: Those which will be carried out by the local congregations and those which will be carried out on the national scene by the Movement's center, yet to be established.

a) Extra-Congregational Activities

Through their own initiative and/or through coordination with the Movement Center, congregations should provide programs for schools, youth movements, and youth centers. They should also cooperate with local organizations, i.e. Bnei Brith and other clubs. An attempt should be made to cooperate with the municipalities, i.e. through the department for culture and education, which exists in every local government. The material needed for such programs will be prepared by the Center. (see para. on Movement Center below.)

b) Institutions and Organizations

1. Universities

We have to create student groups which identify with Progressive Judaism, located at the universities, teachers seminaries, etc., throughout the country. Congregations which have universities in their vicinity should perhaps try to attract students to come to them. However, in my opinion, a better job can be done by creating those groups independently of the Congregations, with the cooperation and coordination of the local Rabbis. It should be expected and accepted that the approach of the students to Judaism and their services and activities will differ considerably from those of the congregants. Therefore, much independence should be left to those groups. Lectures for students should preferably take place in the student hostels, in their cafeterias, with special attention given to students who remain on the university campuses during the week-ends.

Note: It is worthwhile noting that Tel-Aviv University has not yet established a Hillel House. The Hebrew University, the Technion, and Haifa University have Hillel Houses which are run by Conservative Rabbis from abroad - Rabbis Jack Cohen and Bernard Ach, respectively. This is a very good opportunity for an interested and qualified Reform Rabbi to find his place in the Tel-Aviv Student Community if and when such a House is opened. If we are interested, we should initiate the talks on the subject.

2. The Kibbutzim and Moshavim

After working extensively with the Kibbutz Movement and especially with its non-orthodox sections, I am convinced that a special crew of Rabbis and Educators could work effectively with the various Kibbutz Movements, from the extreme left-wing Hashomer Hatzair to the liberal Ha-Oved Ha-Tzioni. A further explanation is needed in order to clarify my extreme interest and emphasis on this group. Rarely do we have, within Jewish History, opportunities to create a culture which, on the one hand, is not apologetic toward the Gentile Community and does not need the Hechsher or acceptance of a Rabbinical body. (In Israel this is expanded to include the Ministry of Religion and the local Religious Councils.) The Jewish - religious - culture created in the kibbutzim is essentially internal-for the kibbutz community itself. The music, poetry, and literature used by the group are created out of felt needs and are under constant review with regard to their suitability and whether they faithfully express the group's feelings and ideas. The culture is, therefore, in constant flux - what

is found to be inappropriate is put aside. As a reaction to this flexibility, one can note, in the last few years, a growing interest in the traditional forms of Judaism.

The above mentioned process created the psychological need to have, on one hand, the feeling of continuity within the history of the Jewish People, and, on the other hand, the wish to express the immediate - that which is happening now. This creative struggle is of a special interest to Progressive Judaism in Israel and probably for Reform Judaism abroad. Mutual cooperation is of essential importance for both movements. However, without the envisioned center, productive work is an impossibility.

We should not expect to start immediately by building Synagogues or creating Congregations in the Kibbutzim; however, many Kibbutzim are ready for study groups which could ultimately become a part of the Progressive Movement in Israel. The work should be done both in the individual kibbutzim, and with the already existing regional Kibbutz organization, known as Tzavta Eizeri, or Hugiim Eizerim. (These are a series of educational and entertainment programs provided, by age groupings by a group of kibbutzim, on a geographical basis, often crossing party lines. As yet, there are no physical centers for these activities, but they are held at different participating kibbutzim.) We should also participate, whenever possible, in the programing of the various ideological centers of the Kibbutz movements, such as Givat Chaviva (Hashomer Hatzair), Beit Beryl (Mapam), especially in those aspects of the program which touch upon Judaism as a religion, and as a religious civilization.

3. Radio, Television and Newspapers

The experience we have had with radio and, more recently, with television, has shown that these media are a most important vehicle of presenting daily issues from our particular point of view. We should not depend solely on invitations extended to the Rabbis, but should take the initiative in providing tapes and movies, and should actually buy time on television and radio. Materials and speakers should be provided through the Center of Progressive Judaism.

