

PROCEEDINGS

1957 BIENNIAL CONVENTION

PLEASE RETURN TO

UNITED SYNAGOGUE OF AMERICA



NOVEMBER 17-21, 1957

CONCORD HOTEL KIAMESHA LAKE, N. Y.

Theme:

"Lengthen thy cords and deepen thy stakes."

ISAIAH 54:2

THE AMERICAN JEWISH COMMITTEE
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236.6

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Louis Winer
Irving Yeckes
Joseph Zaglin

Executive Director

Rabbi Bernard Segal

PROGRAM

**FRIDAY EVENING, NOVEMBER 15 TO
SUNDAY MORNING, NOVEMBER 17, 1957**

TORAH INSTITUTE

FACULTY:

Dr. Mordecai M. Kaplan, *Professor of Philosophies of Religion, The Jewish Theological Seminary of America*, "The Need for a New Zionism"

Dr. H. L. Ginsberg, *Professor of Biblical History and Literature, The Jewish Theological Seminary of America*, "The View of the Moral World Order as Reflected in Job, Proverbs, and Ecclesiastes"

SUNDAY, NOVEMBER 17, 1957

3:00 P.M. REGISTRATION *Lower Lobby*

3:30 P.M. OPENING OF EXHIBITS *Sun Lobby*

4:00 P.M. MINHAH SERVICE *Convention Synagogue*

READERS: Barnet Shapiro, *Temple B'nai Israel*
Irvington, New Jersey

Irving Rosen, *Congregation B'nai Israel,*
Toms River, New Jersey

MA'ARIV SERVICE

READERS: Menasseh Mendelsohn, *Temple Beth Ahm,*
Springfield, New Jersey

Benjamin Chernin, *Temple Beth El,*
Plainfield, New Jersey

4:30 P.M. JOINT MEETING OF EXECUTIVE AND NA-
TIONAL COUNCILS, UNITED SYNAGOGUE
OF AMERICA *Lower T.V. Room*

PRESIDING: Charles Rosengarten, *President, United*
Synagogue of America

- 7:00 P.M. OPENING BANQUET *Dining Room*
 INVOCATION: Rabbi Aaron H. Blumenthal, *President, Rabbinical Assembly of America*
 OPENING REMARKS: Herman Levin, *Chairman, Convention Committee*
 CHAIRMAN: Charles Rosengarten, *President, United Synagogue of America*
 ADDRESS: "Lengthen Thy Cords And Deepen Thy Stakes"—A Vision Of The Future, Rabbi Bernard Segal, *Executive Director, United Synagogue of America*
 BIRKAT HAMAZON: Julius Kushner, *Co-Chairman, United Synagogue Book and Art Service*
- 9:45 P.M. RECEPTION TO FOREIGN DELEGATES *Curtain Room*
- 10:30 P.M. SOCIAL PROGRAM *Cordillion Room*
 "A Night In The Synagogue"—Liturgical selections by Hazzan David Kusevitsky and the Sholom Secunda Choir.

MONDAY, NOVEMBER 18, 1957

- 8:15 A.M. SHAHARIT SERVICE *Convention Synagogue*
 READERS: Meyer Biddelman, *Temple Beth Ahm, Springfield, New Jersey*
 Dr. Maxwell M. Kaye, *Temple B'nai Israel, Irvington, New Jersey*
 Horace W. Bier, *Temple B'nai Israel, Irvington, New Jersey*
 D'VAR TORAH: Rabbi Everett Gendler, *Mexico City, Mexico*
- 9:00 A.M. BREAKFAST *Dining Room*
 Regional Conferences
- 10:00 A.M. PLENARY SESSION *Cordillion Room*
 "Symposium on World Council of Synagogues"
 CHAIRMAN: Bert Godfrey, *Toronto, Canada, President, Ontario Region, United Synagogue of America*

PARTICIPANTS:

Rabbi Kurt Wilhelm, *Stockholm, Sweden*
Rabbi Guillermo Schlesinger, *Buenos Aires, Argentina*
David Freeman, *Haifa, Israel*
Professor Mordecai Kaplan, *New York City*
Sefton David Temkin, *London, England*
Rabbi Charles Lehrmann, *Grand Duchy of Luxembourg*
Rabbi Lionel Singer, *Johannesburg, South Africa*
Rabbi Alfred A. Philipp, *Jerusalem, Israel*
Rabbi Everett Gendler, *Mexico City, Mexico*

1:00 P.M. **LUNCH** *Dining Room*

CHAIRMAN: Yale Schulman, *New York City, Chairman, United Synagogue Book and Art Service*

BIRKAT HAMAZON: Bernard Rubinstein, *San Antonio, Texas, President, Southwest Region, United Synagogue of America*

2:30 P.M. **PLENARY SESSION** *Cordillion Room*

“Synagogue Standards”

CHAIRMAN: Sol Singer, *Columbus, Georgia, President, Southeast Region, United Synagogue of America*

PRESENTATION OF STATEMENT ON STANDARDS FOR SYNAGOGUE PRACTICE: Stanley Garten, *New York City, Chairman, Committee on Congregational Standards, United Synagogue of America*

DISCUSSANTS:

Rabbi Armond E. Cohen, *Park Synagogue, Cleveland, Ohio*

Charles Esensten, *Los Angeles, California, President, Pacific Southwest Region, United Synagogue of America*

Abraham Satovsky, *Detroit, Michigan, President, National Federation of Jewish Men's Clubs, United Synagogue of America*

4:30 P.M. **MINHAH SERVICE** *Convention Synagogue*

READERS:

Jack Golding, *Congregation B'nai Israel, Kearny, New Jersey*

Hyman Slifer, *Congregation Beth Sholom, Union, New Jersey*

- 4:45 P.M. MA'ARIV SERVICE *Convention Synagogue*
 READERS:
 Hyman Hait, *Congregation Beth El, South Orange, New Jersey*
 Simon Schwartz, *Congregation B'nai Israel, Toms River, New Jersey*
- 5:00 P.M. STAFF CONSULTATIONS
- 7:00 P.M. DINNER *Dining Room*
 "Eretz Yisrael Banquet Dedicated to the Tenth Anniversary of the State of Israel"
 CHAIRMAN: Joseph Levine, *President, Chicago Council, United Synagogue of America*
 PRESENTATION OF SOLOMON SCHECHTER AWARD TO GOVERNOR McKELDIN:
 Morris Speizman, *Charlotte, North Carolina, President, Seaboard Region, United Synagogue of America*
 ADDRESS: The Honorable Theodore R. McKeldin, *Governor, State of Maryland*
 BIRKAT HAMAZON: Leon Levin, *President, Shaar Hashomayim Congregation, Montreal, Canada*
- 10:30 P.M. SOCIAL PROGRAM *Cordillion Room*
 "A Night In Israel"—Israeli songs and dances performed by the Uz Group.

TUESDAY, NOVEMBER 19, 1957

- 8:15 A.M. SHAHARIT SERVICE *Convention Synagogue*
 READERS:
 Ira Schwarz, *Congregation Oheb Shalom, Newark, New Jersey*
 Albert Eichler, *Temple B'nai Israel, Irvington, New Jersey*
 Jack Braverman, *Conservative Congregation of Hillside, Hillside, New Jersey*
 D'VAR TORAH: Rabbi Alfred A. Philipp, *Jerusalem, Israel*

9:00 A.M.

BREAKFAST

Dining Room

Regional Conferences

10:00 A.M.

PLENARY SESSION

Cordillion Room

CHAIRMAN: B. L. Jacobs, *First Vice President, United Synagogue of America*

PRESIDENT'S REPORT: Charles Rosengarten, *President, United Synagogue of America*

REPORT OF NATIONAL PLANNING COMMITTEE:

Dr. Henry Simon, *South Orange, New Jersey, President, Northern New Jersey Region, United Synagogue of America*

DISCUSSANTS:

Joseph N. Gorson, *Chairman, National Planning Committee, Jewish Theological Seminary of America, United Synagogue of America, and Rabbinical Assembly of America*

Max Stein, *Hamilton, Ontario, Canada, Vice President, Ontario Region, United Synagogue for America*

1:00 P.M.

LUNCH

Dining Room

CHAIRMAN: T. George Sternberg, *Bay City, Michigan,*
President, Michigan Region, United Synagogue of
America

BIRKAT HAMAZON: Hyman Garb, *President, Southern New Jersey Region, United Synagogue of America*

2:30 P.M.

WORKSHOPS AND SEMINARS

1. EDUCATION CLINIC

Convention Synagogue

CHAIRMAN: William B. Lakritz, *Philadelphia, Pennsylvania, President, Educators Assembly, United Synagogue of America*

CLINIC LEADERS:

Dr. Azriel Eisenberg, *Past Chairman, United Synagogue Commission on Jewish Education*

Dr. Abraham E. Millgram, *Director, Department of
Education, United Synagogue of America*

RECORDER:

Oscar Chesis, *Temple Beth Hillel, Mattapan, Massachusetts*

2. ADULT EDUCATION

Lower Playroom

CHAIRMAN: Jacob Stein, *Great Neck, Long Island, Vice President, New York Metropolitan Council, United Synagogue of America*

PRESENTATION: Dr. George Strean, *Chairman, Extension Activities Committee, Shaar Hashomayim Congregation, Montreal, Canada*

CONSULTANT: Rabbi Marvin S. Wiener, *Director, National Academy for Adult Jewish Studies, United Synagogue of America*

RECORDER: Hyman Meltz, *Atlanta, Georgia, Vice-President, Southeast Region, United Synagogue of America*

3. PROGRAMMING FOR YOUTH ACTIVITIES IN YOUR CONGREGATION

Lower T.V. Room

CHAIRMAN: Philip Cooperman, *Honorary President, Laurelton Jewish Center, Laurelton, Long Island, N.Y.*

PRESENTATION: Dr. Morton Siegel, *Director, Department of Youth Activities, United Synagogue of America*

4. BUDGET AND FINANCE

Curtain Room

(Large Congregations)

CHAIRMAN: Morris R. Spelfogel, *Boston, Massachusetts, President, New England Region, United Synagogue of America*

PRESENTATION: Joseph Mandel, *Financial Secretary, East Midwood Jewish Center, Brooklyn, New York*

CONSULTANT: Lionel Semiatin, *Executive Director, Temple Israel Center, White Plains, New York*

RECORDER: Arthur Silverman, *Member of Board of Directors, Beth El Temple, West Hartford, Connecticut*

5. STIMULATING ATTENDANCE AT RELIGIOUS SERVICES

Concord Synagogue

CHAIRMAN: Max Goody, *President, Congregation Beth David, Toronto, Ontario, Canada*

PRESENTATION: Isaac Richman, *Member of Board of Trustees, Temple Sholom, Philadelphia, Pennsylvania*

RECORDER: Max Goldweber, *President, Temple Beth Sholom, Westbury, Long Island*

6. RECRUITING AND RETAINING MEMBERS
(Small Congregations) *Lower Arcade I*

CHAIRMAN: Max Abrams, *Cincinnati, Ohio, President, Southern Ohio, Indiana, Kentucky Region, United Synagogue of America*

PRESENTATION: Monte Daniels, *Vice President, Temple Israel Center, White Plains, New York*

CONSULTANT: Sidney R. Katz, *Executive Director, Park Avenue Synagogue, New York City*

RECORDER: Dr. Maxwell M. Kaye, *Newark, New Jersey, Vice President, Northern New Jersey Region, United Synagogue of America*

7. PUBLICITY AND PUBLICATIONS
Lower Arcade II

CHAIRMAN: Nathan Katz, *Akron, Ohio, President, Northern Ohio Region, United Synagogue of America*

PRESENTATION:

George H. Schwartz, *Vice-President, Temple Israel, Great Neck, Long Island*

David Zucker, *Member of Board of Trustees, Temple Israel, Great Neck, Long Island*

CONSULTANTS:

Sidney S. Margolis, *Executive Director, Jamaica Jewish Center, Jamaica, Long Island*

Jerome Koransky, *Executive Director, Temple Emanuel, Paterson, New Jersey*

RECORDER: Joseph Libman, *President, Temple Beth Shalom, Union, New Jersey*

4:30 P.M.

MINHAH AND MA'ARIV SERVICES
Convention Synagogue

READER: B. L. Jacobs, *First Vice-President, United Synagogue of America*

MEMORIAL TRIBUTES TO: Maxwell Abbell
Samuel Friedenberg
Aaron Gordon
Herman Kopplemann
Jerome Labovitz
Elias Solomon

7:00 P.M. DINNER *Dining Room*
CHAIRMAN: Samuel Rothstein, *Honorary President, United Synagogue of America*
INDUCTION OF NEW AFFILIATES: Rabbi Israel M. Goldman, *Chizuk Amuno Congregation, Baltimore, Maryland*

ADDRESSES:

“IMPERATIVES IN JEWISH LIFE”

Charles Rosengarten, *President, United Synagogue of America*

Rabbi Harry Halpern, *Chairman, Joint Commission on Social Action of United Synagogue, Rabbinical Assembly, and National Women's League*

BIRKAT HAMAZON: Philip Arnoff, *Secretary, Park Synagogue, Cleveland, Ohio*

10:00 P.M. SOCIAL PROGRAM *Cordillion Room*
“A Night of Humor and Song”—Martha Schlamme, folk singer, Jackie Wakefield, humorist, Avivi Halaban, singer

WEDNESDAY, NOVEMBER 20, 1957

8:15 A.M. SHAHARIT SERVICE *Convention Synagogue*

READERS:

Herman Fisher, *Congregation Beth Mordecai, Perth Amboy, New Jersey*

Emanuel Lowinger, *Congregation B'nai Israel, Millburn, New Jersey*

Max Bruss, *Jewish Center of West Orange, West Orange, New Jersey*

D'VAR TORAH:

Rabbi L. Singer, *Johannesburg, South Africa*

9:00 A.M. BREAKFAST *Dining Room*
Regional Conferences

10:00 A.M. PLENARY SESSION *Cordillion Room*
“The Future Of The Conservative Movement”
CHAIRMAN: Manuel G. Sydney, *President, New York Metropolitan Council, United Synagogue of America*

PRESENTATION: Israel B. Oseas, *Vice-President, United Synagogue of America*

READ BY: Dr. Henry Simon, *South Orange, New Jersey, President, Northern New Jersey Region, United Synagogue of America*

DISCUSSANTS:

Martin Abelow, *President, Temple Beth El, Utica, New York*

Mrs. Louis Sussman, *President, National Women's League, United Synagogue of America*

Rabbi Isaac Klein, *Vice-President, Rabbinical Assembly of America*

1:00 P.M.

LUNCH

Dining Room

CHAIRMAN: Louis Marion, *President, Philadelphia Branch, United Synagogue of America*

SPEAKER: Jules Cohen, *Coordinator, National Community Relations Advisory Council*

BIRKAT HAMAZON: Dr. Azriel Eisenberg, *Executive Vice-President, Jewish Education Committee, New York City*

2:30 P.M.

