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Summer Institutes [Aspen, Colo.]. 1986-1987, 1996.

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This is a history lesson: 1936-1996

SUMMER INSTITUTE  
ASPEN, COLORADO  
JUNE 25, 1996

TINKERING IS NOT LEADERSHIP

By Rabbi Herbert A. Friedman

TINKERING = NO VISION

Diaspora Jewry today is in a state of self-diminishment. Large numbers of Jews are drifting away simply through a negative process of not acting or thinking as Jews. They are living as single-identity persons (American only) instead of double-identity (American-Jewish). They don't know much about Judaism, nor practice its rituals and holidays, nor relate to Israel in any way - not even as tourists. They marry out and most don't even try to bring their mates and children in. This combination of ignorance, indifference and intermarriage leads to total assimilation into the majority culture. Every Jewish leader who knows this is happening, and genuinely worries about it, also knows that there are remedies which, applied early enough in life, can help reduce the hemorrhaging and perhaps even reverse the tide. But there

is an incredible paralysis in the established institutions of the Jewish community. Of committees, task forces, memoranda and research groups there is a huge surfeit; of action plans and funding resources there is an appalling lack. In the face of such a crisis as we see all around us, it is absolutely Kafkaesque to cock the ear and hear the silence of no response.

The Federation system had its origins at the beginning of this century with the purpose of building a structure to hold a growing Jewish community together by serving its needs. Most of the early organizations called themselves Jewish Welfare Funds, creating agencies such as homes for the aged, community centers, vocational guidance, immigrant absorption and others. The central Welfare Fund raised funds for annual maintenance of these agencies and exercised a disciplined coordination of capital fund-raising for buildings. Incidentally, a serious error in judgment, or perhaps only an oversight, took place when the synagogues of the community were not included in the central structure, and that exclusion has caused some deep tensions. Today, faintly, that error is being recognized and some very primitive steps toward rectification are beginning to appear.



The overseas needs of world Jewry, the hopes and dreams of a restored national home in Palestine, the welcoming of immigrants and their distribution across the continental United States - all such supra-communal responsibilities - were undertaken by national organizations. The Zionist Organization of America (ZOA) concentrated on the educational and ideological work of convincing Jews and non-Jews of the desirability of building a sovereign nation. The Joint Distribution Committee (JDC) worked in a dozen countries around the globe, assisting Jews in physical distress, providing food, clothing, medicine and spiritual support. The National Refugee Service (NRS) arranged the entry visas to the U.S. offered immediate shelter, English language assistance, and securing permanent settlement in many cities of this country. These three organizations were not part of the communal Welfare Fund, but raised their money separately, often competitively, even displaying antagonisms based on sharp ideological differences. It is not difficult to imagine what these were: the Zionists criticized the Joint-niks for offering help in a particular country instead of enticing the Jews there to improve their lot by migrating to Palestine; the Joint people fired back that providing the immediate needs of food and



shelter represented the fulfillment of a primary mitzvah, and the messianic dream of a homeland could come later. The NRS took heat from the other two for offering a pampering attitude. The Zionists and the Joint said that any immigrants to the U.S. could take care of themselves in the "goldene medina" and did not require expensive support. And so it went, the back-biting and sniping and fighting for contributions, over many years and decades.

With Hitler in power in Germany, the situation began to change. In November 1938 the burning of all the synagogues in Germany and the shattering of plate-glass windows in Jewish-owned stores finally awakened the competing organizations. This event, called Kristallnacht, galvanized a quick movement toward unified action. The three major overseas-oriented organizations linked hands and created the United Jewish Appeal (UJA). After decades of fighting, it only took six weeks for the first united campaign to be launched on January 1, 1939. The Welfare Funds in the communities quickly joined the united fund-raising, and added the overseas needs to their local agenda. The UJA/Federation system was born.

In that same year, World War II started and a six-year hiatus occurred, in which fund-raising was minimal, for nothing much could be done with the money, and American Jewry didn't even try, with the single exception of Rabbi Stephen S. Wise, to batter down the wall of the American government's indifference to the gas chambers and steadily burning crematoria. Many books have been written on this painful subject.

When the war ended, American Jewry woke up again. There were survivors in Europe who could be immediately helped. The UJA campaign of 1945 (while the war was still raging) raised only \$15 million in the entire U.S., but the 1946 campaign jumped to \$102 million. And for the next 50 years, until today, the national and local structures worked together to rescue millions of Jews in scores of countries and to help build an Israel which absorbed and defended these wandering sons and daughters of Abraham. It has been a noble era of worthy response to the challenges facing Jewry.

Remember what I said at the beginning of this paper. Large numbers of Jews in America were drifting away, at the same time that smaller numbers were intensifying their loyalty to Judaism by rescuing fellow-Jews abroad and building up the Holy Land. This paradox revealed the inner



conflict. One-quarter of American Jews cared and contributed and three-quarters didn't. Gradually, Israel won its wars and is now concentrating its energies on winning a permanent peace in a New Middle East, as former Prime Minister Peres has termed it. Gradually, the country has developed a very successful economy, and suddenly some Israeli politicians are saying that they do not need our money, and further, that we should not mix in to their internal affairs, such as lobbying for religious pluralism.

Now, it has burst upon our consciousness that we in our cosseted Diaspora are living with a crisis of major proportion. The passage of time has eroded the heavy impact of earlier events. As the sharp pain of the Holocaust lessens its grip on the emotions of the present generation, and as the sharp needs of Israel for life-saving help seem to recede, how do we keep our own children and grandchildren sensitive to their Jewish identity? What are the great leaders and powerful organizations doing about this crisis, which has the potentiality of actually liquidating our future in this benevolent country? Do we hear any ideas? Visions? Suggestions? Action plans? Once again, there is a stunning silence, as though we were back in the 1930's.



The "continuity" slogan is no more than that, and the belabored report of the blue-ribbon National Continuity Commission of the Council of Jewish Federations (CJF) is an empty bladder of wind, over-wordy and non-specific. Is this the mighty sword of the fully mobilized Federation system? Simultaneously, the UJA faces a future without seeming to have a plan. It performed brilliantly between 1990-1995 with Operation Exodus, which transferred almost 3/4 million Russian Jews to Israel, and then resisted taking on the next historic challenge, namely, the rescue of our own American Jewish youth. I proposed to the UJA Executive in March 1955 the suggestion that the next four-year plan should be to raise an extra 1/2 billion dollars in a second-line, additional campaign to jump-start the Israel Experience, whose impact is commonly agreed to be extremely valuable with the 15-25 year-olds. The UJA rejected it, without substituting anything else.

So - the UJA and the CJF have both floundered during the past year.

Well - they figured they must come up with something. And so they have - they have discovered the well-known bureaucratic art of tinkering, which keeps everyone busy without having to face the reality of actually responding to the crisis in any substantial manner. The two most powerful instruments

of the organized American Jewish continent (the CJF includes Canada as well) backed off from putting all their energy and brain-power into crafting action plans. Instead, they have spent the past year dithering with a merger proposal which calls for a "new entity" to be created. The two parents will give birth to a third - what? What is it supposed to do? So far, all the tinkering does not spell out a new goal or how to re-package the old goals. All the tinkering is dealing with form, not substance. The leaders are like children playing with toy blocks on a checkerboard. They should all be ashamed of themselves.

Strong resistance to the concept of the merger and sharp questioning from many community delegates marked the recent quarterly meeting of the CJF in Washington. National organizations also raised objections, including the JDC and the Conservative synagogue movement. The bottom line was that the planning committee should go back to the drawing board, and take its time to work out more details. Ellen Hellman of Seattle said: "I don't know what questions to ask, because I don't know what the plan looks like." The co-chairman of the planning committee conceded that a timetable to get the plan approved this year would have to be prolonged.



There are two premises upon which to base our thinking:

1. That the tinkering will not succeed and the "new entity" will become a non-entity", so that the old entities - UJA and CJF - will putter along separately in a continuously weakening condition, or
2. That some sort of compromise structure will actually emerge, but without accepting any of the bold challenges which would inspire the Federation system into strong new action.

Should either of these premises become the future reality, and the two major national organizations gradually shrivel into insignificance, then the decision-making power will devolve downwards to the local community - which means, directly into your hands. And I do mean you - not the older folks who run things now. You will inherit the awesome responsibility. You will have to summon your will-power and brain-power to come up with the action plans to fight for the future. Jewish survival for the 21st century in America will lie in your hands, and those of your children. History will surely judge you, with praise or condemnation.



To stem the self-diminishment I referred to in my first sentence, and hopefully even reverse the tide, so we can enjoy a self-enrichment, you, on the local level, with or without help and inspiration from the national organizations, must develop a set of goals and a battle plan to achieve them. You know the long-term strategic goals you will have to incorporate into your battle plan:

1. A heavily expanded communal non-denominational day school system. If the schools are good enough, modeled after the best private schools in your community, you will be surprised that even orthodox families will begin to register their kids. Especially if the schools are communally supported, and the tuition is token.
2. This system must include high schools, with strong Judaic curriculum and a secular curriculum of such quality as to secure admission to the finest universities in the country; plus exciting extra-curricular activities including a wide array of athletic facilities. Again, tuition is token.

3. A total Israel Experience program, for all students in your town, from ages 15 - 25. I believe that if enough of your communities banded together and demanded of the UJA the organizing of a national campaign to support this project, to be called "Rescue Our Own Children", or anything similar, the UJA would acquiesce, and would make it a success. Rise up and make this demand.
4. Lastly, a joint venture between American-Jewry and Israel, which would include:
- a. altering the image of "Israel in need" (a beneficiary of American philanthropy) to "Israel as partner" (a benefactor sharing in costs of a mutual program)
  - b. This mutual program could start with 3 goals:
    - 1. Israel sends 5000 Hebrew teachers to the United States for assignment throughout the 200 communities of the Federation system, plus the 600 non-Federated, to start the creation of an international common

language, which strengthens a common bond, between Israel and the Diaspora.

2. U.S. sends 50,000 students per year to a variety of programs in Israel, ranging from 8 weeks at a summer camp to 2 years for a university master's degree to strengthen the Jewish identity of American youth and reduce the rate of drifting away.

3. U.S. and Israel join together in building an infrastructure for a new diaspora in the F.S.U.

5. Funding must be re-engineered:

1. Item 1 above can be funded by special local fund-raising, plus opening access to local endowment funds.
2. Item 2 above can be accomplished by a special national UJA campaign.
3. Item 3 above must establish direct relationship between new operating foundations created in the U.S. and in Israel for specific purposes which will permit them to be tax-deductible.



Some additional notes:

1. The Federated/UJA system must include the organized synagogue movements in all plans and projects, whether local, national or international. This is mandatory from now on, for they have been largely overlooked.
2. A new coalition is forming in the U.S. between the Conservative, Reform and Reconstructionist organizations which are pushing for religious pluralism in Israel. Links must be formed in each community with this coalition, for future bonds between Israel and U.S. Jewry can be much more solid if all the non-orthodox religious movements in the U.S. feel they are treated equally in Israel.

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There are cross-road moments in human history. We, the Jewish people, are standing at one now, in our eternal mission to continue as witnesses to the covenant made at Sinai. Israel will grow during the decades ahead in strength, security, prosperity and international stature. Hopefully,

she will also grow in idealism, social justice and equality for all her citizens, which are the goals of Sinai. It would be tragic if the Diaspora withered as the mother-center prospered. Objectively, there is no need for this to happen. If your generation understands the danger we face, fashions the preventive steps to take in the near future, works very determinedly to fight for change and against apathy and cynicism, then the rich, educated American Jewry which now exists in relative power, need not succumb. It's your call. If you go to work immediately, blessed with vigor and imagination, you may succeed brilliantly. Tinkering is not leadership. A vacuum of leadership exists out there. You will be blessed if you fill it. You will also be blessed if, at very least, you try. History will write its footnote about what you did during the first quarter of this coming century, in order to avoid the possibility of terrible peril in the second quarter. I pray that you will earn your medals of valor. Go forward with faith and full strength to great achievement.

”עוז לעמו יתן, יי יברך את עמו בשלום.”

