



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

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

Series I: Wexner Heritage Foundation, 1947-2004.

Subseries 1: General Files, 1949-2004.

Box
63

Folder
16

Israel Experience programs. 1990-1995.

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

marcy FELdman

April 2, 1990

Rabbi Herbert Friedman
c/o Wexner Heritage Foundation
551 Madison Ave.
New York, NY 10022

Dear Herb,

Last year I sent you an essay on Kibbutz Ketura that received the Prize of the Speaker of the Knesset. The essay was written by my cousin Jeremy Benstein (cousin also of Joseph Telushkin and grandson of Rabbi Morris Adler, of blessed memory.)

I am now enclosing a grant proposal and information on an educational foundation that offers programs for Israelis and Jews abroad. The basis of the program is PLURALISM - a timely subject. The program looks very interesting for anyone you know who might be looking for a work/study program in Israel.

If you have time to give me your thoughts on how they might raise funds, please let me know.

Also, we missed seeing you in Detroit - but we'll see you in Houston!

Sincerely,

Marcy
Marcy

מען זען
נאך

MF/mc

encl



קרו

קולות

AMERICAN JEWISH
ARCHIVES

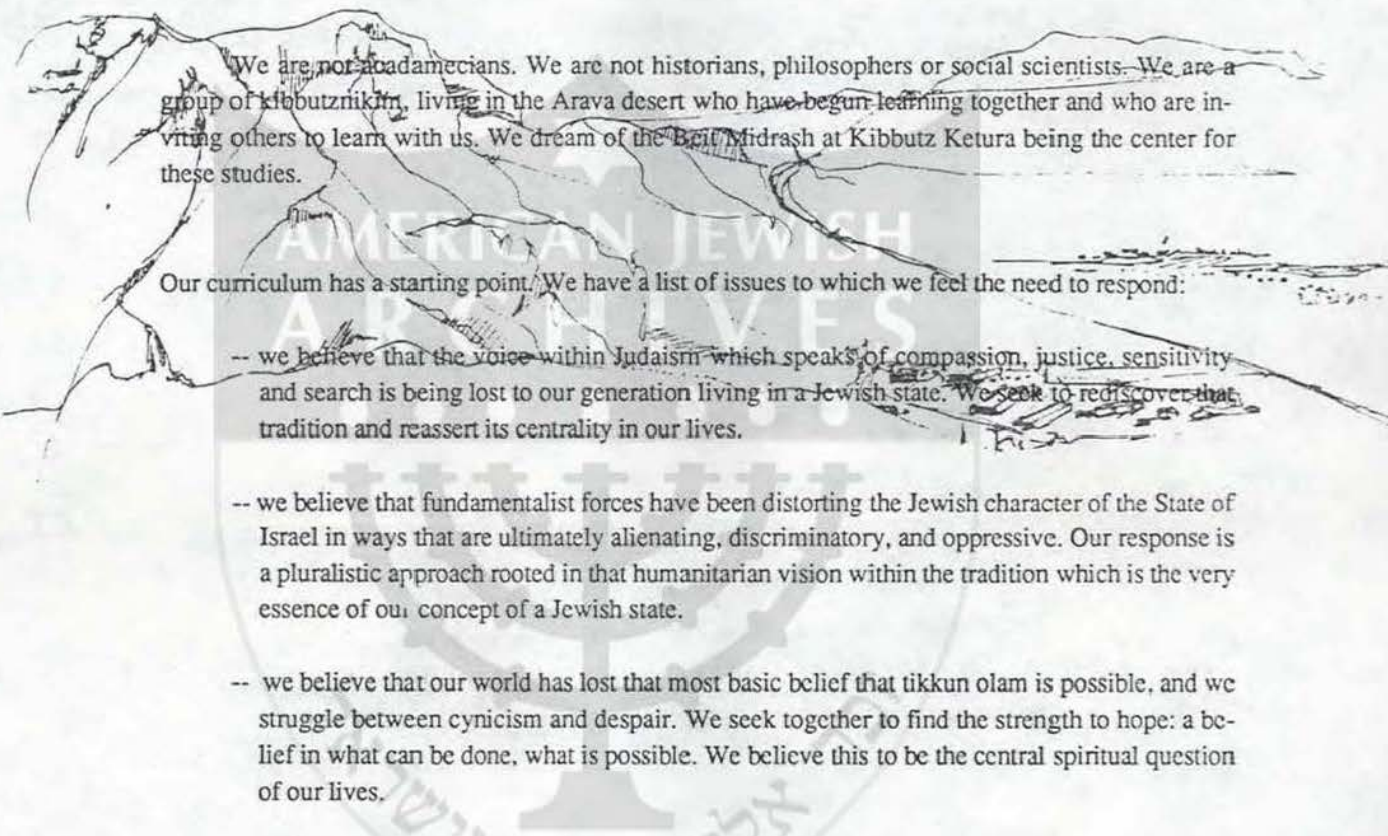
For learning to be meaningful, it must force us to wrestle with ourselves and our world. It must open our hearts and minds to seek answers to questions we have only begun to formulate. It must take us on a journey whose destination is unclear, but whose search is tikkun olam-- the repair of our broken and fractured world.

For learning to be meaningful, it must dare to challenge our lives.



Our contention is that such learning is possible.

On February 17th, 1987, Kibbutz Ketura was awarded the Prize of the Speaker of the Knesset for Quality of Life in the area of Tolerance for our achievements as a pluralist kibbutz. In recognition of the responsibility entrusted to us as recipients of this prestigious award, the kibbutz has decided to use the prize funds to set up a foundation for the development of educational activities in the realm of Jewish identity and religious pluralism. The proposal for a program to be held during the summer of 1989 at Ketura is the first major undertaking of the foundation, and serves as a pilot project for the more ambitious goal of setting up an educational center in the Arava.



We are not academics. We are not historians, philosophers or social scientists. We are a group of kibbutzniks, living in the Arava desert who have begun learning together and who are inviting others to learn with us. We dream of the Beit Midrash at Kibbutz Ketura being the center for these studies.

Our curriculum has a starting point. We have a list of issues to which we feel the need to respond:

- we believe that the voice within Judaism which speaks of compassion, justice, sensitivity and search is being lost to our generation living in a Jewish state. We seek to rediscover that tradition and reassert its centrality in our lives.
- we believe that fundamentalist forces have been distorting the Jewish character of the State of Israel in ways that are ultimately alienating, discriminatory, and oppressive. Our response is a pluralistic approach rooted in that humanitarian vision within the tradition which is the very essence of our concept of a Jewish state.
- we believe that our world has lost that most basic belief that tikkun olam is possible, and we struggle between cynicism and despair. We seek together to find the strength to hope: a belief in what can be done, what is possible. We believe this to be the central spiritual question of our lives.

From these issues we shall begin. Together we will develop new questions and clearer directions. We plan on creating an atmosphere of dialogue in which classic teacher-student relations break down, and we learn to learn from each other. And the Arava desert environment. And the many voices of our traditions: Moshe and Hillel and Aristotle and Tolstoy and Rambam and Proust and Bialik and Buber and Thoreau. We will study three days a week and work three days a week. We believe that our work will also be a form of study, and our study-- a form of work.

We would like to invite you to join us for five weeks. We shall study midrash and halacha, literature and philosophy, nature and ourselves. We will work in chevruta-pairs and as a group. We will work from primary texts and prepare our own texts. We will have resource people from throughout the country coming to study with us, help guide us, but ultimately we shall be our own guides.

We intend this to be much more than just a summer program...