(In my judgment, in the scale of preference, the Center comes prior to Synagogue buildings.) The above mentioned work - i.e. publicity - should be a full time job in order to be effective. This would be one of the Center's main functions. My personal experience, participating in a T.V. discussion, has proved to me that through this media we meet people with whom we would otherwise not come in contact. Once T.V. is broadcast on Shabbat (on Friday and Saturday nights), the audience will increase considerably and the possibilities will be even greater.

4. Public Forums for the Discussion of Judaism and Contemporary Problems

Due to the fact that in the immediate future we will not be able to provide the Rabbinic manpower for establishing congregations, and due to increasing interest in Progressive Judaism in villages and towns which don't have congregations, such as Rishon Le Zion, Rehovot and Beersheva, public forums should be conducted in these places. Such programs can include sermons, group singing, lectures, performances, etc. There is a possibility that an out-growth of such forums would be a yearly religious festival which will gather hundreds of people.

5. Malaz - מרכז מלז ליהדות החדשה Center for Contemporary Judaism

"Malaz" will be a center for the study of Judaism and contemporary society in Israel. It will deal with questions facing Judaism and Society ethics, in theory and practice. In establishing "Malaz" we would do well to learn from the experience of the Social Action Center in Washington D.C. It should be located away from the urban centers, so that it can attract people to spend weekends and holidays in a Jewish progressive atmosphere created and controlled by us. The aims of "Malaz" are:

- i. An ideological center and place of study for the Movement for Progressive Judaism in Israel. It will coordinate dialogues with non-orthodox groups in Israel and abroad. Malaz should serve all those groups which are interested in creating an alternative to orthodoxy in Israel.
- ii. Programming
 - a) In addition to the projects ^{previously} mentioned in this paper, Malaz should be an Ulpan for training lay leadership for congregations with and without Rabbis. Laymen will be trained to become readers, Ba'alei Tfilah, etc.
 - b) Malaz will be a meeting place for youth groups of all parts of society, including the non-organized and the socially oriented groups called "Chevrah Salonit." The center will provide facilities and accommodations for youth and adults from abroad who are visiting Israel.
 - c) The Center will encourage the development of Jewish religious culture. It will organize plays, readings and musical performances which can later be included in Shabbat and festival

programs. It will cooperate with other institutions whose main task is to preserve the folklore and traditions of the various Jewish groups.

iii. Publications

In addition to the programming materials mentioned above, the Center will publish a monthly bulletin, giving source material and articles on issues that are particular to the situation of Judaism in Israel, as for example State and religion, relations with the refugees, war and ethics.

- iv. Once Malaz has been established and is functioning properly, it could be utilized as an interfaith meeting center with special emphasis on bringing Jews and Moslems into a dialogue relationship

In summary, it goes without saying that this institute-center is essential to the development and programming of our Movement in Israel.

* * * * *

This paper was presented at an all-day study session on the subject "How Progressive Judaism Can Work and Develop in Israel". The Seminar was organized by the Council of Progressive Rabbis (Maram), and the National Board of the Movement for Progressive Judaism in Israel, on October 14, 1969, Ramat-Gan, Israel.

"TELEM" - TOCHNIT L'HACHSHARAT MANHIM
(Program for the Training of Lay Leaders to
Head New Groups in Conjunction with Existing
Congregations.)

1. The Problem

One of the problems facing the Movement for Progressive Judaism (in Israel) is the lack of Rabbis to lead congregations. According to all the forecasts, we will not have enough manpower in the near future to meet the growing needs of the congregations and the smaller groups which are forming, unless we act now. One possible way to solve the problem is to train a cadre of people from within the existing congregations who can then take over the leadership of the groups in the interim. In our congregations are laymen with a deep knowledge of Judaism, and considerable experience in public work. The following proposal is directed towards training such active, interested and qualified people to lead congregations and home study groups.

