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Models of Ethical Leadership, Wexner Weekend retreat. "Ethics and the American Jew," George Washington University conference. 1987-1988.

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THE WEXNER HERITAGE FOUNDATION

WEEKEND RETREAT AT

THE PALM HOTEL  
WEST PALM BEACH, FLORIDA

FEBRUARY 19-21, 1988

Conference Theme

MODELS OF ETHICAL LEADERSHIP

This Conference is dedicated to the memory  
of Dr. Bruce Siegel of Columbus, Ohio, whose  
professional life encompassed a deep interest  
in the pursuit of medical ethics.

## PROGRAM

Friday, February 19, 1988

- 1:00-2:00 p.m. Arrival of Groups at The Palm Hotel  
Registration - Place: Foyer  
Light Lunch - Place: Regency West
- 1:00-2:00 p.m. Faculty Luncheon Meeting  
Place: Polo D
- 2:00-2:30 p.m. **Establishing the Theme**  
Presentation: Rabbi Herbert Friedman  
Place: Regency East
- 2:30-3:15 p.m. Session #1  
**Topic: Models of Ethical Leadership  
in Jewish History**  
Speaker: Professor Pinchas Peli  
Place: Regency East
- 3:30-4:45 p.m. Session Workshops (refer to your  
folder and the board at the  
registration desk for assigned  
workshop)  
Led by Faculty:
- Professor Michael Stanislawski  
Dr. Ronald Brauner  
Rabbi Leonid Feldman  
Professor Benjamin Gampel  
Professor Jeffrey Gurock  
Professor Jane Gerber  
Professor Paula Hyman  
Professor Reuven Kimelman  
Rabbi Daniel Landes  
Rabbi Henoah Millen  
Dr. Rochel Millen  
Professor Alvin Rosenfeld  
Professor Michael Signer  
Dr. Bernard Steinberg

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4:45 p.m. Room assignments  
and key distribution  
Place: Workshops

4:45-6:00 p.m. Free Time to prepare for Shabbat

6:00 p.m. **Candlelighting Ceremony**  
(prompt) Led by: Cantor Deborah Katchko-  
Zimmerman  
Place: Foyer

6:15-7:00 p.m. **Kabbalat Shabbat Service**  
Liberal Service (Reform/Conservative)  
Led by: Cantor Deborah Katchko-  
Zimmerman  
Place: Regency East

Traditional Services (Orthodox)  
Led by: Rabbi Nathan Laufer  
Place: Polo D, E

7:00-8:30 p.m. **Shabbat Dinner**  
Place: Regency West  
Special Guest: Hon. Abba Eban M.K.

8:30-9:45 p.m. **Topic: Ethics in the Business World**  
Speaker: Les Wexner, Chairman  
Place: Regency West

10:00- **Hospitality Suite/Oneg Shabbat**  
12:00 a.m. Place: Gallery



Saturday, February 20, 1988

**Good Morning - Boker Tov!**

7:30-8:30 a.m. Breakfast  
Place: Regency West

8:30-11:00 a.m. **Shabbat Morning Services**  
a) Traditional Services(Orthodox)  
Led by: Rabbi Nathan Laufer and  
Rabbi Henoeh Millen  
Place: Polo D,E

9:00-11:00 a.m. b) Liberal Services(Conservative-  
Reform)  
Led by: Rabbi Herbert Friedman  
and Cantor Deborah Katchko-  
Zimmerman  
Place: Gallery A,B

11:15-12:15 p.m. **Shabbat Shiurim**

(1) The Manipulation of Judicial  
Power  
Led by: Professor Pinchas Peli  
Place: Gallery A

(2) Ethics and Deception  
Led by: Professor Jonathan  
Woocher  
Place: Gallery B

(3) What is Different About Jewish  
Ethics? A Mishna Study  
Led by: Professor Michael  
Chernick  
Place: - Gallery C

(4) The Ethical Dilemmas of Kingship  
Led by: Rabbi David Silber  
Place: Polo D,E

12:30-1:45 p.m. **Shabbat Lunch**  
Place: Regency West

2:00-3:45 p.m. **Session #2**

**Topic: Public Ethics**

**Place: Regency East**

- 1) **Ethics in the Financial Marketplace**  
**Speaker: Stephen M. Peck, Chairman of the Board of Directors, Jewish Theological Seminary of America**
- 2) **Ethics in Jewish Communal Life**  
**Speaker: Herman Markowitz, Executive Director, Minneapolis Federation for Jewish Service**
- 3) **Ethics in Jewish Education**  
**Speaker: Professor Jonathan Woocher, Executive Vice-President, JESNA (Jewish Education Service of North America)**

4:00-5:30 p.m. **Workshops (refer to your folder and the board)**

5:30-7:00 p.m. **Free Time**

6:15-7:00 p.m. **Orthodox Mincha-Ma'ariv Service (optional)**

**Led by: Rabbi Nathan Laufer and Rabbi Henoch Millen**

**Place: Polo D**

7:00-8:30 p.m. **Havdalah Ceremony and Dinner**

**Led by: Cantor Deborah Katchko-Zimmerman**

**Place: Regency West**

8:30-10:00 p.m. **Keynote Address**

**Speaker: Ambassador Benjamin Netanyahu, Israeli Representative to the United Nations**

**Place: Regency West**

10:00-

**Hospitality**

12:00 a.m.

**Entertainer: Yoel Sharabi**

**Place: Tennis Terrace**

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Sunday, February 21, 1988

7:00-7:30 a.m.     **Orthodox Morning Services**  
                          (optional)  
                          Led by: Rabbi Nathan Laufer  
                          Place: Polo D

7:00-8:00 a.m.     Breakfast  
                          Place: Regency West

8:15-9:30 a.m.     Session #3

**Topic: Living Models of Ethical  
Leadership in the Jewish  
Community**

**Speakers: Dr. Leonard Fein  
                          Project Mazon**

**Rabbi Sholom Lipskar  
                          Aleph Institute**

**Place: Regency East**

9:45-11:00 a.m.    Workshops (refer to your folder  
  and the board)

11:15-11:30 p.m.   **Summary Presentation**

**Rabbi Nathan Laufer  
Place: Regency East**

11:30-12:30 p.m.   Brunch  
                          Place: Regency East

12:30 p.m.          Departure



CURRICULUM VITA

PERSONAL DATA:

Birthdate - September 4, 1946  
Married to the former Chana Minkowicz  
2 children - Devorah Leah, Schneur Zalman

EDUCATION :

1969 Post Graduate study  
Lubavitch Kollel Avraychem  
Brooklyn, New York

1968 Rabbinic Ordination  
Central Lubavitcher Yeshiva  
Brooklyn, New York

POSITIONS :

1983-present Founder & National Director  
Aleph Institute  
Miami Beach, Florida

1980-present Founder & Spiritual Leader  
Shul of Bal Harbour  
Bal Harbour, Florida

1980-present Founder & Director  
Kollel Tiferes Zakaynim-  
Educational Academy for the Elderly  
Miami Beach, Florida

1973-1980 Dean  
Landow Yeshiva Center/Yeshiva Gedolah  
Miami Beach, Florida

1969-1973 Principal  
Landow Yeshiva Center  
Miami Beach, Florida



COMMUNITY  
INTERESTS :

1980-present	Member Va'ad HaChinuch- Board of Jewish Education Landow Yeshiva Center Miami Beach, Florida
1983-1985	Weekly Host The Jewish Hour WVCG
1975-1980	Member Board of Directors Housing Authority Miami Beach, Florida
Present	Member and Lecturer National Academy of Corrections Washington, D.C.
Present	National Guest Lecturer Chabad-Lubavitch Brooklyn, New York
Present	Committee Member Machne Israel Development Fund Brooklyn, New York

## LEONARD FEIN

Leonard Fein is a scholar and writer who is widely recognized as one of the most provocative interpreters of the Jewish experience of our times. His essays on every aspect of the Jewish agenda appear regularly in the pages of Moment magazine, which he founded in 1974 and where he served as editor-in-chief as well as publisher. His prize-winning essays on the Middle East, published in Moment, have been widely quoted in the New York Times, in Time, Newsweek, and dozens of other publications.