Take control in your communities - make the changes - reinspire - create the action - a huge popular outcry must awaken American Jewry. Vox populi - let the voice of the people be heard. Don't tinker, go for the jugular.



Alternative B

Aspen Center for Humanistic Studies

July 5-12, 1987

Mornings - study groups-Students choose (a la YPO University)  
(Monday-Friday)

9:00 a.m. - Subject: What Do Jewish College Students Think Re:

1. Israel: a) religious controversy  
b) West Bank settlements  
c) Arabs  
d) Sephardic gap
2. Synagogue, prayer, ritual
3. Inter-marriage
4. Identity
5. Jewish Chosenness

Two Lecturers: Rabbi Ben Zion Gold - Harvard Hillel  
Rabbi Danny Leifer - Chicago U. Hillel

10:00 a.m. Subject: Israel's Future

1. A Politician's View: Abba Eban
2. A Poet's View: Yehuda Amichai

11:00 a.m. - Subject: American Jewry: A Withering or a Flowering

Two Lecturers: Herbert Friedman  
Charles Silberman

Lunch 12:00-1:30 p.m.

Afternoons 1:30-3:30 p.m.; free thereafter

Individual speaker for the Entire Student Body, followed by  
question period:

- A. Abba Eban
- B. Yehuda Amichai
- C. Eli Wiesel
- D. Leon Uris
- E. Morris Abram
- F. Senator Lautenberg
- G. Leslie Wexner



Evenings

- A. Film
- B. Musical Program
- C. Panel Discussion
- D. Outdoor Barbecue - wagon and/or horseback ride

Friday Evening

Kabbalat Shabbat

Saturday Morning

Service with Torah Reading

Saturday Afternoon

Softball games

Walks



TEL AVIV UNIVERSITY

THE JAFFEE CENTER FOR  
STRATEGIC STUDIES



אוניברסיטת תל-אביב

המרכז למחקרים אסטרטגיים  
על שם יפה

August 6, 1987

YRV8633

Mr. Herbert Friedman, President  
The Wexner Heritage Foundation  
551 Madison Ave.,  
New York. N.Y. 10022  
U S A

Dear Herb,

We have just returned home from our trip to Scandinavia, which was a most enjoyable one. I now find it a most pleasant duty to thank you. For me the seminar was a very interesting one and I hope that my contribution to it was commensurate with the attention and kindness which was shown to me by the Wexner Heritage Foundation and its staff.

Please transmit my sincere thanks to Rabbi Laufer, Debbie and Jean as well as to Les himself. Please accept, also, my warm appreciation and sincere gratitude to you personally.

Most cordially,

p.s. Our warm regards to Francine and Charles.



8:00-10:00 a.m.	Monday - July 6	Tuesday - July 7	Wednesday - July 8	Thursday - July 9	Friday - July 10	Saturday - July 11 Shiurim 11:30-1:00
<u>Instructor:</u> Dr. Uri Simon <u>Subject:</u> Prophets- Book of Samuel	The Relationship of a Commander to His Troops: The Case of Saul	Personal Loyalty versus State Power: Jonathan's Dilemma	The Relationship of a Leader to His Followers: The Case of David	Saul & David: Divine Providence vs. Free Will (Part I)	Saul & David: Divine Providence vs. Free Will (Part II)	Joseph and His Brothers
<u>Instructor:</u> Dr. Pinchas Peli <u>Subject:</u> Contemporary Jewish Thought	Introduction: The Challenge of Modernity to Jewish Thought	Two Responses: Ahad Ha'am Franz Rosenzweig	Rav Kook Martin Buber	The Challenge of America: Abraham Heschel	Joseph Soloveitchik Mordecai Kaplan	Talmudic Patterns of Leadership: Text Study
<u>Instructor:</u> Rabbi Nathan Laufer <u>Subject:</u> Bible-Exodus, Numbers	From Freedom to Oppression: Understanding the Experience of the Jews in Egypt	Criteria of Leadership: Why Moses was Chosen to Lead the Jews	The Prophetic Experience: Moses at the Burning Bush	Revolution and Counter-Revolution The Revelation and Golden Calf Incident	The Pitfalls of Leadership: Why Moses did not Enter The Promised Land	
<u>Instructor:</u> Dr. Ronald Brauner <u>Subject:</u> Mishna/Talmud	"Love Thy Neighbor --But Don't Touch!" Interpersonal Re- lationships in Judaism	Living in a Gentile World: Challenge, Response and "Hard-to-Call Shots"	Tradition & Change or "How to Modify Torah Without Using an Eraser"	"Honor Thy Father and Thy Mother" Judaism's Most Difficult Mitzvah	Capital Punishment: Yes, No, Maybe?	What Makes Us Dif- ferent? Ten of The Most Important Con- cepts in Judaism
<u>Instructor:</u> Dr. I. Rabinowich <u>Subject:</u> The Contemporary Middle East	Islam and Arab History	The 21 Arab States: How Were They Born?	Arab Internal Politics in the Middle East	Super-Power Poli- tics in the Middle East - from Libya to the Gulf	The Arab-Israel Conflict	
<u>Instructor:</u> Rabbi J. Telushkin <u>Subject:</u> Literature of the Middle Ages	Judaism on Trial: Nachmanides Debate with Pablo Christiani in 1263	Medieval Judaism's Attitude Towards Conversion	On Becoming a Good Person: Maimonides 8 Chapters and Mishneh Torah	An Ideal Land for a Holy People: Yehuda Halevi's "Kuzari"	Nachmanides Letter on Holiness: A Medieval Jewish Approach to Sexuality	
<u>Instructor:</u> Dr. Diane Levenberg <u>Subject:</u> American Jewish Literature	The World of Our Parents: The Immigrant Experience	Entering the Promised Land: Being Jewish in America	A World Destroyed: Embracing America	Strategies of Assimilation	The Jewish Renaissance: Reawakening and Renewal	
10:00-10:30	Coffee and Reading Break	Coffee and Reading Break	Coffee and Reading Break	Coffee and Reading Break	Coffee and Reading Break	

10:30-12:30	Monday - July 6	Tuesday - July 7	Wednesday - July 8	Thursday - July 9	Friday - July 10	Saturday - July 11
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<u>Instructor:</u> Gen. (res.) Aharon Yariv <u>Subject:</u> Israel's Security	The Elements of Israel's Strategic Doctrine	The Military Balance: Arab States vs. Israel	Threats and Their Strategic Responses	The Challenge of Palestinian Terrorism	Political and Moral Dimensions of Israel's Wars
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<u>Instructor:</u> Rabbi Joseph Telushkin <u>Subject:</u> Modern Moral Dilemmas and Ancient Texts	When Does the Talmud Justify Lying	Children's Obliga- tion to Parents	Death and Dying in the Jewish Tradition	Biblical and Talmudic Per- spectives in Violent Crime	Jewish Attitudes Towards War, Peace and the West Bank
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<u>Instructor:</u> Prof. Uri Simon <u>Subject:</u> Prophets Samuel and Elijah	Samuel: Are Prophetic Leaders Born or Made?	Samuel: How a Person is Called to Prophetic Leadership	Elijah: The Internship of a Prophet	Elijah: Prophet vs. King and People	Elijah: The Agony of Leadership - Refuge and Return
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<u>Instructor:</u> Rabbi Herbert Friedman <u>Subject:</u> A Half Century of Fire and Glory	Holocaust: A Uniquely Jewish Event	Three Years of Uncertainty and Struggle - 1945-1948	The Wars of Israel are one War	Building and Strengthening the State	U.S. Jewry During this Half-Century
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<u>Instructor:</u> Dr. Ronald Brauner <u>Subject:</u> Professional Ethics	Baby M: Surrogate Parenthood and Some Jewish-Legal Perspectives	Jews in Business: How Are We Sup- posed to Behave?	Legal Ethics and Human Rights: Jewish Historical Imperatives	Employer and Employee: Labor Relations in Jewish Law	Euthanasia: When Does Life End and Who Ends It?
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<u>Instructor:</u> Prof. Pinchas Peli <u>Subject:</u> Cycle of the Jewish Year	High Holy Days	Shabbat and Rosh Chodesh	Three Pilgrimage Festivals: Passover, Shavuot, and Sukkot	Chanukah and Purim	Tisha B'av Yom HaShoah Yom Haatzmaut
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<u>Instructor:</u> Mr. Gordon Zacks <u>Subject:</u> Personal Experiences of Leadership	<u>1948-1973</u> From a High-School Campaign to the Yom Kippur War	<u>1973-1978</u> The Emerging of a Political Con- sciousness: AIPAC & Egypt	<u>1978-Present</u> The UJA Fight. A Deepening In- volvement in Domestic Politics: George Bush	<u>1981-Present</u> A Deepening In- volvement in International Affairs: AWACS, Bitburg, etc.	<u>The Future</u> 1. Changing Relationships of Diaspora to Israel 2. Responsibility of Leaders to Provide Quality Jewish Education
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Sunday - July 5      Monday - July 6      Tuesday - July 7      Wednesday - July 8      Thursday - July 9      Friday - July 10      Saturday - July 11

Lunch  
12:45-1:30      Lunch  
12:45-1:30      Lunch  
12:45-1:30      Lunch  
12:45-1:30      Lunch  
12:45-1:30      Lunch  
12:45-1:30

Free Time  
1:30-4:00      Free Time  
1:30-4:00      Free Time  
1:30-4:00      Free Time  
1:30-4:00      Free Time  
1:30-4:00

4:00-6:00      Plenary Sessions - Lecturers: Mr. Abba Eban and Dr. David Hartman ---Subject: Dilemmas of Modern Israel

<u>Mr. Abba Eban</u> Diversity and Co- Existence in Israeli Society	<u>Mr. Abba Eban</u> The Issue of Electoral Re- form: What Steps are Necessary	<u>Dr. David Hartman</u> Philosophic and Spiritual Founda- tions for Building a Community of Values in Israel	Free	<u>Dr. David Hartman</u> Israel and World Jewry: Reflections on a Complex and Ambiguous Rela- tionship	<u>Mr. Abba Eban</u> Israel's Inter- national Status: Partner or Pariah?	<u>Mr. Abba Eban</u> "The Road to Peace"
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<u>Dinner</u> 7:00	<u>Dinner</u> 7:00-8:00 p.m.	<u>Dinner</u> 7:00-8:00 p.m.	<u>Dinner</u> 7:00-8:00 p.m.	<u>Dinner</u> 7:00-8:00 p.m.	<u>Dinner</u> 7:00-8:00 p.m.
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Barbecue at  
Les Wexner's House  
with Leon Uris

Evening Programs

<u>Videotapes</u> Conversations with Shimon Peres, Teddy Kollek & Rabbi Lau	Reading of Screen- play Song Fest around Bonfire	Free	Aspen Festival	Oneg Shabbat	Gridiron Dinner
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CURRICULUM VITAE

RONALD ALLAN BRAUNER, 1531 S. Negley Avenue, Pittsburgh, PA  
(412)521-0661 15217

Biographical Notes:

Born: Philadelphia, PA August 5, 1939

Wife: Marcia Silver

Children: Yaakov Baruch, 4/15/64  
Miriam Aliza, 6/1/65

Education:

Temple University, Phila., 1962. B.S. Education

Hayim Greenberg College, Jerusalem, 1959/60.

Dropsie University, Phila., 1974, Ph.D.,

Dissertation: "A Comparative Lexicon of  
Old Aramaic."

Employment:

Director of Religious Education, Temple Beth Tikvah  
Erdenheim, PA 1963-67.

Tutor in Biblical Hebrew, Dropsie University, 1965-66.

Researcher-Writer and Teacher Trainer, Melton Research Center  
of the Teachers' College,  
Jewish Theological Seminary,  
New York, 1966-1977.

Educational Staff, Camp Ramah in the Poconos, 1964-1971.

Consultant, Board of Jewish Education (Phila. Branch, United  
Synagogue of America) 1973-76.

Associate Professor of Bible and History, Gratz College,  
Phila., PA 1967-78.

Instructor in Hebrew Language and Literature, Temple University.  
1968-70.

Assistant Principal, Akiba Hebrew Academy, Merion Station, PA,  
1970-72.

Instructor in Bible and Hebrew Language, Akiba Hebrew Academy,  
1967-72.