AMERICAN JEWISH

The Israeli reality teaches us that the public will neither attend services, nor join a synagogue, "right off the street" so to speak; the public must first be introduced to the idea of Progressive Judaism through lectures, personal contact with a Rabbi or with members of the Movement, chance participation in a ceremony in the synagogue, (Bar Mitzvah) or a religious ceremony conducted by a Rabbi, or a layman in a private home or elsewhere (as for example, at the cemetery). We all feel the heightened interest in Judaism here, as a way of life, a stabilizing framework, or merely as an attractive addition. The question is-how to tap this interest. There still exists in Israel (dating from 20-30 years ago) the phenomenon of the "home circle," a small organized group which meets regularly in a private home either on Friday or Saturday evenings. These groups are generally homogeneous and exist both among the older and the younger generations. There is often a serious content to the meeting, i.e. lecture or presentation of some sort. There is already a suspicion that Friday night television will adversely affect this essentially positive social and intellectual expression but, in the meantime, these groups continue to function, and we must make it our business to come in contact with them and try to provide them with more religiously oriented programs. In this way, the ideas of a modern and flexible approach to Judaism can be brought to already organized and established groups, out of which might eventually grow new congregations.

It is even possible that in addition to the regular Friday night and Shabbat morning services, held in our synagogues, we should be developing activities directed more to these smaller groupings, possibly in the form of private Minyanim, loosely tied in with the central congregations but with enough autonomy to satisfy the needs of each group. In any case, any new group needs leadership, and it is clear that the most talented Rabbi is limited in the extent to which he can divide his attention and his efforts. It is in this area of guiding small new groups that we can also utilize the people to be trained under the suggested program which follows.

2. The Group

It is suggested that the program be initiated, in 1971-72, with 10 active people from the Plains Area (Hashefayla - i.e. the Tel Aviv, Ramat Gan and Netanya congregations).

3. Time Span of the Program.

a) Three (3) weekends spent, one each, in Jerusalem, Tel Aviv-Ramat Gan and Haifa, studying the congregations and the existing situations, and hearing formal lectures.

b) Four (4) consecutive days spent in a Kibbutz (possibly Ein Harod) or in Ben Shemen Youth Village, for lectures and programs.

c) Lectures: during each of the weekends - 12 lectures
during the 4 consecutive days - 19 lectures

This gives a total of 31 lectures of one and a half (1½) hours each, including both the presentation, and questions and answers.

4. Qualifications for Candidates

- a) General Education: High School Graduate (minimum)
- b) Knowledge of the Hebrew Language.
- c) Speaking Ability
- d) It is desirable that the person be fluent in another language in addition to Hebrew.

5. Obligations of Candidates

a) The candidate obligates himself to come to all meetings (as outlined above, section 3) as well as all conventions of the Movement in Israel.

b) The cost of participation shall be granted in the form of a scholarship, in exchange for which the candidate obligates himself to: lead a group or to preach or to lecture on 2 Sabbaths each month (once evening or morning, and once for an entire Sabbath) plus 2 evenings each month, during an entire year, wherever these services are needed.

c) The program is also open to laymen who cannot participate fully, or obligate themselves fully to the program. Their participation will be dependent upon payment of a sum determined in accord with the degree of their participation.

6. Suggested Topics for the Program

a) Historical Background

Development of the Reform Movement - Historical Survey.

Ideological Trends in the Movement.

Reform and Halacha.

Role of Reform Judaism in Israel (the development of the Movement in Israel, its struggle, connection with other organizations, congregational activity, forecast for the future)

Attempts to create an Alternative to Orthodoxy in Israel other than the Reform Movement (the Kibbutz Movements, "Mevakshay Derech," "Amana", "Schechterists" - Garin Yuval, the Conservative Movement).

Discussion among participants: What is Reform?

b) Leading Services

Getting to know the Traditional Prayer Book - Survey.

What is Prayer -

Discussion, presentation of different approaches, familiarization with the various Prayer Books and Machzorim of the different Liberal Communities in the world.

The Place of the Rabbi/Leader and Cantor in the service.

Short historic introduction and practical experience, with practice lessons. In this part, the participant will be aided by pamphlets and the like containing prayer selections from the various congregations for occasions such as Brit Mila, Giving of a Name, Wedding Anniversary - and of course the Festivals.

Included here will be suggestions for Sabbath and holiday observance in the home.

Guided Reading : The aim is to ensure familiarity with the Biblical texts and to make a preliminary comparison between the traditional commentators and Biblical criticism.

Survey of Halachic Literature - a brief introduction and survey of the major books and their significance.

c) What is a Sermon

How to prepare a sermon.

What differentiates a sermon from a lecture.