The projected dates for this program are July 1 to August 5.

The program is subsidized, both by funding from the foundation itself and other sources, and the work hours of the participants. The only tuition required will be a registration fee of \$100.

The program includes full room and board, all kibbutz facilities (laundry, pool and cultural events, etc.) and tiyulim in the region.

More details can be obtained from:

Jeremy Benstein

Eilon Schwartz

Kibbutz Ketura

D.N. Chevel Eilat

Tel: (059) 56666

or

Leah Kayman-Rosenzweig

National Hashachar

50 West 58th Street

New York, New York 10019

Tel: (212) 3557900



Grant Proposal Summary

The following proposal is a request for a general-support grant of \$15,000 on behalf of Keren Kolot, an educational foundation dedicated to developing new possibilities for Jewish learning and expression, based on Kibbutz Ketura in the Arava desert on Israel's southern tip. The foundation was established two years ago with the funds from the Speaker of the Knesset Prize awarded to Kibbutz Ketura in recognition of the example we set as a religiously pluralist community: a uniquely innovative model for communal co-existence among people with fundamentally different Jewish perspectives and lifestyles.

The communal framework of the kibbutz is itself a dynamic process which leads to new forms of Jewish expression and identity, based on the day-to-day living in a comprehensive yet pluralist environment, coupled with distinctive modes of learning and interpretation of Jewish Sources that follow from this open, pluralist outlook. The money we are requesting will be used to expand and further develop our educational programs that we provide for Israelis and for Jews from abroad based on this approach.

Jewish identity and the continued unified survival of the Jewish people are threatened both within the State of Israel, and in the world-wide Jewish community. Jews not rooted in a religious approach no longer include the Jewish intellectual and spiritual Sources as part of their cultural heritage from which to draw inspiration, and upon which to base the search for lasting values and meaning. This stems both from secular rebelliousness and from fundamentalist, anti-humanist 'co-opting' of the Sources-- thus leading to the delegitimation of the various streams of modern Judaism one by the other, and to widespread intolerance towards a plurality of interpretations.

Our approach directly addresses these issues with programs aimed at reacquainting Jews with Jewish Sources, in an open, non-exclusivist environment. Participants are challenged to come to grips with their identity, both intellectually and spiritually, within the context of modern Western culture and society. The five-week pilot program we ran this past summer was a huge success: applicants were turned down for lack of space, and participants were enthusiastic in their evaluations (see appendices). We plan to run two programs this summer, and are interested in branching out into other frameworks (including various length programs and at different times of the year) to attract diverse population groups.

Our programs are largely self-supporting, with almost one-half of our projected \$70,000 annual budget to be provided by the productive labor of the program participants. Until now our educational activities have been funded by: the Knesset Prize money, a small amount of monetary support from the Education Dept. of the Jewish Agency, and generous all-round support from Kibbutz Ketura, of which Keren Kolot is financially independent. We require additional funding at this stage to extend our capabilities-- staff and facilities-- and further develop curricular materials and educational frameworks.

Tax deductible contributions can be made payable to the New Israel Fund, 111 W. 40th St., Suite 2600, New York, 10018, specifying that the contribution is donor-advised to Keren Kolot of Merkaz Hashachar, Kibbutz Ketura. More information can be obtained from Jeremy Benstein or Eylon Schwartz at Kibbutz Ketura, D.N. Chevel Eilat, Israel. Tel. (059) 56666. Thank you for your consideration.

Table of Contents

I. Introduction: Who are We?.....	p. 1
A. Kibbutz Ketura	
B. Keren Kolot	
C. The Educational Philosophy and Program	
D. Staffing and Administration	
II. What are the Needs that Keren Kolot is Addressing?.....	p. 4
III. Our Goals and Objectives.....	p. 7
IV. The Means to the Ends.....	p. 8
V. Budget and Financial Information.....	p. 10
Appendices:	
1. Knesset Prize Essay.....	p. 14
2. Promotional brochure.....	(insert)
3. Program Schedule and Breakdown.....	p. 16
4. Curricular Summary.....	p. 17
5. Selected Participant Evaluations.....	p. 19

I. Introduction: Who are We?

The Keren Kolot Educational Foundation offers programs for Israelis and Jews from abroad aimed at developing new possibilities for Jewish learning, expression and identity in an open, pluralist environment. Keren Kolot is an outgrowth of the values and activities of Kibbutz Ketura, made possible by an initial grant in the form of a prize to the kibbutz from a fund administered by the Speaker of the Knesset. Discussion of the Keren, therefore, is preceded by a description of the kibbutz.

A. Kibbutz Ketura

Kibbutz Ketura, located in the southern Arava desert about 40 kms. north of Eilat, was founded sixteen years ago, at the end of the Yom Kippur War, by graduates of the American Young Judaea youth movement, together with a 'garin tsofim', a settlement group from the Israeli Scouts. Today we are a thriving community of over 150 adults, from Israel and abroad, along with eighty children. We are part of a group of settlements which include the two kibbutzim of the Reform movement, Yahel and Lotan, here on one of Israel's last frontiers: forging our contemporary, information-age interpretation of the traditional pioneering dream of settling the land and making the desert bloom, offering potential answers to the needs of Israeli society and the Jewish people as we enter the last decade of the twentieth century.

The central defining feature of Kibbutz Ketura-- for which we received the Prize of the Speaker of the Knesset-- is our unique approach to Judaism and Jewish identity. The kibbutz is pluralist in theory and in practice: together in one intimate and comprehensive community live people from diverse points on the spectrum of Jewish observance and belief. (For a more complete presentation see Appendix #1: Knesset Prize Essay). We practice non-coercion (by all 'sides') in the realm of the individual, coupled with an integrated communal approach. A basic tenet of our community is the importance of not forcing people into predetermined labels of religious ideology or belief: all are free to explore the various dimensions of Jewish identity, without the pressures of denominational affiliation or restrictive categorization.

This approach, which stems in large part from our American youth movement background, is not the order of the day in the State of Israel. Thus the Knesset, in their search for positive contributions and directions in the realm of tolerance and religious coexistence, recognized our exemplary achievements, and awarded us the 1987 Prize of the Speaker of the Knesset. The funds from the Prize, ten thousand dollars, were used to establish the Keren Kolot Educational Foundation.

B. Keren Kolot

Included in the initial statement of purpose of Keren Kolot was the following:

"... dedicated to the furthering of creativity in Jewish thought and study, expression and action; establishing deeper bonds with the Sources; forging meaningful Jewish identities and authentic Jewish lifestyles based on the universal Jewish values of compassion, justice and peace... Establishment of, inter alia, a 'heterodox' beit midrash (center of learning) which would transcend the existing religious categories, and create a new dynamic between Jews and each other, and the Jewish heritage... We see in the establishment of this foundation a step towards the re-valuation of Jewish approaches within a democratic society, which will be the necessary basis of an Israel which has both roots and vision."

The name "kolot" ("keren" means fund or foundation) means 'voices', and affirms the many voices of our traditions to which we need to become attuned, as well as the personal voices that we are committed to developing in our searching. Though the idea is a product of its time and place- the values of Kibbutz Ketura within the context of the contemporary State of Israel- we look towards the 'Lehrhaus' of Martin Buber and Franz Rosenzweig of Frankfurt during the 1920s and '30s as a historical model.