Director, Department of Rabbinic Civilization, Reconstructionist  
Rabbinical College, Phila., PA  
1972-1983.

Instructor in Judaism, Beaver College, 1976-78.



RONALD ALLAN BRAUNER

Dean, Reconstructionist Rabbinical College, 1978-1983.

Editor, Reconstructionist Rabbinical College Press, 1978-1984.

Director, Brandeis-Bardin Institute, Brandeis, CA, 1983-1985.

Executive Director, Hebrew Institute of Pittsburgh, 1985 to present.

References:

Available upon request.

PUBLICATIONS:

Reviews

Assorted abstracts from Jewish Quarterly Review, Zion (Hebrew, HaMizrah HeHadash (Hebrew) for American Bibliographical Center (Historical Abstracts), Santa Barbara, Calif.

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"Who Are We?," Reconstructionist 41:5 (1975).

"Required Reading For History Students," Jewish Exponent, 11/7/75.

"Millenium of Jewish Culture," Jewish Exponent 2/13/76.

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"Realpolitik in the Mid-East," Jewish Exponent 4/29/76.

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"Islam As a Civilization," Reconstructionist 43:1 (1977).

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"Zionism in Germany," Jewish Exponent 11/11/77.

Articles

"The Counselor Reads and Writes," Camping Magazine, Feb. 1964.

RONALD ALLAN BRAUNER

"Yoke-Parts and Plowland in Hebrew and other Semitic Languages," Gratz College Annual of Jewish Studies, Vol. 2, 1973

"Minhag Rusya: Judaism Without Embellishment," Reconstructionist 40:5 (1974).

"Some Aspects of Offense and Penalty in Bible and other Literature of the Ancient Near East," Gratz College Annual of Jewish Studies, Vol. 3, 1974.

"To Grasp The Hem' and I Samuel 15:27, JANES 5 (1974).

"Judaismo sin Adornas," Pensamientos, Buenos Aires, March, 1975.

"The Old Aramaic Zakir - Inscription and Comparative Semitic Lexicography," Gratz College Annual of Jewish Studies, Vol 4. 1975.

"The Hebrew Bible and Early American Political Thinking," Proceedings of the Pedagogic Conference, 1975: American Jewry 1776-1976, Gratz College, 1976.

"From A Course of Study on Jewish Life," Pedagogic Reporter, 27:3 (1976).

"The Bible and the High School Student," Synagogue School, 34: 3-4 (1976).

"A Contribution to American Jewish Bibliography," Gratz College Annual, Vol. 5, 1976.

"Guide for the Biblically Perplexed," Jewish Exponent, 12/24/76.

"Old Aramaic and Comparative Semitic Lexicography." Gratz College Annual, vol. 6, 1977.

"Values in the Bible," The Pedagogic Reporter 30:3 (1979).

"Implication and Meaning in Kaplan's Use of Classical Jewish Sources," Judaism 30:1 (1981).

"Ger-Toshav: Reviving An Ancient Status," Reconstructionist 48:2 (1982).

#### Books

Contributing author for Genesis: The Student's Guide, vols. 1 and 2, Melton Research Center of the Jewish Theological Seminary, New York. (New York, 1967-69.)

Shiv'im: Essays and Studies in Honor of Ira Eisenstein, (ed.) KTAV: Philadelphia and New York, 1977.



RONALD ALLAN BRAUNER

Jewish Civilization: Essays and Studies, (ed.) Reconstructionist Rabbinical College Press, Phila., 1979.

Jewish Civilization: Essays and Studies, vol. 2, (ed.) Reconstructionist Rabbinical College Press, Phila., 1981.

Jewish Civilization: Essays and Studies, Vol. 3 (ed.) Reconstructionist Rabbinical College Press, Phila., 1985.

Special Projects

Grant writer and Project Director (1979-1983) for "Teaching Medical Ethics to Theological School Students" - funded by \$50,000 grant from The Exxon Education Foundation with smaller grants from Bell of Pennsylvania and Philadelphia National Bank.



ABBA EBAN

Abba Eban is a Knesset Member, Statesman and Diplomat, author of numerous articles and books about Israel, and an accomplished speaker in several languages.

Born in Cape Town, South Africa, in 1915, Abba Eban grew up in England and studied Oriental languages and classics at the University of Cambridge.

The British Army took advantage of Abba Eban's expertise in languages and during World War II he served as a Major in Cairo and Jerusalem. When the war ended, he made his home in Jerusalem - but was to spend most of the next 15 years serving his country abroad.

In 1946 the Jewish Agency for Israel appointed Abba Eban Political Information Officer in London. By November 1947, he was a member of the Jewish Agency Delegation to the United Nations, and attended the crucial debate for the Jewish State.

The New State of Israel appointed him Chief Delegate to the United Nations -- a position he held for the next decade. From 1950 Abba Eban was also Israel's Ambassador to the United States.

In 1959 Abba Eban returned to Israel and was elected to the Knesset. The following year he became Minister of Education and Culture. In 1963, Prime Minister Levi Eshkol appointed Abba Eban his Deputy and three years later made him Foreign Minister.

Today, Abba Eban is Chairman of the powerful Foreign Affairs and Defense Committee and prominent within the Labor Party.



3/6/87

DAVID HARTMAN: BIOGRAPHICAL INTRODUCTION

Dr. David Hartman is the Founder and Director of the Shalom Hartman Institute in Jerusalem. At the Institute, he leads a team of research scholars in the study of classical Jewish sources and in the study of contemporary issues of Israeli society and Jewish life.

David Hartman's writings in Jewish philosophy have received wide recognition. A Living Covenant, a treatise on Orthodox Judaism as a vital spiritual option in modern society was awarded the National Jewish Book Award in 1986. For Maimonides, a scholarly study published in 1976, he also received this Award. Through his current articles and interviews in the media, David Hartman is known to the public in Israel and abroad.

Born in 1931 in the Brownsville section of Brooklyn, New York, David Hartman attended Yeshiva Chaim Berlin and the Lubavitch Yeshiva. In 1953, having studied with Rabbi Joseph B. Soloveitchik, he received his rabbinical ordination

from Rabbi Isaac Elhanan Theological Seminary at Yeshiva University. He continued to study with Rabbi Soloveitchik until 1960 while pursuing a graduate degree in Philosophy with Robert C. Pollock at Fordham University. From his teacher Soloveitchik, David learned that Halakhic Judaism can be integrated with a deep respect for knowledge regardless of its source. From Professor Pollock he learned to joyfully celebrate the variety of spiritual rhythms present in the American experience.

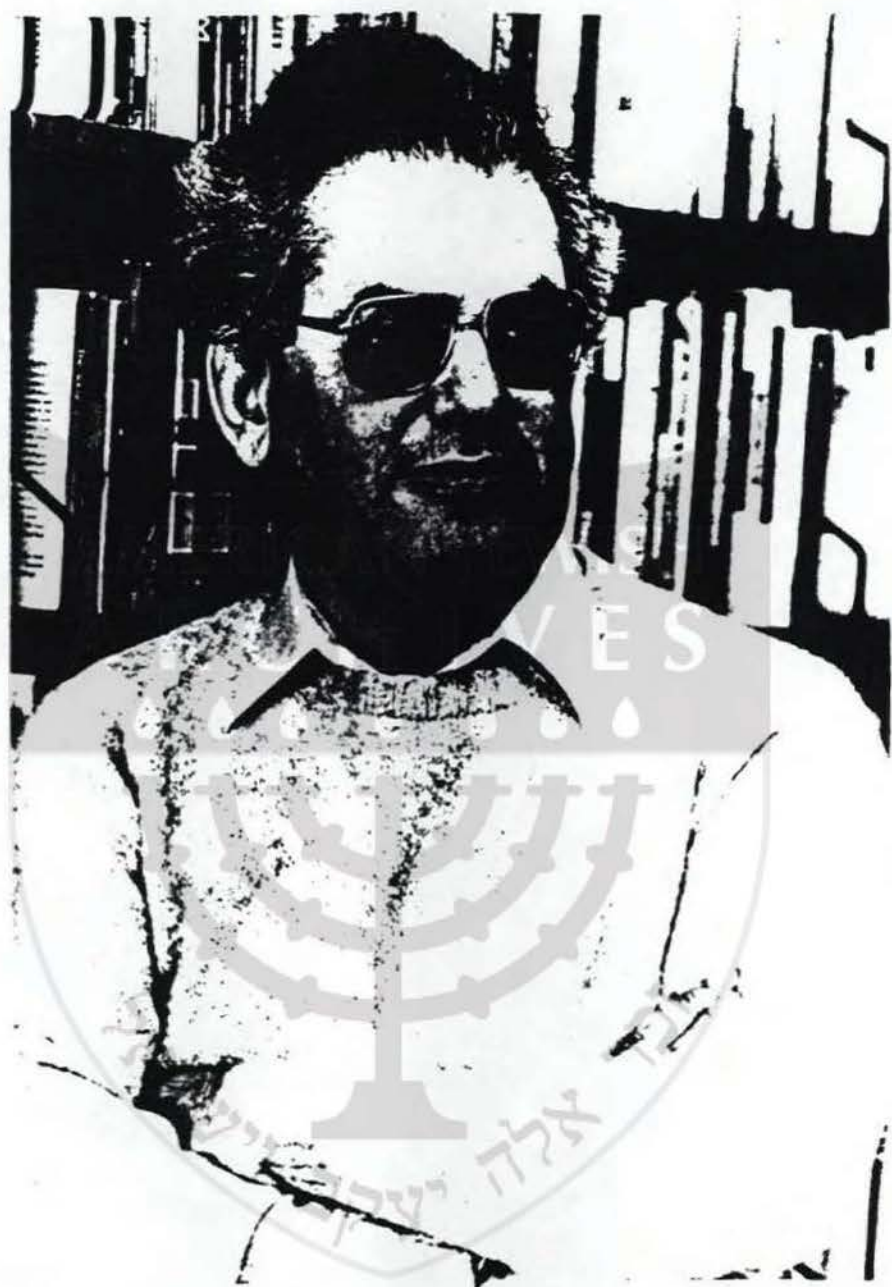
After serving as the Rabbi of Congregation Anshei Emet in the Bronx, New York (1955-60), David Hartman became Rabbi of Congregation Tiferet Beit David Jerusalem in Montreal (1960-71). While in Montreal, he taught and studied at McGill University and received a Ph.D. in Philosophy. In 1971, he emigrated to Israel with his wife Barbara and five children, and joined the Department of Jewish Philosophy at Hebrew University, Jerusalem.

Dr. Hartman founded the Shalom Hartman Institute in 1976, dedicating it to the memory of his father who was born in the Old City of Jerusalem. The Institute, rooted in traditional Judaism, is a center for higher Jewish education and a think-tank devoted to the research of important issues facing the Jewish people today.



David Hartman's publications include Mamonides: Torah and Philosophic Quest (Philadelphia: Jewish Publication Society, 1976); Joy and Responsibility: Israel, Modernity and the Renewal of Judaism (Jerusalem: Ben Zvi-Pozner, 1978); The Breakdown of Tradition and the Quest for Renewal: Reflections on Three Jewish Responses to Modernity (Montreal: Gate Press, 1980); Crisis and Leadership: Three Epistles of Maimonides (Philadelphia, Jewish Publication Society, 1985); A Living Covenant: The Innovative Spirit in Traditional Judaism (New York: Free Press, 1985).

Dr. Hartman's work emphasizes the centrality of the rebirth of the State of Israel - the challenge as well as the opportunities it offers to contemporary Judaism. Among these concerns is the difficulty of uniting Jews from diverse ideological backgrounds to form a viable nation. His teachings draw upon the tradition of Orthodox Judaism and emphasize the importance of pluralism, both among Jews and in interfaith relations. This spirit of tolerance is at the heart of Dr. Hartman's philosophy and at the heart of the teachings of the Shalom Hartman Institute.





RABBI NATHAN LAUFER, ESQ.