In his academic career as a political scientist, Dr. Fein was on the faculty of M.I.T., where he also served as Deputy Director of the MIT/Harvard Joint Center for Urban Studies; most recently he was Klutznick Professor of Contemporary Jewish Studies at Brandeis University. He is the author of four books, including Israel: Politics and People, which was a required text in Israeli universities for more than ten years.

As an observer and analyst of the Jewish experience, Dr. Fein has lectured in more than 300 communities in the United States and Canada, and has travelled as well to Poland, Syria, South Africa, Egypt, and a dozen other countries to meet with local Jewish communities, with government leaders and with other scholars.

Dr. Fein's unique perspective on Jewish life is enhanced by his active participation as board member or consultant in a wide array of Jewish organizations, international, national, and in Boston, where he lives.

Dr. Fein is the founder of Mazon - A Jewish Response to Hunger. He currently serves on its Board of Directors and is Chairman of its Allocations Committee. His latest book, Where are We? The Inner Life of America's Jews, will be published by Harper & Row next month.

The brochure and newsletter enclosed in your binder describe the purpose and impact of Mazon.





PERMANENT  
REPRESENTATIVE OF ISRAEL  
TO THE UNITED NATIONS

800 SECOND AVENUE  
NEW YORK, N.Y. 10017  
OXFORD 7-5500

### Benjamin Netanyahu

Ambassador Netanyahu was appointed Israel's representative to the United Nations in September 1984. From 1982 to 1984 he served as Israel's Deputy Ambassador to the United States. Before entering diplomatic life, Mr. Netanyahu was a soldier, businessman and author.

Ambassador Netanyahu served for five years in the Israel Defense Force (1967-1972). He volunteered for a special paratroop unit and graduated outstanding cadet at Officer Training School. As a paratroop officer he led many operations, was cited for outstanding command and was promoted to Captain following the Yom Kippur War.

After completing undergraduate and M.Sc. studies at Massachusetts Institute of Technology (Sloan School of Management, 1976), Mr. Netanyahu joined the Boston Consulting Group as a management consultant and later the senior management of Rim Industries in Jerusalem.

Since 1976, Ambassador Netanyahu has been a director of the Jonathan Institute, a Jerusalem foundation researching terrorism named after his brother, who fell while leading the rescue force at Entebbe in 1976. Mr. Netanyahu was the chief organizer of the Institute's First and Second Conferences on International Terrorism. These conferences, were attended by leading statesmen, scholars and journalists from the western world who discussed ways to combat terrorism. Many observers viewed these gatherings as turning points in the world's understanding of how to wage the war against international terrorism.

Mr. Netanyahu is the editor of Terrorism: How the West Can Win (Farrar, Straus and Giroux, 1986), International Terrorism: Challenge and Response (Transaction Books, 1981), and The Letters of Jonathan Netanyahu (Random House, 1980). His articles have appeared in The New York Times, The Wall Street Journal, The Washington Post and The Los Angeles Times. His latest book on terrorism was widely excerpted in Time magazine and Reader's Digest.

## BIOGRAPHICAL INFORMATION FOR JONATHAN WOOCHEER

**JONATHAN WOOCHEER** is Executive Vice President of the Jewish Education Service of North America (JESNA), the continental planning, coordinating, and service agency for the field of Jewish education.

Prior to assuming this position Dr. Woocher was Associate Professor in the Benjamin S. Hornstein Program in Jewish Communal Service at Brandeis University, where he taught courses in Jewish political studies and communal affairs and directed the program in Continuing Education for Jewish Leadership. Dr. Woocher received his B.A. from Yale University, summa cum laude, in Political Science, and his M.A. and Ph.D. from Temple University in Religious Studies. He has also studied at the Reconstructionist Rabbinical College. Before going to Brandeis, he served as Assistant Professor of Religion and Director of Jewish Studies at Carleton College in Minnesota.

Dr. Woocher is the author of the book *SACRED SURVIVAL: THE CIVIL RELIGION OF AMERICAN JEWS*, published by Indiana University Press. His articles on Jewish communal and religious life have appeared in a number of journals, including the *JOURNAL OF THE AMERICAN ACADEMY OF RELIGION*, *JUDAISM*, the *JOURNAL OF JEWISH COMMUNAL SERVICE*, and *FORUM ON THE JEWISH PEOPLE, ZIONISM AND ISRAEL*. Dr. Woocher is also a co-editor of *PERSPECTIVES IN JEWISH POPULATION RESEARCH*, published by Westview Press, and the forthcoming volume, *SACRED PEOPLE, SECULAR WORLD: AMERICAN JUDAISM IN THE MAKING*. He serves as a Fellow of the Center for Jewish Community Studies in Jerusalem.

Dr. Woocher has been deeply involved in Jewish communal activities as a program developer, consultant, scholar-in-residence, and lecturer for both national and local organizations. He has written three program packages published by the National Committee on Leadership Development of the Council of Jewish Federations, and has spoken and conducted workshops at CJF General Assemblies, the JWB Biennial, and other major national meetings. Dr. Woocher is a former member of the UJA Young Leadership Cabinet and has served as a Vice-President of the Bureau of Jewish Education of Greater Boston, and a Trustee and member of the Social Planning and Allocations Committee of the Combined Jewish Philanthropies of Greater Boston.

Dr. Woocher lives in Maplewood, New Jersey, with his wife Sherry and their children, Meredith and Benjamin.



PINCHAS HACHOEN PELI

Pinchas Peli, Jerusalem-born scholar, rabbi, essayist and poet, is one of the greatest teachers of Judaism of our time. He has taught thousands of Jews and non-Jews in Israel, the United States, Canada and Europe, as well as in Japan and Latin America. He has served as a visiting professor at many universities including the Hebrew University, Yeshiva University, Cornell and Notre Dame. He has also taught at Seminario-Rabinico in Argentina, Makuya Bible Seminary in Japan, Brandeis Bardin Institute and at Israel's Military Academy.

Dr. Peli is a frequent, popular lecturer at conferences, retreats and other adult education forums. His lectures on Torah and its application to contemporary issues have been received with universal acclaim. He is the co-founder together with his wife Penina of the Shaar Hashomayim Shabat Yachad, the first Judaic retreat program in Israel and is an active participant in Jewish-Christian dialogue.

The author of many books, articles and essays, he has also published short stories and poetry. His most recent works in English are On Repentance: The Thought and Oral Discourses of Rabbi Joseph B. Soloveitchik (Paulist Press) and Abraham Joshua Heschel: An Intellectual Biography (New York University Press). These books are not only the mature reflections of an accomplished scholar, but also the fruits of a personal association as a disciple and friend of these masters of Jewish theology.

Rabbi Peli is Professor of Jewish Thought and Literature at the Ben-Gurion University of the Negev, Israel, where he holds the Norbert Blechner Chair in Jewish Values.