C. The Educational Philosophy and Program

In its short existence, Keren Kolot has focused primarily on developing a short term (five week) program, which we implemented this past summer on the kibbutz. This pilot version was held in English, primarily for participants from abroad (though we did attract several English-speakers already living in Israel), mainly because of logistical and administrative reasons. We attracted an extremely diverse group, from the United States, Canada, Great Britain and South Africa, ranging in age from 19 to 31, and in Jewish background from those with yeshiva training to people with effectively no Jewish knowledge whatsoever.

The curriculum combined intensive study of texts, structured in units on Bible, commentators, Talmud and midrash, with insights gleaned from a wide range of Western and modern sources on the themes and the issues raised, focusing continually on the basic questions: how do we interpret these values for our lives in our world, and what does it mean to be part of a tradition which is based on, and derives inspiration from these Sources? This distinctively integrative approach succeeded in uniting a group with very disparate Jewish backgrounds: those with little Jewish learning acquired some of the introductory tools needed to be able to make sense of traditional texts in their frame of reference, and those possessing such knowledge already were challenged by the setting of those Sources within the context of the larger spiritual and cultural issues, juxtaposed with texts from our Western intellectual heritage.

In addition to textual study, led by ourselves, we took weekly hiking trips in the region with an educational guide from the Society for the Protection of Nature in Israel. We believe that estrangement from our cultural heritage expresses itself as well in an endemic alienation from our natural environment. Therefore, the process of deepening our spiritual

and intellectual roots in our textual traditions involves reconnection with nature: both ecologically, as the physical source of life, and spiritually, as a complementary source of inspiration and rootedness.

We also brought down to the kibbutz special visiting figures, who contributed immensely to the content of the program: Leah Shakdiel, teacher and feminist religious activist from Yerucham, and Muki Tsur, writer, historian and General Director of the United Kibbutz Movement. (For a complete presentation of the overall nature and structure of the pilot program, see Appendices 2, 3 and 4: the promotional brochure, the weekly schedule breakdown, and the curricular summary).

The foregoing is our educational approach in a nutshell, which as far as we know is unique to us. I am happy to say, though, that Keren Kolot is no longer a lone voice calling out from our wilderness; there are several educational institutions in Israel which realize the general need for addressing these crucial issues. We are in contact with them, exploring our common interests and the possibilities for joint ventures. The uniqueness of Keren Kolot, though, even more than its distinctive integrative approach, is its setting within a comprehensive, living community.

The challenge, as we see it, is not only to establish academic centers and plan programs, but to develop ways of integrating this learning with living, and building communities that embody these approaches. Therefore, an essential aspect of our pilot program was the integration of the reflective learning process with active participation in the day-to-day living of a full-time, organic, productive Jewish community: Kibbutz Ketura. An added bonus of this approach is that the work provided by the participants contributes greatly to the underwriting of the program (see sect. V - Budget and Financial Information).

It is one thing to teach and study in an isolated academic environment. It is quite another to try to develop a living model for integrating learning with life. Kibbutz Ketura, then, is by no means just the physical location of Keren Kolot, and the programs that we run-- it is intrinsically bound up with the goals and implementations of the Keren, by virtue of its being a prime example of the type of approaches we are endeavoring to promote.

The pilot program was a huge success, but not only because we discovered that there is a 'market' for this sort of educational experience (we ended up turning down prospective applicants for lack of room), or from the enthusiastically positive reactions of the participants (which are represented in Appendix #5: selected quotes from final evaluations). We felt that the uniqueness of the program powerfully communicated our message of the importance of integrating learning into living, working communities in order to reappropriate for ourselves the Jewish Sources, with their power to strengthen and deepen serious Jewish identity, anchor our spiritual searchings in modern society, and inform and direct our striving for 'tikkun olam,' active involvement in the improvement of the world.

D. Staffing and Administration

The educational staff of Keren Kolot is presently composed of four members of Ketura: Sara Cohen (B.A. Barnard, religious studies), Ilan Wagner (B.A. University of Chicago, political philosophy), Eilon Schwartz (double degree, Columbia and the Jewish Theological Seminary (J.T.S.), history and Jewish education), and Jeremy Benstein (B.A., Harvard, linguistics and Semitic languages, presently enrolled in the Israeli J.T.S. masters degree program in Jewish studies and education). The administration of Keren Kolot is supervised by Noah Morris and David Lehrer, treasurer and financial director of Ketura.

The educational staff, following consultation with Prof. Michael Rosenak of the Melton Center for Jewish Education of the Hebrew University in Jerusalem, went through an intensive planning process during the year preceding the pilot program. Well over a thousand hours were invested meeting with educators and scholars in various fields to work out the structure and details of the curriculum. We plan to follow a similar process this year for the adaptation of the program for native Israelis (which is, after all our primary target population), and to begin work on other longer range plans.

II. What are the Needs that Keren Kolot is Addressing?

What exactly are we trying to do in setting up a kibbutz-based educational center in the Arava? After all, it could be argued, the pressing problems in Israeli society are political, social or economic, and exist far from the southern desert sands: problems of the peace process and Arab-Jewish relations, poverty and unemployment, intra-Jewish ethnic and religious conflict. We believe, though, that many of these crucial issues are symptomatic of deeper questions, and Keren Kolot is an attempt to address these root causes.

The emancipation of the Jewish people in the eighteenth century raised as never before the question of the nature and purpose of Judaism and the Jewish people, thrust suddenly into the context of modern Western society. The founding of the Zionist movement in the nineteenth century attempted to give a particular (secular-nationalist) answer to these questions. But the establishment of the State of Israel in the middle of the twentieth century made it clear that the 'fulfillment' of Zionism would only refocus the questions, and give them new force, in the framework of a sovereign Jewish society. Israel as a Jewish State is still very much in the process of formation and stabilization, and many of the conflicts in Israeli society can be traced to the conflicting claims on the meaning of that concept: a Jewish state.

These differing interpretations of Zionism and the Jewish State are obviously at the root of 'secular' - 'orthodox' disputes over the religious character of Israel. However, they equally underlie the Jewish-Arab question-- the Jewishness of the state vis-a-vis minority groups and borders: the social and physical "dimensions" of the country.

One of the main problems, as we see it, is the lack of a common language in which to work through the questions. The 'religious' camp (we obviously reject the validity of these terms as unified categories, therefore the quotes; they are however the prevalent terms that color contemporary Israeli debate on the topic) claims for itself the exclusive rights to Judaism and Jewish Sources and their interpretation. This co-opting of the heritage of the entire Jewish people is often accompanied by theocratic and anti-humanist tendencies, which only reinforce the worst fears of the 'secular' side. For their part, 'secular' Israeli Jews, through ignorance, apathy, or active rebellion against religious institutions (which at times almost borders on anti-semitism), also equate Judaism and the Sources with fundamentalist orthodoxy, and so participate in Israeli civic life as Western democratic liberals, conceding the possibility of a progressive, free society with a Jewish character.

Existing Israeli programs and institutions that deal with the problem of Jewish identity and the Jewish character of the State break down into roughly three groups. First, there are standard orthodox groups, whether 'moderate' national-religious, or ultra-orthodox fundamentalist, that work to perpetuate the exclusivist approach, trying to propagate orthodox Judaism within the secular public either through political lobbying, or through programs to recruit newly-religious 'converts'. They emphasize the need for Judaism, as opposed to pluralism, and many would be much more comfortable in a theocratic oligarchy than in the existing liberal democracy. In addition, though there are religious "peace" groups, the loudest voice heard from halakhically committed Jews is the stridently militant one that espouses expansionism and opposes concessions, hindering the search for a just and lasting peace.