Nathan Laufer is Director of Programs for the Wexner Heritage Foundation. A Graduate of the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University and the Fordham University School of Law, Rabbi Laufer had the privilege of studying with several outstanding creative thinkers of the current era including Rabbi Joseph Soloveitchik, Dr. David Hartman, Rabbi Irving Greenberg and Professor Nechama Leibowitz. Through these studies he developed a unique synthesis of ideas which informs his scholarship and his teaching.

Prior to assuming his position at the Foundation, Rabbi Laufer directed legal and community affairs for the Coalition to Free Soviet Jews and coordinated East Coast educational activities for the Simon Wiesenthal Center. Since his ordination in 1982, he has also been the spiritual leader of Congregation Ahavath Achim in Belleville, New Jersey and has lectured on a wide spectrum of Jewish-related themes including Biblical Leadership, Jewish Legal Development and Endangered Jewry.

His set of workshops on Mosaic Leadership will incorporate both traditional Biblical exegesis and modern literary analysis to derive models of leadership for our time.

**DIANE ESTHER LEVENBERG**

6808 Greene Street  
Philadelphia, Pa. 19119  
215-438-0909

**EDUCATION**

NEW YORK UNIVERSITY, New York, NY Ph.D., June 1987  
Dissertation: "Immigrants and Their Children: The  
American-Jewish Novel from 1912-1946." M.A., 1970,  
English and American Literature.

YESHIVA UNIVERSITY, New York, B.A., 1967, Major:  
English; Minor Psychology. Editor: college newspaper  
and literary magazine.

**TEACHING EXPERIENCE**

- 1979-1983 TOURO COLLEGE, New York, NY Department of English  
Full-time Instructor: Taught a wide variety of  
students including retired adults, foreign and  
minority students. Representational Courses:  
Fiction, Poetry, Women's Literature, Composition,  
Creative Writing, Literature and Psychology,  
Medieval Literature, Shakespeare.
- 1975-1979 TOURO COLLEGE, Adjunct Instructor.
- 1976-1979 MERCY COLLEGE, Dobbs Ferry, NY  
Adjunct Instructor: Taught variety of literature  
and composition courses to adults and veterans  
returning to school. Representational courses:  
Introduction to the Short Story, Detective Fiction,  
Studies in Black Literature, American-Jewish  
Literature.
- 1976 NEW YORK CITY BOARD OF EDUCATION OFFICE OF CAREER  
EDUCATION: Taught Basic English and Composition to  
ex-addicts and ex-offenders.
- 1974 RAMAPO STATE COLLEGE, Mahwah, NJ  
Full-time Instructor of Writing: Taught a wide  
range of developmental skills, writing and reading  
courses. Helped develop Learning Center's "Modes  
of Critical Reading and Writing." Offered reading  
workshop attended by more than 100 New Jersey  
school teachers.



1968-1974 NEW YORK CITY HIGH SCHOOLS AND ALTERNATIVE HIGH SCHOOLS  
Chairperson of the English Department. Established skills center reading laboratory. Taught reading courses. Developed workshop method using group process, theater games, values clarification and reading diagnosis.

#### OTHER EXPERIENCE

1985-Present JEWISH PUBLICATION SOCIETY  
Associate Editor. Created Gems of American-Jewish Literature series. Acquire and edit manuscripts, write promotional material.

1983-1985 Touro College  
Public Relations Associate. Wrote press releases, history of the college, newsletter, annual report, and brochures.

1979-1985 Poetry Coordinator Martin Steinberg Center of the American Jewish Congress

1976-1982 Poetry Editor Lilith Magazine

1981-1984 Editorial Board Book Forum Magazine

1972-1975 Editorial Board New York Quarterly Magazine

#### HONORS/AWARDS:

New York Quarterly's Madeline Sadine Award; Academy of American Poets prize, 1974, 1980. Listed in Outstanding Young Women of America, 1970, Studied poetry in honorary workshops with John Logan and Joel Oppenheimer, 1968-1970. Stern College's First Poetry Prize and Bronze Service Award. Grants from Poets and Writers to teach creative writing to retired adults and talented high school students. Fellowships to MacDowell Colony, Virginia Center for the Creative Arts, Bread Loaf. Two fellowships from the Memorial Foundation for Jewish Culture.

#### ASSOCIATIONS:

Modern Language Association, Mensa, American Society of Authors and Journalists, Poetry Society of America, Philadelphia Writers Organization, National Book Critics Circle

**PUBLICATIONS:** (Selected List. Full Bibliography Available on Request)

**BOOKS**                    Out of the Desert. Doubleday, January 1980

**ANTHOLOGIES**           New Poets, Women Les Femmes Publishing Co. 1976  
Daughters of the Tribe JPS 1988.

**SHORT STORIES**        "The Guru" Midstream Dec. 1985  
                         "Going West" Response Spring 1987  
                         "A Modern Love Story" Present Tense 1988  
                         "A Day at the Beach" Sojourner Summer 1986  
                         "The Divorce" National Jewish Monthly October 1976  
                         "Rabbi Lover, Rabbi Father" Response Spring, 1981  
                         "Yom Tov Twilight" Response Summer 1973

**POEMS**                    "Emily" and "On Freud's Interpretation of Dreams"  
                         Studies in American-Jewish Literature Fall 1982  
                         "The Chess Game" Yankee Sept. 1981  
                         "Anzia Yezierska" Midstream Nov. 1981  
                         "Letter to My Friend" Shirim 1984

**ARTICLES**                "Judaism for the Eighties" Present Tense March 1987  
                         "An Interview with Gabriel Preil" National Jewish Monthly Mar. 1987  
                         "Discovering the Unheroic Father" Midstream Winter 1983  
                         "Jewish Writers of the Thirties" Book Forum Fall 1982  
                         "Paul Rosenfeld and the Erotics of Art"  
                         Book Forum Fall 1981  
                         "All I Could Never Be: Anzia Yezierska"  
                         Midstream Nov. 1981  
                         "Forgotten Bildungsroman: Boy in the Sun"  
                         Midstream Oct. 1979

**REVIEWS**                The Haj Phila. Inquirer June 1983  
                         Jerusalem, Jerusalem Naamat Women Nov. 1986  
                         Manny and Rose Naamat Women Sept. 1986  
                         Unless Soul Clap Its Hands Newsday August 1985  
                         The Spanish Doctor New York Times May 1985  
                         Women and Angels St. Louis Jewish Light  
                         June 1986



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.

ITAMAR RABINOVICH

CURRICULUM VITAE

Present Position: Director, The Dayan Center and the Shiloah Institute for Middle Eastern and African Studies and The Yona and Dina Ettinger Professor of Contemporary Middle Eastern History, Department of Middle Eastern and African History, Tel Aviv University.

Personal Details:

Born - 1942 Jerusalem

Married (to Efrat Rabinovich) + 2

Address - 15 Rav Ashi Street, Ramat Aviv, Tel Aviv

Education:

B.A. (cum laude in History and Middle Eastern History),  
Hebrew University, 1964

M.A. (magna cum laude in History and Middle Eastern History),  
Tel Aviv University, 1968

Ph.D. (in Middle Eastern History), U.C.L.A. 1971

Experience:

1963-1969 Military service, IDF, present rank - Lt. Colonel (reserve).

1971- present Tel Aviv University. Positions held: Lecturer, Senior Lecturer, Associate Professor and Professor of Middle Eastern History; Chairman, Department of Middle Eastern and African History; Associate Director, Acting Director and presently Head of the Dayan Center and the Shiloah Institute for Middle Eastern and African Studies.

1981- present Adviser on Lebanon to the Foreign and Defence Affairs Committee of the Knesset.

Since 1985 - Co-editor, with Bernard Lewis and Roger Savory of the Middle Eastern Series at Oxford University Press, N.Y.



- 1975-76      Visiting Professor, The Norman Paterson School of  
International Affairs, Carleton University, Ottawa.
- 1978-79      Visiting Associate Professor, Departments of History and  
Political Science and Middle East Center, University of  
Pennsylvania.
- 1982          Visiting Professor, Department of Near Eastern Studies,  
Cornell University.
- Fall 1986 - Fellow, The Woodrow Wilson International Center for Scholars,  
The Smithsonian Institute, Washington D.C.

Lectures, Conferences and Visiting Fellowships:

Princeton University, Institute of Advanced Study, Princeton; Yale University; University of Michigan; Harvard University; Columbia University; Cornell University; U.C.L.A.; McGill University; St. Antony's College, Oxford; C.N.R.S., Paris; Orient Institut, Hamburg; University of Denver; University of Wisconsin; M.I.T.; Council on Foreign Relations, New York; Institut Universitaire des Hautes Etudes Internationales, Geneva; The Ortega Y. Gasset Foundation, Madrid and Toledo, The Middle East Institute of Japan, Tokyo; The University of Stockholm, Upsala and Lund.

List of Publications (Selected)

Books:

Syria under the Ba'th, 1963-1966 (Jerusalem and N.Y., 1973).

War and Crisis in Lebanon (with H. Zamir, in Hebrew, 1982).

The War for Lebanon, 1970-1982 (Cornell University Press, 1984).  
(Revised paperback edition, 1985.)

Dispatches from Damascus (with Michael Fry, Tel Aviv and Los Angeles, 1986).

Books Edited:

From June to October, the Middle East between 1967 and 1973  
(co-edited with H. Shaked, New Brunswick, N.J., 1977)

The Middle East and the United States, Images, Perceptions and Policies  
(co-edited with H. Shaked, New Brunswick, N.J., 1980).

Israel in the Middle East  
(co-edited with J. Reinhartz, Oxford University Press, 1984).

Ethnicity, Pluralism and Conflict (with Milton Esman, forthcoming  
Cornell University Press).

Articles, Essays and Chapters in Books (a partial list):

"Germany and the Syrian Political Scene in the late 1930's," in Y. Wallach (ed.), Germany and the Middle East (Tel Aviv, 1975), pp. 191-198.

"The Compact Minorities and the Syrian State, 1918-1945," Journal of Contemporary History, Vol. 14, 1979, pp. 693-712.



"Historiography and Politics in Syria," Asian Affairs, I, 1978, pp. 56-66.

"The Limites of Military Power: Syria's Role," in E. Haley and L. Snider, Lebanon in Crisis (Syracuse, 1979), pp. 55-73.

"Lebanon" (with H. Zamir) in C. Legum and H. Shaked (eds.), Middle East Contemporary Survey, Vols. I and II, pp. 492-521 and 603-622.

"The Problem of South Lebanon," in ibid., Vol. II, pp. 185-197.

"Damascus, the Islamic Wave," The Washington Quarterly, Vol. II, 4, 1979, pp. 139-143.

"The Challenge of Diversity -- the US and the System of Inter-Arab Relations," in H. Shaked and I. Rabinovich (eds.), The Middle East and the United States (New Brunswick, N.J. 1980).

"The Impact of the Peace Treaty on Israel," Current History, January 1980, pp. 9-11, 37-8.

"Religion and Nationalism in the Middle East: The Case of Lebanon," Social Praxis, 1978 (3-4), pp. 243-257.

(With G. Golan) "The Soviet Union and Syria, The Limits of Co-operation," in Y. Ro'i (ed.), The Limits of Power (London, 1979), , pp. 213-231.

"Inter-Arab Relations Foreshadowed: The Question of the Syrian Throne in the 1920's and 1930's," Festschrift in Honor of Dr. George S. Wise (Tel Aviv, 1981), pp. 237-250.

"The Autonomy Plan and Negotiations for the West Bank and the Gaza Strip in their Political Context," in Y. Dinstein (ed.), Models of Autonomy (New Brunswick, N.J., 1981), pp. 261-281.

"The Security Policy of Syria, Y. Harkabi and E. Kolodziej (eds.), Security Policies of Developing Nations (Lexington, Mass., 1981), pp. 267-282.

"The Foreign Policy of Syria: Goals, Capabilities and Restraints," Survival, July 1982.

"Israel and the Western Alliance," in S. Spiegel (ed.), The Middle East and the Western Alliance (London, Boston, Sydney, 1982), pp. 197-206.

The Politics of Fragmentation and Anticipation -- Inter-Arab Relations in the Early 1980's, The Dayan Center's Occasional Papers, Series, 1984.

"Six Wars and One Peace Treaty," in Alvin Z. Rubinstein (ed.), The Arab-Israeli Conflict (N.Y., 1984).