## BIO ON HERMAN MARKOWITZ

Herman Markowitz has served as Executive Director of the Minneapolis Federation for Jewish Service since June of 1980. Prior to returning to Minneapolis he served as the Executive Director of the Jewish Federation of Greater Phoenix, Director of Western Services and Consultant to Large City Centers for the National Jewish Welfare Board. He has held executive positions for over 20 years in the Jewish Center field. He has served as consultant to the A.J.D.C. and Israel Center Corp in Israel. For the last few years he has taught a continuing education seminar for Council of Jewish Federations in financial management for non-profit executives at Brandeis University, Temple University, and the University of Michigan.

He did his undergraduate and graduate work at the University of Minnesota, studied at Hebrew University and served as adjunct faculty at Washington University in St. Louis, the University of Denver, and the University of California at Berkeley.

He was recently elected President of the Association of Jewish Community Organization Personnel (AJCOP), a professional organization for the advancement of standards of community organization practice.

Herman is a native Minneapolitan. He is married to the former Nancy Stein of St. Paul and they have three daughters.



## THE PROPHETIC TRADITION

The abiding concern of the American Jewish community for social justice stems from three distinct sources. The first is the prophetic tradition itself. This prophetic tradition for the Jewish people affected not only their own view of the world but altered the way that most Western religious and political traditions developed. Indeed, the Bible and even later works of Jewish law were one of the foundations of American democracy.

The prophets spoke out on a broad range of social justice issues. A few: "Seek justice, relieve the oppressed" (Isaiah 1:7); "Let the oppressed go free" (Isaiah 58:6); "Rescue the poor and the needy" (Psalms 82:4); "Judge the fatherless, plead for the widow" (Isaiah 1:17). These exhortations were accompanied by concrete legislation which implemented the values underlying the prophetic tradition. The startlingly farsighted legislation of Leviticus 19 became a standard for legislative concern for the poor, the hungry, the disabled, the worker, the litigant, the widow:

9. When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest.

10. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave for the poor and the stranger: I the LORD am your God.

11. You shall not steal; you shall not deal deceitfully or falsely with one another.

12. You shall not swear falsely by My name, profaning the name of your God: I am the LORD.

13. You shall not defraud your neighbor. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.

14. You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the LORD.

15. You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your neighbor fairly.

16. Do not deal basely with your fellows. Do not profit by the blood of your neighbor. I am the LORD.

17. You shall not hate your kinsman in your heart. Reprove your neighbor, but incur no guilt because of him.

18. You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself: I am the LORD.

The interrelated aspects of the tradition are perhaps



most succinctly summed up in the dictum from the Jerusalem Talmud. "Upon three things the world rests; upon justice, upon truth, and upon peace. And the three are one, for when justice is done, truth prevails and peace is established" (Ta'anit 4:2, Megilla 3:5). Taken together, this tradition led the Jewish people to believe that it was possible and desirable for human beings, through the work of their hands, to transform this world. Messianic though in the Jewish tradition is split on this issue, but the more normative tradition (and certainly that embodied by the prophets) presumed that the "end of days" about which Isaiah and Micah speak, is a period within human history which will be brought about by human beings, not by a mystical and/or cataclysmic event marking the end of human history. In this respect, the Jewish tradition sharply differs from that of Christianity.

#### ETERNAL VALUES

Jews believe that the assumptions and values which underlie the Halakhic (Jewish legal) system are ordained by God to be applicable to all people and societies - Jewish and non-Jewish alike. They inhere in the very nature of humankind. These assumptions, these principles are eternal. Jews who would live up to the aspirations of the Jewish tradition will insist that all human actions and political and social systems be measured by those principles. Many of these values, which underlie the prophetic tradition, were absorbed into the mainstream of Western thought. Whether entering American thought through the writings of the Enlightenment philosophers who, in turn, were inspired by the Bible or through the Puritans who looked explicitly to the Bible as the source of their political and legal structures, many of these beliefs still animate our democratic life today. Among them are:

1. The inherent dignity and importance of all human-kind, derived from the belief that we are all made in the image of God;

2. The equality of all people rooted in our common descent from Eve and Adam;

3. The capacity of all people, given the will and the right educational tools, to improve themselves;

4. The concept of wealth as representing that which is God's and which is given to human owners in a trust relationship, a trust which required sharing of the wealth with the less fortunate;

5. The attendant special concern which God has mandated for the poor, the widow, the hungry, and the orphan;

6. The belief that a society or a state is created to serve the needs of its citizens, not vice versa;

7. The existence of certain laws (the seven Noahide laws) which were regarded as essential to any civilized society. They included: bans on murder, robbery, blasphemy,



idolatry, sexual crimes, eating of living flesh, and required that every community establish courts of justice;

8. The rule of law to which even the highest human ruler is accountable;

9. Freedom of choice and the concomitant responsibility of each person for his or her own actions;

10. The paramount obligation of individuals and societies to pursue justice, righteousness and DARKHEI SHALOM the ways of peace, i.e., to be involved in the work of social justice. "God has abdicated part of the function of the divine," argues Harvard professor Isadore Twersky, "in order to enable us to continue and extend creation ... Social justice elevates our life from brutishness to sensitivity and extricates us from chaotic, vacuous biological existence. Indeed, humanity was created only on the assumption that we would passionately pursue CHESED (deeds of loving kindness)." It is this act which helps us approach the divine and which infuses meaning to our existence. As Professor Twersky concludes, "One cannot claim to be God-intoxicated without having an unquenchable thirst for social justice."

To some extent, Jewish attraction to liberalism stems from Jewish theological beliefs, Judaism has always posited the notion of freedom of choice, of the ability of human beings to control their destiny. To the extent that liberalism presumes that individuals and societies are capable of "perfecting" themselves that theme resonates with Jewish theological assumptions. For the same reasons, Jews would repudiate conservative political assumptions that there are inherent limitations on human capabilities of improvement or that there is inherent justice in the working of the marketplace and that human intervention therefore will inevitably cause more harm than good.

More than any other country, more than any other time, the United States of America provided a milieu which nourished these ideals. America has always represented a country which offered the best hope for humankind, and so Jews who arrived here comfortably plunged into the task of social justice which American society and politics made so easy.

#### AGE OF REASON

The second source of American Jewish involvement in social justice was the impact of the "Age of Reason" or the "Enlightenment" on Jews and Jewish life. Until the 18th century, the fundamental postulate for much of Western civilization had been "God." From the certainty of God's existence had flowed all else. As the Bible puts it, "In the Beginning, God..." As the Age of Reason began in Europe that fundamental postulate changed. It became logic, science, reason and rationality. The ability to logically reason was the fundamental starting point from which all else flowed. Among many segments of the religious community, the dawn of the Age of Reason had a profound impact. That which was regarded as "good" in religion became that which was rational



and logical, i.e., ethics. That which was "bad" became the irrational and superstitious.

Jews too, were affected by this Age of Reason. To begin with, it marked the emergence of the Jew from the ghetto. So long as God had been the starting point and the fundamental building block of Christian Europe's world view, those who did not accept Christian postulates about God were dealt with in one of two ways. Either they were forced to change their view of God (e.g., the forced conversions of the Inquisition period), or they were isolated from the rest of the community so as not to undermine its foundations (e.g. the ghettoized existence which marked most of the Jewish life in Europe for a thousand years). But when logic became the foundation of society, two plus two make four just as much for a Jew as it did for a Christian. The "intellectual" need to keep the Jew separated from the mainstream of society dissipated. And indeed, for the first time, Jews were able to participate in the mainstream and share in the rewards of Western civilization. When they did, they found themselves attracted to those progressive, democratic strands of political thought which also developed out of the Age of Reason. The Jews who came to America felt that their well-being was dependent on securing the progressive democratic aspects of American political life.