WORKSHOPS AND SEMINARS

1. EDUCATION CLINIC *Convention Synagogue*

CHAIRMAN: Henry R. Goldberg, *Brooklyn, New York, Chairman, United Synagogue Commission on Jewish Education*

CLINIC LEADERS:

Rabbi George Ende, *Woodmere, Long Island, Member, United Synagogue Commission on Jewish Education*

Rabbi Samuel Schaffer, *Assistant Director, Department of Education, United Synagogue of America*

RECORDER: Alfred Newman, *President, Temple Beth Shalom of Kings Bay, Brooklyn, New York*

2. ADULT EDUCATION *Lower Playroom*

CHAIRMAN: Robert Chesman, *Troy, New York, President, New York State Capitol Region, United Synagogue of America*

PRESENTATION: Dr. George Strean, *Chairman, Extension Activities Committee, Shaar Hashomayim Congregation, Montreal, Canada*

CONSULTANT: Max Rothschild, *Director, Department of Regional Activities, United Synagogue of America*

RECORDER: Isidore Goodman, *President, Congregation Knesseth Israel, Pittsfield, Massachusetts*

3. PERSONNEL, BUDGET, AND LAY PARTICIPATION IN YOUR CONGREGATIONAL YOUTH PROGRAM *Lower T.V. Room*

CHAIRMAN: Herman Rothberg, *Cedarhurst, Long Island, Chairman, Nassau-Suffolk Youth Commission*

PRESENTATION: Rabbi Allen I. Rutchik, *Program Director, Department of Youth Activities, United Synagogue of America*

4. MUSIC FOR YOUR SYNAGOGUE *Curtain Room*

CHAIRMAN: Hazzan David J. Putterman, *Director, Department of Music, United Synagogue of America*

PRESENTATION: Hazzan Samuel Rosenbaum, *President, Cantors Assembly of America*

RECORDER: Rabbi Aaron S. Gold, *Mt. Airy Temple, Philadelphia, Pennsylvania*

5. BUDGET AND FINANCE *Concord Synagogue (Small Congregations)*

CHAIRMAN: Simon J. Katz, *President, Beth El Temple, Springfield, Massachusetts*

PRESENTATION: Joseph Mandel, *Financial Secretary, East Midwood Jewish Center, Brooklyn, New York*

CONSULTANT: Abe Shefferman, *Washington, D. C., President, National Association of Synagogue Administrators, United Synagogue of America*

RECORDER: Jack Golding, *Kearny, New Jersey, Northern New Jersey Regional Chairman, National Planning Committee*

6. RECRUITING AND RETAINING MEMBERS *Lower Arcade 1 (Large Congregations)*

CHAIRMAN: Ira I. Schwarz, *East Orange, New Jersey, Past President, Northern New Jersey Region, United Synagogue of America*

PRESENTATION: Monte Daniels, *Vice-President, Temple Israel Center, White Plains, New York*

CONSULTANT: Harold Hammer, *Executive Director, Chizuk Amuno Congregation, Baltimore, Maryland*

RECORDER: Gerrard Berman, *President, Temple Emanuel, Paterson, New Jersey*

2:30 P.M.

INFORMAL SESSION FOR WOMEN

Cordillion Room
(Arranged by National Women's League, United Synagogue of America)

PARTICIPANTS:

Mrs. Louis Sussman, *President, National Women's League, United Synagogue of America*

Mrs. Baruch I. Treiger, *Field Director, National Women's League, United Synagogue of America*

4:00 P.M.

MEETING OF COMMITTEE ON REGIONAL ACTIVITIES *Curtain Room*

CHAIRMAN: Joseph I. Sachs, *New Haven, Connecticut, Chairman, Committee on Regional Activities, United Synagogue of America*

4:30 P.M.

MINHAH SERVICE

Convention Synagogue

READERS:

Jack Stark, *Temple Emanuel, Paterson, New Jersey*

Gerrard Berman, *Temple Emanuel, Paterson, New Jersey*

MA'ARIV SERVICE

READERS:

Milton Sheingarten, *Congregation Mekor Hayyim, Linden, New Jersey*

Seymour Goldberg, *Congregation Mekor Hayyim, Linden, New Jersey*

5:00 P.M.

STAFF CONSULTATIONS

6:30 P.M.

RECEPTION TO DELEGATES

Cordillion Room

7:00 P.M.

CLOSING BANQUET

Dining Room

CHAIRMAN: Hyman Brand, *Vice-President, United Synagogue of America*

PRESENTATION OF RAMAH AWARDS: Louis Winer, *Past President, Chicago Council, United Synagogue of America*

PRESENTATION OF SOLOMON SCHECHTER AWARDS: Abe Birenbaum, *Philadelphia, Pennsylvania, Co-Chairman, Committee on Solomon Schechter Awards, United Synagogue of America*

ADDRESS: Dr. Louis Finkelstein, *Chancellor, The Jewish Theological Seminary of America*

BIRKAT HAMAZON: Hyman Korman, *President, Temple Sholom, Philadelphia, Pennsylvania*

10:30 P.M. SOCIAL PROGRAM *Cordillion Room*
"A Night of Jewish Music"—A concert of Jewish orchestral music performed by the Concord Symphony Orchestra under the direction of Sholom Secunda.

THURSDAY, NOVEMBER 21, 1957

8:15 A.M. SHAHARIT SERVICE *Convention Synagogue*

READERS:

Dr. Joseph Peyser, *Conservative Congregation of Hillside, Hillside, New Jersey*

Joseph Libman, *Congregation Beth Sholom, Union, New Jersey*

Dr. Henry Simon, *Congregation Beth El, South Orange, New Jersey*

D'VAR TORAH: Rabbi Maurice M. Aronov, *Birchwood Jewish Center, Westbury, Long Island*

9:00 A.M. BREAKFAST *Dining Room*
Regional Conferences

10:00 A.M. PLENARY SESSION *Cordillion Room*

CHAIRMAN: Charles Rosengarten, *President, United Synagogue of America*

TREASURER'S REPORT: George Maislen, *Treasurer, United Synagogue of America*

RESOLUTIONS: Milton Berger, *Chairman, Resolutions Committee*

NOMINATIONS: Herman Greenberg, *Chairman, Nominating Committee*

Election of Officers

1:00 P.M. CLOSING LUNCHEON *Dining Room*

CHAIRMAN: Herman Levin, *Chairman, Convention Committee*

INSTALLATION OF OFFICERS: Samuel Rothstein, *Honorary President, United Synagogue of America*

BIRKAT HAMAZON: Sheridan Schechner, *Past President, Congregation Oheb Shalom, Newark, New Jersey*

CONVENTION COMMITTEE

CHAIRMAN—Herman Levin, *Brooklyn, N. Y.*

Samuel Ribner, *Director, Department of Conventions
and Special Events, United Synagogue of America*

Milton Berger, <i>Philadelphia, Pa.</i>	George Maislen, <i>Freeport, L. I.</i>
Horace W. Bier, <i>Irvington, N. J.</i>	Benjamin Wm. Mehlman, <i>New York, N. Y.</i>
Stanley Garten, <i>New York, N. Y.</i>	Charles Oliff, <i>Chicago, Ill.</i>
Bert Godfrey, <i>Toronto Canada</i>	Marvin Ostro, <i>Cranford, N. J.</i>
Seymour Goldberg, <i>Linden, N. J.</i>	Robert W. Rice, <i>Chicago, Ill.</i>
Jack Golding, <i>Kearny, N. J.</i>	Samuel Rothstein, <i>New York, N. Y.</i>
Reuben Goldman, <i>Rochester, N. Y.</i>	Joseph Sachs, <i>New Haven, Conn.</i>
Herman Greenberg, <i>Great Neck, L.I.</i>	Yale Schulman, <i>New York, N. Y.</i>
Philip Greene, <i>Jamaica, L. I.</i>	Ira Schwarz, <i>East Orange, N. J.</i>
B. L. Jacobs, <i>Philadelphia, Pa.</i>	Dr. Henry Simon, <i>South Orange, N. J.</i>
Dr. Maxwell M. Kaye, <i>Newark, N.J.</i>	T. George Sternberg, <i>Bay City, Mich.</i>
Victor Leff, <i>Great Neck, L. I.</i>	Samuel Weitzman, <i>Newark, N. J.</i>
Reuben Levenson, <i>Baltimore, Md.</i>	
Joseph Levine, <i>Chicago, Ill.</i>	

CONVENTION SUB-COMMITTEES

COMMITTEE ON RESOLUTIONS

Milton Berger, *Chairman*

COMMITTEE ON NOMINATIONS

Herman Greenberg, *Chairman*

COMMITTEE ON RELIGIOUS SERVICES

Meyer Biddelman, *Chairman*

COMMITTEE ON CREDENTIALS

Benjamin Markowe, *Chairman*

COMMITTEE ON SOLOMON

SCHECHTER AWARDS

Judge Emanuel Greenberg, *Chairman*

Abe Birenbaum, *Co-Chairman*

STAFF CONSULTANTS

Social Action

Jules Cohen
Coordinator, National Community
Relations Advisory Council

Building Maintenance, Membership

Harold Hammer
Executive Director, Chizuk Amuno
Congregation, Baltimore, Maryland

New Affiliations

Rabbi Harry Katchen
Consultant on New Affiliations

Fund Raising Campaigns, Membership

Sidney R. Katz
Executive Director, Park Avenue Syna-
gogue, New York City

Rabbinic Placement

Rabbi Wolfe Kelman
Executive Vice-President,
Rabbinical Assembly of America

Community Problems

Rabbi David C. Kogen
Director, Department of Community
Activities

Cemetery Management, Publications

Jerome Koransky
Executive Director, Temple Emanuel,
Paterson, New Jersey

Architecture

Irving H. Lurie
Consultant on Synagogue Architecture,
United Synagogue of America

Publications, Building Construction

Sidney S. Margolis
Executive Director,
Jamaica Jewish Center,
Jamaica, Long Island

The Congregational School

Dr. Abraham E. Millgram
Director, Department of Education

Regional Activities

Jack Mittleman
Director of Activities,
Metropolitan New York Council

Synagogue Music, Musical Programs

Hazzan David J. Putterman
Director, Department of Music

Conventions, Conferences, Institutes

Samuel Ribner
Director, Department of
Conventions and Special Events

Regional Activities

Max M. Rothschild
Director, Department of
Regional Activities

Youth Activities

Rabbi Allen I. Rutchik
Program Director, Department of
Youth Activities

The Congregational School

Rabbi Samuel Schaffer
Assistant Director,
Department of Education

Finance, Office Organization

Lionel Semiatin
Executive Director, Temple Israel
Center, White Plains, New York

High Holiday Planning, Finance

Abe Shefferman
President, National Association
of Synagogue Administrators

Youth Activities

Dr. Morton Siegel
Director, Department of
Youth Activities

Adult Education

Rabbi Marvin S. Wiener
Director, National Academy for Adult
Jewish Studies

WELCOMING ADDRESS

Herman Levin

Chairman, Convention Committee

It is with a deep sense of pride and much pleasure that I welcome you most heartily as delegates of the 1957 Biennial Convention of the United Synagogue of America.

As a result of the constant growth and the continued vitality of our Conservative Movement, this is the largest convention we have ever held. Men have assembled from every section of our country and from distant parts of the world to unite for a single purpose — the strengthening of our common ties to help perpetuate throughout the world traditional Judaism as interpreted by our Conservative Movement.

We have forged a chain of 642 affiliated congregations with links connecting almost every area of Canada and the United States — 131 more congregations than we had when we met at our last Convention two years ago. Tonight we hope to implement the means which will enable us to encircle the entire globe with one chain of Conservative ideology.

Conventions, like many other things in life, have become somewhat cliched in our thinking. In political conventions, for example, it is a foregone conclusion that certain candidates will be chosen, that certain issues will be dealt with and others avoided.

There are conventions where delegates are hand-picked and the main business of a three or four day session is to perpetuate a certain bureaucracy. Academic conventions may differ somewhat. Here many diverse matters and theories are presented. There is no attempt to stifle discussion but little effort is made to distill from the abstract a program of action.

It is my hope that this convention will follow none of these procedures. Ours is a rare and wonderful opportunity to act. With so many searching and inquiring minds here convened, I am in accord with the social psychologists who believe that in the case of such a collective — the whole is actually greater than the sum of its parts. Therefore, I trust that vital and constructive action will flow from our deliberations.

Action is implicit in the theme we have chosen from the book of Isaiah: "Lengthen thy cords and deepen thy stakes." Isaiah calls out to the people of Judea and urges the ancient people to transcend their narrow confines. This prophet perceived long ago that for a culture, a civilization, a religion, to survive it must overthrow narrow allegiances and petty chauvinisms. He charged that the Jews give their concept of God to the whole world.

No one can dispute this approach. Any cause, any country, any credo that would prevail must continually extend itself. There is no historical determinism that guarantees "right shall automatically triumph over wrong." The just cause must ceaselessly struggle to survive.

Judaism has survived and Isaiah's prophecies are being fulfilled because throughout history there have been dedicated men, such as you, working towards this end.

We are honored by the presence of representatives from several foreign nations who say to us, "lengthen thy cords," so that we may sit and deliberate with you and contribute our share to a world Jewry whose hopes and aspirations can be fulfilled by being a united people.

Isaiah calls out "deepen thy stakes." This we must do by calling on our inner resources to enrich our heritage and to preserve it.

Isaiah proclaimed, "and the desert shall rejoice and blossom like a rose." Humanity, in all its diversities, stands on the threshold of this new world.

Your convention committee and the professional staff of the United Synagogue of America have attempted to bring to you a dynamic program that should arouse your interest, stimulate your thinking, and encourage you to greater participation in the development of our synagogue Movement.

Work shops and seminars have been arranged for your edification and enlightenment, that cover the important aspects of synagogue life. Ample time has been allotted for your relaxation, your entertainment and your social amenities.

It is my prayer that during the next few days at the Convention, we will be welded into an inspired group, that our minds will be just a bit keener, that our discussions will be a bit more penetrating, and that our dedication will be reaffirmed.

Then our Convention will have succeeded. Then we can return to our synagogues and communities with the satisfaction of knowing that we have played an important part in perpetuating the ideals and traditions of our people, so we may by vigorous example, help carry out the prophetic instruction:

Enlarge the place of your tent,
and let the curtains of your
habitations be stretched out:
Hold not back, lengthen your cords
and deepen your stakes
For you will spread abroad to the
right and to the left,
And your descendants will possess
the nations
And will people the desolate cities.

PRESIDENT'S REPORT

Charles Rosengarten
President, United Synagogue

This morning I shall deal, rather briefly, with tachlis — some of the accomplishments of our administration, as well as what we failed to do, and what I believe needs doing.

Of this I am confident: statistically, collectively, organizationally, we have "lengthened our cords and deepened our stakes." Our last convention was by far the largest in our history. The attendance at this Convention, two years later, more than fifty percent greater. To be sure, this is a thrilling demonstration of growth and identification with our Movement.

Since you entrusted the sacred duties and aims of this vital Movement in Jewish life into the hands of those who make up the leadership of the incumbent administration, 237 congregations, located in all parts of the United States and Canada, have joined with us in the effort to Jewishly, spiritually, and culturally, enrich our lives both individually and collectively.

The United Synagogue of America, as of to-day, is proud to announce that we are an organized body of 642 dues paying congregations. We are the largest, most cohesive Jewish fellowship, religious or secular, on this continent.

The numbers make obvious what we have long believed and stated and that is that the philosophy of Conservative Judaism is what our people in ever increasing numbers and tempo, subscribe to, want, and are joining. These figures seem to point to the likelihood that in the not too distant future the predominant pattern of Judaism, at least here in the Americas, will be the pattern we know today as Conservative Judaism.

What I have expressed thus far deals with the extent to which we have lengthened and are lengthening our cords. The figures deal with the quantitative aspect of our growth and expansion. But what about the deepening of our stakes? What are we doing about our development? Let us start with our youth.