"Oil and Local Politics: the French-Iraqi Negotiations of the Early 1930's," in U. Dann (ed.), The Great Powers and the Middle East 1919-1939 (forthcoming).

"The Golan Heights as a Political Issue," in The Book of the Golan, Tel Aviv, in press.



## Professor Uriel Simon - Curriculum Vitae

- 1929 - Born in Jerusalem.
- 1946 - "National Service" in Kibbutz Yavneh.
- 1947 - Student at the University of the City of New York.
- 1948-49 - Service in Israeli Army.
- 1950-53 - Student at the Hebrew University, Jerusalem (M.A. degree in Bible, History and Education).
- 1954-58 - Educational work among new immigrants in the transitional camp of Har-Tuv and in Beer-Sheva.
- 1959-61 - Post-graduate student of Bible at the Hebrew University. Doctoral thesis: "The Concepts of Space and Time in Biblical Thinking".
- 1962 - Lecturer in Bible, Bar-Ilan University.
- 1965 - Senior Lecturer in Bible, Bar-Ilan University.
- 1964-75 - Head, Department of Bible, Bar-Ilan University.
- 1969-70 - Visiting Associate Professor, Jewish Theological Seminary, New York (Sabbatical year).
- 1972 - Visiting Lecturer, Tel Aviv University.
- 1973 - Associate Professor, Bar-Ilan University.
- 1974-Present - Co-director, The Institute for the History of Jewish Bible Research, Bar-Ilan University.
- 1979-80 - Head, Department of Bible, Bar-Ilan University.
- 1981 - Summer courses at The Witwatersrand University, Johannesburg, South Africa.
- 1982-Present - Full Professor, Bar-Ilan University, Department of Bible.
- 1983 - Fellow at The Institute for Advanced Studies, The Hebrew University, Jerusalem.

## Major Publications

The Bible and Us (Tel Aviv 1979); Four Approaches to the Books of Psalms - From Saadya Gaon to Abraham Ibn-Ezra (Ramat-Gan 1982); A Critical Edition of Abraham Ibn-Ezra's Commentaries on the Minor Prophets, Vol. I: Hosea, Joel, Amos (In Print).

JOSEPH TELUSHKIN

Joseph Telushkin is co-author, with Dennis Prager, of two of the most influential Jewish books published in the last decade. His first book, The Nine Questions People Ask About Judaism, hailed by Herman Wouk as "the intelligent skeptic's guide to Judaism", is now the most widely used English language introduction to Judaism. His second book Why the Jews? The Reason for Antisemitism, (both published by Simon and Schuster) challenges the popular modern explanations for Jew-hatred, and makes the case for antisemitism and anti-Zionism as reactions against Judaism and its values.

In the summer of 1986, Bantam will be publishing his first novel, The Unorthodox Murder of Rabbi Wahl, about the murder of a woman rabbi in Los Angeles. He has recently completed (with David Brandes) a screenplay, based on Chaim Grade's short story, My Quarrel with Hersh Rasseyner. The movie, due to be shot in September, 1986, is about friendship and faith after the Holocaust.

Between 1977 and 1983, Rabbi Telushkin was Director of Education of the Brandeis-Bardin Institute in Southern California. A leading activist in the cause of Soviet Jewry, in 1973 he was the first foreign Jew to meet with Jewish activists in Siberia, and during the same visit he met with Andrei Sakharov. In 1981, Rabbi Telushkin was a guest of the Vatican.

Joseph Telushkin was ordained at Yeshiva University in New York, and pursued graduate studies in Jewish history at Columbia University. He currently resides in Jerusalem, and returns several times a year to the United States for lecture tours.



AHARON YARIV

Major-General (res.) Aharon Yariv directs the Tel Aviv University's Center for Strategic Studies.

His knowledge of military strategy is practical as well as academic. With a distinguished military career behind him - including service with the British Army during World War II, with the Haganah and with the Israel Defense Forces.

Major-General Yariv has directed operations for the Israel Defense Forces, headed its staff school from 1954 to 1956 and served as Chief of Military Intelligence between 1964 and 1972 - a period which includes the Six Day War of 1967.

After leaving the IDF in 1972, he was appointed advisor to Prime Minister Golda Meir on the War Against Terrorism Abroad. During the October War of 1973, he assisted the Chief-of-Staff and headed the Disengagement Negotiations with the Egyptians at Kilometer 101.

Elected to the Knesset in 1974, Major-General Yariv served as Minister of Communications in Golda Meir's government and Minister of Information under Premier Yitzhak Rabin.

He resigned his Knesset seat in 1975 and set up the Tel Aviv University Center for Strategic Studies, which opened two years later. The Center is a Think-Tank, conducting academic research into all matters which may affect Israel's military and strategic security.

GORDON B. ZACKS

TITLE: Chairman of the Board/Chief Executive Officer  
R. G. Barry Corporation  
Post Office Box 129  
Columbus, Ohio 43216

Listed on: American Stock Exchange

Dates: Hired September 1, 1955

President: October, 1965

Chairman: February, 1979

R. G. Barry is the world's largest manufacturer of comfort footwear for men, women, and children in the United States.

EDUCATION: Graduate of Ohio State University - 1955  
College of Commerce

Attended Dartmouth College: 1951/53

ACTIVITIES: Past and Present

Serves/ed on Board of Directors of:

LOCAL/STATE: American Cancer Society  
Ballet Metropolitan  
Capital Club  
Children's Hospital  
Columbus Jewish Federation  
Governor's Business & Employment Council  
Ohio Development Center  
Red Cross  
United Way of Franklin County  
Young Men's Christian Association

NATIONAL: American Friends of Hebrew University  
American Friends of Jerusalem Academy  
and Conference Center  
American Friends of Tel Aviv University  
American Israel Public Affairs Committee  
American Jewish Committee  
Coalition for the Strategic Defense Initiative  
Council of Jewish Federations and Welfare  
Funds  
Melton Research Center  
National Jewish Conference Center  
Chairman: National Coordinating Committee  
to block the sale of AWACS to  
Saudia Arabia - 1981



North American Jewish Students' Appeal  
O.S.U. Alumni Board  
United Israel Appeal  
United Jewish Appeal  
Zionist Organization of America

INTERNATIONAL: Center for Strategic and International Studies  
Chief Executives Organization  
Member of Columbus Chapter  
Haifa University  
Young Presidents' Organization  
Member of Columbus Chapter and Metropolitan  
New York Chapter

Positions held in these organizations:

American Israel Public Affairs Committee:

Co-Chairman of National Council

Center for Strategic & International Studies

Steering Committee - United States Working  
Group - Quadrangular Forum

Columbus Jewish Federation

Past Campaign Chairman  
Past Vice President  
Board of Directors

Council of Jewish Federations & Welfare Funds

Past Chairman - Leadership  
Development Committee

American Jewish Committee

Vice President  
Chairman - Foreign Affairs Commission

American Friends Of The Shalom Hartman  
Institute

Board of Directors

The Hebrew University of Jerusalem

Board of Directors

United Jewish Appeal

Past National Chairman National U.J.A.  
Honorary Vice Chairman National U.J.A.  
Co-Founder & Past Chairman, U.J.A.  
Young Leadership Cabinet

United Way of Franklin County

Past Vice President  
Campaign Chairman - 1982

INTERESTS:

World Travel

Traveled extensively to over 60 countries  
throughout the World, made over 30 trips to  
Israel and the Middle East.

Politics - served as:

National Vice Chairman Coalition for  
Ford/Dole 1976

Deputy Chairman, Bush for President  
National Campaign '80 Committee

Vice Chairman, Bush for President '80  
National Finance Committee

National Vice Chairman, Coalition for  
Reagan/Bush in 1980

National Co-Chairman, Coalition for  
Reagan/Bush in 1984

Executive Vice Chairman, National Jewish  
Coalition 1985/1986

Co-Chairman, Bush for President '88  
National Finance Committee

Who's Who in America

FAMILY:

Wife: Carol Sue  
Daughters: Catherine and Kimberly

HOBBIES:

Enjoys a game of tennis/chess

4-10-87



CANTOR RITA GLASSMAN  
21B Circle Drive  
Tiburon, California 94920  
(415) 381-3758

CANTORIAL EXPERIENCE:

Congregation Rodef Sholom, San Rafael, California (Reform),  
Cantor, 1986-present

Temple Sinai, Roslyn Heights, New York (Reform), Cantor,  
1985-6

Temple Anshe Hese, Erie, Pennsylvania (Reform), Student  
Cantor, 1984-5

Temple Ansche Chesed, New York, New York (Conservative),  
Torah and Megillah Reader, 1982-5

Woodlands Community Temple, Edgemont, New York (Reform),  
Student Cantor, Shabbat Services, 1982

Congregation Agudas Achim, Iowa City, Iowa (Conservative),  
Student Cantor- High Holiday Services, 1982, 1984

RELATED PERFORMANCE EXPERIENCE:

WEVD-FM Radio, New York, New York, THE FORWARD HOUR, Yiddish,  
Hebrew, Ladino Folk Songs, 1983, 1984

WBAI-FM Radio, New York, New York, THE JEWISH LIFE-CYCLE IN  
SONG, 1982

The Israel Festival in Central Park, New York, New York, 1978

The United Jewish Appeal, "THE NIGHT SHALL SHINE AS THE DAY",  
Issachar Miron Production, St. Louis, Missouri, (With  
Theodore Bikel and Herschel Bernardi), 1978

EDUCATION:

Hebrew Union College-Jewish Institute of Religion, School of  
Sacred Music, New York, New York, 1985, Graduation and  
Investiture

The Jewish Theological Seminary of America, Cantorial Program,  
New York, New York, 1981-2

EDUCATION-continued

The Hebrew University, Jerusalem, Israel, Studies in Musicology  
and Judaica-Junior Year of College Program Abroad, 1975-6

The Rubin Academy of Music, Jerusalem, Israel, General Music  
Studies, 1975-6

The State University of New York at Stony Brook, Stony Brook,  
New York, 1978, B.A. in Music





LEON URIS

May 12, 1987.

Dear Herb,

I received your April 20th letter and schedule for the seminar. Very, very imposing.

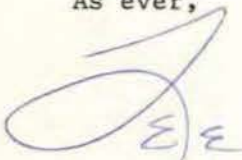
Please Herb, keep my role to that of an unofficial home town greeter. I would just like to circulate, press a little flesh, get a few votes for Gary Hart and stay sober enough to drive down the hill. I really don't want to be introduced or have to address the crowd, even in an informal manner. Believe me, you will get plenty of mileage out of me that way. Likewise, Jill will be pleased to attend, but is extremely shy about speaking to crowds and had to overcome a lot of problems to be able to give public speeches.

My man, Herb Schlosberg, is in constant communication with Leonard Bell. He has read MILA and the report is that he was very taken by the book and is now reading the screenplay. Let me say that we are more hopeful because of this introduction than at any time since MILA has been published.

If Mr. Wexner would like to meet with me and Jill privately, as a new Aspen neighbor and has the time to do so, we would be pleased to invite him to lunch at our place. No solicitations.

Love to Francine.

As ever,



Leon Uris

Answered  
Longland  
20 May

THE  
WEXNER  
HERITAGE  
FOUNDATION

Herbert A. Friedman  
President

20 April 87

Leslie H. Wexner  
Chairman of the Board

Dear Lee-<sup>uris</sup>

Enclosed is the schedule for the Aspen Seminar - and you are welcome to sign up for any classes you wish. There's a lot of good stuff on that diagram.

As you can see, we've scheduled a barbecue at Les Wexner's house for the opening night, July 5 (look at page 3, lower left hand corner) - and you are the opening star. I thought it should be a typical URIS low key, ask-me-questions sort of thing, very informal. Jill is most welcome, and if she would be willing to talk about her work, that would be wonderful.

Leonard Bell is hard at work. Maybe he has already been in touch with you.