On the other side of the coin are secular organizations, whose activities are mainly politically oriented, opposing orthodox hegemony and religious coercion, but, as mentioned before, "throw the baby out with the bath water" in equating all of Jewish cultural and spiritual traditions with the intolerant, exclusivist approaches they oppose. Though they may fulfill a necessary political function in fighting for civil liberties, and widening the possibility of personal expression, they present a negative social and educational model in wanting to shrink the arena of public discourse in which Jewish issues can be raised and seriously addressed, and by discounting any potential role for Jewish values and approaches on the societal level. And since the only 'doves' they see around them are non-religious, they assume that Judaism is univocally repressive, radically rightist, and opposed to any universal conception of social justice.

The above constitute the vast majority of bodies that address the relevant issues, from their various points of view. The third category consists of basically two types of organizations that in their own way are making what we see as positive contributions to Israeli society. The first are educational institutions, referred to above, that offer long-term academic-type programs. We wholeheartedly support these efforts, and are in contact with the institutions, both for moral support and practical concerns. We see ourselves, though, as serving a different purpose, with our unique objective of integrating learning with living, in a coherent communal framework.

The second type, more broad-based, work mainly on the social level, addressing 'religious' - 'secular' tensions, by bringing members of the two camps together, to combat stereotypes, reduce prejudice, and open channels of communication. This is clearly a vital need of Israeli society, and we recognize and support their efforts at fostering religious co-existence. Their approach, however, accepts the existing dichotomy, and is therefore essentially similar to those of the two major categories above: they work within the existing identity-frameworks, concentrating on simply bringing members of the orthodox camp to accept the 'rights' of the seculars in their non-expression of Judaism, while the latter should be more tolerant of the former's exclusive form of expression.

We see as our main target population all those who are not expressly aligned with the existing "orthodox" approach (though, of course, we are open to all)-- those whose acceptance of the orthodox establishment as the sole representatives of authentic Judaism (which in Israel, of course, has grave political as well as social ramifications) leads to a concomitant lack of acceptance of different interpretations, and therefore alienation from the Sources of the Jewish cultural and spiritual heritage. Though we are obviously sympathetic to the established non-orthodox approaches (Reform, Conservative, Reconstructionist, kibbutz, etc.), we align ourselves with none of them, since a major aspect of our message is that there are already enough "camps", and too much factionalism. We are not a political organization as such, having no political platform or detailed vision of society-- other than realization of the pressing need for the collective continuation, on all levels, of the open dialogue on the meaning of Jewish spiritual and intellectual traditions for the Jewish people and the Jewish State.

For this reason we are primarily an educational foundation: we believe that the primary imperative of today is to combat this intellectual alienation, to reacquaint Jews with the Sources, in such a way so as to foster their creative interpretation as "nachalat kehillat Ya'akov", the collective inheritance of the entire community of the Jewish People, and not only one denomination of it. This approach, resulting in the creation of the necessary common language for authentic dialogue, is a prerequisite for the revitalization of Jewish communal life, and moreover provides a better basis for reducing 'religious' - 'secular' tensions, and for combatting repressive coercive legislation, on the grounds that intolerance and coercion hinder, rather than help, the development of meaningful Jewish identity and expression, which is the real issue at stake. Encouraging expression and interpretation that are both authentic and creative will help lead to the reassertion of precisely those Jewish values of compassion and justice that can contribute as well to the improvement of Jewish-Arab relations, and the furthering of the peace process and social justice.

III. Our Goals and Objectives

Our educational goal, therefore, is to develop a process: a learning process which is committed to revaluing the Jewish Sources as exactly that, sources of inspiration, values and connectedness within the modern, Western society of which we are so much a part; a learning process which sharpens the dialectical dynamic stemming from the power of these Sources as bearers of a forceful critique of that society. For the purpose of learning, and of a process such as this, is not merely intellectual edification. Rather, it is to affect individual Jews, in Israel and the Diaspora, and through them, Israeli society and world Jewry, and the direction of personal searching and public discourse in the realm of Jewish meaning and content. To quote the explanatory literature from our pilot program of last summer:

"For learning to be meaningful, it must force us to wrestle with ourselves and our world. It must open our hearts and minds to seek answers to questions we have only begun to formulate. It must take us on a journey whose destination is unclear, but whose search is tikkun olam -- the repair of our broken and fractured world. For learning to be meaningful, it must dare to challenge our lives."

Our contribution towards the ultimate fulfillment of this almost messianic dream is the establishment of a study center which will foster this type of learning process. This past summer we ran a successful pilot program, for twenty participants over five weeks. This coming summer we plan to double our activity, with two programs, on similar scales as the initial one. One will be similar to the pilot, in that it will be in English, primarily for people from abroad; while the second program represents our entering the arena which we see as of primary importance: a program in Hebrew for native Israeli participants. The programs at this five-week level are designed to give people a taste of what this learning is like, an introduction to our integrative model, and some of the basic tools to go and continue in their home communities, working out the implications for their own lives.

As will be detailed in the section on budgetary information, funding which would be made available to us at this point would be used to enable further program development, i.e. curricular planning, outreach and promotion, and to expand our physical facilities (both educational, and living needs).

We have initially limited ourselves to summer programs primarily for the sake of attracting initial participation. Our mid-range plans include the development of longer-term programs which can have greater impact, and present more serious contributions. In addition, the kibbutz, with its temperate winter climate, is a potentially ideal home for a retreat center, and we would like to get involved in short-term experiences for adults with families, and the retired population. We hope to run a pilot program of this sort within the year (see the next section). The long-range objective is to make the Keren Kolot Educational Foundation a year-round study center, providing programs and educational experiences in different frameworks, and for different population groups.

IV. The Means to the Ends

Practically speaking, we are thinking now in terms of a twelve-month planning period. During this time we would like to accomplish the following:

- 1) implement the two afore-mentioned summer programs: one in Hebrew for native Israelis, and one in English for participants from abroad.
- 2) plan and implement a pilot version of a week-long program for adults with families, and/or retirees, based on the same themes and educational approaches, in the winter (December-January) season.
- 3) run continuing education seminars for the elementary and high school teachers in the region.

Following is a more detailed explanation of these objectives.

- 1) The scheduled dates for the two summer programs are:
 - A) English-language: Sunday, 1 July/8 Tammuz - Sunday 5 August/14 Av.
 - B) Hebrew-language: Sunday 19 August/28 Av - Sunday 16 Sept./26 Elul.

A) The English-language program will follow along the lines of the pilot program of this past summer, as summarized in Sect. 1 above, and documented in Appendices 3 and 4. The program will be limited this summer as well to approximately 25 participants, due to the capacity of the kibbutz and its facilities.

Dates: Since our target population includes people on a university schedule (though not limited to that sector), the summer months were deemed optimal, and participant evaluation from the pilot program indicated that despite the very intense nature of the experience, and the quantity of the material, significant extension of the time involved would have made their participation impossible. For this population, five weeks seems to be long enough to be serious, and short enough to be do-able.

Sources for potential participants include: people already in Israel on Jewish Agency programs (Sherut la'am, kibbutz ulpanim), Kibbutz Aliya Desk, University Services Department of A.Z.Y.F., Hashachar - Hamagshimim college Zionist youth movement (loosely connected to Ketura), Hillel houses on university campuses, community and aliyah shlichim, word-of-mouth from previous participants. Participants in last year's program were attracted from almost all of these channels.