There is little doubt, and I believe you will fully concur, that our paramount or primary objective is that of educating and orientating our children in and toward Torah and what it symbolizes. Through our Commission on Jewish Education, headed by our exceptionally competent and dedicated rabbi and educator, Dr. Abraham Millgram, and his most able assistant and co-worker, Rabbi Samuel Schafer, we are doing an outstanding job in furthering this purpose. Figures are often meaningless. However, in this instance, they do point up the splendid products of the Commission's initiative and labors. This department, which was established only twelve years ago, started at zero. I am happy to tell you, that the sales of textbooks and educational materials for the fiscal year ending this past June 30, amounted to \$237,990.75. This sum was derived from the sales of books, bearing fifty-five different titles, totaling 201,112 volumes. In addition, the Commission sold 47,713 pamphlets of various kinds.

As for services rendered to congregations, Dr. Millgram and Rabbi Schaffer have visited many parts of the continent, counseling and guiding our congregations and school boards in connection with their educational problems. From my point of view, the single most gratifying and thrilling development that I have been privileged to observe in my wide travels has been the fruitful results of the strivings of our school committees in the improving and heightening of the effectiveness of our schools. As a sidelight, I can tell you of the pleasure it is to listen to the proud boasts I frequently heard in many places that "ours is the finest school in the land." It is good to be able to report to you the joy, the nachas, being experienced by most of our people who serve on their school committees and congregations in general and who interest themselves in the progress of their schools.

This one activity alone justifies the hope and the expectation that within a generation or two at most, American Jewry will be able to claim as high a percentage of informed, loyal and enthusiastic Jews as history may record having ever lived at any one time, in any one place.

Another of the activities which strongly justifies the hope and expectations just expressed, is the flourishing of our United Synagogue Youth. Our youth movement which was not organized until 1950, should give all of us much reassurance and comfort regarding the future of Judaism on this continent. The effort is fortunate in having as its leader Dr. Morton Siegel, who is possessed of an abundance of know-how, plus a love of and will to develop a wholesome Jewish youth movement. Through his understanding, kindness and patience, he has captured the imagination and respect of our youngsters who come under his influence.

My friends, it is a most rewarding sight to behold, to look into the faces as I have been privileged to do, of the more than 1,000 proud exuberant Jewish youngsters who assemble from all parts of the United States and Canada for learning and inspiration, and for the clean fun and enjoyment that may always be counted upon to take place at these gatherings. The U. S. Y. now numbers fifteen regions, over 300 chapters and has a total membership of about 17,000.

Then we have the Young People's League. Their age group ranges from twenty to thirty-five years. This body of young people, though not as numerous as they ought to be, offers a great potential and reservoir for leadership for the future. In the main, these young people are firmly identified with synagogue life. A large percentage are college graduates. Their overall background is such as should impel us to continue strengthening their Jewish interests and activities, and lead them into active lives on leadership levels, in the adult Jewish community.

What certainly is an outstanding achievement and most heartening for the future, is the development of our Ramah camps. At these camps, more than 1,000 youngsters gather each summer for the purpose of receiving instruction and living thoroughly Jewish lives. They are being trained and led by inspired and inspiring directors and counselors in an atmosphere thoroughly Jewish. We may truly look forward with firm confidence to

those Jewish fortresses, for many of our rabbis, teachers and faithful lay leaders. It is a fertile training ground for our L. T. F'ers. During the course of this Convention, you will hear more of Ramah and its really remarkable achievements.

One of our newer and very significant programs is that of adult education. Through this program, we are beginning to reclaim and deepen the knowledge, appreciation and loyalties of many who are listed among the lost generation. Through our Living Book Series, and various pamphlets, magazines and books, all who expose themselves to and participate in this educational endeavor will be greatly rewarded. Yes, very fully repaid for the time and effort invested in catching up with what should be known about Jews and Judaism.

Many of us have been receiving the United Synagogue Review, a publication which in all frankness has but very sketchily been telling only a bit of the story of the United Synagogue and its activities. For a long time, it has been our hope to publish a magazine which would be a monthly that we could place in the home of every member of the United Synagogue, and which would reflect credit upon our Movement. Heretofore, we have been publishing six or seven issues a year. For the past two issues, we changed its format to that of a magazine and added to its volume of content. We have increased the circulation from 12,000 to about 45,000. Lately we have been issuing it on a quarterly basis. It is my feeling that a fine comprehensive magazine published monthly would afford us a better opportunity to communicate our thinking and ideas, and to keep our congregants informed about the Conservative Movement and its activities.

Another of our newer activities, of invaluable aid to all our congregations in matters of general administration and programming, is the Department of Synagogue Administration.

This department is aided by members of our National Association of Synagogue Administrators who are in the unique position of making surveys and disseminating information about practices and procedures which are most effective in administering our congregations. This department has already been helpful in several important situations.

I have been particularly pleased to observe how our synagogue administrators are desirous of improving their own techniques, qualifications and standards. Our help has been asked in setting up a training program. We would, in my opinion, be very well repaid if we granted them the encouragement and cooperation they seek.

This brings me to the problems. These problems stem entirely from inadequacy of funds. Let me tell you what these problems are, and how we can remedy them. I have given you an idea of what we are doing in the educational field, as it relates to our young people. We should and could, make much greater progress if we had the staff required to carry on a more extensive and intensive program. At a former convention, I made mention of the fact that we were allocating less than one-fiftieth for our youth program than does the B'nai Brith for its youth program. The figure is now down to about one-fortieth. We are allocating about \$16,000,

whereas B'nai Brith is allocating almost \$600,000 per year. I have seen both programs at work, and without in any way reflecting on B'nai Brith, I can tell you that we have much cause to be proud of the use to which we have put our modest allocation for youth work, and that we would do well indeed to invest several times the amount that we now set aside for this work.

As for the United Synagogue Review, we now allocate for it about \$4,000. The best and most conservative estimate that I have heard as to what it would cost us to put the Review into everybody's home would require at least \$100,000 a year or twenty-five times the amount that we spend on this publication at the present time.

To serve our growing organizational body with the facilities, counsel and services that they require would necessitate an increase in our office staff, as well as our field representatives. This, too, would call for a substantial increase in our budget.

It seems to me, that we should consider the sources from whence we obtain the wherewithal to carry on our activities, and that each of us should think about whether or not we are carrying our share of the load. First, the matter of dues.

As you know, based upon a resolution we adopted at our Boston convention, we should now be receiving as dues, one dollar per member, on a full membership count. The fact of the matter is, that although four years have passed since we adopted that resolution, only about eighty percent of our congregations are paying their dues on the basis of one dollar per capita. By the failure of our congregations to fully comply, our national organization is not only deprived of funds that it needs in order to render the services that are expected by its constituents but they also deprive their own regions from receiving fifty cents per capita which the regions themselves could use to carry on their programs.

Furthermore, and this is frustrating, it is to be deplored that no more than 200 congregations or less than one-third of our total number of affiliates participate to any degree in our Joint Campaign. From that campaign, funds are allocated not only for The Jewish Theological Seminary, but also its multi-faceted endeavors. It, of course, includes the Rabbinical School and the Teachers Institute, which supply us with our rabbis and teachers, so urgently needed everywhere. From this fund the United Synagogue also gets ten per cent of the total amount collected. From this source virtually all of the activities within our Movement are financed.

To remedy this situation, it will necessitate our doing the following:

First, the United Synagogue dues should be raised to two dollars per capita and we should strive for one-hundred percent participation.

Second, we ought to adopt, and wholeheartedly and enthusiastically support, the plan submitted to this convention and known as the National Enrollment Plan. This plan would call for the contribution of ten dollars per member to our Joint Campaign in the same manner as we now pay dues to our congregations. Such a plan would not be unique with us. Many

of us who belong to national, fraternal, veterans, or other organizations are accustomed to include in our dues a sum which goes to the national coffers. Our Reform brothers operate such a plan. Reform members are obliged to recognize their obligation to their national body and are billed for dues which are remitted to their national organization.

Fellow delegates, it is time that all of us recognize our responsibility to the overall structure of our movement. We have charged it with, and expect it to perform services of vital significance to the enhancement and enrichment of Jewish life. It is not fair of us, if we fail to furnish it with the indispensable wherewithal it must have, namely adequate funds with which to adequately perform these functions.

As I said earlier, I shall not go into any extended discussion of details relating to our activities because I know that during the course of the convention, they will be discussed by well informed speakers, and in our workshops. Suffice it to say that we have a number of programs all of which are designed to help us achieve our principal objectives of living rich Jewish lives as informed Jews.

Before concluding these remarks, I must say one brief word about our staff. I have already said on another occasion, that in all my experiences, I have never known of men and women who were better prepared and more eager to give of themselves to their assigned tasks than are those who make up the staff of the United Synagogue.

In addition to the names already mentioned, I must add the name of Rabbi David Kogen, the very able assistant to our executive director. He joined us during this administration and has fully measured up to our expectations as a talented, dependable all around man.

A member of our staff who rates special mention is Max Rothschild, our director of regional activities. He has brought to his office keen intelligence, drive, and real organizing ability. He has done a very commendable job among our regions.

Samuel Ribner, our energetic, imaginative director of conventions and special events, who may always be relied upon to get things properly done, has earned a pat on the back. Much of the smooth functioning of the convention is due to him.

Our harmonious, inspired team is headed by one of the most dedicated, unassuming, and diligent of men that I have ever worked with. In his quiet and highly efficient manner, he has proven to be a creative, effective harmonizer. If one person were to be singled out to credit for the progress and the gratifying achievements of the past four years, that person could be none other than the one whom all of us hold in affectionate regard, Dr. Bernard Segal.

I must express a word of profound appreciation to our Executive Council. The members of our Executive Council have conscientiously contributed to the advancement of our cause. They have given of their time and thought in such fullness as to make our meetings as someone re-

marked, "interesting, constructive, fruitful." Never once was any member denied the opportunity to articulate any subject he had in mind. Complete freedom of expression was absolutely the rule. We were blessed indeed to have had such an understanding and purposeful group of men legislate for us. The privilege to have been associated with them will be a memory I shall always cherish.

Finally, because of the intimate knowledge I have of the Seminary's acute need for funds; and in all humility and sincerest gratitude for the deepest satisfactions and sense of self-fulfillment experienced by me since my association with our Movement on top echelon level; and more particularly, in reverent memory of the person who persuaded and activated me into participation in this, our mutual endeavor; therefore in addition to such contributions as Mrs. Rosengarten and I have made to the Seminary in the past, we deem it a profound privilege to announce at this time our contribution of a Scholarship to the Seminary in memory of our late beloved friend and leader, Maxwell Abbell.

WHAT IS CONSERVATIVE JUDAISM

Dr. Louis Finkelstein

Chancellor, The Jewish Theological Seminary of America

The opportunity to speak at a United Synagogue convention is always a great privilege. I look back on the various conventions, and I have attended all but one since 1913, when this organization was founded, with a great deal of pleasure. Perhaps I may be forgiven if I look with particular pleasure on this convention, the greatest of all, and, in my opinion the most profound of all. Listening to the discussions, attending the synagogue Services, seeing so many of you come to the Services, and seeing the *tfillin* on your heads as if they belonged there and are there habitually, is to me a deeply stirring experience.

A few weeks ago a rabbinical magazine, *Hapardes*, told the story of how some seventy years ago, in the later years of the 19th century, when the great synagogues of Eastern Europe were flourishing, a man whom we know affectionately in rabbinic circles as Rabbi Yitzhak Peterburger, or more formally by his name, Rabbi Yitzhak Blaser, came to his Yeshiva, looked over the young students who were gathered and repeated the verse (Psalms 71:9): **אל תשיכני לעת זקנה כבודי כוחי אל תעזבני**

praying to God that "He might not cast me away in the later years of my life, and that as my strength wanes He should not leave me." As he repeated the words, tears welled in his eyes. "It is clear that my years are coming to an end, and it is a great comfort to a person who is approaching the final years of his life to see young people to carry on where he is about to leave off." So it is a great comfort to me in these later years of my life to look about and see not only so many disciples in the Seminary, but throughout the Movement so many people young, and even those not young in years, young in strength and vigor, able and willing to carry on the work which Solomon Schechter so well began. I would like to paraphrase the words said eighteen hundred years ago by Rabbi Joshua ben Hananya who said: **מי יגלה עפר מעיניך רבי יוחנן בן זכאי**

"Would that I knew how to uncover the dust from your eyes so that you who were so dedicated might see the disciples of your disciples carrying on in your teachings." Rabbi Joshua believed that his teacher was alive, as I believe that Solomon Schechter is alive, and I repeat, "Would that I could uncover the dust of your eyes, Solomon Schechter, that you could see the disciples of your disciples carrying on so nobly."

That the United Synagogue has reached such a stage of maturity and development, we owe to two very great men sitting on this stage. One is the president of United Synagogue, Mr. Charles Rosengarten, one of the most understanding men of our time. The other is Dr. Bernard Segal, the executive director of the United Synagogue. And I would be remiss in my duty if I did not mention the great man who was taken away from us a short time ago, the good friend of all of us, the great spiritual leader of our Movement, Maxwell Abbell.

I would like to speak to you tonight about Conservative Judaism. What is Conservative Judaism? In discussing this I shall be mentioning names which I am afraid are strange to all of you except the rabbis present, but that is the glory of these men. They were great men and became famous as scholars and not in other circles.

In the early years of this century there lived in Yorkville a man called Jacob David of Slutzk, or as we called him in Yiddish, Reb Yaakov Dovid Slutsker. He was a great scholar who wrote a commentary on the Yerushalmi, and I had the good fortune to hear him speak about 1908 or 1909. He once told this story, which was repeated to me a few months ago: When he was young, in about 1880, he happened to find himself in Vilna, and being a great scholar, he had on his mind even when he went to bed a difficult passage of the Torah, a passage which he found difficult to reconcile with Maimonides. He could not see how such a thing could happen, and it was impossible for him to forget it. He lay tossing half the night thinking of how it could happen that Maimonides should differ from the Talmud. About 2:30 in the morning he recalled another passage which seemed to explain the matter. He got dressed and went to the synagogue to make sure his new interpretation was right. Everything was all right. There was the copy of Maimonides in the synagogue, there was the Talmud, but there was no place to put the books. The synagogue was almost as large as this hall, but it was so crowded with students, there was no free space. This happened about 1880. Well, we have moved a little from that time, and I imagine there isn't a synagogue where you could not find place for Maimonides and the whole Torah at 2:30 in the morning, or 10 o'clock at night, or even at 8.

There have also been other changes in these seventy-seven years. The people of Vilna were very poor. They lived in squalor and sordidness and perhaps also in filth. It was unpleasant to live in Vilna, and, thank God, it is quite pleasant in the Concord Hotel and in our homes. We have done very well materially, and, of course, I do not wish either you or myself to go back to the filth and squalor of Vilna. But if we had to make a choice, if we had to give up the Torah for the wealth which has come to us in America, then I say it was a change for the worse. We have given up more than we have gained, because while the Jews of Vilna did not have what we have, I am afraid we lack something they had. And if I were asked which had the better quality of life, if I had to choose one life or the other for myself or my children, I would choose Vilna.

This fact can be documented. Those Jews of Vilna produced us. They produced the grandchildren who contributed to the American wealth, became atomic scientists, and built our synagogues. But what kind of grandchildren will we produce? Will we transmit to our grandchildren the strength, the spiritual energy, the ability to do great things which our poor ancestors in Vilna were able to give us? There are a number of things that make us feel that perhaps we are doing a great deal — Camp Ramah, the United Synagogue. There are also a number of things which make one doubt whether we are doing very much; for the moral fiber of our children like that of American children generally, gives one great concern.