Best regards,  
Herb



#

GORDON ZACKS — Aspen

3/16/87

WHAT DO YOU WANT ON YOUR TOMBSTONE

LIFE-PLAN

MONDAY — WHY LISTEN TO ZACKS — WHAT ARE HIS  
VALUES

TUESDAY — SETTING GOALS & PRIORITIES FOR LIFE  
WHAT DO YOU CARE ABOUT

WED — ACHIEVEMENTS vs. GOALS

THUR — DEVELOPING STRATEGIES FOR CHANGE

FRIDAY — CONSTANT CHANGE IN WORLD AND IN  
YOUR LIFE.

Next conclusion — helps student think through  
a Life-Plan.

Paper — competing demands for time & energy

## Proposal for a 10-hour course in American-Jewish Literature

Diane Levenberg

In looking at the body of American-Jewish literature most scholars agree that it divides easily into three broad periods:

1. The American-Jewish novel of immigration. These are the novels that deal with the Eastern European and German immigrations. They are written either by immigrants themselves or by the children of immigrants. The key issues here are parental conflicts, the transmutation of Jewish values, the romanticization of the proletariat, the struggle to become a "mensch" in America. Important novels of this period are: The Rise of David Levinsky by Abraham Cahan, The Promised Land by Mary Antin, Call it Sleep by Henry Roth and The Island Within by Ludwig Lewisohn. Poets of this period include some of Yiddish poets and others found in the anthology Voices in the Ark.

2. The beginnings of World War II until 1967. This period of American-Jewish literature reflects the disillusionment of writers who are Jewish with the hopeful ideologies of their literary predecessors. Sadly, they are forced to renounce socialism, Marxism, trade unionism, communism. The depression in America, the truth about Stalin in Russia, the rise of Fascism and America's inability to destroy it quickly, the eventual victory of an unredeeming capitalism--all contribute to a growing sense of futility on the part of these writers. After



the war, and the Holocaust, the Jew became a symbol of the orphan, the suffering hero, the marginal character who feels some sustenance from the American-Jewish community but who must remain critical of the establishment. While testing out strategies of assimilation, these writers could not forget their Jewish heritage. The foremost novelists of this period are Saul Bellow, Bernard Malamud and Philip Roth. The representative novels of each are Seize the Day, The Victim, Herzog all by Bellow; The Assistant, The Fixer, A New Life, Dubin's Lives, all by Malamud; Goodbye Columbus, Letting Go, Portnoy's Complaint, The Zuckerman Trilogy all by Roth. Poets of this period are: Karl Shapiro, Howard Nemerov, Muriel Rukeyser, Stanley Kunitz, Delmore Schwartz.

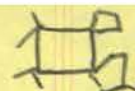
3 After 1967 and Jewish Renewal. This period reflects a Jewish renaissance, a new pride in being Jewish after the Six-Day war in Israel. Writers who are Jewish are not ashamed to be known as Jewish writers. The tradition is more clearly reflected in works of this period. Important novelists are: Cynthia Ozick, Jay Neugeboren, Hugh Nissenson, E. M. Broner. Representative works are: The Pagan Rabbi, The Cannibal Galaxy by Ozick, The Stolen Jew and Before My Life Began by Neugeboren, In the Reign of Peace by Nissenson and A Weave of Women by E. M. Broner. Poets of this period are: Joel Rosenberg, Adrienne Rich, Nikki Stiller, others represented in the new anthology of Holocaust

poetry and Voices in the Ark.

This proposal consists of a comprehensive overview of American-Jewish literature. The reading list would, of course, be adapted to suit a ten-hour course. I would suggest reading two or three novels of each period and various selections of poems.

Another aspect of the course, affording it an experiential component, is the keeping of a journal while reading these works. My approach to this literature is to see the Jew, not as schlemial or nebbesh, but as a hero. These novels portray a journey, alchemized through an artistic sensibility, but often very similar to a journey that those taking the course may have themselves travelled. How have we all arrived at this place, at this moment in Jewish history? What traditions, philosophies, views of life, have shaped our own destinies? These works of literature narrate a long and powerful journey of individuation leading to a confrontation with the Self, a transcendent view of life. How have our own lives mirrored this journey? It is toward an exploration of these questions that the substance of this course is directed.





Theme for the Hospitality Hour



~~Requirements & Electives~~

Misc.

Contemp. Problems in USA 4-5 hrs.

~~Films~~

Contemp. Lit Music & Art 10 hrs.

Power and Morality - Hartman

2 hrs. - 1 shot

Mysticism + Chassidism



# Rosenzweig's legacy:

Elhanan Blumenthal

## emergence of a new kind of Jew

THIS WEEK WE commemorate the 100th birthday of Franz Rosenzweig, the last great thinker of German Jewry before the Holocaust, who became a legend in his lifetime.

This great Jewish philosopher was not only an outstanding son of our people, but symbolized a completely new type of Jew – mistrustful of accepted formulas, with a deeply-rooted urge to discover truth behind appearances and to seek the perennial newness of the ancient heritage. Rosenzweig personified that rare kind of modern Jew who, while thoroughly involved in the culture of the world around him, rediscovered the need for full Jewishness. Like another great *ba'al tshuva* and former teacher of his, Hermann Cohen, Rosenzweig sought and found a novel road to an authentic Jewish way of life.

Franz Rosenzweig was born in Kassel on the fourth day of Hanukka on December 25, 1886, into a wealthy, all but assimilated family. His doctoral thesis on Hegel and the state became a standard work in German philosophical circles and was highly lauded by his teacher, Meinecke.

It was during his service in the 1914-18 war that he first gave active expression to his thirst for knowledge of Judaism and his people. In 1917 he wrote his first *Epistle* addressed to Hermann Cohen. In it, he criticized the inadequate state of Jewish education in a manner that eventually led to the foundation of the Academy of Jewish Learning.

Privately he remarked: "I am not at all interested in either party (the Zionists or the Central Union of German citizens of the Jewish Faith). I only wish that both Zionists and assimilationists would become a bit more Jewish. That's why I wrote this open letter."

This epistle ushered in the first stage of Rosenzweig's return to Judaism, a period which centred entirely around what he called the doctrine of Judaism i.e., simply the assiduous and sustained learning of the Tora. It culminated in his famous philosophical work *The Star of Redemption*, in which he presented his basic philosophical system grounded in the fundamentals: God, man and world and their relation to revelation, creation and redemption. "Absolutely nothing Jewish should be alien to me," he said to Martin Buber. No more discriminating between "essential" or "inessential" as we were persuaded to do throughout the 19th century.

In the "inessential" we must now recognize the essence, as it confronts us in the reality of Jewish life."

IN 1920, ROSENZWEIG moved to Frankfurt-on-Main. For eight years he had been confined to the attic of a friend's house, afflicted by a pernicious form of sclerosis which slowly deprived him of bodily movement, the use of his hands and of speech. Having lost the ability to write and later, even to speak, he indicated the letters on a specially constructed



machine to his wife who then transcribed them.

His literary achievements during these years are legendary; to mention only two: his translation of Yehuda Halevy's poems and his collaboration with Buber on a new German translation of the Bible which reached the book of Isaiah one month before his death in 1929. Throughout those years, when his friends and admirers assembled for Sabbath or weekday prayers, the walls of his book-lined sitting-room witnessed what our liturgy calls "the wonders of every day, evening, morning and noon." It is said that his face literally radiated joy and happiness when a friend placed the tefillin on his head.

Practical observance now complemented his unique individualistic approach and profound attachment to the land and people of Israel. His contact with the great Rabbi Nehemia A. Nobel of Frankfurt deepened his involvement in Jewish learning and teaching – subsequently leading

Jerusalem Post – end Dec 1986

possibly Dec 20-25



to the establishment of the Lehrs-  
haus - but above all crystallized  
what he called "the central problem  
of my life" - the Law. The second  
stage of his life had commenced.

To him, knowledge of Jewish doctrine entailed life and action according to the precepts of the Torah. This change of heart was not caused by any dramatic event. His *teshuva* was part of his philosophical cogency: his understanding of the inseparable unity of doctrine and Law.

Rosenzweig rebelled against any narrow definition of Judaism, ethical, judicial or theological. His incisive approach can be discerned in his extensive correspondence with Eugen Rosenstock, who became a Christian.

TO ROSENZWEIG, the desirable type of Jew was Jewish with every fibre of his being, one who thought, felt, and acted "in the Law." But the law he had in mind was not the "Western orthodoxy of a past century" but the law taught, practised, deeply thought out and

praised for thousands of years, rich in legends as in catastrophe, the cradle of Akiva, Spinoza and the Baal Shem.

Rejecting all convenient ideologies, he rejected Liberal Judaism and S. R. Hirsch's Neo-Orthodoxy alike. "The Law cannot be disposed of with a simple 'Yes' or 'No' as it were, arguing from 'pseudo-historical' origins or from pseudo-juridical theory of obligation of Hirsch's Orthodoxy." Rosenzweig also dismissed the ethical theory of neighbourly love "with which Geiger's Liberalism decorated the front of the new business and dwelling places of emancipated Jewry."

Such is the tenor of Rosenzweig's remarkable appeal to Buber in 1923, that he too enter the "second stage" observance of Jewish Law. They had cooperated so closely in Jewish learning and translating that he now sought a continuation of the partnership with Buber in the reality of Jewish living. He appealed to Buber in the epistle entitled *The Builders* (*Die Bauleute*) based on the biblical

motto: "and all thy children shall be taught of the Lord," which was annotated by the sages: "Do not read 'banayich' i.e., thy children, but 'bonayich' i.e., thy builders." Rosenzweig taught as a matter of principle, that no domain in life need be sacrificed; custom and content have equal rank. Abstaining from work on the Sabbath or abstaining from consuming forbidden foods combines with "the satisfaction of being able to remain a Jew in the humdrum of material existence."

Rosenzweig realised that we can only become builders of a Jewish reality if we actively continue the creative work of our past cultural history in all its manifestations, through learning Jewish doctrine and living Jewish law. Hence, the critical difference between doctrine and law is that a return to doctrine can be consummated by an introspective awakening, a purely mental process. Law can only be actualised by action. "Action does not permit of a retreat" he says, "it can only advance...unlike knowledge it does

not gain depth by looking back, but becomes romantic in character, or plainly a falsehood...."

At the beginning of his return to Judaism, he viewed the "fence around the law" critically, though he soon realised that the inhospitable fence only appears as such from the outside. Once one enters the beauty of a totally Jewish life - the precious treasure garden, "as he came to appreciate it - one realizes the need of a fence against the inroads of the trivial and the callous.

Despite the wealth of his writing, his influence was ultimately restricted to a small circle, his physical suffering preventing him from becoming that great teacher the Jewish people needed. Too great to be forced into any category, his legacy remains to be understood in our time. His pioneering spirit, his courage, and moral resourcefulness can serve as a guide for contemporary Jewish intellectuals, who, estranged from religious values and practice yet feel the need for Jewish knowledge.

JEWISH  
LIVES



שְׂדֵרָא

ASPM

WEXNER HERITAGE FOUNDATION

July 5 through July 12, 1987

Option #1 - Hartman Institute Participation

Retreat Theme: Inside/Outside: Keeping Israel Secure from Within  
and Without

Morning Sessions

7:00-7:40 Morning Services (optional) or Morning Walk

7:40-8:00 Morning Shiur (optional) Uri Simon

8:00-9:00 Breakfast

9:00-10:30 Text Readings with Hartman Fellows:  
Zvi Marx, Noam Zohar, David Dishon, Moshe  
Halberstam, Noam Zion, Doniel Hartman,  
Avraham Infeld, Chagi-Ben Artsi

Other Lecturers:  
Uri Simon, Joseph Telushkin, Nathan Laufer,  
Reuven Kimelman et al.