The final source of the social justice concerns of the American Jewish community rests in a concept called DARKHEI SHALOM (the ways of peace). The pursuit of the "ways of peace" reflects the belief that Jews and non-Jews thrive best in an atmosphere that cherishes the mutual well-being of all people and the cooperation between various segments of the community in achieving that goal.

"In a city where there are both Jews and Gentiles, the collectors of alms collect both from Jews and Gentiles; they feed the poor of both, visit the sick of both, bury both, comfort the mourners whether Jews or Gentiles, and the restore the lost goods of both - for the sake of peace" (Talmud Yerushalmi Demai 24a).

Excerpt from Social Justice: The Role of the Prophetic Tradition by Rabbi David Saperstein. From the publication Face to Face: An Inter-religious Bulletin, Anti-Defamation League of B'nai B'rith; Vol. IX, Fall 1982; ISSN 0361-606.

klw: 12/18/87

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*Conference on*  
**“ETHICS AND THE  
AMERICAN JEW”**

*Tuesday, February 9 and  
Wednesday, February 10, 1988  
Washington, D.C.*

SPONSORED BY  
*The Committee on Judaic Studies,  
The George Washington University*

IN CONJUNCTION WITH  
*Central Conference of American Rabbis  
Rabbinical Assembly of America  
Rabbinical Council of America*

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## *The Conference*

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During the past several months, the question of ethical/unethical behavior has surfaced with great frequency. The media have drawn public attention to a complex issue that needs to be seriously discussed within the Jewish community.

The *Conference on Ethics and the American Jew* will provide an opportunity to focus on: the legal and ethical ramifications, Jewish and secular; the psychological aspects of this behavior; and the rabbi's responsibility in ethical issues.

Speakers throughout the Conference will be addressing a number of key questions:

- How should a rabbi respond when a congregant receives public attention for unethical behavior?
- How do we reconcile our roles as teachers concerned for ethical standards and as religious leaders ministering to people in trouble?
- What are examples of ethical issues in the institutional life of the congregation? (e.g. making checks payable to the synagogue for purposes of tax deductibility when deductibility is questionable).
- How can psychological insights into ethical behavior be incorporated into our religious teachings?

Your participation in this Conference is vital. We look forward to sharing our views on this issue.



### *Registration Fee*

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Conference fee is \$75.00 per person which includes dinner and breakfast (strictly Kosher).

### *Conference Location*

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Sessions will be held on the campus of The George Washington University, Marvin Center, 730 21st Street, N.W. Room designations to be announced.

### *Travel Arrangements*

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United Airlines will offer special airfares for this Conference. To obtain a 40 percent discount from full coach fares or a 5 percent discount off special coach-class fares or first class fares, follow the guidelines below:

Call United toll free at 1-800-521-4041. Explain that you are traveling to the "Rabbinical Conference" and give the following account number I.D. #423AS.

United will arrange to mail your tickets to your home or office. Solar Tours of Washington, D.C. can assist with any ticketing needs. Contact Bob Grossman, 202-861-5864. The special fare is only available through United Airlines.

### *Cancellation Policies*

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Conference registrations must be received by Tuesday, February 2, 1988. Cancellations must be made in writing to Natalie P. Shear. No refunds can be made after Thursday, February 4, 1988.

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Rabbi David Gordis



Arthur L. Liman, Esq.



Rabbi Sol Roth



Professor Daniel Elazar



Hon. Abner Mikva

Rabbi  
Walter S. Wurzbarger

Dr. Louis Linn



Rabbi Reuven P. Bulka



Rabbi Marshall T. Meyer



Rabbi Arnold I. Sber

## Tuesday, February 9

2:00 Registration

3:00 *"The Legal and the Ethical: What Are the Tensions?"***MODERATOR:****Rabbi Kassel Abelson**

President, Rabbinical Assembly of America

**PANELISTS:****Rabbi David Gordis**

Former Provost, vice president and associate professor of Talmud, University of Judaism; founding executive director, Foundation for Conservative Judaism in Israel; Vice President, Jewish Theological Seminary; currently at work on a book on Contemporary Judaism to be published Summer 1988.

**Arthur L. Liman, Esq.**

Chief Counsel, Senate Select Committee on Investigation of Military Sales to Iran/Contra, 1987; litigator; partner, Paul, Weiss, Rifkind, Wharton &amp; Garrison, New York.

**Rabbi Sol Roth**Rabbi, Fifth Avenue Synagogue, New York; adjunct professor of philosophy, Samson R. Hirsch Professor of Torah and Derech Eretz, Yeshiva University; editor, *Morasha*; past president, Rabbinical Council of America.

Discussion

5:30 Reception

6:00 Dinner

8:15 *"The Ethical Condition of the Jewish Community"***MODERATOR:****Rabbi Milton Polin**

President, Rabbinical Council of America

**PANELISTS:****Professor Daniel Elazar**President, Jerusalem Center for Public Affairs; professor, political science and Director, Center for the Study of Federalism, Temple University, Philadelphia, Pa.; editor and publisher, *Jerusalem Letter/Viewpoints*.**Honorable Abner Mikva**

Circuit Judge, U.S. Court of Appeals for the D.C. Circuit; former member, House of Representatives, Chairman, House Judiciary Committee.

**Rabbi Walter S. Wurzbarger**

Rabbi, Congregation Shaaray Tefila, Lawrence, New York; adjunct professor of philosophy, Yeshiva University; past president, Rabbinical Council of America.

Discussion

## Wednesday, February 10

8:00 Breakfast

8:30 *"The Nature of Ethical and Unethical Behavior"***MODERATOR:****Rabbi Eugene Lipman**

President, Central Conference of American Rabbis

**SPEAKER:****Dr. Louis Linn**

Consultant psychiatrist, Mount Sinai Hospital, New York; lecturer, Pastoral Psychiatry, Jewish Theological Seminary; Clinical Professor Emeritus of Psychiatry, Mount Sinai School of Medicine.

9:45

*"The Rabbi's Responsibility in Ethical Issues"***MODERATOR:****Rabbi Jack Stern**

Conference Program Chairman; immediate past president, Central Conference of American Rabbis

**PANELISTS:****Rabbi Reuven P. Bulka**Rabbi, Congregation Machzikei Hadas, Ottawa, Ontario; founder and editor, *Journal of Psychology and Judaism*; chairman, Rabbinical Council of America Family and Marriage Committee.**Rabbi Marshall T. Meyer**

Rabbi, Congregation B'nai Jeshurun, New York; Special Counsel to the Chancellor, Jewish Theological Seminary; founder and senior rabbi, Comunidad Bet El, Buenos Aires, Argentina.

**Rabbi Arnold I. Sber**

Rabbi, Congregation B'nai Israel, Bridgeport, Connecticut; visiting instructor in Religious Studies Department, Fairfield University; adjunct professor of law, University of Bridgeport Law School; trial referee.

10:45

Break out groups to discuss

*"The Rabbi's Responsibility in Ethical Issues"*

11:45

Summary

Noon

Conference Conclusion

ETHICS TODAY

RABBI HERBERT A. FRIEDMAN

SPEECH GIVEN AT PALM BEACH RETREATFEBRUARY 19, 1988

At a conference in Washington last week on the subject "American Jew and Ethics", Arthur Liman, the chief counsel to the Congressional Committee on the Iran/contra affair, said:

"Iran/contra was a moral failure. It was not simply sloppy management style of the President, as the Tower Commission concluded. The White House secretly and deliberately disobeyed the law. The President has not condemned any individual or any part of the action. The most he said was that he might have made a mistake - he never said the operation was wrong.