I suppose the *New Yorker* for October 26 has been read by many of you. It should be required reading of every American Jew and every American citizen. There is an article about the soldiers in Korea. It is quite a long article, but I read it through. The boys it talks about are our own children, the young citizens of this country. The author, having spoken to many generals, tells us that 200 Turks were taken prisoner by the North Koreans, some of them wounded, and every single one came back alive. 7,200 American soldiers were taken — more than one third of these captives died. Of course, they were treated harshly, but so were the prisoners of the Japanese in the second world war, and those of the British in the Revolution. Yet those came back in large numbers. The general giving the terrible statistics said the pity is that these prisoners did not have to die. They could have come back alive. But our soldiers, our youth, were not brought up to face the problems of destitution and primitive life. They have been softened, and so the things they had to do for themselves, they could not do. The Turkish prisoners recognized one leader chosen from their ranks. When he was incapacitated someone else took his place, but among our soldiers there was chaos, and many even took the part of the enemy and collaborated. Remember that this was a general speaking, and referring to the army, he said: "We can't train character; character has to be trained in the home when the child is an infant. We can't do that job when the man comes to us; you must do it for us."

I am not interested simply in the army situation. I hope that there will not be another war of that or any other kind. But I am concerned when I think that we need generals to tell us our duty to our children. Let us approach the matter in another way. We all have heard, I suppose, that the Russians have launched a couple of satellites. I cannot vouch for the truth of what I am going to repeat — I am only repeating what I hear — it may be wrong, but if it is, then the mere fact that it is being said gives one concern. It is said that America was not able to launch a satellite because of service rivalry. It is widely believed by many Americans, that at this time of peril to our nation when our very lives are at stake, patriotic citizens at the head of the Army, Navy and Air Force are more concerned about the prestige of their particular departments than about the safety of our nation. Obviously, if the issue had been spelled out in this way and if someone had said, "Look, if you don't stop quarreling, the Russians will have two Sputnicks and missiles," the services would not have quarreled, and we would have been protected. But human situations are almost never presented clearly. We rationalize. There is something wrong in American thought — and it is not merely our shortage of scientists. If we had twenty times as many physicists, and twenty times as brilliant, we still would be defeated if the moral issue were not faced, and if we spent time quarreling among ourselves when we need unity. That is what makes me realize how central the moral issue is in our lives.

A few moments ago a grateful United Synagogue conferred awards on many congregations and more particularly commended the Levittown congregation for its courageous act on behalf of human brotherhood. Let us consider our situation in the world. We are Americans and Can-

adians, a small minority in this world and we need friends very badly — we never needed them as badly as now. The world looks at our wonderful standard of living. It is estimated that only 900,000,000 people of the 2½ billion in this world could possibly live on this standard with the resources available today. As it is, most of the people of the world are hungry and would be glad to have the food we waste. We are the “haves” and they the “have nots.” Yet everyone knows that if a rich man, taking all his jewels and the money in his pocket, should walk through almost any park in New York after dark, he might find himself in danger of his life, because many people in New York are extremely poor. In order to get what he has, some might also take his life. Throughout history a whole series of people had wonderful standards of living. The Roman people had it, the Greek people, the Persians, the Babylonians, and history is studded with the ruins of every one of them. How does it happen that every success leads to failure, that every empire become great and falls to waste.

In the second century of this era the Roman empire was a wonderous thing to behold. In the fifth century it was a heap of ruins, because something had happened to the moral fiber of the Roman people. Their wealth and power could not protect them when the moral fiber had gone. It is time for all of us now to find a few more scientists and launch a Sputnik of our own, but how can we handle the disease which is warning us of oncoming destruction — the fate which has befallen each empire before us — the loss of moral character. Time was when rabbis, priests and ministers talked to us about moral character. Now generals talk about it. Perhaps people will listen to them. I say the spirit of Vilna was preferable to the spirit of New York because the spirit of Vilna was the one which created New York, but from the spirit of New York one can only create a desert or Dark Ages such as followed the fall of Rome.

Now, therefore, what is our problem as Americans, as Jews and as citizens of the world, and why is the United Synagogue moving on to the world scene in 1957? Conservative Judaism is an effort to recapture the spirit of Vilna and to make it conform to the spirit of our time. It is an effort to do nothing less than save the free world. The Russians have shown and the Chinese are showing that a great deal can be accomplished by regimentation of man, by making people work together. I am told that the man who invented the intercontinental missile for the Russians was held under house arrest for six years. He was given a wonderful salary but could not leave his house. That is not how we do things in America. In America, although most Americans do not know it, there is something of the spirit of Vilna, something of the spirit of the prophets. We don't like outer force to compel us to do what we ought to. We have been relying on inner compulsion, the spiritual power of man, to deal with his problems. And, of course, it is much better that it should be so, for with outer compulsion there is no morality. A person who fasts on Yom Kippur because he has nothing to eat and for no other reason is not really heeding the commandment. Following this notion, the Prophets tried to make of us a people dedicated to Judaism out of love for God and man — not out of regimentation — a people struggling to do the right thing because this is

the ultimate goal of humanity. How can the United Synagogue help to achieve this goal?

It was difficult to maintain our tradition in poverty and persecution. The survival of Jews generation after generation, in constant terror, and remaining sane and even becoming great men, is one of the miracles of history. Now we have the challenge of wealth. When I was a little boy there was a story in my first reader under the title, "Too Rich to Afford It." All of us are now too rich to afford moral laxity.

Conservative Judaism is therefore trying to deal with a basic human problem: How to retain what the Prophets and rabbis of the Torah taught us, the inner discipline. That has been our purpose from the days of Moses until yesterday and today, to discipline our lives to the worship of God.

Now there are those who look backward and want to retreat from the modern world saying, "Let us have Vilna all over again." I cannot agree with that. I love Vilna, but Vilna came to ruin and could not stop Hitler. As long as Hitlers are a possibility, Vilnas may be destroyed. Other people say, "Plunge forward," without trying to find out where they are moving or in what direction. The late Professor Ginzberg used to say, "If you are going in the wrong direction, the faster you go, the worse it is." It is not progress to move fast if you do not know where you are moving. Life, it has been said, may be compared to a person in a row boat. To move forward, you have to keep your eyes focused on the place from which you have come. You will know where you are going, provided you know where you have come from. There is no other way of going forward in the spiritual life.

We know it is not easy to be a Jew, and it should not be easy. You all remember that when God revealed himself to us on Mount Sinai, He gave us the Ten Commandments. Is it not strange that at the most tremendous moment in our history, when God spoke and gave the Torah, He should have told us, "Thou shalt not murder, thou shalt not commit adultery, thou shalt not steal." After all He was speaking to the people of Israel, not to potential murderers, thieves, and adulterers. The meaning of the words seems to be deeper. Who of us has not used love for others as a stick with which to hurt someone, and thus shortened his life. "Thou shalt not steal." I am sure that none of us takes towels from the hotel, but who of us has not sometimes forgotten and gone out of our hotel room and let the light burn? When one does that, one robs the hotel.

In my opinion, Conservative Judaism is an effort to recapture that thought — the idea that it is man's obligation to ascertain God's purpose. That is how our ancestors lived. Every step can be a mitzvah or a sin. When I have money I cannot give as I please or allow myself to be subject to pressures. All behavior is either right or wrong. It is my business to find out, and give time and energy to find out if I am right or wrong, and I must find out what is right for me to do, not simply that I may fulfill myself (because who am I to be fulfilled) but that I may do what God

wants of me. And if I cannot find the answer, then I should ask my neighbor.

The other day I saw a very sad article in *Hadoar*. The military attaché of Ben Gurion, driving in Jerusalem, ran into a man and thought he had killed him. The attaché was so torn by remorse he went home and wrote his property over to the family of the victim, and then shot himself. The victim however, recovered. In the mad world in which we live, it does not occur to anyone to ask a *shilah* (שלח) in such a crisis. Obviously, in the course of 3,000 years, many a man has been killed by accident. Surely killing himself was not a way to atone for the accident. The most natural thing would have been for the man to ask the chief rabbi, "What am I supposed to do now? I think I killed a man. What is my duty? The rabbi might have replied, "Look after the widow and children and try yourself to live correctly." We have strayed far away from the wisdom of our ancestors when a poor man, wanting to do the right thing, does the opposite and compounds an injustice. He forgets, as all of us forget, our 3,000 years of experience in the study of what is right. This pursuit is still carried on among the scholars on the sixth and fifth floors of the Seminary. They, like our ancestors, are trying to find out "What is right? What am I supposed to do in the confusion of our times? What is my next step." The reintroduction of this concept into our lives is in my opinion Conservative Judaism.

I have already committed a sin in talking too much. You are entitled to rest. But I rarely address such an interested class. Dear friends, this is what Schechter was trying to reintroduce into Judaism — the business of taking life seriously. Think of Solomon Schechter himself, how he reached his decisions. He came to England at forty without knowledge of English. In five years he had mastered the language so that he wrote it better than any one of us born in English-speaking lands. He felt that it was a mitzvah to reach English speaking readers and he did so to the best of his ability. When the time came, he left England to build the Seminary and United Synagogue in the wilderness of American Judaism in 1902. Cyrus Adler was of the same texture. So also was Sabato Morais who lived in Philadelphia, but travelled twice a week to New York when each ride took four hours. He founded the Seminary in the city he believed was destined to be the Jewish center of the world. There was a man who understood and lived by mitzvah. It was clear to him that God wanted the Seminary to be in New York. After seventy-five years, we know he was right and that Schechter was right. They understood because they were sensitive to right. That was the greatness of our ancestors — their intense sensitivity to what is right.

Now, dear friends, if we could reintroduce this sensitivity into our own Jewish life; if the time would ever come when a person would come into a room like this and find it kosher — not only kosher in the sense that there is no one who eats forbidden food here, but also in the sense that at this convention no one told an untruth, there was no gossiping in these four days, no jealousy and no hatred. What a world this would be and how different would be the place of Jews in this world. Let me put it

another way. In discussing Moses and Aaron, the rabbis ask, who was greater. I don't know. When Aaron became priest, God told Moses: "You must be his valet to take off and put on his clothes." And Moses did so. And then God told him to give a commandment to Aaron. When Moses was told to be a valet, he did it, and when he was told to command Aaron, he did that. Neither man was greater, both were functionaries of God, and both did what God told them to do.

Everywhere else in the world there is a race for primacy, but in Judaism everyone who is a good Jew wants to be last. He is בורח גן הכבוד he runs from first place. Therefore, Solomon Schechter considered his greatest legacy to America and Judaism not the Seminary, of which he was president and to which he gave his life, but the United Synagogue, which is a layman's organization. Yesterday, Charles Rosengarten appealed for more Torah and a Seminary Center in Jerusalem. When I heard those words, I knew we had matured, because the spirit of Solomon Schechter was able to reach into the heart of a man of worldly affairs who also wants his organization to be second, as I want my organization to be second in order to advance Judaism.

What we need here is not more institutional organization, but more devotion and dedication to God. I am not a bit interested in the size, or wealth, or prestige of the Seminary. But I am interested in the honor of God and in whether the Seminary is an instrument to serve God and can take its place with other institutions to serve God. Each time the idea comes to expand this institution, I ask, "Is it good for God, or is there some better way of doing His work?" If we could live up to the tradition of Schechter, would we not become a moral force capable of wonderful achievement?

I can document this. What has been the greater force for mankind, the synagogue or the Temple? The answer must be the synagogue, because the synagogue always said it was second to the Temple. From the very first days we always prayed for the restoration of the Temple. The synagogue, a standing institution, prays for its own destruction. We turn to the East: May God come to dwell in this Temple. And the realization is with us that while there is no longer a building, the institution which substitutes for it gave birth to the church and the mosque and through them the faiths of the world.

Today we celebrate the establishment of a world union of synagogues. I hope the spirit of Schechter which reflects prophecy and saintliness will somehow find its way into the hearts of our children; that the trend toward demoralization, which is real and threatening, can be stemmed; that somehow we can bring about in these later years that Messianic age which should really come upon us; that God himself may reign over us; that all of us may feel subject to His will; and that together with all the things our children have, they will want to serve Him all the time; that we come really to love Him, and fear Him, and feel His presence among us, and that when we are called by temptation and find it hard to keep the Sabbath because it separates us from our friends, or strange to wear Tefilin and recite prayers in an ancient language, we shall persist, nonetheless. It is

hard, it is difficult to observe the rituals, and other matters are even more difficult. It is more difficult to tell the truth, to be honest, than to keep kosher and to keep the Sabbath. It is hard, but Hillel said **לפום צערא אגרא** "According to the labor is the reward." Hillel meant the reward in the future world, but no great thing has ever been achieved easily. Great things are only achieved with great difficulty, and when I come to a passage in the Torah which seems easy, then I know it is not easy, that it is profound, and I study until it becomes hard, and I know what I am talking about. The moral life is difficult, the life of righteousness and prophecy is not easy. The good life of the Vilna Jews is even harder for us because we have temptation all around us, yet there is a great world waiting to be created, and God is bound to create, and it is His will that my children and grandchildren may be the instruments to bring about His kingdom.

IMPERATIVES IN JEWISH LIFE

Charles Rosengarten

President, United Synagogue of America

The Conservative Movement has become the world's largest body of organized Jewry. Why is this so?

Why is our philosophy of Judaism, which is still in the process of evolution, the most widely and readily accepted by those of our people seeking religious identification?

Why are more congregations affiliating with Conservatism, and why are our congregations enjoying greater growth in membership than any of the others within Judaism? These questions lead to others.

Should we adopt codes? Establish dogmas? Crystalize attitudes? And are we collectively, sufficiently informed, loyally and firmly committed and ready to do so.

First, mindful of the responsibility due the position you have privileged me to occupy, yet speaking as an ordinary layman voicing his own personal views, it occurs to me that I ought tell you the reasons that impel me to venture opinions on these matters. In the nearly forty years of rather close adherence to Conservative Judaism, and especially since becoming active in the Movement on a national level, I have heard these questions again and again.

I wish it clearly understood that I speak only as a layman to laymen when I say that it is my considered judgement that definite responses concerning codes, dogmas and crystalization of position cannot as yet be given.

Based upon my personal observations and experiences, thought and study, I have come to the conclusion that the general state or degree of literacy, or illiteracy if you will, pertaining to Torah and matters Jewish that prevails in this present era, persuades me that the time is certainly not propitious for the freezing or crystalizing of concepts nor may it be wise to do so, even if we laymen were well informed and loyally committed. To phrase it differently, I submit that we laymen of this generation are not yet ready to undertake the writing of new codes and dogmas or of a shulchan aruch—a code of living—for the Conservative Movement.

I emphasize laymen because I know some who want to do precisely such things. They do not want to leave it to the rabbi. After all, it is they who pay the fiddler and should have the right to call the tune. I am happy to say, however, that these individuals are but a small fraction of the whole.

The history of what happened within the Reform Movement should be a lesson to us. It was about 1873 when the Union of American Hebrew Congregations, the Reform body corresponding to the United Synagogue, was organized. In 1885, their so-called Pittsburgh Platform was adopted and it remained the basic Reform platform for about fifty years. They intended through that platform to liberalize, modernize and adapt Judaism to the American scene, and to do away with what they thought were archaic, outmoded, non-American practices and ceremonies.

They were going to have nothing to do with Jewish law and discipline if such laws and customs would in any manner interfere with their conveniences and whims, or hamper their style. It is apparent that they lacked vision and that their interests were the immediate, the present and not the future or the perpetuation of the peoplehood of Jewry. They denied the nationhood of Israel and declared that Jews were members of a religious sect, with no aspiration for the restoration of the homeland.