Cost to participants: The trial nature of the pilot program led us to charge a nominal \$50 registration fee. The total income from these fees (\$1000), plus the work days of the participants more or less covered the running expenses of the program (room and board, laundry, use of kibbutz facilities, etc.-- usually not calculated precisely in a kibbutz based program, but specified in the budget section below) as well as costs of the weekly hiking trips in the region, and the expenses of our two weekend guests: Leah Shakdiel, and Muki Tsur. (See Appendix #3: weekly schedule

breakdown). These and other outlays were further subsidized by some financial help from the Jewish agency, while fees to outside educational advisors, materials, promotion and work time of the organizers, were absorbed by the kibbutz-- understood as a one-time initial investment on their part for the sake of the establishment of the pilot program.

We would like to minimize the financial outlay of the participants as much as possible to enable maximal potential participation; but given that, it appears feasible to raise the sum to \$100 without limiting our draw-- at least within this program aimed primarily at individuals from abroad.

B) The Hebrew program will be structured similarly-- work and study combined, the two classroom components of Sources (mekorot) and Issues (lehrhaus), the emphasis on interaction with the natural environment, with the kibbutz community, etc. Subject matter and textual material will be suitably adapted to be more responsive to the needs and issues of primary concern to the Israeli participant. Here, too, we are planning for-- and limiting ourselves to-- 25 participants.

Dates: We have decided on a four-week program for several reasons. First we felt that extending over into the holidays (Rosh Hashana falls this year on Sept. 20-21) would be disadvantageous both for the kibbutz and the participant availability. Second, Israelis are generally less able to take off large chunks of time from day-to-day activities, especially when that would involve forgoing a salary. In general, Israelis are less accustomed than Americans to 'taking time off' or 'doing a program', on kibbutz or otherwise. Third, we tend towards modesty and caution, planning to expand into larger frameworks once we have established the basis.

Sources of participants - We are advertising intensively within the kibbutz movements through the movement newspapers and educational organizations, doing general outreach on university campuses, and through contacts with Israeli youth movements and organizations that aim at a similar target population, such as Gesher, which brings together religious and secular young people for social and religious encounters

Cost: In keeping with the trial nature of the Hebrew program, we plan to charge an initial registration fee of 100 NIS (approximately \$50), and investigate further what is feasible in this regard.

Regarding these two programs we have discussed the possibility of running them simultaneously, breaking down according to language, and/or having classtime on alternate days. This would provide the immediate social and intellectual attraction of a meeting point for Israeli and Diaspora Jews, confronting crucial issues of mutual concern. Because of the aforementioned limitations of facilities and staffing, we are presently unable to follow up on this idea, but it remains a possibility in the middle and long range.

2) Week-long program for adults with families and/or retirees: As mentioned above, this program will be designed in conjunction with the Adult Education section of A.A.C.I-- the Association of Americans and Candians in Israel. They operate educational seminars of various lengths throughout the year based at universities and other educational institutions on a variety of topics. We design the curriculum-- in this case a very scaled down, streamlined version of our longer program (focusing on one specific theme, rather than a general introduction), while they provide the participants and set the fees. We are in negotiations now for setting up this program for a week during December 1990 or January 1991.

3) All teachers in Israeli public schools have work time set aside during the week for continuing education seminars, refresher courses, special interest enrichment programs, etc. Given the unique make-up of our region, the southern Arava, with Ketura and the two Reform kibbutzim Lotan and Yahel, as well as seven standard non-observant, non-traditional kibbutzim, the question of the character of the education of our children at the (single) regional school is paramount. Interest has been expressed on the part of the teachers for an enrichment class in Jewish Sources, which can hopefully provide the impetus for forging a distinctive and appropriate approach for the diverse population groups that exist here. This activity will be funded by the school and the regional council, and hopefully will be implemented already during this school year.

Regional teacher education of course has wider implications as well. We feel that any creative curriculum that would be accepted in our region, which has such radically different approaches to the issue of Jewish identity, lifestyle and tradition, could be a fruitful model for the general Israeli public school system all over the country.

V. Budget and Financial Information

The total estimated budget for the Keren Kolot Educational Foundation for 1990 is \$69,250 (see below). At the time of this writing, our known sources of funding are:

Participant fees - 25 participants at \$100	\$2,500
25 participants at \$50	1,250

Estimated contribution from work days:	
25 participants over 10 wks., 3 days/wk., \$40/day	30,000

Funding from the Education Department of the Jewish Agency	1,200
---	-------

TOTAL	<hr/> \$34,950
-------	----------------

As can be seen, our programs are self-supporting to a large extent: our major source of financial support is the productive labor provided by the participants themselves, which is an integral part of the educational approach. For the desired stabilization and further expansion of Keren Kolot, though, we do require additional funding. The projected differential is \$34,300.

We are therefore requesting a general support grant of \$15,000 to help meet these budget requirements. We are also in contact with several other institutions regarding the obtainment of the requisite additional support.

The following is a detailed budget for the operation of Keren Kolot during the year, plus itemization for the implementation of the two summer programs described in Sect. IV. The other two programs, the regional teacher enrichment lessons, and the week long winter retreat for families and retirees, do not require additional, separate funding at this point, and so are not included here. The year-round operational budget, including personnel and administrative expenses, cover those projects as well. The budget is broken down into the following categories:

- | | |
|------------------------|--------------------------------------|
| A) Personnel | C) Program operation |
| B) Program preparation | D) Permanent materials and equipment |

A) Personnel

Keren Kolot at this stage is structured such that the five-member educational and administrative staff work part time (one to two days a week) throughout eight months of the year, and half time during the summer months during the implementation of the two major programs. With a base outlay of \$1,600 per staff member per month (full time), this comes to \$32,000 for staff personnel expenses.

Each summer program also uses the services of a nature guide from the Society for the Protection of Nature in Israel (for five sessions for each program, at \$100 a session), and we invite two guest teachers to spend a weekend each for each program (\$350 apiece, including expenses). All told, extra personnel expenses: \$2,400.

Personnel Subtotal: \$34,400.

B) Program Preparation

The educational staff members consult and learn with educators in various frameworks throughout the year. Payment plus travel expenses comes to \$2,900.

The promotional work that is required (newspaper advertisements, posters, pamphlets, mailings, telephone) we estimate at \$1,900 for the coming year.

Program Preparation Subtotal: \$4,800.

C) Program Operation

The learning materials which we provide are generally photocopied. During the pilot program we distributed 150 pages to each participant. In addition, we supply notebooks, pens and other supplies. Cost: \$1,500.

The weekly trips which we take in the region require short trips on the regional bus service - \$1250 over the course of the summer. We also

estimate an additional \$300 for various office expenses, which, like other costs, were subsumed in the general operation of the kibbutz until now.

The official inter-kibbutz standard fee for the housing, food and services provided by the kibbutz for the participants is calculated at \$10 per person per day, including: full board (and small stipend for kibbutz store for extras), furnished housing (including linen, basic kitchen equipment, etc.), laundry, work clothes, pool, movies, kibbutz activities, postal services, etc. For twenty-five people over a period of ten weeks: \$17,500.

Program Operation Subtotal: \$20,550.

D) Equipment and Materials

A personal computer would greatly facilitate both the administration of the various activities of Keren Kolot, as well as the preparation of texts and learning materials. Cost (including accessories): \$2,000.

The Hashachar Center on Kibbutz Ketura houses a modest library which stocks primarily fiction, with some reference books. We have only begun to build the collection necessary for providing our educational programs. Included in this proposal is a request for funding for the initial acquisition of 300 volumes of Jewish and other classic sources, to expand our resources and capabilities. Estimated cost: \$7,500.