Young people learn morality by example. When the hearings were over, the people had no sense of a conclusion. There was no clear moral message from the President, who must say that it is wrong to evade the law. He didn't say it. No wonder there is moral ambiguity in the youth."

1. PRESENT MALAISE

The moral mood today is one of great malaise. The people groan as they await the next heavy headline. There is confusion in the land. The air is filled with jeremiads decrying the death of morality.



Barbara Tuchman wrote an article in the NEW YORK TIMES MAGAZINE, entitled "A Nation in Decline?" in which she expressed her fear that a deteriorating ethic in the United States, accompanied by incompetence and inefficiency, threatened the survival of this nation.

"One gets the feeling that false dealing is now the prevailing element of American life and may account for the sense of decline we feel in the American condition. Every morning's newspaper brings the story of yet another municipal or Federal official indicted for, or charged with, wrongdoing of one kind or another, from the nation's highest judicial officer down to the cop on the block.

It does seem that the knowledge of a difference between right and wrong is absent from our society, as if it had floated away on a shadowy night after the last world war. So remote is the concept that even to speak of right and wrong marks one to the younger generation as old-fashioned, reactionary and out of touch."

Irving Kristol, Professor of Social Thought at N.Y.U. wrote a devastating essay in the WALL STREET JOURNAL entitled "Ethics, Anyone? or Morals?", in which he described how the subject of moral philosophy, as taught in the 18th and 19th centuries was intended to improve conduct and the professors took it for granted that the students ought to leave their studies more moral than when they began.

"In the 20th century all this has changed. Modern moral philosophy - what in academia is now called "ethics" - is no



longer committed to moral instruction or moral elevation. It is proudly "value free" - i.e. devoted to rationalist, scientific skepticism. "Ethicists", as they are now called, explore logical loopholes in the systems of other ethicists. None of this has anything to do with the practice of morality by actual human beings.

Once upon a time practically all colleges and universities insisted on their right to dismiss a faculty member for moral turpitude. That phrase and the concept itself are now dismissed as archaic remnants of an unenlightened past. Our universities today don't know what moral turpitude is. How can any serious person say that the teaching of ethics has nothing whatsoever to do with making students more moral rather than less? Nevertheless that is precisely the case."

A NEW YORK TIMES editorial, entitled "A Year of Shame", offered the following first paragraph:

"As one scandal after another unfolds, it is clear that President Reagan presides over one of the most corrupt administrations ever. Whether measured by the rank or the sheer numbers of officials who have come under ethical suspicion and criminal investigation, the amount of sleaze is awesome. Precise comparisons to the Grant, Harding and Nixon administrations aren't possible or necessary. The Reagan Administration rivals them all for official lawlessness, contempt for the law, and playing loose with the truth.

A WASHINGTON POST article was headlined "Has Truth Gone Out of Style?"

"Did Ronald Reagan feel small and slimy in 1987, the Year of Lying Dangerously? Did Joe Biden feel small and slimy? Did Pat Robertson, Gary Hart, Jim and Tammy Faye Bakker, Oliver North, Adm. John Poindexter, Elliott Abrams, Robert McFarlane, the Hon. Mario Biaggi, the boys in the odometer department at Chrysler, the gang at Beech-Nut, William H. Casey, the Wall Street insiders....Did these people feel small and slimy for helping to create not just one dupe, but a whole nation of dupes? Expediency, whatever sells, is the final test."

## 2. DEFINITIONS OF ETHICS AND MORALS; ETHOS & MORES

(Taken from "An Incomplete Education" -  
Judy Jones and William Wilson)

In early English scholarship, the two words were treated as synonymous, deriving from Greek ethos (native or disposition) and Latin mos (custom). Gradually though, ethics came to be viewed as the science or philosophy of morals, morals as the practice or enactment of ethics. As often happened in those days, the Latin-derived word was used for the real, tangible, everyday doing of something; the Greek-derived one reserved for the idealized, theoretical understanding of that doing.

Today some people say "ethics" even when they mean "morals" simply because the word is that much less common. Make a distinction between the adjectives, ethical and moral. Moral has



been tainted by the association of its opposite, immoral, with sexual misconduct, and as a result lost much of its range. Ethical has been left to describe all kinds of recognizable, day-to-day behavior that is proper, admirable or just plain honest.

When people ask themselves or their friends - was Reagan lying, was North lying, is Meese covering up, did Jim Bakker do it with Jessica Hahn, is Deaver guilty of anything serious, should Gary Hart be disqualified? - What they really are asking about is guilt or innocence. Did so-and-so do right or did he/she do wrong?

The underlying question is -- what constitutes right and wrong, good and bad? The arguments and discussions which flow from this question usually center around two issues: what is the definition of good and evil, and who set down that definition.

### 3. THE OLDEST STANDARDS WERE RELIGIOUS IN ORIGIN AND ABSOLUTE

Mankind's basic moral code is religious in origin. God gave the Ten Commandments to Moses, who gave them to the Hebrew people, who spent thousands of years, elaborating and expanding them. Ten commandments became 613, and then the Mishna and the two Talmuds and the Mishnah Torah of Maimonides and the Shulchan Aruch of the 16th century, and numerous other codes and commentaries.

In all these cases, we are dealing with an absolute standard, set by religious authority, with all the weight of God and clergy behind it. There is no compromise - no excuse - no shading of meaning. Everyone knew clearly what was right or

wrong - what was sin - what was meant by God's reward and punishment.

#### 4. JEWISH ETHICS ARE BASED ON TORAH

The command to refrain from harming one's fellow man, and to avoid doing evil to the weak is fundamental to Biblical ethics.

The general trend of Biblical ethics is found in Amos 5:15:

"Hate evil and love good

And establish justice in the gate"

and Micah 6:8:

"He has told you, O man, what is good,

And what the Lord requires of you:

Only to do justice

And to love goodness

And to walk modestly with you God."

The ethical demand is at the focus of the Hebrew Biblical religion. The Torah itself compliments the ethical aim of Judaism (Deut. 4:8): "What great nation has laws and rules as perfect as all this Teaching that I set before you this day?"

The Holiness Code (Lev. 17-26) is a prime example of the ethical demand.

An outline of the Holiness Code follows:

Lev. 17 - Laws of Sacrifice and Food

18 - Laws of Sex

19 - Life of Holiness

20 - Punishment of Sex Offenses

21-22 - Laws Concerning the Priests



- 23 - The Festival Calendar
- 24 - Oil, Bread and Blasphemy
- 25 - Sabbatical year and Jubilee
- 26 - Blessings and Curses

The most important element in the Holiness Code is Chapter 19. This is one of the most magnificent moral documents in all human writing. Judaism speaks in the language of universal moral thunder. It is loud, clear, unequivocal.

AMERICAN JEWISH  
ARCHIVES  
LEVITICUS, CHAPTER 19

Verse

1. The Lord spoke to Moses, saying -
2. Speak to the whole Israelite community and say to them:  
You shall be holy, for I, the Lord your God, am holy.
3. You shall each revere his mother and father, and  
Keep my Sabbaths: I the Lord am your God.
4. Do not turn to idols or make molten gods for  
yourselves: I the Lord am your God.
9. When you reap the harvest of your land, you shall not  
reap all the way to the edges of your field, or gather  
the gleanings of your harvest.
10. You shall not pick your vineyard bare, or gather  
the fallen fruit of your vineyard; you shall leave  
them for the poor and the stranger: I the Lord am your  
God.
11. You shall not steal; you shall not deal  
deceitfully or falsely with one another.