They gave up the binding authority of traditional Jewish law and dropped many basic observances, customs and rites. Their new prayer books were almost entirely in English and largely abridged. It became, as a former president of the Central Conference of American Rabbis once described it, "a watered-down, anemic, pale kind of Judaism."

From his high vantage positions, as Chairman of the Board of Directors of The Jewish Theological Seminary, and that of president of New York's Temple Emanuel, Louis Marshall, of blessed memory, was strategically placed to view the American Jewish religious scene. In July 1929, in what must have been a nostalgic mood, he wrote in connection with a Sukka that his Reform Temple was contemplating that "the thought of the Sukka makes me sentimental, and renews my indignation against the destructive Reformers of sixty years ago, who seemed bent upon eliminating all the beauty and poetry which the Jews, in all their misery during the centuries of oppression, preserved as bright spots in their grey lives."

Traditional customs, practices and Hebrew are now being reintroduced into their services. They are doing tshuvah, as it were. However, it may suffice to merely submit but one congregation's activities, indicating what appears as a trend towards tradition. I think this is a strikingly encouraging augury. I happen to be on the mailing list of a Reform congregation located in the Chicago area. You may recall that Chicago was one of the cities in which a Reform congregation held services on Sunday, instead of on the Shabbat. Sunday was to become to them, their Shabbat.

In their erev Sukkot bulletin, we read that in addition to explaining the meaning of Sukkot, of Simchat Torah, attendance at services was urged for the purpose of the "joy and mitzvah of participation in the Hakafof." In the same bulletin they published some of their new house rules. Here is one that is a gratifying revelation, in the reformation of Reform that seems to be taking place. It reads as follows:

"There may be no smoking in any part of the buildings on the Shabbat, Holy Days and Festivals." This, I repeat, in a Reform Temple, in the same city in which an attempt was once made to substitute Sunday for Shabbat.

Although almost thirty years have passed since Marshall wrote the letter from which I quoted, we still hear and read as we read only about two weeks ago in the Jewish Post, "of the Reform rabbi whose contract was terminated because he was "too-Jewish" and "too-pro-Zionist" for that "ultra-Reform" congregation. That temple, by the way, was a charter member of the Union of American Hebrew Congregation. I have called attention to this only because I believe that what Reform learned to be the error of its way, holds for us solemn lessons we must not fail to heed.

The founders of our Movement were men dedicated to the perpetuation and survival of traditional Judaism on these shores. They were men of purpose and courage. Chaos prevailed in Jewish life, particularly in that period at the end of the last and the beginning of this century. The masses of our people were absorbed in becoming Americanized and adjusting themselves to their new environments, as well as to the eking out a living.

Secularism and various forms of socialisms were becoming popular. In this atmosphere the Orthodox shul held little attraction for those hurrying to be integrated into the American scene. The second generation was growing up illiterate of Torah and things Jewish. Reform with its stress on de-Judaization was in the ascendancy and bid fair to capture the imagination of those who retained some feelings for the past but had no heart for the laws and disciplines of Judaism. Difficult and discouraging prospects and the opposition of both Reform and Orthodoxy, faced our founders. Marshall, speaking of Drs. Sabato Morais and Solomon Schechter, the first and second presidents of the Seminary and the founders and principal architects of our Movement, stated "their influence on American Judaism has been so far reaching as to justify the claims that they have given to our great faith renewed life and vigor on this continent."

As we gain in knowledge and understanding, we find ourselves more and more appreciative and in awe at the insights, the foresights, and wisdom, of our founders. Yes, they in their day were resolute in their determination to hold fast to tradition. With pride and admiration, we acclaim that some of the top scholars and leaders of our day are of like mind and spirit. Sometimes, we become critical of and impatient with them and label them with such terms as "Orthodox" or as "living in ivory towers." We all, I am sure, understand the implications, the meaning of these terms.

Webster's Collegiate gives several definitions of Orthodox. The very first one is given thus, "Sound in opinion or doctrine, especially in religious doctrine." I believe that definition is most apt, as applied to the persons of whom we are thinking and speaking.

As an illustration of their consistency and loyalty to tradition, as some choose to call it, or Orthodoxy, if you prefer, it may come as a surprise to many when I say that at the religious services conducted at the Seminary, men and women sit on opposite sides of the aisle.

It is deep conviction that inclines me to the view that the formulation with which the United Synagogue preamble concludes is the principal source of the power, strength, and dynamism of the Conservative Movement. It reads as follows:

"It shall be the aim of the United Synagogue of America, while not endorsing the innovations introduced by any of its constituent bodies, to embrace all elements essentially loyal to traditional Judaism and in sympathy with the purpose outlined above."

The sympathies deal with loyalty to Torah, the Shabbat, the dietary laws, Israel, Hebrew in the religious schools, as well as the prayer book.

As one studies the preamble which explains precisely and clearly the purposes of our Movement, one discovers that it does not contain a single

thou shalt not. It is undeniably affirmative in the hope that we further this or that purpose. It does not forbid innovations. In a sense, it seems to allow for and actually encourages innovations. The closest it comes to an imperative is in the words "essentially loyal" to traditional Judaism. But, as we know, the word "essentially" as commonly used and understood is not an absolute. Our founders must have carefully and advisedly chosen that word.

The esteemed scholars in the administration and faculty of our great institution, the Seminary, live their lives as strictly observant, pious Jews. They are honored by many as saintly men and inspired teachers. They are the exemplars of what they are teaching. They are loyal to Torah, as they should be. I am sure that if these Talmidei Chachomim would depart or deviate from their high standards, it would give sanction to others to deviate, to whittle down, to re-interpret. Chaos and confusion would surely prevail within our Movement. We would soon find ourselves in the position from which many of our Reform brothers are now in a process of emerging.

The very holding fast to tradition, and yet allowing for innovations, is the primary reason for the vigor, the vibrancy, the warmth and beauty of Conservative Judaism. These are the attributes which are the magnet causing many from both Orthodoxy and Reform as well as the unaffiliated, to gravitate towards us.

I do not say this with any particular satisfaction, but I must note that the Union of American Hebrew Congregations which came upon the scene forty years earlier than we did has about one hundred fewer congregations than we do. To steadily increasing numbers of American Jewry, Conservative Judaism appears to be more appealing.

As for Orthodoxy, it is undoubtedly losing ground. This is a matter for sincere regret. We are witnessing discord and dissension on ritual matters within its ranks. We read that here and there, the dissensions are being taken to public courts. The manner and the form of Orthodoxy's new militancy is hardly a matter for applause.

We again seem to be living through an era which in some respects is comparable to the days of the Saducees on one side, the Essenes on the other, and we, as the rightful spiritual descendants and heirs of the Pharisees in the middle. As history records, the ideal of the Pharisees was to make the law a living tradition, developing organically in connection with the development of the society whose spirit is both reflected and molded, and remaining true throughout to Prophetic teaching.

I realize that there are those among us who want to modify, interpret, revise and enact codes and dogmas, and do it now. Here is an example of this from my own congregation. It concerns a woman whose entire family is affiliated with the Reform Movement. She told me she loved the warmth of our Conservative services. However, she said she wished some rules or codes would be adopted so she would not have a sense of guilt when she does not observe the Sabbath, holidays and festivals or when she eats certain non-kosher foods. Otherwise, it was fine so far as she was concerned. Oh yes, she added, she wished the services would be shortened somewhat.

That, of course, would mean abridging the prayer book. I know that she is not alone in her wishes. There are others who would like Judaism to accommodate itself to them not they to the demands of a vital, survivalist Judaism.

Judaism is a way of life. It is an idea as well as an ideal. Our very affiliation with it implies the professing of our acceptance of the ideal. In one of Ahad Ha'am's essays we are told, "The acceptance of an ideal is easier than its fulfillment." In a moment of spiritual exaltation, when we rise to our true height, we may cry, "we will do and we will obey", but the thing is not so simple as it seems. Enthusiasm in mortals wanes unless it is deeply imbued and strongly fortified by knowledge and conviction as to its ultimate purpose. Certainly, it is not for any individual or group to gainsay to those who hurriedly want new codes, new commandments or new prayers, that they cannot have them.

However, I respectfully suggest that our transcendent need is knowledge and understanding, a new spirit to perceive the beauty, the wholesome benefits we can derive for the enrichment of our own lives, from the so-called old.

What do we mean when we talk about Torah, law and tradition? In a book by Rabbi A. M. Heller, "The Vocabulary of Jewish Life", in which the author gives credit for help and counsel to Doctors Finkelstein, Arzt, and Israel Goldman, we find this definition of tradition. Parenthetically, the association of the names just mentioned, with this book may almost be regarded as the Seminary's unofficial imprimatur of this definition.

Tradition, according to this book, has been defined as the attitudes, beliefs and usages handed down from one generation to another. There are restless spirits who refuse to be "burdened" by the past; there are those who are so steeped in the past that they refuse to look to the future. Judaism, however, is a religion rooted in the past, but continually growing, although the growth, like all organic processes, is imperceptible at any given moment. To break up the continuity is to tear away from the roots of history. To preserve the best and noblest in the past and add new spiritual values in the generations to come is to follow in the path of true Jewish tradition.

Changes if they are to come, and they have come again and again in the past and will continue to come, evolve through organic development. That is the way they must come, if we are not to imperil the ideal and if they are to have permanency in hours of trial and test.

Judaism is primarily a system of laws. It recognized no hierarchy or personal authority above the authoritative Jewish tradition, both written and oral. This does not mean that Jewish law is incurably static in character. Since the end of the Talmudic period, it has been developing through two channels, authoritative interpretation and Jewish public opinion. Both processes are necessarily slow and have not satisfied those who demand a more direct and more speedy adjustment to modern life.

Despite the seeming slowness, changes are being made. As an example, your attention is called to the amendment to the ketubah, the marriage contract, adopted after 2,000 years in response to a long felt need. It

would seem that all Conservative rabbis would by this time be using it. However, because of the wide latitude and freedom of action that is permissible, it has not yet been widely accepted.

Any changes in law and custom which may be introduced by the highest and most authoritative sources, must take years before universal acceptance. By the very nature of our democratic, autonomous, "each-congregation-sovereign-unto itself" character, our national organization cannot enforce decisions on philosophical or theological matters. This does not mean that we do not have the right to expel any who violate the principle of being essentially loyal to traditional Judaism, or those congregations who would flout and disregard such standards of conduct and rules as this body might adopt.

After almost a half century of close, constant and active interest and participation in practically every aspect of Jewish life, religious, educational, Zionist and defense, it is my deepest conviction that the Conservative Movement offers the greatest potentialities to the Jew for comprehensive, constructive living that is offered by any movement known to us.

Inherent in our Movement is the maximum over-all positive force for sustained Jewish advancement, survival, cohesiveness and cultural and spiritual enrichment available to our generation.

For these reasons, and there are others, I conclude that it is in my carefully considered judgement that this, the Conservative Movement in Judaism, is the imperative in Jewish life.

IMPERATIVES IN JEWISH LIFE

Rabbi Harry Halpern

*Chairman, Joint Commission on Social Action of United Synagogue,
Rabbinical Assembly and National Women's League*

From all sections of our country there come reports of a religious renaissance which is taking place within the ranks of the Jewish people. With justifiable pride, people point to the building of magnificent synagogues, increased membership and enlarged enrollment in our religious schools. There can be no doubt that there is activity in American Jewish religious circles and one must be grateful for it. But we must not permit this concern with the externals of Jewish life to obscure from us the fact that there still remains an imperative necessity to examine the content of our religious thinking and living.

Thousands upon thousands of our people remain completely untouched by the synagogue or by any form of religious influence. The reasons for this are many and diverse. It is not for me at this time to try to determine what is primarily responsible for our failures. Even were the time and place propitious for such a probing into the causes, I am not too sure that I could put my finger on the specific causative factor. However, I desire to point out what seems to me an important source of dissatisfaction with our religious life which is partially responsible for our present situation. It is the dichotomy between what we profess and what we do in our daily lives.

Judaism, like any other religion worthy of its name, is concerned about the individual and his emotional and spiritual needs. Its power to give courage to one in distress, its healing of the wounds inflicted by bereavement, its potency in preserving the identity of our people—all of these are among the many boons which our religious faith confers upon us. But, as Jews we cannot and dare not permit our religion to become only a theological tranquilizer, a liturgical crutch or an accumulation of inherited habits. We must never forget that one of the distinguishing characteristics of Judaism was its refusal to separate the sacred from the secular. Nothing less than the whole orbit of human life was the constant concern of Judaism. The same **שִׁחַן עֶרֶךְ** which contains specific directions for the observance of rites and ceremonies, also encompasses rules governing the relations of man to his fellow-men. Nothing which in any way touches human life is alien to the sphere of our religion. This idea is clearly revealed in the admonition which Moses addressed to the children of Israel. Speaking of the Torah, he said to them

לֹא בַשָּׁמַיִם הִיא
וְלֹא מֵעֵבֶר לַיָּם הִיא

"It is not in heaven above or across the sea." No one, therefore, could be in a position to say that the ideals of the Torah were impossible of being translated into the terms of daily life.

We are faced with a question posed by the burning problems of our

day. Does Judaism have anything to say to our age or is our vaunted heritage nothing more than a literary harvest for archaeologists? The intellectuals turn to us and ask whether anything we have to teach is relevant to those problems which assail the minds of men at present. What is our answer? To assert that we have no message is to declare ourselves spiritually bankrupt. To admit that we have something to say but dare not say it, is to brand ourselves pitiful cowards.

The truth is, however, that we have the spiritual resources which can be utilized to help men in their great dilemma and what is needed is merely the willingness to bestir ourselves in making this message known to our own people as well as to the outside world.

The prophets of Israel were undoubtedly the greatest exponents of vital religion ever to appear on the stage of world history. For them Judaism was an all-absorbing preoccupation to which they were totally committed.

It is an error to assert as some have done that the prophets decried or set little value on the religious observances of our people. But it is true that they denounced professions of faith and religious practice which did not eventuate in a concern with the welfare of one's fellow-man. The denunciation of exploitation of the poor by the rich, of the weak by the strong, of the perversion of justice on behalf of the privileged, of the self-righteousness of complacent citizens, of the resort to arms for the gratification of imperialistic aims, of the inequalities among men created by self-aggrandizing leaders—this is what disturbed those inspired men, in whose souls there burned a detestation of injustice and an overwhelming desire to grant to all men the blessings which life could bring.

We fail in our sacred responsibility as Jews if we cannot substitute for the Babylonia, Assyria, and Egypt of ancient times the Russia, Syria and Little Rock of our own day.

There are, to be sure, many of our people who feel that social injustice is not the concern of the synagogue, that the pulpit should deal with what are designated "religious" matters. Such people are guilty of confining Judaism to very narrow precincts and of misunderstanding completely the import of the teachings of our faith. As a religious community we do not propose to prepare a blueprint of an ideal economic, political or social order, but we are charged with a God-given mandate to give voice to those principles upon which a better world order should be based. Rabbi Simeon ben Gamliel was not a partisan of any political party when he said that the world exists by virtue of three things—**דין, אמת, שלום**—judgment, truth and peace.

Every congregation in this country has a stake in the form which society will assume. But, some may argue, there are agencies specifically created to deal with the problems which come under the general title of "Social Action." This is true, but it must be pointed out that all of these agencies deal with the questions from a secular point of view. We should address ourselves to them with the outlook of religion.

"Social Action" is religion which goes forth from the lecture hall of

the synagogue into the laboratory of daily life. To me it seems that every congregation should have a committee on social action which can sometimes work effectively by itself in its own local area, and, in larger problems, co-operate with regional or national bodies in the enunciation of our views on important questions.