Introducing a speaker

Bringing holiday Greetings to various associations such as a Rotary Meeting, B'nei Brith, Youth groups and the like.

d) Leading a Home Study Group (Hug)

The staff which is needed to lead a group and the division of areas of responsibility - discussion on problems of communication, leadership, activating members, dividing up the work, internal bulletin, and the like.

The relationship between the advising Rabbi and the organizer in the district.

How to lead a discussion.

e) Material for Participants

The Rabbi who is responsible for the Program will have to maintain constant contact with the participants and will provide them with material for the discussions, as well as suggestions for leading services.

7. Financial Arrangements - Budget

The estimated budget is for IL 700. per participant, or in other words, IL 7,000. for the entire project. The following budgetary breakdown was prepared by H. Bettelheim, the Secretary of the Vaad Artzi (National Board).

Expenses for 10 participants on the basis of IL 20. /person/day (IL 200. for 10 days *)	IL 2,000.--
Lecture Expenses (IL 50. /lecture)	IL 2,400.--
Preparation and printing of material	IL 1,800.--
Administrative expenses, travel expenses for lecturers	IL 800.--
	<u>IL 7,000.--</u>

* 3 weekends = 6 days \div 10 = IL 700. /person
 4 consecutive 4 days \div 10 days x IL 20./day (\$ 200./person)
 singles

The 10 participants should be awarded full scholarships as outlined in section 5. above.

8. Summary

The ideas outlined above are no more than preliminary suggestions which must be developed further. A major area of concern must be the appropriate division of subjects among the available hours. It is clear that the major drawback in the entire program is that it attempts to cover a great deal of territory at the expense of depth. Certain subjects will obviously not receive the full attention which they deserve. However, all this is unavoidable under the given conditions. Only in the light of the experience gained through actually putting the plan into action will we be able to see where the problem areas lie. It is clear that we will have to make use of Rabbis and lecturers from outside our own ranks, primarily from the Universities and from the Hebrew Union College.

If this experimental program is indeed undertaken, it will serve as a Test of our ability to increase and broaden the Movement beyond the existing framework, through the use of laymen. This in itself will be a major breakthrough.

Rabbi Tovia Ben Chorin
 Chairman
 Council of Progressive Rabbis
 in Israel (MARAM)

December 1970
 4 Aranha Street,
 Ramat Gan, Israel.

13 King David Street
Jerusalem
November 27, 1972

Rabbi Robert Samuels
Leo Baeck School
Edmund Fleg Street
French Carmel, Haifa

extremely rough draft

Dear Bob:

The following represents some of Allan's and my thinking on youth.
You may wish to incorporate some of this in your report to Herb
Friedman:

(SEE ENCLOSURE)

Of course, we have omitted LBS which you will fill in.

Thanks

H & A



Barano Onion Skin

Some Projections for Youth Work in Israel

The World Reform Movement (through the World Union for Progressive Judaism and/or other appropriate institutions) should eventually have an urban and a rural center(s) for formal and informal education of youth and adults. Some programs have been tested and found to be successful. Others should be initiated on an experimental basis at temporary rented sites and, if indicated, transferred to a permanent site(s) owned, maintained and operated by the Reform movement. The disadvantages of an owned facility are: expenses of a capital nature, staff and personnel costs, possible bad public relations through management problems and possible operating deficits. The advantages are: assured availability amidst an increasing pressure for adequate space, complete freedom of programming, control of booking where more than one group is to use a given facility, freedom for long term programs and projects, not affiliating or associating with one particular group or movement, thereby cutting off relations with other competing groups, providing a community service (space when not needed by our own groups), and, hopefully good public relations. *Also possible income*

Existing Facilities: The Leo Baeck School and Center, Haifa (sleeps and feeds The Hebrew Union College BAS, Jerusalem *Long* 50)

Rented Facilities: Congregation-center space in Haifa, Tel Aviv, Ramat Gan, Jerusalem (owned), Beer Sheva, Ashkelon, Netanya, Nahariah, Upper Nazareth.