12. You shall not swear falsely by My name, profaning the name of your God: I am the Lord.
13. You shall not defraud your neighbor. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.
14. You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the Lord.
15. You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your neighbor fairly.
16. Do not deal basely with your fellows. Do not profit by the blood of your neighbor. I am the Lord.
17. You shall not hate your kinsman in your heart. Reprove your neighbor, but incur no guilt because of him.
18. You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself: I am the Lord.
32. You shall rise before the aged and show deference to the old; you shall fear your God: I am the Lord.
33. When a stranger resides with you in your land, you~~f~~ shall not wrong him.
34. The stranger who resides with you shall be to you as ~~one~~ ~~one~~ of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God.



35. You shall not falsify measures of length, weight or capacity.
36. You shall have an honest balance (scale), honest weights, an honest ephah (two pecks), and an honest hin (gallon). I the Lord am your God who freed you from the land of Egypt.
37. You shall faithfully observe all My laws and all My rules: I am the Lord.

According to Moritz Lazarus in his authoritative "Ethics of Judaism"

"Judaism says the moral law does not exist by virtue of a divine act or an authoritative fiat; it flows from the essence of God's being, from His absolute and infinite moral nature. The fundamental law 'you shall be holy' does not continue with 'for I so will it', nor with, 'for I so command it', but rather, 'You shall be holy, for I am holy' 'Because I am merciful, thou shalt be merciful; as I am gracious, thou shalt be gracious, etc.'"

In a word, the fundamental doctrine of Judaism reads: because the moral is divine, therefore you shall be moral, and because the divine is moral, you shall become like unto God...The ethical ideals are presented as attributes of God, and the ultimate purpose of human life is to copy God's image in this respect.

(Jer.9:22-23) says: "Let not the wise man glory in his wisdom, neither let the might man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth." This then is the relation between divine law and human ethics: God is the law giver, but He did not promulgate the law as an arbitrary or despotic command. God is the creative force behind the moral order and moral purpose of the world. Moral law is based upon the idea of God's morality. Not God the master, but God the ideal of all morality is the fountainhead of man's moral doctrine.

#### 5. GERMAN-JEWISH COMMUNITY CODE OF ETHICS - 19th CENTURY

(Promulgated in 1885 in Germany by the Israelite Union of Congregations, these principles had been discussed by a large assembly of scholars and laymen, had then been endorsed and adopted by about 350 Rabbis and teachers of religion of all shades of opinion and 270 Jewish jurists of Germany and Austria.)

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1. Judaism teaches the unity of the human race. We all have one Father, one God has created us.

2. Judaism commands: "Love thy neighbor as thyself," and declares this command of all-embracing love to be the fundamental principle of the Jewish religion.

It therefore forbids every sort of animosity, envy, malevolence, or unkindness towards any one of whatsoever race,



nationality, or religion. It demands justice and righteousness, and forbids injustice, improbity, fraud, taking unfair advantage of the need, the heedlessness, and the inexperience of a fellow-man, as well as usury and the usurious employment of the powers of a fellow-man.

3. Judaism demands consideration for the life, health, powers, and possessions of one's neighbor.

It therefore forbids injuring a fellow-man by force, or cunning, or in any other iniquitous manner depriving him of his property, or leaving him helplessly exposed to unlawful attacks.

4. Judaism commands holding a fellow-man's honor as sacred as one's one.

It therefore forbids degrading him by evil reports, vexing him with ridicule, or mortifying him.

5. Judaism commands respect for the religious conviction of others.

It therefore forbids aspersion or disrespectful treatment of the religious customs and symbols of other religions.

6. Judaism commands the practice of charity towards all, clothing the naked, feeding the hungry, nursing the sick, comforting those that mourn.

It therefore forbids limiting our care to ourselves and our families, and withholding sympathy when our neighbors suffer.

7. Judaism commands respect for labor; each in his place shall take part, by means of physical or mental labor, in the

work of the community, and strive for the blessings of life by busy, creative activity.

It therefore demands the cultivation, development, and active employment of all our powers and capabilities.

On the other hand, it forbids inactive enjoyment of life and idleness confident of support by others.

8. Judaism commands absolute truthfulness; our yea shall be yea, our nay, nay.

It therefore forbids distortion of truth, deceit, hypocrisy, double dealing, and dissimulation.

9. Judaism commands walking humbly with God and in modesty among men.

It therefore forbids self-conceit, arrogance, pride, presumptuousness, boasting, and disparagement of the merits of others.

10. Judaism demands peaceableness, placability, mildness, benevolence. It therefore commands the return of good for evil, to suffer rather than inflict injury.

It therefore forbids taking revenge, nursing hatred, bearing a grudge, abandoning even an adversary in his helplessness.

11. Judaism commands chastity and sanctity of marriage.

It therefore forbids dissoluteness, license, and relaxation of family ties.

12. Judaism commands the conscientious observance of the laws of the state, respect for and obedience to the government.



It therefore forbids rebellion against governmental ordinances and evasion of the law.

13. Judaism commands the promotion of the welfare of one's fellow-men, the service of individuals and communities in accordance with one's ability.

It therefore forbids slothful indifference to the common weal and selfish exclusion from the societies instituted for charitable purposes and for the betterment of mankind.

14. Judaism commands that its adherents shall love the state, and willingly sacrifice property and life for its honor, welfare, and liberty.

15. Judaism commands sanctification of the name of God through acts, and it bids us exert ourselves to hasten the time in which men shall be united in the love of God and the love of one another.

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An example of the manner in which the German Jewish community expressed its sense of moral behavior is the system of the two boxes.

For 150 years the Berlin community maintained a society for the aid of mourners. Its object <sup>was</sup> ~~is~~ to furnish assistance to poor families exposed to want through the death of a member in view of the fact that religious law enjoins the cessation of work during the days of mourning.

Out of deference to the sensibilities of the recipients, the following arrangements <sup>were</sup> ~~have been~~ made: 2 locked boxes <sup>were</sup> ~~are~~ sent to every house of mourning, rich and poor alike. Box #1 contained

a sum intended for the needy. It <sup>was</sup> ~~is~~ accompanied by its key in a sealed envelope and by a letter requesting the recipient to open the box and empty it. In proportion to his need, he <sup>might</sup> ~~may~~ retain the whole or part of its contents. If he requires no assistance he <sup>was</sup> ~~is~~ directed to put the whole sum into Box #2, adding his own contribution. Box #2 remains unopened for some time, during its passage from family to family, and ultimately returns to the society so that no one <sup>was</sup> ~~is~~ aware of the identity of givers and takers. Charity <sup>was</sup> ~~is~~ thus exercised with delicacy.

6. TODAY THERE ARE NO ABSOLUTES; EVERYTHING IS SUBJECTIVE AND RELATIVE

Today, there are no longer any absolutes. Everything is relative. Not that this is a late 20th century phenomenon. Even in the Bible we are told (Judges 17:6): "In those days there was no King in Israel and everyone did that which was pleasing in his (own) sight." Today it appears to be the rule. Parents don't impose standards on their children, because they don't believe in saying "yes, you may" or "no, you may not". Why do parents abscond? Too busy? Too tired? Perhaps because they don't believe in themselves as constituting the ultimate authority and are unable to rebut the child's cynical refusal to obey. Often the early teen age child will even rebel with the challenging query - "who are you to tell me what to do?"

Here we have come to the nub of the matter. Absolute standards have disappeared. So - if everything is relative - no one is in possession of authority. Adults do as they see fit -



and their children follow suit. Since religion has no place in the educational system, teachers are equally without authority. They are not even allowed to teach "values" because these seem to have religious roots. Hence education of children becomes "value free", and we have reached the height of absurdity.