Let us look at some of the matters which demand the attention of thinking people, matters on which our Social Action Commission, in company with others, has already spoken and about which more remains to be done:

I) The separation of Church and State, set forth as a cardinal principle of our form of government, in the Constitution of our country, is threatened by the attempt of some groups to nullify its effectiveness. The most fertile field for such efforts is to be found in our public schools.

The spread of Communism has alarmed right-thinking American citizens. They reject its economic system and are affronted by its godless philosophy. In addition the rise of juvenile delinquency points up the need for an orientation which religion alone can furnish. Our children need religion, they assert, and they are not getting it in public schools which while not anti-religious are not inspiring a love for religion. What is the remedy? Some suggest the singing of hymns, while others recommend a brief period of prayer. Some feel that Bible reading is the answer while others suggest a religious symbol of some sort on the school building. The released time program takes children out of the classroom and permits them to get instruction from teachers of their own faith in churches and synagogues.

As the Christmas season approaches, Jewish communities all over the country will be confronted with the problem of what to tell their children who are called upon to participate in Christmas plays or to sing Christmas carols. Conscious of the objections which may be raised by Jewish parents, some schools conduct a joint Chanukah and Christmas program, as a sort of good-will gesture.

In some communities it is proposed to teach religion by instruction in the facts of religion, or by pointing out what the various religions have contributed to the structure of American life.

To all these suggestions we can have only one answer. As Americans and as Jews we feel that religion has no place in the public school. We are convinced that no teacher is both adequately equipped mentally and sufficiently disinterested emotionally to be able to convey to a child the basic principles of any specific religion or of religion generally. For us, as Jews, religion is unthinkable detached from the context of the home and the synagogue. For us as Americans, the safeguards of the Constitution in this matter, are as important, if not more important, than they were when the founding fathers of this republic incorporated them in that document.

II) One of the controversial issues of our time is the much-publicized question of desegregation of negroes, which has been brought into dramatic

focus by the incidents of the past few months in Little Rock, Arkansas. We are not concerned with the appropriate pace at which the desegregation process should be realized, nor do we desire to be embroiled in a debate as to the propriety of sending Federal troops to enforce a decision of the Supreme Court of the U.S. However, we to whom an ancient prophet said, in the name of God **הלא כבני כושיים אתם לי בני ישראל** "Are you not like the children of the Ethiopians unto me, children of Israel?" must not remain silent in the face of the denial of equality to a segment of the American people. We have a moral duty to speak out against the injustice meted out to those whose only crime is their unfortunate choice of ancestors.

We recognize the dilemma in which our Jews in southern communities find themselves and fully understand the uniqueness of their position in communities where they constitute a small minority. We should consult with them whenever we issue any pronouncements and take counsel with them before enunciating any resolutions. It cannot be expected of them that they should speak out alone when their economic security, social standing or, who knows, even their well-being may be placed in jeopardy. But we feel that they should work jointly with others who, like them, abhor the injustice being done to those whose pigmentation alone is deemed the sole justification for their treatment.

But, let not those of us who live here in the north, flatter ourselves with the belief that discrimination is, like fried chicken, a special Southern delicacy. What happened in Levittown, Pa. should give us reason to beat our breasts penitentially and say **על חטא**. We too have sinned. If in a great metropolis like New York City, a bill to eliminate discrimination in housing is still being bitterly opposed and debated, then we have no reason to be complacent and to pat ourselves on the back for our liberalism.

We, who have tasted the bread of affliction, who have endured the barbs of discrimination, must surely understand the cry of the afflicted, and must vicariously suffer when any of God's creatures are denied the rights to which they are entitled.

III) In the harbor of New York City, one of the gateways to America, stands the Statue of Liberty, a symbol of our country's traditional welcome to the hapless victims of political and religious persecution. But unfortunately, legislation passed by Congress some years ago, now restricts the entry of immigrants to a bare trickle, and this at a time when a haven of refuge is desperately needed by those who have suffered and still groan under the yoke of oppressive, and dictatorial rulers. The Rabbis of old tell us that one of the sins of the ancient city of Sodom, which stands as the symbol of extreme wickedness, was its restriction of immigration and its expression of xenophobia (hatred of the stranger). As descendants of Abraham whose name comes down to us as the embodiment of hospitality, we must speak out against the subversion of the traditional American spirit of welcome to the storm-tossed wanderers from foreign shores. In the glorious history of our country, immigrants have written some of the most notable chapters.

IV) The tenth anniversary of the establishment of the State of Israel

which we celebrate this year, should be, and is, I am sure, a source of inspiration to Jews all over the world. To have lived at a time when the millennial hope of our people has been realized, is a blessing for which we should render thanks. Who can fail to thrill to the heroic achievements and the practical accomplishments of this infant state, born to the accompaniment of war and the complications of international relations?

But it is our difficult lot to be the innocent victims of a situation which we had no hand in making. In a titanic struggle between the East and West, involving greed for the oil of the Middle East, we find ourselves a subject of international debate. A powerful and well-financed Arab propaganda machine has convinced many of our citizens that the creation of the Jewish State alone gave birth to the explosive situation in the Middle East and that the solution of the problems there lies in the complete annihilation or, at least, the further narrowing of the already narrow boundaries of Israel.

That all of us, as Jews, have a deep interest, in the welfare of the Jewish State, is self-evident. It represents for us not only a haven of refuge for the oppressed of many lands but also a source of inspiration to the Jewish world. But it is not as Jews alone that we should be interested in Israel. Anyone who is conversant with the situation, recognizes in Israel the only bastion of democracy in the Middle East. The cause of Israel is the cause of America and of all the western countries which are interested in keeping any more countries from falling under the domination of the Soviet Union. We must continue as Americans to call attention to the fact that the interests of our country are closer to the Chalutzim of Israel than to the effendis of Arab lands. We must point out to the leaders of our country that it is practical politics to prefer the substantial food of Ben Gurion over the "Nasser-ei" of Egypt.

V) There are many other areas of public interest concerning which we must raise our voices. But they cannot be discussed within the time limits of this statement. One other matter, however, may be indicated because it is of comparatively recent origin and affects our religious life.

Agitation is now being carried on, which has now reached the stage of a bill in Congress, whose effect will be to destroy the Jewish method of slaughter of animals for food. This proposed legislation, is mistakenly supported on the ground that our traditional method is inhumane. Hearings on this bill have already been held and we, who observe the laws of Kashruth, are faced with a situation which may threaten our observance of what we deem an essential principle of religious practice. It is our contention that the Jewish method of slaughter is eminently humane and this contention is bolstered by some of the most outstanding scientists of our day. But the agitation against it continues unabated and this is an area in which we cannot possibly remain silent.

You will see that there is much to be done in the sphere of social action, a labor which is not reserved merely for rabbis but one which should be the concern of everyone to whom Judaism is dear. Some questions concern us as Jews but others are such as to involve us in joint action with those who cherish the hard-won blessings of liberty and democracy.

An ancient sage of our people, in the Ethics of the Fathers, gave us some sound advice.

לא עליך המלאכה לגמור
ולא אתה בן חורין להבטל ממנה

"The work may not be yours to complete but neither are you free to completely disregard it."

We are called upon to do our share of a great task. We are summoned to translate the message of our religious faith into the idiom of our daily lives. May we have the vision and the courage to do it.

CURRENT SOCIAL ACTION ISSUES

Jules Cohen

*National Coordinator of the National Community Relations
Advisory Council*

The purpose of these brief remarks is to relate Rabbi Halpern's remarkable statement of last night to the current American scene; to touch upon a few specific issues which underscore Rabbi Halpern's theme regarding the social action responsibilities of religious organizations. However, before commenting on Rabbi Halpern's address, may I, on behalf of David L. Ullman, Chairman, Isaiah M. Minkoff, our Executive Director, the other officers of the NCRAC and the rest of the NCRAC family of organizations, acknowledge our indebtedness to the United Synagogue of America for its active participation in the NCRAC process of joint policy formulation, joint program planning and coordination of activities. The cooperative process known as NCRAC has been strengthened considerably through the active membership of the United Synagogue of America to the greater benefit of our common cause of safeguarding Jewish rights, strengthening democratic institutions of our society and contributing to the continued vitality of Jewish life in America.

Rabbi Halpern made reference to the religious renaissance of our time. In the field of social action, this resurgence of religion has two corollaries. One is the increased prestige and influence of the religious groups, Jewish and Christian alike. The other natural result is the increased importance of interreligious relationships in the total field of group relations. While there are many credits in the ledger of the relationship among Jews, Protestants and Catholics in the United States, I regret to report that interreligious group relationships in our country have deteriorated. The religious groups are agreed on some civil rights and civil liberties issues such as the need for an improved American immigration policy with substantial revision of the McCarran-Walter Immigration Law. They hold parallel positions with regard to discrimination in employment, education and housing. On the other hand, there are very real and deep differences among the religious groups on such issues as Israel and the Middle East; church state relationships—in particular, religion and the public schools; censorship; gambling; child adoption across religious lines; divorce laws; and Sunday closing laws. In these circumstances, there is a special role for the Jewish religious organizations. I shall mention only three issues with respect to which the United Synagogue of America can make a special contribution.

I am sure this Convention agrees with Rabbi Halpern's statement that Israel's cause is America's cause. Many Christian Americans recognize that the interests of the United States parallel those of Israel but, unfortunately, the organized Christian religious communities, both Protestant and Catholic, hold to an antithetical position. The Arab refugees issue and the missionary activities of some of the Protestant denominations, the question of the internationalization of Jerusalem in the case of the Catholic

church, have led these Christian religious groups to take a position different from that held by all the Jewish organizations as regards Israel and Middle East problems. Because of the great prestige and influence of the Christian religious community, special attention must be given to interpreting the role of Israel in world affairs in Christian religious circles. Such a program of interpretation can most effectively be carried out by the Jewish religious bodies. In the NCRAC, we adhere to the peer-to-peer philosophy. It is the responsibility of the American Jewish Congress to prepare necessary legal briefs and other documentation. The Jewish Labor Committee carries on a program of interpretation in the trade union movement. The Jewish War Veterans engage in similar activities with non-Jewish veterans organizations. Similarly, it is for the United Synagogue of America, the Union of American Hebrew Congregations and the Union of Orthodox Jewish Congregations of America to carry on such programs with the Christian religious organizations.

One aspect of Middle East developments affects directly the status of American Jews. I refer, of course, to the various forms of discrimination by Arab countries against Americans who are Jews, against Jewish business firms; against American business firms which have plants in Israel and the acquiescence by our government in these violations of the integrity of American citizenship. Jewish members of the U.S. Armed Forces cannot serve on Arab territory; Jewish members of the diplomatic service are screened to keep them from serving in Arab countries. Jews cannot work on American installations in Arab countries such as the Dhahran Airbase in Saudi Arabia which is under lease to the United States. This second class citizenship status for Jews cannot go unchallenged. The United Synagogue of America, in concert with the other national organizations and communities in the NCRAC, is lending its best efforts to bring about a correction of these inequities by exposing the evils of the Arab boycott to the Christian religious community.

Another issue of special interest to this Convention revolves about proposals in the Congress for federal humane slaughtering legislation. Such proposals have implications for Jewish kosher slaughtering. Detailed information on the subject is available from the Joint Social Action Commission of the Conservative Movement. In general, the proposals before Congress are not anti-Shechita bills, but endeavor to protect Shechita. However, the Jewish religious organizations and the community relations agencies continue to give their time and attention to make sure that Shechita is not endangered through the enactment of humane slaughtering legislation.

Still another issue involving religious liberty is the possibility of the inclusion of a question regarding religious affiliation in the 1960 Federal census. Some Christian religious organizations favor the proposal while all Jewish organizations are opposed to the proposition. We believe that for the government to inquire about the religious affiliation of Americans in the census would be to violate the principle of separation of church and state; that it would set a most dangerous precedent. The Bureau of the Census is expected to make its final determination before the end of the year. Therefore, we should promptly make our views known to the

Bureau of the Census, Department of Commerce and to our Senators and Congressmen.

I shall not take the time to elaborate upon other social action issues such as local campaigns to censor comics and other books; religious holiday observances in the schools; daily prayers; bible reading; bible distribution and the placing of religious symbols like the Ten Commandments in the public schools; Sunday closing laws; and the controversy over bingo and other forms of gambling. I am sure the mere enumeration recalls to you local situations in which one or more of these problems have come to the attention of your congregations. In addition to these local issues, national problems such as the liberalization of American immigration law; civil rights, especially integration in the public schools; federal aid to public education, require study and action on the part of congregations affiliated with the United Synagogue of America through your social action committees. Because these national and local issues are of common Jewish concern and comprise a common cause, you can count on the continued cooperation of the other national organizations and the communities affiliated with the NCRAC.

Last night when he installed the new affiliates of the United Synagogue of America, Rabbi Goldman cautioned the individual congregations against isolating themselves from the rest of the Conservative Movement. This principle of non-isolation applies with equal validity to the Jewish community as a whole. Nationally, through the NCRAC, a remarkable degree of cooperation and coordination has been achieved. The same measure of cooperation should be the goal in each community. Where there is a central Jewish community organization such as a Jewish community council, or a Jewish community relations committee, the Conservative congregation through its social action committee should cooperate with such central organization. In communities where such a central agency does not exist, I respectfully suggest that a most constructive activity for the social action committees of the congregation, its sisterhood and men's club, rests in taking the initiative to bring about the creation of such a community relations agency representative of the entire local Jewish community.

LENGTHEN THY CORDS AND DEEPEN THY STAKES

Rabbi Bernard Segal
Executive Director, United Synagogue

We have chosen for our convention theme this year the verse from Isaiah—Lengthen Thy Cords and Deepen Thy Stakes—because we believe it describes precisely the objectives and commitments of the United Synagogue and the Conservative Movement at this juncture in our development.

In this 2500-year-old metaphor, we are saying to ourselves and to the world that our aim is to deepen our stakes in Judaism and, at the same time, to extend a hand of fellowship and help to our brothers both on this continent and throughout the world who are also seeking meaning and self-fulfillment in our ancestral tradition.

This objective, of course, is much easier said than done. All of us readily recognize the wisdom and the soundness of Isaiah's advice. But how does one go about deepening one's stakes in a spiritual tradition and, more than that, how do we proceed to transmit spiritual values to people in a world which is indifferent, if not hostile, to spiritual values?

It seems to me that we found a key to our objective when we began to develop a set of standards for our congregations.

What do we mean by standards?

The earliest use of the word was in connection with ancient armies which employed standard bearers. It was their function to direct the troops in their march, so that at any given time every soldier would have his bearings and would know where his army was headed. Simply by looking to his standard bearers, every soldier in the entire army was always marching in one direction.

From the day that we began talking about standards for synagogue practice in the Conservative Movement, we had precisely this purpose in mind. It was never our intention to develop a new kind of *שולחן ערוך* for our Movement, or to lay down a *uniform* set of practices which every Conservative Jew would be expected to follow. What we wanted then and want now is *unity*, not *uniformity*. More than that, we want to make sure that all of us have the same objectives in mind, that we are all headed in the same direction. We wish to make certain that our religious practices will indeed deepen our stakes in Judaism and make it a vital force in our lives.

The very *concept* of standards implies a human differential. God created us all in His image, but he also made us altogether dissimilar. We have different backgrounds, different upbringings; we have different tastes; we have different habits of thought, and different patterns of conduct, and only an army would expect uniformity of us. In civilian life, and particularly in the area of spiritual values, uniformity only tends to defeat its

purpose. It would be unrealistic and unreasonable for us to expect all of our members to accept a uniform set of practices, whether in the order of their synagogue ritual, in their observance of the Sabbath, or the dietary laws. We would only be creating another orthodoxy which in turn would only have to call forth a new Conservative Movement.