Equipment and Materials Subtotal: \$9,500.

Following is the previously described budget broken down line by line:

A) Personnel:

Section Totals:

5 staff members @ \$1600 per month	
summer: half time (over 4 mos.)	= \$16,000
year: part (1/4) time (over 8 mos.)	= 16,000

Advisor and guide, S.P.N.I.	
1 day-long session per week, 2 X 5 wks	
@ \$100 per session	= 1,000

Guest Instructors - 2 guests per program	
(weekend visit), 2 programs	
@ \$250 per visit + \$100 expenses	= 1,400

Subtotal: \$34,400

B) Program preparation:

Promotion:	
Newspaper ads (\$300, 3 ads)	= \$900
Posters	150
Brochures + Mailings (1000)	500
Telephone	350
	= \$1,900

Consultation, educational planning
Fees: \$150 per session, 10 sessions = 1,500

Transportation, expenses
4 staff members X \$35 X 10 sessions = 1,400

Subtotal: \$4,800

C) Program operation costs (Two 5-week sessions):

Xeroxed materials - 50 participants
150 cc X .10 \$750

Classroom supplies (notebooks, etc.)
\$5 per participant (X 50) 750

Bus transportation (trips, etc.)
@ \$5 per trip, 5 trips (X 50) 1,250

Office supplies & services, computer time-
12 months @ \$25 per month 300

Housing participants: at \$10/day
for 25 participants over 10 weeks:
Housing, food, services (laundry,
sports facilities (incl. pool)
cultural activities, mail) 17,500

Subtotal: \$20,550

D) Equipment and Materials

Personal-size computer
+ accessories \$2,000

Library expansion
300 volumes 7,500

Subtotal: \$9,500

TOTAL ANNUAL BUDGET FOR 1990

\$69,250

APPENDIX #1 -- KNESSET PRIZE ESSAY

Kibbutz Ketura is a unique experiment in the realization of the value of tolerance in the realm of religious identity. For us, however, tolerance as such is not an exclusive focus, or an ultimate goal, but rather a beginning point-- a basic assumption from which we set out in order to fulfill ideals which we believe are worthier, in fact absolutely critical, for us a society and as a nation. Mere tolerance is the ability of people to live near one another; we are trying to create a life wherein we live with one another.

The founding 'garin' (settlement group) of the kibbutz, Garin "Hashachar", came to this country with a vision that grew out of the Zionist youth movement in which they grew up, Hashachar-Young Judea. Hashachar is a movement which does not align itself with any particular political platform, or religious denomination. It is a broad-based Jewish, and general Zionist movement, which sees Judaism as a total identity, composed of religion, culture and nationality, and educates towards identification and expression in those areas. Garin "Hashachar", in founding Ketura, attempted to translate this special outlook of the movement, in order to bring to this divided country an alternative-- a different, more promising, direction for Jewish life here, in particular regarding religious - secular interaction.

Our fundamental approach is based on non-coercion-- from both sides-- in the realm of the individual, coupled with a unified way of life in the communal domain. This is exemplified by Sabbath and kashrut observance in public places (as well as public events) together with the freedom of the individual to behave as s/he so desires in private. We have a regular minyan, communal Kabbalat Shabbat and study groups. Our holidays have a traditional flavor in addition to their kibbutz cultural-agricultural orientation. A prime concern is the creation of a dynamic Jewish life here which transmits to all, adults as well as children, the beauty and value of the Jewish heritage.

Our main emphasis, though, lies not in the realm of religious observances, important though they are. Rather, our efforts towards the creation of communal life between religious and secular are concentrated on the formulation of a common set of values, based on the Sources-- the texts which have shaped the identity and moral character of our people through its history. We stand at the beginning of a process of the study of these Sources, which includes the conceptual and the practical, the 'agada' and the 'halacha', the goal of the process being the application of the values which we derive from it. The character of a Jewish community, our realization of the values of tzedaka and gemilut chassadim (i.e., how best to translate these concepts into the contemporary kibbutz reality), how we should talk with one another-- all these are questions which we must address by virtue of our being Jews, with no connection whatsoever to religiosity. This is the guiding principle for the education of our children as well: developing involvement with the Jewish sources as a wellspring of values and spiritual inspiration, while educating towards freedom of choice and mutual respect, generally, and

particularly as regards personal religious expression.

The main threat to the fulfillment of this vision is not religious polarization or principled opposition, but rather apathy: rote observance on the one hand, and spiritual emptiness on the other. In our struggle to create a common Jewish lifestyle in a pluralist kibbutz, we grapple with these enemies, hoping to serve as an example to general society, a possible direction contributing to the building of a Jewish democratic state, with strong ties to its heritage and Sources, which strives towards freedom, equality and tolerance.



APPENDIX #3 - BREAKDOWN OF THE WEEK

- Work - 24 hours/week. Each participant is placed in a permanent work branch for the 5 week period (work in these branches taking place three days out of every week), to be determined based upon the interests of the participant and the needs of the kibbutz.
- Sources- 8 hours/week. Intensive study of classical Jewish texts. Texts present the tensions between different worldviews within the tradition, and their implications in modern life. Each week will focus on a different core text: Tanach (Bible) commentators, Talmud, and Midrash. (see App. 4)
- Lehrhaus- 6 hours/week. 'Minicourses' are offered on a variety of themes (see App. 4) with participants choosing one of the three options offered each week.
- The Arava-4 hours/week. Hiking trips in the area, with professional guide from the Society for the Protection of Nature in Israel, each week centering on a different theme, exploring the environment as text.
- The Chug- 2 hours/week. Along with members of the kibbutz, an evening study session on a chosen theme, combining traditional text studies with modern perspectives.
- Chevruta- 2 hours/week. In addition to chevruta study throughout the program, specific time has been set aside for study within chevruta (study pairs).
- Guests- 2 weekends. Guests come down twice during the program to study with us (in 1989: Leah Shakdiel and Muki Tsur).

APPENDIX #4 - CURRICULAR SUMMARY

1. Mekorot: Focusing on the Sources

In order to facilitate that objective which involves reacquainting Jews with the different types of literature which are the Jewish Sources, and not abstractly or academically, but in the context of the important existential issues confronting us as human beings and Jews in the modern Western world, we developed a curricular structure, of which the following is a broad outline:

Tanach - Bible: Genesis chs. 1 & 2 as a source of guiding-myth and world view, on the nature of creation and humanity. Expanded on by Soloveitchik's interpretation (in his "Lonely Man of Faith") of Adam I and Adam II-- the human as creature, and as creator. Development of the dialectic of this dualistic approach, using selections from Martin Buber, Carol Gilligan, Gershom Scholem, Mircea Eliade, Stephen Jay Gould, and others.

Mepharshim - Commentators: The nature of scripture and commentary, as model for ties to the past and to tradition. Exploration of "peshat" and "drash", contextual/historical and homiletic/inspirational approaches. Continuation of the theme of the human condition with the Tower of Babel-- the 'dialectic tension' (creature vs. creator) out of balance-- with traditional and other commentators (Rashi, Ramban, Abarbanel, Arama, Cassuto), with George Steiner, Lewis Mumford, Edna St. Vincent Millay, on the themes of technology, urbanism, universalism, communication.

Talmud and Halacha: Talmudic dialogue as another aspect of participation in a developing tradition, and halacha as an attempt to address the dialectic balance: its successes and failures, and role in the modern world. In-depth look at a selection on the topic of returning lost objects, relating to the questions of autonomous and heteronomous values, 'down-to-earth' legalism as a counterpart to abstract spirituality.