There is no such thing as education without values. Is education a process of simply transmitting facts but no opinions? Can we possibly give children that sense of curiosity and wonder about the world, without opening them up to learning how to analyze, digest, dissect and ultimately decide? Education which does not teach how to make moral decisions in life could be conducted by a computer. Who needs a teacher, if that teacher is forbidden to speak up on the most precious matter of all - namely, shaping character in the direction of truth, decency, kindness and justice.

Society collapses when there are no rules which are more or less observed by everyone, or when violations go unpunished. A system of ethical behavior is indispensable for civilized living. If synagogue and home have failed or weakened, the only institution left is the school.

Will Durant, in his book "Pleasures of Philosophy", says, in chapter (20):

"We believe that our schools should assume responsibility for the formation of moral character, to balance the decay of other moral forces and institutions; and that no education should be thought complete which does not train the student to see the

social bearings and results of individual desire, and develop in him a disposition to limit his conduct within the good of the whole community."

A book entitled "Moral Education" , published by Harvard in 1970, contained 5 lectures on that subject. The lecturers agreed that the "old morality" based on religion, was no longer a strong force in America.

The "new morality" toward which one must strive is moral autonomy - the independent arriving at a conviction of one's own accountability toward one's fellow men and the acceptance of justice as the most proper atmosphere in which all individuals can flourish.

In that volume Lawrence Kohlberg offered his analysis, beginning with a quotation from Aristotle's "Ethics".

"Virtue is of two kinds, intellectual and moral. While intellectual virtue owes its birth and growth to teaching, moral virtue comes about as a result of habit. The moral virtues we get by first exercising them: we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts."

What are the virtues?

Honesty

Service

Self-control

Responsibility

Friendliness



Courage  
Temperance  
Liberality  
Pride  
Good temper  
Truthfulness  
Justice

Children should be exhorted to practice these virtues, should be told that happiness, fortune and good repute will follow in their wake; adults around them should be living examples of these virtues; and children should be given daily opportunity to practice them.

There was a symposium at Phillips Exeter Academy in 1981 on the subject of moral education in boarding schools. The founder of this academy, John Phillips, had said, two hundred years earlier:

"But above all, it is expected that the attentions of instructors to the minds and morals of the youth under their charge will exceed every other care; well considering that though goodness without knowledge is weak and feeble, yet knowledge without goodness is dangerous, and that both united form the noblest character; and lay the surest foundation of usefulness to mankind."

Kurt Waldheim says today - "Knowledge is not a crime. So what if I had knowledge of the execution of some partisans in

Yugoslavia. I myself did nothing - I am not guilty of atrocities."

Eli Wiesel, speaking at <sup>the</sup> Exeter conference, said, out of his own experience, "Knowledge without ethics is evil". Waldheim proves it.

In approaching moral education, there are two methods - didactic and contextual.

Didactic: courses, lectures, seminars, books, discussions - all intellectual. Will this affect conduct?

Contextual: attempting to find, in the life surrounding the students, the examples which will lead to moral conduct.

TheodoreSizer former Headmaster at Andover - believes in the contextual method. He argues:

"The most promising route for moral education is to test our own schools against the key principles of justice, charity and service.

Are they consistently fair?

Are they compassionate?

Do they provoke a selfless commitment to service?

Do we show respect to our students? Do we trust them with dignity?

Do we watch for hypocrisy in our conduct?

Hypocrisy is the adult trait held in most contempt by adolescents. Our schools cannot teach the values of justice and fairness if they harbor institutional injustice.

In a word, if we are interested in the moral education of our students, we must start with a searching look at the moral



order of our own schools, of our own adult community and values. If the context is right, if we intentionally and deliberately create just and compassionate schools, their products are more likely to be just and compassionate than through any other pedagogy we might employ. Such is the power of a boarding school.

The path to moral education starts with us, not the students. Let us begin at this conference by looking in the mirror. Good luck."

#### 7. OUR PROGRAM AT THIS RETREAT IS CONTEXTUAL

We want to relate to what has happened in our past (Peli); what is happening in the present in business (Wexner); in the *financial* market (Peck); in our communities (Markowitz); in our Jewish school system (Woocher); in our dearly beloved Israel (Netanyahu).

And then we will look at what might be the models for our future - i.e. new ways of expressing ethical instincts - i.e. Project Hunger (Fein) or how to treat people in prisons (Lipsker).

#### 8. PERORATION

Absolute standards are vastly preferable to relativism.

The absolute standards of the past based on religion are no longer universally applicable - many people do not believe in God, hence do not accept divine authority.

But modern man also knows that the moral anarchy which has evolved in this century is alarming and dangerous.

The answer is to seek a new absolutism which can be based on premises that have come to be increasingly acceptable, at least in the industrialized west, as a means of building a better world. Some major premises (by no means an exhaustive list) could be summarized as follows:

1. A democratic form of society is infinitely preferable to a dictatorial one of any sort.
2. Discrimination, whether racial, religious, gender or any other is completely undesirable.
3. Justice, equally and swiftly applied to every person, is indispensable.
4. Poverty, and its many concomitant evils, is totally unacceptable.
5. Health, education, and other useful social services are to be supplied to all.

Do not all these sound Biblical?

If these premises, and others in a similar vein, are accepted, then automatically we will have developed a new code of absolute standards, which will have the backing of a new human Revelation, one which modern man has come to establish through his own increasing sense of what civilization demands.

Man then becomes the new authority, establishes his own absolutes, which derive from as wide-spread and universal an accord as he can possibly achieve. Parents and teachers inculcate values, teach what is right and wrong, monitor their



own conduct so there is no conflict between their deeds and their words. Police and judges administer the punishments. Universities and corporations administer the rewards.

Perhaps a new ethical code could actually be written, entitled, "Duties which all men are obligated to perform - and Rights which all men are entitled to receive".

People like yourselves, synagogue and federation people, could be the first to set new standards. Don't cheat on your income tax. Accept material losses in your personal lives for the sake of making ethical gains. Act out your beliefs in social justice - there are plenty of street people, Jews and non-Jews, in every city in America so you should set up programs in your synagogue to feed the hungry and shelter the homeless, exactly as the prophets of old commanded you.

And while you turn the synagogue into a holy place, in the truest sense, make sure that it be cleansed of some of its unethical practices. Let it not be an instrument for giving false tax deductions for some of those lavish Bar Mitzvahs; and let it not sponsor gambling or selling cars for fund-raising; and let it not honor dishonest persons.

Ethics was chosen as the subject of this retreat, not to bemoan the present violation of standards, but to challenge you to do two things: to adopt these premises as the basis for your conduct in your personal and communal lives, thus providing the best possible moral education for your children; and secondly, to initiate the writing of a code based on the old God-given and new human-given absolutes, so that Judaism will give forth a new

burst of moral creativity in America, and from the particularity of our people and our tradition, there can spring forth another universality from which all mankind can benefit in the space age which lies ahead.

When man sets up his colonies on the Moon and Mars, perhaps he will return to a belief in God, and then the old Biblical absolutes will come back into force. But if God seems even further away, once we are in space, then Judaism will have fashioned a new ethic to serve the human race in the unimaginable explorations which lie ahead.





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# THE WEXNER HERITAGE FOUNDATION

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Herbert A. Friedman  
President

Leslie H. Wexner  
Chairman of the Board

October 27, 1987

The Honorable Patrick Moynihan  
733 Third Avenue  
New York, N. Y. 10017

Dear Senator Moynihan:

I serve as the President of a private foundation, whose purpose it is to provide an intensive education in the Jewish heritage and its universal message for mankind to a carefully selected group of students in each community where we work. The group in each city consists of 35-40 year olds, both men and women, who are functioning in a voluntary leadership capacity in their communities. They are very bright, highly motivated, really committed to improving the conditions of life. We are now working in nine cities and will expand each year by adding four more.