People ask why we do not establish uniformity in our Conservative synagogues. Why is it that in some synagogues we stand up for the *Sh'ma Yisrael*, and in others we remain seated? Why is it that in some synagogues we read certain prayers in English, and in others we do not? Why is it that in some synagogues the rabbi and the hazzan face the ark during certain prayers and in others they do not? Why is it that our congregations do not have uniform melodies for those prayers which are sung by the congregation?

In my opinion it is a sign of our Movement's strength rather than weakness to have this kind of diversity.

I see nothing wrong in having our prayers sung in a variety of tunes, and I have a feeling that it must be pleasing to God Himself—provided, of course, that we are conscious of the meaning of the words we are chanting, no matter which melodies we use.

It is related that Rabbi Haim Volozhiner's disciples came to him at one time to complain that some Jews in the community were somewhat lax in their religious practices and they called upon the rabbi to chastise them. Rabbi Haim listened thoughtfully and opened the *Chumash* to the 19th chapter of Leviticus, the Code of Holiness. He pointed to the opening three verses of the chapter. The first verse, Rabbi Haim pointed out, calls upon the people to be holy: "Be ye holy..."

קדושים תהיו and concludes with—אני ה' אלהיכם "I am the Lord your God." This was God's way of saying to the people: "If you will be holy, I will be your God."

But obviously not every human being is capable of rising to a state of holiness. The second verse therefore enjoins: "If you cannot achieve holiness, will you not at least honor your parents and observe the Sabbath? If you will at least fulfill these two commandments, I will still be your God."

The third verse says—אל תפנו אל האילים "Do not worship idols." And again ends with אני ה' אלהיכם "Even if you do not respect your parents, and even if you do not observe the Sabbath, if you will at least refrain from worshipping false gods, I will still be your God."

It seems to me that Rabbi Haim of Volozhin was reading into the very Bible a statement of standards which took note of the human differential in every area of endeavor, but most of all in the spiritual life, and at the same time it held up a high standard of holiness for all people.

It is no accident that Rabbi Haim of Volozhin had a profound influence on his own generation and helped his people to strike deep roots in the soil of Judaism, although I have a feeling that had he been alive

today he would have been called to task, if not condemned, for doing violence to the Biblical text by reading Conservative Judaism into it.

Another spiritual and intellectual giant who lived somewhat later than Rabbi Haim was Rabbi Israel Lipkin of Salant who also taught his people by a set of standards and, like Rabbi Haim, was a forerunner of the Conservative Movement.

Rabbi Israel Salanter spent the greater part of his life in Russia where he was surrounded with an intense Jewish life and where Jewish learning flourished. Towards the end of his days he settled in Germany where the standards of Jewish observance were much lower.

He once came to Memel, the port city, where he was invited to preach.

"I see you people of Memel make your living from the port," Rabbi Israel Salanter said to the congregation. "Ships arrive and leave on the Sabbath and you have to be there to load and unload. I can understand that under these circumstances you have no alternative but to work on the Sabbath. But I have observed that you also take inventory on the Sabbath. Is that really necessary? Couldn't you arrange to do this after the Sabbath?"

In his hotel the rabbi became friendly with a young Jew, a salesman who by the nature of his job found it necessary to write on the Sabbath. Rabbi Israel Salanter worked out for the young man a special code which reduced his writing to a bare minimum.

I am sure that Rabbi Israel Salanter would have preferred for the young man to have become a complete Sabbath observer, but the rabbi's wisdom and flexibility in employing an expedient in order to bring the young man one step closer to Judaism were entirely in keeping with the Jewish tradition, and I am convinced that his spiritual heirs of our generation are to be found largely in the ranks of the Conservative Movement.

This very flexibility also presents a great danger to the Conservative Movement. I am referring to the tendency on the part of some of us to confuse the expedient with the objective.

Thirty years ago, the Law Committee of our Rabbinical Assembly issued a responsum to the effect that in communities where no kosher facilities are available, it is permissible to eat broiled fish in non-kosher restaurants. This responsum was obviously aimed at weaning away some of our people from the habit of eating non-kosher meat, and to bring them one dimension closer to a full Jewish life. In a large measure the responsum served its purpose, but at the same time it did create the impression in the minds of some that the Rabbinical Assembly has given **הכשר** to eat broiled fish in trefah restaurants. The expedient became the standard!

Only last week, the rabbi of one of our recently affiliated congregations in Brooklyn came to see me with a **שאלה**. It seems that his congregation has for many years been conducting annual dinners which generally took place in kosher restaurants. This year, however, since the congregation

is now an affiliate of the Conservative Movement, it occurred to the dinner committee of the congregation that perhaps they can get by with a fish dinner in a non-kosher restaurant, and the rabbi wanted to know the official stand of the United Synagogue on the matter.

We have introduced family pews, organ music, English readings. Our cantors have turned around to face their congregations. In some synagogues we have introduced the triennial cycle for the reading of the Torah. All of these were never intended to be ends in themselves, or principles of the Conservative Movement. They were intended to bring decorum and dignity and inspiration into the synagogue service. Unfortunately in the minds of too many these expedients have come to represent the sum and substance of the Conservative Movement.

It is clear that the ultimate objective in the minds of the founders of the United Synagogue was to deepen our stakes in Judaism and to commit ourselves completely to the study of Torah and to a life guided by its teachings.

If that is so, let us examine our program and objectives to determine to what extent, if any, the various expedients we have introduced are really helping us to attain our purposes.

One thing is clear: In undertaking the development of the synagogue standards we have taken the first important step in the direction of returning many of our people to the mainstream of Judaism and giving them a proper perspective of the role of ritual as a spiritualizing force in our lives.

Above all else, the concept of standards also implies the capacity of man to grow and ever respond to higher levels of spiritual living. This was demonstrated amply in the manner in which our statement of standards was hailed by our people across the continent.

We recite with great pride each Passover:

מתחלה עובדי עבודה זרה היו אבותינו ועבשיו קרבנו המקום לעבודתו

"In the beginning our ancestors were idol worshippers, but now God has brought us closer to his service."

We are not at all embarrassed to recall our primitive beginnings, because as we look back we also see the forward steps we have taken in the course of our history to come closer to the service of God.

I am convinced that the time will come when we will look back to the United Synagogue convention of 1957 as one more step in the direction of raising our standards, of lengthening our cords and deepening our stakes, and of coming closer to His service.

Summary of addresses and remarks delivered at the symposium on proposal for establishment of the World Council of Synagogues.

Rabbi Kurt Wilhelm
Chief Rabbi, Stockholm, Sweden

May I answer the question which I have put to myself. Why did I come to this wonderful Convention? A child finds home with his family. I belong to this wonderful family sitting here united by one endeavor—to found the World Council of Synagogues. You are my family and I am your flesh and blood. My dear friends, a Jew in Germany, and having lived most of his time in Germany, hasn't many homes these days. Today I have the feeling I have come home.

There is another reason I am here. I am coming from a far away country, from Sweden, and I am trying to do my humble duty in Sweden under severe difficulties. I am living a Jewish life without a neighbor. Every lawyer in Sweden has a colleague. Every doctor in Stockholm could ask a question, if he has a question to ask. He has colleagues; he has hospitals. I am all by myself and if I want to go to meet a neighbor, a colleague, a friend, I have to travel 640 miles to meet my nearest colleague, in Copenhagen—and that is why I am here.

The World Council would give me the opportunity to have neighbors, though being far away. Such a World Council would deliver me from my loneliness; would tell me there are other colleagues; there are other synagogues; even they have their problems; even they have duties and you are able to learn from what they are doing and still more important, you are even able to learn from their mistakes.

I am not a delegate of Swedish Jewry but I came here because I wanted to be here. I am often asked while here, "What kind of congregation do you have? Do you have a Conservative congregation, an Orthodox congregation or a Reform congregation?" My answer is "We are lucky. We have no congregation at all. We have a community center." Ninety-nine per cent of our Jews, whether Orthodox, or Conservative or Liberal, belong to the Jewish Community of Stockholm. In spite of different persuasions, different opinions, we believe that we have more in common than what we have not in common. In spite of the difference of opinions we live together in one community.

The main synagogue is more or less a Conservative synagogue. We call it Liberal but, my friends, the labels are not important. It is the spirit that is important. Our community embraces all the Jews and embraces all the needs of the Jew in Stockholm and for that reason our community would say we have to be neutral.

If we joined, let us say, a Liberal wing as a community, the Orthodox members of the community would mind it. Would we join the Orthodox wing, the Liberal members of the community would mind it. The com-

munity tries to establish neutrality. I personally think they are overdoing it. They have been rather reluctant, as far as the union of the Northern communities. They are afraid they are losing their independence by uniting. I am fighting that ideology. I try to tell them, to convince them, that in our times we need unity; we need unity in spite of different persuasions.

I am with you because I realize the necessity of uniting; because I realize the necessity of one synagogue learning from others. But my dear friends, the shortest way is not always the best way. My dear friend, the late Rabbi Leo Baeck of blessed memory, once said to me when I came to Sweden: "In order to be a rabbi and in order to serve Judaism you need two ideas. You need vision and you need patience. If you only have a vision you may be a dreamer; if you only have patience you may be a weakling. Both are necessary—a vision and patience."

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Rabbi William Schlesinger

Congregación Israelita, Buenos Aires, Argentina

My congregation has been very glad to accept the invitation to participate in this Convention. We have come together to constitute through a World Council of Synagogues a tribune wherefrom we can voice our opinions and needs.

Above all I want to express our deep longing to overcome the isolation which in Argentina is much greater than between Anglo-Saxon and European communities. In order to make possible the evaluation of Jewish life in the biggest community of Latin America, I wish to give you some highlights. In the Argentine, a monolithic Catholic civilization and atmosphere prevails. While in the United States and in Europe there are several strong religious minorities, we in Argentina do not have a status of equality, with reference to religion. The Catholic church is protected and sustained by the State; the president must always be a Roman Catholic.

All this constitutes a tremendous handicap for our religious education. Our children unwillingly think in Catholic terms which they have assimilated through public schools.

The American way of Jewish life may be a great help to create a Jewish atmosphere in our community, especially giving due importance to the role of the synagogue. Liberalism in Argentina is directed against organized religion. University educated people keep away from churches and also from synagogues. Only lately has there been a more favorable attitude in this respect. There is a parallel between Jewish and non-Jewish opinion regarding anything American: namely a feeling of admiration and resentment at the same time, mostly fruit of ignorance. Emotionally, the Reform movement is being rejected, and the Conservative point of view nearly unknown.

My synagogue has an organ and a mixed choir, but the ritual is

Orthodox. The European born generation is still predominant. With the exception of our congregation, community-centers do not exist. Therefore, the synagogue is in some way divorced from the life of the community.

It should be one of the purposes of a World Council of Synagogues to inform and make our people understand the new forms of community life developed in the United States. Obviously, the division of Reform, Conservative, and Orthodox does not find its corollary outside the United States, so that the World Council of Synagogues should adopt a generous and ampleminded attitude towards the different communities which will adhere.

A population of 450,000 Jewish souls in Argentina has not yet produced one rabbi. Efforts to organize a seminary or Yeshivah are under the way. Synagogue life must be reconstructed and new life-blood be transfused.

Finally, it should be considered that the non-Jews will better accept our integration into Argentine life, if we are assembled around the synagogue.

I hope that the World Council of Synagogues could be of great help towards the solution of some of our great problems I have mentioned.

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Rabbi Lionel Singer
Rabbi, Synagogue of Komatie Road
Johannesburg, South Africa

In the Jewish Community in South Africa we have 110,000 Jews with a center of concentration of 60,000 in the city of Johannesburg. Most of these Jews, who are the second and third generation of South African born Jews, are searching for some means whereby they can fill the spiritual vacuum that was created for them by the irresponsibility of the generation that first immigrated to that country and cut its spiritual ties with the past. They cannot find it in the rigidity of the existing Orthodox community which also tends to be rather aggressive and rather empty spiritually. They cannot find it in the existing Reform community because South Africa by far and large is opposed to these violent changes in loyalty to Jewish traditions. This search for forms has become so intense in recent years that we have developed a strange problem, a problem which is so intense that it is impossible to speak of it without feeling moved to the need for some urgent action.

For the last few years young South African Jews, living in the lap of material luxury, but realizing that a human being must have a spiritual purpose which will give him the dignity of a human being, have gone to such extremes that our worst problem is that our young men and young women, roughly between the ages of eighteen and twenty-five, are converting to Christianity of rather strange brands because there they believe they have found some ethical, spiritual and moral form which they will be able to follow.

I speak to you of these things because I firmly believe that as a result of what I have seen and read that it is through the extension of the activities of a movement such as yours that we will be enabled to find the solution to this, one of the most destructive problems that faces our community and which in one way or another must face Jewish communities in other parts of the world.

There is before you a resolution to establish a World Council of Synagogues. If by any mischance there were to enter into any of your hearts a feeling which would not permit the passing of such resolution, it will be tantamount to condemning literally hundreds of thousands of young Jews of a new generation to complete annihilation from Jewish loyalty and from Jewish concepts.

If a person earnestly prays for another, what he himself urgently requires, the intensity of his sincerity is such that he himself is helped. It is with that thought in my mind, as one who represents Jewish communities of smaller numbers in other parts of the world who are faced with such dire problems, that I wish this Convention every success and hope this resolution will be passed and implemented with all urgency in this historic moment.

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Doctor Mordecai Kaplan
Professor of Philosophies of Religion,
The Jewish Theological Seminary of America

I rise to speak to you concerning what is probably the most important step that the United Synagogue has been called upon to take in its career. This may prove to be an historic day not only for the United Synagogue but for the entire Jewish people, provided you adopt the resolution to establish the World Council of Synagogues. Such a move on your part is entirely in keeping with the motto of this United Synagogue convention: "lengthen thy cords and deepen thy stakes." By inviting congregations outside the United States and Canada which are in sympathy with the Conservative Movement to become part of the United Synagogue fellowship, you are, so to speak, "lengthening the cords" of Conservatism and extending its influence beyond the borders of our continent.

At the same time, however, do not overlook the second half of our theme: "deepen your stakes." The Prophet who used those words meant them as a call to his fellow-Jews to deepen their interest in the Jewish people and in what that people represented in its relationship to God. The lengthening of your cords—the widening of your influence—gives you an opportunity to deepen your interests in the Conservative Movement, to appreciate fully the contribution it can and should make to the enhancement of Judaism.

Judaism, as you well know, is the synthesis of religion, religious culture and the Jewish peoplehood. That synthesis is expressed in the familiar saying: God, Torah and Israel are one. Life, however, is so constituted

that it is not always possible for Judaism to function to the same degree, and with the same effectiveness in all of its three aspects simultaneously. That fact has given rise to three kinds of Judaism, each giving emphasis to a different aspect. Thus, Orthodoxy stresses what it calls "Torah-true" Judaism, Reform emphasizes ethical monotheism, and Conservatism gives primacy to Jewish peoplehood, which Solomon Schechter referred to as "Catholic Israel." The truth is that emphasis upon any of the three aspects of Judaism in no way minimizes the importance of the other two.