Midrash: A summation unit on midrash as literary genre, and post-modern hermeneutic model for creative involvement in a spiritual/intellectual tradition, synthesizing text and life. Midrashim on the Cain and Abel story: responsibility, relationships, and the origin of violence. With readings from Agnon, Kafka, Geoffrey Hartman, Harold Fisch.

2. Lehrhausen: Thematically Based Educational Encounter

Following are thumbnail sketches of some of the 'Lehrhausen' mini- courses that were offered:

Biblical Heroes In Their Human Dimensions: Close readings of the Abraham cycle will focus on the trials of his faith and character, and his very human confrontations with life's challenges. Selected passages from Jacob, Joseph, Moshe, and Jonah will continue to develop the themes of wrestling with life's crises and human responsibility. These stories will be considered in their larger contexts as models from which to learn about confronting our own human struggles.

Responsibility: The central question in this course is our indirect responsibility for the world around us. Do we have an obligation to act to better the world in issues that don't directly concern us? What are the roots of poverty and social injustice and what should we do about it? We will also

look at the national question and ponder the rabbis' discussion of the necessary responses to exile. Modern sociological literature addresses the causes of poverty from a variety of perspectives; we will compare them to the Biblical and Talmudic views. Finally, we will use a Biblical text to expand on the notion of indirect responsibility and look at the Kahan Commission's report on the massacres at Sabra and Shatila.

Moledet: This course deals with the issues raised by the entering into the land of Israel, in its biblical and modern manifestations. The aim of the course is to examine our own relationships to the idea of return to the Land of Israel from a critical perspective that is informed by the texts. Subjects to be covered: Joshua's conquests, the rebuilding of the Second Temple, the generation of the wilderness, the Zionist pioneers and our own relationships to Zionism and the notion of settlement, as well as a consideration of the Israeli concept of moledet-homeland.

Prayer: Keva and kavana, structure and spontaneity, are two poles of Jewish prayer. We will try to come to some sort of informed conception of these ideas, and others that are central to an investigation of the prevalent inability to relate to (Jewish) prayer as a meaningful spiritual category in our lives.

Tochecha and lashon hara': Literally "rebuke" and "evil speech" (i.e. gossip or slander) these are two categories of mitzvot "bein adam lechavero", ethical commandments, that relate to the way we speak to, and about, people. We'll compare the halachic requirements of responsible verbal behavior with modern Western ones, and discuss the role which these concepts play in community and society.

Objective values and relativism: Pluralism and tolerance are sorely needed in a world which seems to be growing more extremist and intolerant almost daily. But American liberal models of cultural pluralism and ethical relativism seem to lead to spiritual emptiness and moral ambiguity. If everything is OK, and there's no reason to reject anything, why accept anything, believe in anything, have any values? We'll investigate some Jewish viewpoints on 'machloket', controversy, and on the search for Truth(s?), and discuss possible alternatives which could make commitment possible in a pluralist culture.

Possibilities for the Renewal of a Jewish Land Ethic: Does the land have rights apart from its relation to human needs, and if so, how is that to be expressed? A close look into Biblical and Halakhic models of land ethic will be combined with evaluating its implications in a modern context. The thought of Aldo Leopold and Wendell Berry will be offered as models to compare with traditional views. Finally, there will be an evaluation of the concept of land ethic in Israel today, and the role it plays in the present political struggle over rights to the land.

Gender Roles. The exclusion of women from participating in the intellectual development of the Jewish people is but one aspect touched upon in this investigation of the possibility of women's integration into the structures and substance of Judaism through a redefinition of both sexes relationship to their tradition.

APPENDIX #5 - SELECTED PARTICIPANT EVALUATIONS

I remember telling my friend once what I wanted out of this program, what I hoped for. It was huge-- struggling with texts for a more open perspective, learning with people excited about the learning and not the religion only, etc., etc. She told me not to have such high expectations from a summer program. My expectations were fulfilled and surpassed... I guess secretly deep down I was hoping also to get some absolute answers amidst the self-multiplying questions, and I failed on those, which is a good sign.

... an eclectic combination/synthesis of Jewish study, kibbutz living and working and hiking, all in a creative, nurturing, inspiring environment. A flexible, serious program with inspired, informed leadership which encourages personal growth and inquiry, group building, and identity anchoring.

My extremely secular background has denied me many meaningful experiences as a Jew, and has failed to equip me with the instruments to begin making my Judaism relevant to me. More than anything else, the programme has shown me that Jewish tradition does not have to be interpreted as a monolithic package, but rather can be viewed as a patchwork quilt of thousands of interpretations, arguments, dialogues and amendments which all contribute to what it can mean to be a Jew.

...the kibbutz is ideal-- small, liberal, religiously open, beautiful. We're surrounded by sand and mountains and fields... These are realistic, questioning intelligent people who care about Jewish issues, and other issues, because they think they're important, not God-ordained. These are strugglers and question-askers and they're more excited even than we are about having fellow strugglers to learn with. It's wild...

This program has been one of the most profound experiences in my life-- intellectually, spiritually, socially, Jewishly... I leave Keren Kolot feeling that it was a WHOLE experience, one that integrated many scattered parts of me... Through this program I've learned the value of many things: of creating a spirituality for myself that is grounded in Judaism, of reading the Jewish texts and drawing from them lessons about life, creating a Jewish community for myself back home, working as an activist for causes I believe in...

All the levels were what made this program the unique and special tool for learning that it was. Keren Kolot is a living example of the tolerance from which it draws its origin. Please don't change the wide open nature of the program. I think it's essential to helping alienated souls like myself learn to understand and love their tradition.

For me in many ways the group's development was a "text" in itself. We created a Jewish community that celebrated together, studied together and struggled together.

Keren Kolot has no beginning or end, rather it is a process by which we can 'dialogue' with each other, ourselves, and our Jewish heritage in a tolerant and creative environment that allows for all levels of education and every opinion. In that sense, the program fulfilled not only my goals, but also its own goals, or at least addressed the issues for which the prize money was originally awarded.



UNITED JEWISH APPEAL

National Chairman

Richard L. Pearlstone

President

Joel D. Tauber

Executive Vice President

Rabbi Brian L. Lurie

National Vice Chairmen

Alan Ades

Melvin G. Alperin

Leonard Barrack

Paul S. Berger

Bernard Borine

Paul Borman

Shoshana S. Cardin

Stanley M. Chesley

Melvin Cohen

Joseph A. Cooper

Heidi Damsky

Martin Damsky

Alec Engelstein

Lawrence Engman

Maryn Essner

Michael Feiner

Jay Fialkow

Melvin Fisher

Morton L. Friedkin

Rani Garfinkle

Dr. Conrad L. Giles

Lawrence Glick

John D. Goldman

Charles H. Goodman

Barbara Gordon Green

Michael Green

Thomas Green

Jerome Gumenick

Joseph Gurwin

David G. Hast

David B. Hermelin*

David Hirsch

Irwin Hochberg*

Roberta Holland

Sanford L. Hollander

Larry Joseph

Betty Kane

Edward H. Kaplan

Bob Klotz

Robert Klutznick

Sтивен J. Kravitz

R. Todd Lappin

Charles B. Lebovitz

Marvin Lender

H. Irwin Levy

Judith A. Levy

Michael Litwack

Nedra Oren

Harold L. Oshry

Judith Peck

Shearn H. Platt

Judy Robins

M. Russ Robinson

James A. Rudolph

Peter Rzepka

Arthur B. Sandler

Ivan Michael Schaeffer

S. Stephen Selig III

Richard Shenk

Jane Sherman

H. William Shure

Rabbi Matthew H. Simon

Carole Solomon

Richard G. Spiegel

Dr. Steven Spiegel

Martin F. Stein

Jerome H. Stern

Rodney Stone

Henry Taub

Norman D. Tilles

Andrew H. Tisch*

Peggy Tishman

Jerome N. Waldor

Jack L. Wallick

Richard L. Wexler*

Joseph Will

David Wilstein

Eric J. Zahler

Arlene Zimmerman

Lois Zoller

*Officer at Large

April 13, 1995

13 Nisan 5755

Rabbi Herbert A. Friedman
The Wexner Heritage Foundation
551 Madison Avenue
New York NY 10022