Topics:

1. Identity and Continuity in Jewish History
2. Messianic Ideas and Their Political  
Implications
3. Dealing with Divisiveness and Pluralism in a  
Jewish State
4. The Centrality of Israel in Jewish Thought  
(Israel/Diaspora Relations)
5. Jewish Relationships to Non-Jews -  
The Consequence of Monotheism

10:30-11:00 Coffee Break and Private Reading Time

11:00-11:45 Presentation to Whole Group Based on Textual  
Readings

Presenters: David Hartman (2 or 3)  
Uri Simon (1 or 2)  
Abba Eban (1)

11:45-12:45 Discussion, Questions and Answers

1:00-2:00 Lunch

2:00-4:00 Free Time



4:00-5:30

- 3- Strategic Sessions (Yariv, Rabinowicz, Eban)
- 2- Social-Religious Sessions - (For example):
  - a. Religious Problems of Israel (Eban, Hartman, Rabinowicz)
  - b. Social Problems of Israel (Eban, Simon, Infeld)
  - c. Political Problems of Israel (Eban, Simon, Yariv)

or

- 5- Strategic Sessions (Yariv, Rabinowicz, Eban [Dore Gold; Moderator])

5:45-7:00

Workshops with Core Faculty to Digest Days' Study

7:00-8:00

Dinner

8:00-10:00

Cultural Evenings (Aspen Festival, Jewish Concert, Jewish Folk Dancing, Jewish Films, etc.)

Hartman would stay 3 or 4 days and Fellows would stay through the week

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Shabbat:

Friday Night and Saturday Afternoon -- Variety of Lectures, Shiurim (Pirke Avot)  
Saturday Evening -- Graduating Ceremony of Columbus Group

Aspen

WEXNER HERITAGE FOUNDATION

July 5 through July 12, 1987

Option #2 - 1986-1987 Faculty Participation and Others

Retreat Theme: Formula for Jewish Survival: Studying  
Texts and Studying Israel

6:30-8:00 Morning Services and Breakfast

8:00-10:00 First Text Study Session (Chavruta and  
Reading Texts)

TOPICS:

Option A: Spectrum of Jewish Thought  
(whet appetites for next year)

Option B: Focused Themes: (For example)

1. Leadership Texts
2. Texts on Israel
3. Texts on Contemporary Issues

LECTURERS:

Kimelman  
Telushkin  
Prager  
Feldman  
Chazan  
Laufer  
Blanchard  
Peli  
Sarna  
Landes  
Ellenson  
Chernick  
Lipstadt

10:00-10:30 Coffee Break

10:30-12:30 Second Text Study Session (topics and  
lecturers same as above)

1:00-2:00 Lunch

2:30-4:30 Panel Discussion on Strategic Israel

4:30-6:30 Free Time

6:30-8:00 Dinner

8:00-10:00 Cultural Evenings, Outside Speakers (Hartman,  
Simon, Netanyahu)

10:00-12:00 Hospitality Suites with Core Lecturers



THE WILSON CENTER

WOODROW WILSON INTERNATIONAL CENTER FOR SCHOLARS SMITHSONIAN INSTITUTION BUILDING WASHINGTON DC 20560

Dec. 18

Dear Herb,

I enjoyed our meeting yesterday. I  
really like the sense of a great project  
implying. Attached is that promised C.V.

Cordially,  
J. H. H.

12/1/86

# ROTHMAN GORDON FOREMAN AND GROUDINE

*A Professional Association*

*Attorneys at Law*

EMIL W. HERMAN  
STEWART B. BARMEN  
LOUIS B. KUSHNER  
WILLIAM P. BRESNAHAN  
MARK L. UNATIN  
THOMAS R. SOLOMICH  
ARTHUR J. SMITH  
JAMES A. LEWIS  
STEPHEN H. JORDAN  
ROBERT S. WHITEHILL  
FREDERICK A. POLNER\*\*

JAMES R. FARLEY  
RONALD G. BACKER  
SHELLEY W. ELOVITZ  
STEVEN L. SABLONSKY  
GERARD J. KOECHER  
PETER N. GEORGIADIS\*\*  
GERARD H. HAMILTON  
SANDRA REITER KUSHNER\*\*\*  
HENRY C. BERIS  
JAMES A. PROSTKO  
STANLEY J. WOLOWSKI

DENISE WILSHER FORD  
JOHN H. IANNUCCI\*  
BARBARA E. HOLMES  
HARRY W. ROSENSTEEL  
LYNN SNYDERMAN IRWIN

HERMAN L. FOREMAN  
NORMAN A. GROUDINE  
ISADORE E. BINSTOCK  
OF COUNSEL

VINCENT A. TAMBURRO\*\*\*\*

SPECIAL COUNSEL  
BENJAMIN R. ROTHMAN  
(1905-1985)  
MEYER W. GORDON  
(1907-1980)

\*ALSO MEMBER FLORIDA BAR  
\*\*ALSO MEMBER WASHINGTON, D. C. BAR  
\*\*\*ALSO MEMBER WEST VIRGINIA BAR  
\*\*\*\*ALSO MEMBER ILLINOIS BAR

Third Floor - Grant Building  
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Washington D. C. Office  
Suite 300  
818 Connecticut Ave., N.W.  
Washington, D.C. 20006  
(202) 828-0736

November 24, 1986

Real Estate Settlement  
Department  
(412) 471-1984

Leslie A. Wexner  
Chairman of the Board  
The Wexner Heritage Foundation  
551 Madison Avenue  
New York, New York 10022

Dear Mr. Wexner:

We were informed that the Wexner Heritage Foundation is considering changing the summer seminar retreat from Israel to Aspen, Colorado. It was indicated that the change was not definite, but a strong probability. We implore you to reconsider Israel, not Aspen, as the place for the retreat, for these reasons:

1) Firstly, during the interview process, we were led to believe that there were strong mutual obligations which bound both the Foundation and the participants. The Foundation represented that it would provide participants with a year of planned seminars of the highest quality (which has been true so far), two weekend retreats, and a two week trip to Israel (or to Israel and another place of Jewish interest abroad). In return, participants committed to prioritize their time and schedules to be available for total Wexner participation, or as near to that as they could come, and that they would spend the necessary hours in preparation for each seminar. As participants, we saw those covenants as mutual. We believed that the Foundation had agreed to certain commitments and, in return, we agreed to certain commitments.

As participants, we have prioritized our lives, both professional and family, in order to fulfill our commitments to the Foundation. If the Foundation believes that there is no mutuality, that it can change its commitment for Summer, 1987, then will participants feel that they can also change



their commitment? We are afraid that without the mutuality of obligation by both Foundation and participant, then participants may feel that there is no need to continue to prioritize their commitment to the Wexner Foundation.

2) Secondly, now more than ever, with the recent terrorist incident at the Dung Gate, we must demonstrate confidence in Israeli security and Israeli tourism. If there is an opportunity to personally demonstrate commitment to Israel and to place dollars into hotels and consumer goods in Israel, it is essential that we support Israel, not Aspen.

3) Thirdly, the Foundation has tried to connect us with our roots and to make us step back from assimilation to a more inward feeling. How could such lofty aims be accomplished in Aspen, a delightful resort, but totally removed from Judaica. Israel is the only logical culmination of a year of intensive study. We are not seeking a free trip to Israel, but seeking to arrive full circle from our study of Talmud, tradition and history, to the center of our Jewish existence. For many of us, the only inelastic commodity in our lives is "time" particularly when it involves time away from our professions/businesses and family. I for one would never have agreed to spend a week in Aspen, but would have opted instead to spend the time with my family or to lead a mission to Israel.

4) Fourthly, the Wexner Foundation has involved some of the best of Pittsburgh's Community leadership. The Community (The United Jewish Federation) encouraged participation even though there were some short range detriments to the Community, such as many of the participants reducing their Community activities in order to prioritize their time for Wexner involvement. One of the

Leslie A. Wexner  
November 24, 1986  
Page 3.

Community activities that many of the participants in the Pittsburgh group would have been involved in, either by leading or being part of, were UJF Missions to Israel in Spring-Summer of 1987. However, certain missions either failed to materialize or were not attempted because some of the necessary leaders were already committed to go to Israel through their participation in the Wexner Foundation trip. I can assure you this is factually correct as I have been the UJF Mission's Chairman for the past two years.

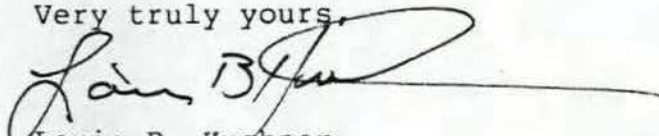
As we all know, these lost opportunities represent a numerical progression of loss in campaign dollars, development of future Community leadership, and actual loss in tourist dollars to Israel.

5) Fifthly, many participants have relied on the Israel trip in making their own Summer schedules and plans for their children and the change has undermined confidence in the Foundation.

We are hopeful that you will reconsider your decision and consider this letter in the spirit of commitment that prompted it. Also, this letter should not be viewed as criticism of the program which to date has exceeded everybody's highest expectations.

A prior draft of this letter had been concurred in by some of the participants, but because of changes to it and the need to write as soon as possible, this revised letter has not been seen or concurred in by others. However, I believe it represents the view of many, although clearly not all, of the participants.

Very truly yours,



Louis B. Kushner

cc. Rabbi Herbert A. Friedman, President  
Rabbi Nathan Laufer, Director of Programs  
All Pittsburgh Wexner participants

LBK/ss



# THE SNOWMASS CLUB

October 3, 1986

Rabbi Nathan Laufer  
Director of Programs  
WEXNER HERITAGE FOUNDATION  
551 Madison Avenue  
New York, NY 10022

Dear Rabbi Laufer,


The Snowmass Club would be an ideal location for your summer Leadership Development Seminar. Your group would fit perfectly into our resort and we would love to have you!

Please review the enclosed group information and rate card. As July is our prime summer month, our group rate for the lodge will be \$108.00 for Lodge Rooms single or double occupancy and \$200.00 for Two Bedroom complete Club Villas. 76 TOTAL - 60 TOTAL

Currently we do have the dates of July 5-12, 1987 available and would like to offer those to you on a first option basis until a final decision can be reached.

Please let me know your thoughts soon, as I do not expect these dates to be open for a long period of time.

Cordially,

  
Jim Huff  
Director of Sales

JH/kp  
Enclosure

10/14/86

Conversation with  
ABBA EBAN

re: ASPEN

1. He agreed

2. Fee for week: 30,000<sup>&</sup>  
plus transportation  
for self & wife  
to & from Israel

3. Lecture every day -  
5 days

plus meals  
mingling  
etc.)



AFTERNOON + EVENING

ISRAEL and The  
MIDDLE EAST

LIBYA to GULF

Factual Description

Yariv - 3 people  
Shiloh - 3-4 people  
Itamar Rabinowitz

NIXON

1. Overview - History of Region.  
Crusades to Today.

2. Islam -  
Beliefs  
Internal Schisms  
Influence on Modern Political  
Realities

3. Demographic + Economic Review  
of Region

4. Political Review of Region

5. Present-Day conflicts in  
Region, and their roots in  
the past.



6. Military Assessment  
Arab vs Arab  
Arab vs Jew  
Soviet support

7. Nixon: Geopolitical analysis  
of strategic interests  
of U.S. in region; long-  
term implications of US  
policy toward Israel &  
Arab world; Soviet  
interests in region;  
U.S. policy toward energy  
patterns.

Blend  
him  
in to  
the  
framework

OCTOBER 23, 1986

UPDATED DRAFT  
Gordon's suggestion  
Oct 23, 86

NOTES: ASPEN

1. The morning program to remain as written.
2. The afternoon and evening programs to be changed, in order to focus on one major subject in depth.

That subject should be:

ISRAEL AND THE MIDDLE EAST

From Libya to the Gulf

The effort should be made to analyze, in great detail, the following general topics:

- (1) History of the Region
  - (2) Islam -
    - Beliefs
    - Internal Schisms
    - Influence on Modern Political Realities
  - (3) Demographic and economic review of the region.
  - (4) Political review of the region.
  - (5) Present day conflicts in the region and their roots in the past.
  - (6) Military assessment:
    - Arab vs. Arab
    - Arab vs. Jew
    - Soviet Support
  - (7) Invite NIXON to participate somewhere in these five days with a geo-political analysis of the strategic U.S. interests in the region; long-term implications of U.S. policy toward Israel and the Arab world; Soviet interests in the region; U.S. policy toward oil production and prices.
3. The personnel best equipped to deal with this subject are General (Res.) Aharon Yariv and his colleagues in Israel at the Center for Strategic Studies, of which he is the Director; and Professor Itamar Rabinowitz, Director of the Dayan Center for Middle East Studies and his staff.