Projected Facilities: Additional facilities for Leo Baeck School-Center, (Haifa) WUPJ Center-HUC enlarged facilities (Jerusalem)

Suggested Additional Facilities: *for Reform Movement to construct + own*

- Kibbutz(im)
- Boarding School(s)
- Conference Center(s) *with dormitories*
- Summer Camp Center (s)
- Hostel (s)
- Guest House(s) *(perhaps on kibbutz)*
- Youth Village

The above facilities could be concentrated or spread out. The advantages of concentrating are: more efficient useage of staff and faculty, more flexibility of programming, a more impressive plant, possibility of more inter-program activity. The advantages of spreading out the facilities are: covering more geographical areas for bases for tiyulim and also to spread out temporally and to intersperse Reform points of interest throughout a tiyul, also to be able to take into consideration different climates in different seasons, not to make too much of an American colony so that it overpowers one; so that different groups do not disturb one another.

The Kibbutz should be located in the *Arava* since this is really the last frontier area inside the Green Line. The area is wide open to new forms of living and has already *shown* an interest in the Reform movement coming into the region.

Within the Israeli ethos, the kibbutz still holds a disproportionately large place in relation to its population. When people speak from the land--and especially from the kibbutz, they are considered indigenous. The Reform movement need not be urban bourgeoisie alone, it should be rural and should also be available to the lower socio-economic brackets and to Sephardim as well as Ashkenazim, to immigrants and to native born. The pilot work must be done with youth.

As part of the kibbutz m'falim, there could be one or a number--or all--of the institutions listed on page 1. OR some of the institutions could be geographically contiguous without being integrally tied to the kibbutz. Among other industries of the kibbutz could be a publishing house, a religious ceremonial object workshop,--including Shabbat, Havdala h and Channukah candles, etc. ^{possibly a solar or wind} Perhaps there could also be laboratories for making various audio-visual aids, transparencies, film strips, records, etc.---all for the use of the Reform movements in the Diaspora and for internal use in Israel. The Kibbutz might also supply local school and university teachers.

How would youth be served by such a center(s)?

<u>Age</u>	<u>Diaspora</u>	<u>Israel</u>
Junior High	<p><i>Program</i></p> <p>Summer Camp with cultural-religious program. Could be coordinated with UAHC camps and develop materials. <i>for them</i> Also coordinated with religious schools and Hebrew schools. In December-January could serve Southern Hemisphere youth.</p>	<p><i>Youth Village</i></p> <p>Bar Mitzvah and Bat Mitzvah training camps. Summer camps. Joint activities with American counterparts.</p> <p>Holiday conclaves for IFTY Junior High Age groups. Perhaps with Conservatives.</p>
Senior High	<p>WUPJYS International seminars and meetings</p> <p>NFTY Programs: Kibbutz, trips, torah corps, hagigah arts festival, ulpanim, mitzvah corps, leadership training, archeology <i>Also English, Australian, Israeli, French, Spanish groups from</i></p> <p><i>NFTY winter programs</i></p> <p>Eisendrath International Exchange students-Kibbutz and youth village branch</p> <p>American Class - 1 or more years</p> <p>Youth Advisors' Institutes <i>EIE for High School Early Graduates</i></p>	<p><i>Youth Village</i></p> <p>IFTY Holiday conclaves and Institutes (including the summer)</p> <p>leadership training and advisors' training, creative arts, study, possibly English ulpan</p> <p>Orientation and debriefing of exchange students and mishlachot.</p> <p>Headquarters for Mitzvah Corps.</p>
College Age	<p><i>college summer + winter programs</i></p> <p>NFTY Workshop-1 year on kibbutz</p> <p>NFTY Academy - 1 year with HUC supplying academic supplement <i>Kibbutz period for Machon Meditatory Chai Le'Avot</i></p> <p>Possibly Archeology Seminars and Conservation, hagana, t ha teva, etc.</p>	<p>Nachal</p> <p>Hug Bogrim conclaves</p>

~~Admission~~

HUC Class during first year-
Adult Level-

HUC professors, rabbis and laymen can teach, study and work for brief or extended periods and help this first full-time open-end community based on Reform Jewish principles and practices.

The above does not include activities at the Leo Baeck Center or IFTY activities such as mitzvah corps in the Sinai, social action projects, etc.



To rabbi
H. Freedman
90 rabbi
AND IN
A. N. S. S.

For an Ecumenical College
of Judaism
in Jerusalem

Coly

29.10.72

Rabbi Maurice N. Eisendrath
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021, U.S.A.