A major question of the day is the matter of ethical behavior on the part of people who function as leaders. We are conducting a week-end conference on that subject, in February 1988, at the Palm Beach Hyatt Hotel. Approximately 200 persons will gather from the nine communities. I am enclosing a copy of the draft program so that you can see what we are planning.

We would love to have you be the keynote speaker on Saturday night, February 20, 1988, on the subject of "Ethics in Government". You would be delivering a very important message to a very significant group of people, with the latitude to handle the subject anyway you saw fit. The topic is certainly broad enough for you to emphasize whatever you wished.

We are very pleased to offer a fine honorarium, and perhaps it would be more elegant if we discussed this item in person. Also, we would be pleased if you and your wife could find the time to accept our hospitality for the entire

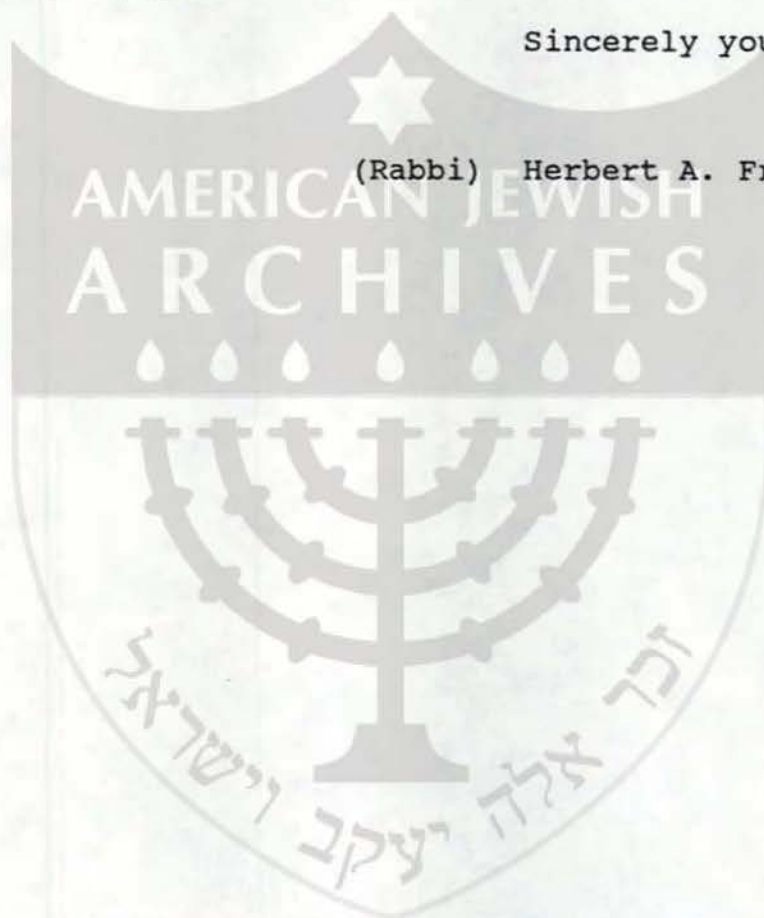
week-end. That does not mean that you have any obligations other than the Saturday night speech. What I am saying very simply is that you are welcome to come down for the week-end, bask in the sun, go sight seeing or sleep. A February week-end in Florida is not unpleasant.

I truly hope you can be with us, and look forward to your speedy reply.

Sincerely yours,

(Rabbi) Herbert A. Friedman

HAF/jf  
Enc.





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# THE WEXNER HERITAGE FOUNDATION

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Herbert A. Friedman  
President

Leslie H. Wexner  
Chairman of the Board

September 8, 1987

Mr. Felix Rohaytan  
Lazard Freres  
One Rockefeller Plaza  
New York, N. Y. 10020

Dear Mr. Rohaytan:

I was very sorry to have received word through your secretary that you were committed to some meetings in Europe February 19-21, 1988. I had wanted you very much to speak to the members of the Wexner Seminar groups, totalling approximately 250 persons from nine mid-western communities. They will be attending a week-end Retreat at the Palm Beach Hyatt on the general subject "Ethics in Public Life".

I had previously read your speech at the Long Island University commencement on that subject and was deeply moved with it. It is exactly the approach which these adult community leaders of ours should hear.

My reason for writing is not merely to express sorrow, but to say that should your plans change, we would be delighted to adjust our program, even at the last moment, to accommodate to your presence. Leslie will be there and I know he would be pleased to see you there.

Should you be interested in knowing something more about the concept behind the Foundation, I would happily make myself available for a short appointment. I have a feeling you would be quite intrigued by the whole operation.

Sincerely yours,

Herbert A. Friedman

HAF/jf



*Herman Markowitz*

WEXNER HERITAGE FOUNDATION  
WEEKEND RETREAT - PALM HOTEL  
MODELS OF ETHICAL LEADERSHIP  
February 19-21, 1988

The following vignettes are "ethical situations" for your examination.

Please examine each of these situations in the following fashion!

- A. Identify the critical facts?
- B. Is there anything that you do not know or other questions which should be asked?
- C. Identify key values in the situation.
- D. What do you perceive as the driving force in the situation?
- E. Attempt to identify what you would do and your reasons for your actions.

VIGNETTES

1. A member of the community known to have suspect business practices or associations wants to make "an anonymous" contribution of \$100,000 for the charitable endeavor with which you are associated. The individual currently is under indictment for fraudulent business activities.
2. The institution that you serve as a member of the Board has a vacant staff position. There is a "sister" institution in your community that has a long term staff member who has all the skills and experience you need. A meeting of your personnel committee is determined that no effort will be made to recruit outside of your community. You have been asked to participate in a plan to "buy" this person for your institution.
3. A member of the community wants to make a contribution of \$30,000 to initiate a program in one of your community's agencies. This program is to carry this individual's name. The program is not a high priority program, and there is an awareness that other needs in the community would take priority. This individual only wants this particular program. He has also indicated that if he provides the funds, it will be the requirement of the community to continue the program after his limited funding period has been completed.
4. You have been made aware of the use of political leverage by a member of the community to obtain a governmental grant for a service for a local Jewish communal program. There are many pressing needs in the general community requiring governmental funds. The potentially funded service would have a very low level of priority. The



elected official using his office to obtain the grant is unable to differentiate the priority difference between the advocated program and other needed general services.

5. You serve on the Board of an institution which has been vandalized. The chairman of the house committee has recommended that the damage actually be inflated by placing equipment that was damaged through other misuse, carelessness or accident as part of the vandalization insurance request. When confronted he responds, "this is always done, and since I am the chairman of this committee it is my responsibility and you don't have to be involved."
6. The personnel committee of your institution is reviewing increments for the coming year for personnel. The C.E.O. and the personnel committee has proposed an increment program for all staff based upon cost of living and merit. The budget committee has reviewed the recommendations. A member of the budget committee indicated he has no problem with a number of the recommendations, but believe that there are some staff near retirement or who could not possibly get another job, and in his opinion "why should we provide them with increments when they will not be able to leave the employment of the agency - we should provide salary increases only for staff we would potentially lose - we have no obligation to consider cost of living or merit with these other individuals because they should just be happy to retain their jobs."
7. Your organization has set a priority of establishing a financial cash reserve for future organizational operations, equipment and building repairs. It is possible to direct \$20,000 for this objective. This year the economy of your community has been drastically affected by the closing of a major industry. As a result, a number of families have emergency food, medical, or housing needs. What would you do if you were in a policy-making role?

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