DRAFT

1

DRAFT PROGRAM FOR ASPEN SEMINAR

July 5 - 12, 1987

Sunday Evening, July 5 - Lex Wexner

his ideas regarding  
this seminar program  
- his general Jewish  
philosophy.

SEMINARS AND CLASSES

8:00a.m. - 9:00a.m. - Breakfast

Version A - choice

Version B - fixed

9-10:45a.m. Bible Classes-?  
or  
Talmud Classes-?  
Philosophy Classes  
(Hartman)

9-10:30 - Bible Classes-?  
10:30-10:45-Coffee break  
10:45-12N-Talmud Classes?  
12N-1p.m.- Philosophy  
Classes (Hartman)

10:45-11:00a.m. Coffee Break

11:00-1:00p.m.

Monday, Tuesday and Wednesday

Ideologies in Contemporary Judaism

Reform - Rabbi Haskell Bernat

or

Conservative - Rabbi Marshall Meyer

or

Orthodox - Rabbi Emanuel Rackman

or

Reconstructionist - Rabbi Arthur Green

11:00-1:00p.m.

Thursday and Friday

Jewish Education Services in North  
America (JESNA):

Jim Woocher-Executive Vice President

Mark E. Schlusel-President (Detroit)

or

Israel's Electoral System, Chief  
Executive and Parliament:

Ehud Olmert, M.K.

or

Soviet Jewry:

Morris Abram and Jerry Goodman

1:00-2:30p.m. Lunch and walk

2:30-4:00p.m. A Politician's View of Israel's Future:  
Abba Eban  
or  
A Poet's View of Israel's Future:  
Yehuda Amichai

4:00-7:00p.m. Free time - recreation, rest, individual meetings with Faculty.

7:00-8:00p.m. D I N N E R

8:00-9:30p.m. After-dinner speaker followed by question period:  
Kollek  
Peres  
Netanyahu  
Kemp  
Bush  
Cuomo  
and/or  
Whatever cultural events are taking place in Aspen that week.

SATURDAY - JULY 11

10:00-11:30a.m. Services

Rest of day free  
-perhaps show our videotapes on optional basis  
-perhaps organize some ball games or hikes  
-perhaps set up one concluding speech - late afternoon

D I N N E R - F R E E

SUNDAY - JULY 12

Fly home



DRAFT PROGRAM FOR ASPEN SEMINAR

July 5 - 12, 1987

Sunday Evening, July 5 - Les Wexner

His ideas regarding this seminar program - his general Jewish philosophy-questions/answers

Seminars and Classes

8:00 a.m. - 9:00 a.m. Breakfast  
9:00 a.m. - 1:00 p.m. See accompanying chart  
1:00 p.m. - 2:30 p.m. Lunch and walk  
2:30 p.m. - 4:00 p.m. Israel and the World Community - Abba Eban

or

A Poet's View of Israel's Future -  
Yehuda Amichai

4:00 p.m. - 7:00 p.m. Free time - recreation, rest, individual meetings with faculty

Special Feature A: Viewing videotapes of:  
Kollek  
Shcharansky  
Peres  
(made on location in Israel)

*Begin Shaike Din*

Special Feature B: Lay Leader Panel:  
Senator Lautenberg  
Morris Abram  
Martin Stein  
Shoshana Cardin

Special Feature C: Core Faculty Panel:  
Robert Chazan  
Leonid Feldman  
Jane Gerber  
Reuven Kimelman  
Alvin Rosenfeld

7:00 p.m. - 8:00 p.m. Dinner

8:00 p.m. - 9:30 p.m. After-dinner speaker followed by  
question/answer period:  
Kollek - Jerusalem  
Netanyahu - Terrorism  
Weizmann - The Peace Process  
Leon Uris - Exodus

or

Whatever cultural events are taking place in  
Aspen that week.

Friday Evening, July 10

6:00 p.m. Group Candle Lighting

6:15 p.m. - 7:15 p.m. Kabbalat Shabbat Services

7:15 p.m. - 8:30 p.m. Kiddush - Dinner

Saturday, July 11

9:30 a.m. - 11:30 a.m. Shabbat Morning Services

Rest of day free:  
- perhaps organize some ballgames or hikes  
- perhaps set up one concluding speech -  
late afternoon

Mincha-Maariv Service

Havdala

Dinner - with George Shultz - Speaker

Sunday, July 12

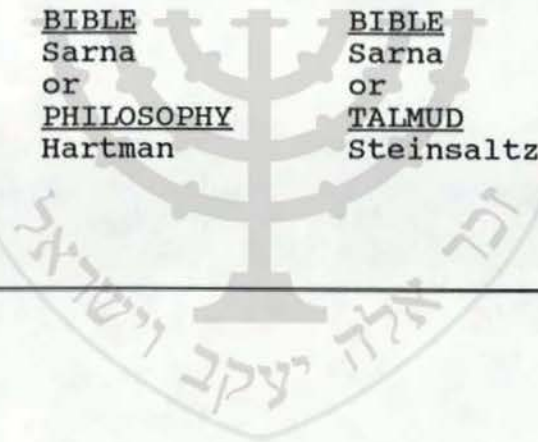
Fly Home



MONDAY THROUGH FRIDAY - MORNING SCHEDULE

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00-10:45 All Students; Mandatory; Questions/ Answers	<u>BIBLE</u> Sarna	<u>TALMUD</u> Steinsaltz	<u>PHILOSOPHY</u> Hartman	<u>BIBLE</u> Sarna	<u>TALMUD</u> Steinsaltz
10:45-11:00 Coffee Break					
11:00-1:00 Choice of Classes 11:00-11:30 Chavruta 11:30-1:00 Lecture and Discussion	<u>TALMUD</u> Steinsaltz or <u>PHILOSOPHY</u> Hartman	<u>BIBLE</u> Sarna or <u>PHILOSOPHY</u> Hartman	<u>BIBLE</u> Sarna or <u>TALMUD</u> Steinsaltz	<u>TALMUD</u> Steinsaltz or <u>PHILOSOPHY</u> Hartman	<u>BIBLE</u> Sarna or <u>PHILOSOPHY</u> Hartman

AMERICAN JEWISH  
ARCHIVES



What is in Aspen  
in evening in July

1. music

2. Ballet - July?

3. Ashcroft - ghost tour  
11 miles - Toklat <sup>rest</sup> <sub>amen.</sub>

Stewart Mace  
outdoor evening

history of the area

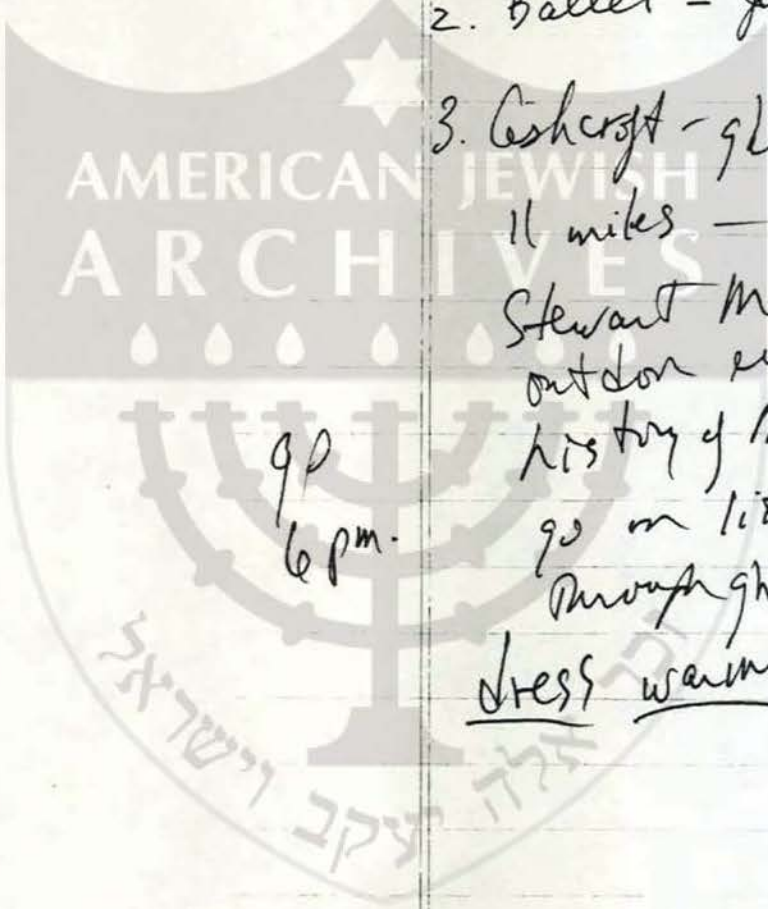
go on little walk

through ghost town

dress warmly

9p

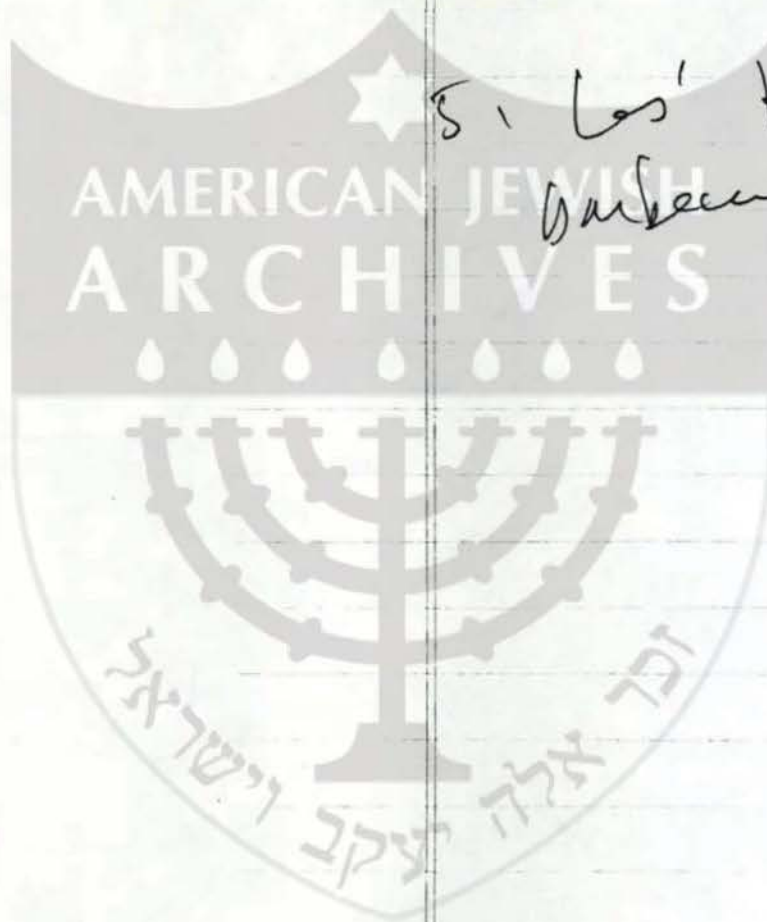
6pm.





4. Crystal Palace -  
dinner meeting  
political satire

5. Los' House  
Barbican - U.S.



Aspen phone numbers

303

Werner House

Contractor - Joe Zanin

925-8569 ; 920-1671

Gideon Kaufman

(o) 925-8166

(h) 925-9184

Smuggler Land Office - Tim Cottrell, Pres.  
925-8624

Snowmass Resort Assoc.

Neil Camus 923-2000

Leon Uris

925-2033

Jerome Hotel

925-1040



Snowmass Club

Jim Huff - 923-5600

Music Assoc. of Aguer

Gordon Hardy



Werner call 1/5/87

1. Re Aspen

- a. call Gideon Kaufman - arrange for our group to attend Friday night services, with him.
- b. check with Aspen Institute - Music Festival to see about sharing personnel
- c. I want to build a relationship with the Institute - will buy them some land for expansion, so they can have a Bohemian Grove, and we can share in it.
- d. Think of whom we can invite - Rudy Boudin, Ford, Annenberg - drop-ins. Les & Gordie.

2. Re Israel

- a. I will arrive night of 31st, remain 1 and 2, leaving 3 at 3 pm.
- b. I have business meetings with Shamir, Sharon and Nissim (?)
- c. I want to see Israel Museum
- d. I want to see Kimche about the elite school.