Dear Maurice:

I have had the honor and the joy of knowing you for 25 years as a dedicated leader who has spread the Reform movement in the United States, in Europe and in Israel. I am also grateful to you for having given me the opportunity to work a little with you and the constituent members at the Istanbul and the New Delhi meetings which prepared for the meeting of The World Conference of Religion for Peace in Kyoto, which proved to be a success thanks to seers like yourself.

Since I am well aware of your deep interest for spreading our Jewish universal values among other religious bodies and nations, I am writing to you now to suggest the following plan:

You probably have heard about the "Deir et Tantar," the Christian Ecumenical Institute for Advanced Theological Studies which was established resulting from the suggestion of Pope Paul VI in 1964. It was inaugurated last month near Jerusalem (not far from Bethlehem). Its goal is to try to establish a rapprochement between all the Christian denominations themselves and then amongst Christianity, Islam and Judaism.

They have a very large plant including many classrooms, meeting rooms, a dormitory, a fine library and an ecumenical chapel. Some Catholic monks and Protestant theologians live there on a permanent basis. There is a program of lectures in three languages (German, French and English) for this year. Many theologians from America and Europe have been invited to spend some weeks there giving these lectures and pursuing their research on theology. They plan subsequently to begin dialogues and cooperative ventures with Jews and Moslems.

My suggestion is this: We Reform Jews likewise could try to establish in Jerusalem -- possibly in our projected new World Union Center -- such an institute of theological research; not for all the revealed religions but rather for the three branches of Judaism. We would invite to it

(cont.)

many scholars, theologians, historians and halachists from the Orthodox, the Conservative and the Reform to work and to sit together in order to build the pluralistic union which Judaism so desperately needs.

Dr. Freehof wrote me that he hopes that in light of the modern tendencies of the new Chief Rabbis of Israel, such an institute could be one day a reality and he suggested to me in his letter last week that I write to you about it.

I think that although even Rav Kook in his time and Rabbi Maimon during his day when the State was already created failed to convene a new Sanhedrin, that nevertheless you personally could find the way both through Diaspora Jewry and in the State of Israel itself to persuade all the branches of Judaism of the urgent necessity of an internat religious peace among all Jews and to make sure that such a Jewish institute of theological research could and must be realized for a healthy and productive relationship among all the movements of our religion.

My humble suggestion is that such an intellectual and spiritual initiative for klal Yisrael coming from the Reform Movement could have for the future an incalculable effect for peace, progress, union and strength both in the Israeli and the world Jewish communities. Afterwards we could then work for peace and positive dialogues between Judaism and the other religions.

Hoping to hear from you and assuring you of my respectful feelings for you and Rita, I am

fraternally yours,

Rabbi A.C.Zaoui

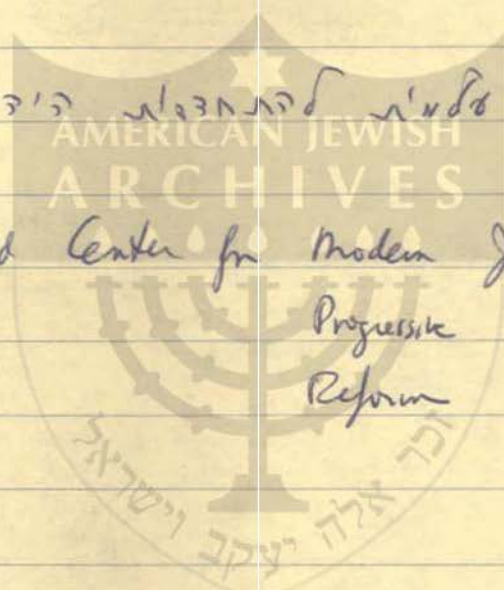
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cc: Rabbi S.B. Freehof
Rabbi R.G.Hirsch

פ' מ' כ' ה'ס'מ' ה'ס'מ' מ'ק'מ'

מ'כ' ה'ס'מ' ה'ס'מ' ה'ס'מ'

The World Center for Modern Judaism
Progressive
Reform



all this is background
for abli ben arie

Make tape -

How many ways are there

to improve the quality of a society?

What do we want for Israel -

and how do we get it?