Dear Rabbi Friedman:

One of the most important and central campaign themes of the United Jewish Appeal over the next couple of years will be the Israel Experience. As part of our concern about Jewish continuity and identity, we know that a meaningful teen experience in Israel, while not a guarantee for Jewish preservation in and of itself, is an essential ingredient for continued Jewish involvement and commitment. The UJA and the federation system therefore are investing much time, effort and funds to try to enable every American teenager to go to Israel.

We know that the main religious denominations all have very significant and meaningful and structured programs for youth in Israel. We are here to help you! We are not going into the business of competing with other programs, but we want to develop the wherewithal whereby we can advertise different Israel Experience programs, including yours, and encourage American teens to participate on any one of them.

The rabbinic and synagogal communities are in the forefront of seeking to preserve and enhance Jewish life. We want to work with you to get your teenagers and other young people in your community who may not be involved or affiliated with any congregation to go to Israel. We want to assist you in marketing your program and in making available to you the resources that we are developing to be able to enhance youth activities in Israel.

We are asking the presidents and executive directors of the national rabbinic arms, congregational arms and youth arms of each of the main Jewish religious movements to join us on Thursday, June 1, 1995, at 10:00 a.m. until 3:00 p.m. for a working conference and lunch. We would like to develop a plan by which we can assist you in your endeavors and share with you the latest developments from the national Israel

Chairman

National Women's Campaign

Carole Solomon

President

National Women's Campaign

Yona A. Goldberg

Chairman

Business and Professional

Women's Council

Sandra Cahn

Chairmen

Young Leadership Cabinet

Joel Beren

Debra Pell

Chairman

Rabbinic Cabinet

Rabbi Jacob S. Rubenstein

Chairman

University Programs

Gil Bonwitt

President

University Programs

Jonathan Mayer

President

Israel Education Fund

Herbert D. Katz

Honorary National Chairmen

Morris W. Bernstein**

Herschel W. Blumberg

Irwin S. Field

Max M. Fisher

Edward Ginsberg

Alexander Grass

Philip M. Klutznick

Morton A. Kornreich

Sen. Frank R. Lautenberg

Marvin Lender

Robert E. Loup

Joseph Meyerhoff**

Henry Morgenthau, Jr.**

William Rosenwald

Martin F. Stein

Leonard R. Strelitz

Joel D. Tauber

Edward M. Warburg**

Paul Zuckerman**

**Of Blessed Memory

Experience organizational point of view. We want to conclude with a plan of action that would see rabbis and congregations enthusiastically involved in marketing this program, to your satisfaction and benefit.

Please respond at your earliest opportunity to let us know of your attendance, as well as those in your organization who are responsible for youth programs. Let us also know if you have any special questions or concerns. Representatives of UJA, CJF, the CRB Foundation and AZYF will be in attendance to ensure that this will be a most meaningful session.

With best wishes for a most meaningful and joyous Pesach celebration, we remain

Sincerely yours,



Ivan Michael Schaeffer
Israel Experience Chairman



Rabbi Brian L. Lurie
Executive Vice President

MS/BLL/krm

cc: Victoria Agron, Director, UJA Development and Continuity Dept.
Rabbi Doniel Z. Kramer, Director, UJA Rabbinic Cabinet





UNITED JEWISH APPEAL

National Chairman
Richard L. Pearlstone
President
Joel D. Tauber
Executive Vice President
Rabbi Brian L. Lurie
National Vice Chairmen

Alan Ades
Melvin G. Alperin
Leonard Barrack
Paul S. Berger
Bernard Borine
Paul Borman
Shoshana S. Cardin
Stanley M. Chesley
Melvin Cohen
Joseph A. Cooper
Heidi Damsky
Martin Damsky
Alec Engelstein
Lawrence Engman
Marlyn Essman
Michael Feiner
Jay Fialkow
Melvyn Fisher
Morton L. Friedman
Rani Garfinkle
Dr. Conrad L. Giles
Lawrence Glick
John D. Goldman
Charles H. Goodman
Barbara Gordon Green
Michael Green
Thomas Green
Jerome Gumenick
Joseph Gurwin
David G. Hast
David B. Hermelin*
David Hirsch
Irwin Hochberg*
Roberta Holland
Sanford L. Hollander
Larry Joseph
Betty Kane
Edward H. Kaplan
Bob Klotz
Robert Klutznick
Steven J. Kravitz
R. Todd Lappin
Charles B. Lebovitz
Marvin Lender
H. Irwin Levy
Judith A. Levy
Michael Litwack
Nedra Oren
Harold L. Oshry
Judith Peck
Shearn H. Platt
Judy Robins
M. Russ Robinson
James A. Rudolph
Peter Rzepka
Arthur B. Sandler
Ivan Michael Schaeffer
S. Stephen Selig III
Richard Shenk
Jane Sherman
H. William Shure
Rabbi Matthew H. Simon
Carole Solomon
Richard G. Spiegel
Dr. Steven Spiegel
Martin F. Stein
Jerome H. Stern
Rodney Stone
Henry Taub
Norman D. Tilles
Andrew H. Tisch*
Peggy Tishman
Jerome N. Waldor
Jack L. Wallick
Richard L. Wexler*
Joseph Will
David Wilstein
Eric J. Zahler
Arlene Zimmerman
Lois Zoller
*Officer at Large

Please return to:

Rabbi Doniel Z. Kramer
UJA Rabbinic Cabinet
99 Park Avenue - Suite 300
New York, NY 10016

Fax: 212-867-1074

☐ I will be able to attend the UJA Israel Experience Religious Movement Consultation Conference on June 1.

Name of Respondent: _____

Organization: _____

Address: _____

Phone: _____

Fax: _____

I will be attending with: _____

return (m) dk

Chairman
National Women's Campaign
Carole Solomon
President
National Women's Campaign
Yona A. Goldberg
Chairman
Business and Professional
Women's Council
Sandra Cahn
Chairmen
Young Leadership Cabinet
Joel Beren
Debra Pell
Chairman
Rabbinic Cabinet
Rabbi Jacob S. Rubenstein
Chairman
University Programs
Gil Bonwitt
President
University Programs
Jonathan Mayer
President
Israel Education Fund
Herbert D. Katz
Honorary National Chairmen
Morris W. Bernstein**
Herschel W. Blumberg
Irwin S. Field
Max M. Fisher
Edward Ginsberg
Alexander Grass
Philip M. Klutznick
Morton A. Kornreich
Sen. Frank R. Lautenberg
Marvin Lender
Robert E. Loup
Joseph Meyerhoff**
Henry Morgenthau, Jr.**
William Rosenwald
Martin F. Stein
Leonard R. Strelitz
Joel D. Tauber
Edward M. Warburg**
Paul Zuckerman**
**Of Blessed Memory