Nevertheless, in all fairness and objectivity it must be stated that giving primacy to Jewish peoplehood, as the Conservative Movement does, is more in keeping with the intrinsic spirit and functioning of Judaism, than giving primacy to the other two elements. That is because Jewish peoplehood is the tangible reality which must be accepted, before we can come to grips with the problem of religion or of religious culture. It is possible to believe in ethical monotheism and even to be a great scholar in the Torah, as was for instance, the late George Foote Moore, without being a Jew. But once we identify ourselves with the Jewish people, we must sooner or later identify ourselves also with its religion and its religious culture. Therefore, when we speak of Jewish peoplehood, we necessarily mean unity and solidarity. We mean the sense of mutual responsibility whereby we learn to surmount the distances in space, in thinking and in feeling, that divide us.

The proposal, therefore, that is now being made to overcome the feeling of isolation in which so many Jewish communities in the world find themselves, because of their remoteness from the large centers of Jewish population, is of the utmost importance for establishing and maintaining that sense of Jewish unity and solidarity. A World Council of Synagogues is an indispensable instrument for keeping alive in Jews, no matter how widely dispersed, a sense of kinship and mutual responsibility.

There is one danger, however, inherent in expanding the Conservative Movement and rendering it worldwide. That is the danger of divisiveness in Jewish life and within the Jewish people itself. The temptation for any religious movement that takes sides and engages in controversy is to become sectarian, denominational and separatistic. The lines between that and other movements are liable to become sharply drawn, and instead of one Jewish people we may break it up into competing fragments of a people. We should therefore give heed to what Dr. Bernard Segal had to say last night concerning the need of stressing in the Conservative Movement the principle of unity in diversity. That is bound to give our Movement considerable latitude and save it from sectarian narrowness.

However, that is not enough. To prevent our movement from exercising a divisive influence in the Jewish people, we must integrate it by word and act into a more inclusive and unifying movement in Jewish life. It is for that reason that I venture to suggest that, simultaneously with our expansive effort in the establishment of a World Council of Synagogues, we undertake to integrate that World Council of Synagogues into the Zionist Movement. In the Zionist Movement, the unity and solidarity of the Jewish people take on life through the establishment and maintenance

of the State of Israel. The Zionist Movement offers all Jews the one objective on which they can all unite, no matter how far apart they may be from one another in habitat and outlook. By becoming an integral part of the Zionist Movement, as the Orthodox Mizrachi is at present, the adherents of the Conservative Movement will prove how seriously they believe in the oneness of the Jewish people throughout the world.

It is in accordance with these views, that I have the honor to move the following resolution:

Whereas, with the establishment of a World Council of Synagogues the United Synagogue of America is entering upon a new and significant stage in its development,

Whereas the spiritual unity of the Jewish People throughout the world, despite the wide dispersion and the diversity in religious belief and practice that obtains among its members, is a dominant purpose of the United Synagogue of America,

Whereas the spiritual unity of the Jewish People throughout the world is a fundamental and ineradicable principle in Jewish religion and ethics,

Whereas it therefore behooves the United Synagogue to further that spiritual unity through a movement that is most representative of the Jewish People, not only in its effort to combat anti-Semitism, but in its effort to survive and enhance its life creatively as a People,

Whereas the World Zionist movement, through its various agencies, comes nearest to being that kind of a movement,

Whereas the World Zionist movement has thus far concentrated on the problems pertaining to the security and welfare of the State of Israel,

Whereas for the sake of solving these problems most satisfactorily and for the sake of the larger objective, the revival and enhancement of the Jewish People throughout the world, it is essential that the World Zionist movement find ways and means of stabilizing and normalizing the status of the Jews in the Diaspora,

Whereas the status of the Jews in the Diaspora cannot be stabilized and normalized without due regard and consideration of their religious tradition and the Messianic destiny of the Jewish people,

Whereas such regard and consideration call for the representation in the agencies of the World Zionist Organization of all views, whether secular or religious, held by Jews who have a deep concern for the future of the Jewish People,

Be it resolved that the World Council of Synagogues apply as a collective body for representation in all agencies of the World Zionist Organization.

(After some discussion, it was moved, seconded, and passed that Dr. Kaplan's resolution be referred to the provisional committee for the World Council of Synagogues.)

David Freeman
President, Moriah Synagogue, Haifa, Israel

The question we have to ask ourselves is what is our life if it is not leading to some high purpose. I am really delighted to be here this morning because I know that in considering the question of a World Council of Synagogues we are linking ourselves to a World Movement. In the short time I have been in the United States I have been amazed at the vitality of the Conservative congregations wherever I have been and I have marveled at the fine group of students at the Seminary. If I had any doubts before, I have been doubly reassured as to the Jewishness in America for I believe it is strong and active today. With the United Synagogue and the Seminary working together, Judaism and Jewish life are in safe keeping.

If this is so in the United States I wonder about other lands. We have already heard from Rabbi Wilhelm and Rabbi Schlesinger and you will hear from the others of conditions in other lands. I am here to tell you about conditions in Israel. During the first ten years of the State of Israel we were obliged to concentrate on the problem of immigration for millions of Jews, their assimilation and settlement. Yet in every field, Israel has gained the respect of the world. In commerce, industry and agriculture, on the field of battle, at the United Nations, in science, technology, in arts, archeology, zoology, Israel has readily proved itself.

In one field, however, I am sorry to say Israel has been found wanting—and that is religion and religion is, in the long run, the truest expression of Jewish genius and dare not be neglected.

Most Israelis are apathetic to religion, but there is a minority that is militantly and zealously Orthodox. There are, you may know, four religious parties in the Knesset which hold five seats and use these seats and political pressure to serve their narrow ends. Dr. Segal in his address last night said that some expedients introduced into Conservative congregations here have taken the place of religious principles. Similarly, in Israel the ultra-Orthodox are interested in the question of abuses on Shabbat. But of Judaism as creed and religion they have no message whatsoever. And the danger may be that these ultra-Orthodox elements by their militant and over zealous attitude may perhaps destroy that Judaism which they claim to preserve. And so these Jews who live in Israel, who yearn for a middle path on Conservative lines for example, could find no way of filling their religious needs and, like myself, stayed away from Schul.

Some of you have already heard that a handful of us in Haifa, some three years ago, got together spontaneously and held services in a private house. What we did at the Moriah Synagogue would be considered commonplace by Conservative congregations in America, but in Haifa it was nothing less than revolutionary. We strove for the right to pray according to conscience and believe me, if I may be permitted to say so, it needed not a little courage and resolution. But we persevered and today I can safely say we are a living force in the religious life in Haifa and perhaps in Israel as a whole.

Our group, the Moriah Synagogue, was started by Israelis and developed by Israelis. I must admit clearly here and now that if we had stayed alone I very much doubt if we could have succeeded. Apathy and Orthodoxy would have been too strong for us. What we achieved is due mainly to the great moral and spiritual help which we received from the United Synagogue of America in the form of Prayer Books and personal contacts. Members of your congregations visited us; we had youth groups visit us and we had visits from some rabbis. I would mention the name of Dr. Bernard Segal because he was a tower of strength to us and continued his interest not only from the time of his visits but later by a stream of letters I received from him and he has continued his interest in our work advising us and encouraging us.

Now it is not only in Haifa where we can work, where we have been sort of a pilot plant, but now the whole country is open to us because we have gained confidence by our experiences through the last three years and there is, we feel, a sign of religious awakening up and down the country. People have heard of us and want to join us. They want to start congregations of their own and a great opportunity awaits those who will take part in this important work. And I maintain that if the first decade of the Jewish State had to be of necessity dedicated to the settlement, the second decade must see a renewal of Jewish religious life in Israel.

What then of the future? If life in Israel is not to become more secularized and more separated from Jewish life outside it, if we are to engender in the rising generation a life of Jewish religious traditions, if we are to be assured that our traditions will be treasured and maintained in our Jewish State, someone has to lead. However, the Chief Rabbi of Israel has failed to give any lead whatsoever. Who, then, is to provide this lead and who is to take over in this urgent work? For the United Synagogue to sponsor a World Council of Synagogues is, in my view, an act of faith and worthy of whole-hearted support.

Rabbi Schlesinger has referred to religious isolation. Religious isolation, like political isolation, is more than a danger, and believe me, our small group in Haifa felt terribly isolated until Dr. Segal took notice of us. How many other Jewish groups are there throughout the world similarly isolated and apart? Who is prepared to visit congregations overseas and who has the time and the inclination? Who will help and guide them, advise them and encourage them? The Chief Rabbinate of Israel has no message for Israelis and no message for Judaism overseas.

For a long time there has been an urgent need for some central body, not a theocratic authoritarian body, but a body for the exchange of views, for discussion, for advice and guidance, to which congregations from all lands can be affiliated and can turn in need, and I believe that only a World Council of Synagogues can fill that void in Jewish religious life. It would prove a veritable living link between the great community of the United States, Israel and the Jewish communities in all lands overseas. Further, perhaps, it might play an important role in the future of the World Zionist Organization, where, up to now, that great body of Conservative Jews has not been adequately represented.

In the past decade, the United Synagogue has developed, we know, an honorable religious kinship in all parts of the United States. Now, through the World Council of Synagogues we have the possibility of extending that religious kinship to Jewish communities outside the United States. We have the opportunity to help pioneer a religious revival in Israel itself and in many other countries. Detachment from Jewish religious practice and precept, which obviously exists in too many lands, should be an opportunity and a challenge to all of us. Let us therefore dedicate ourselves to this inspiring project and into our lives will come a new significance.

At the founding of the United Synagogue itself, the late Professor Schechter, of blessed memory, said, "The United Synagogue shall be the greatest bequest I shall leave to American Jewry." Who will be bold enough to prognosticate about the future? This morning, by resolving at this Convention to lengthen our cords, to act with historic conscience to set up this World Council of Synagogues, we may very well be leaving the greatest bequest that the American Jewry may leave to Israel and to all Jewish communities throughout the world.

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Sefton David Temkin
West London Synagogue, London, England

It has been a proud experience to have been able to attend this Convention of the United Synagogue of America. I am proud for the sake of the Anglo-Jewish Community to think that some of its ideas first took shape in England; that it was Solomon Schechter's experiences there which led to some of the ideology which he bequeathed to this organization.

I am proud also to think that from the first visit which it was my good fortune to have in the United States, I developed a close personal contact with The Jewish Theological Seminary, with the United Synagogue of America, and with the Rabbinical Assembly.

I cannot, in the few moments which I shall take of your time, go into detail concerning the spiritual life of British Jewry. I will remind you, however, that it is a community of some importance and perhaps, in some ways has grown in importance not as a result of any efforts on its own part, but because the larger Jewish communities of Europe have been wiped out. Here is a community of 450,000 Jews with a continuous history of 300 years, speaking a language akin to your own and, therefore, not finding it difficult to maintain linguistic contact with the largest Jewish community in the world, and somewhat in the middle of the two great poles of Jewish life, the United States and Israel.

There is a diversity in the religious life of Great Britain, but there is far less diversity in the religious life of Anglo-Jewry than there is in the country of which it is a part. The Synagogue has never lost its hold on Jewish life in Great Britain but ninety per cent of the synagogues adhere to one pattern. We have the organizational structure of Orthodoxy, strong and dominant, and incidentally able to insure that the British delegation to this Convention was not nearly as representative as it should have been—a most

unfortunate situation. On the other hand, there is little taste in England for radical reform and although there are what we call Liberal Synagogues, they have little hold on the community and for all the effort which has been put into their direction, they have made and are making little headway.

In such a situation I have long believed that the United Synagogue of America and The Jewish Theological Seminary can make an important contribution to the awakening of the spiritual life of British Jewry. A mental and spiritual atrophy has overcome the body of Anglo-Jewry, and a little massage from this side of the Atlantic would help to cure that situation. Just what form that should take I cannot say with any certainty. That a World Council of Synagogues should be formed, I have no doubt. Just in what way it will work I am obviously unable to speak with assurance. Certainly, as far as British Jewry is concerned, I make no bones about it, it is impossible to say. Taking a realistic view of the situation, it will not be easy to make any headway in those synagogues which accept the jurisdiction of the Chief Rabbi, for to diverge from a straight and narrow path of the strictest Orthodoxy is taboo.

My knowledge of the Scripture is not very certain but I am aware of the ten spies who came out to spy the Promised Land but brought back unfavorable reports. It was said they came to a rather sticky end. I do not want, therefore, to pour cold water on the spirited exhilaration which ought properly to attend a gathering such as we have today. I am satisfied that the work which the United Synagogue does can prove an inspiration and an example to my own community. I hope the World Council will be a means of making it known. It can be done by literature, by personal counsel and advice. I am sure we all agree on the establishment of the World Council and we are up to our backs in it to make it a success for the advancement of Jewry and the glory of God.

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Rabbi Charles Lehrmann
Chief Rabbi, Grand Duchy of Luxembourg

I am speaking on behalf of the smallest Jewish community in the world, the Grand Duchy of Luxembourg. In Jerusalem recently, I told them that Luxembourg is more important for Israel than America. I explained to them that America, true, is most important to Israel's existence, but Luxembourg is indispensable for its prestige. If Luxembourg did not exist, Israel would be the smallest country in the world, and since Luxembourg has already a thousand year old history, truly, this is a good omen for Israel's future.

Luxembourg is situated in the center of Europe and looks, even geographically, like the heart of an old continent. Luxembourg Jewry of today is somehow the sociological heart of West European Jewry. The social structure, the spiritual apathy of the Jewish remnants of the world war, can be studied, like through a microscope, in the narrow circumference of the Grand Duchy, and the experience of the spiritual leaders of our country can serve as a barometer of the Jewish problem in the old occident.

On the surface everything seems to be in the best order in the best of all possible worlds. Those who have taken refuge in this country have returned after the war and recovered their houses and their stores and their fortunes. The economical status is even better than it ever was; their stores are bigger and more modern and this status is visible even in the external rebuilding of religious organizations. The new synagogues are much more beautiful than those before the war. During my ministry of nine years I have watched the complete reconstruction from the first to the last stone of two brand new synagogues. They have inaugurated all this for 1,300 Jews. Do they need so many temples and is it then a sign of religion manifesting itself? Not at all, because the money for the religious and social institutions is coming mostly from our Catholic government, actually more than ninety percent. This governmental charity is the result of a regime dating from the Napoleonic era which entitles the Jewish religion to be subsidized by the State proportionately to the other recognized religions.

The external conditions of Jewish life in Luxembourg are better than ever before. It could be a wonderful time for our spiritual leaders, free from anti-Semitism and fund-raising, except for Israel. It would be easy to run our schools on a near spiritual level, but behold, it is the hardest job. On the High Holy Days, of course, the synagogues are overcrowded; even at minor festivals the attendance is not bad, but the Shabbat is already an affair of the older generations and lectures on cultural subjects are reserved for a chosen people of a chosen people. There also are during the year very well attended gatherings of thousands of people during the seasons of Hanukkah, Purim, and Simchas Torah.

There were people after the war who became a new generation of congregational leaders, good citizens, good people, but who often commit the error of considering community administration from a commercial standpoint, administration for administration sake, and forget finally what and for what they are administering. They distrust new ideas and experiences and in doing so they are convinced they are saving the good old name of Jewishness. But what do they understand by old Jewishness? It is amazing how different and contradictory are the European conceptions of traditions. The slightest changes in the liturgy, introduction of some translations or explanations of prayers in the vernacular, those slightest changes are considered inadmissible innovations in the eyes of the people whose hearts are not broken when they eat a good portion of the famous national ham, or in the eyes of those who do not even bother to hide their cars on Shabbat. This is not bad-will or hypocrisy but simply the confusion in their religious feelings.

Within our religious institutions we are standing at the edge of the river without daring to wet our feet by the stream of refreshing water. The rabbi feels isolated, Dr. Wilhelm, not only in Sweden, isolated and helpless in struggling with an imaginary Orthodoxy which is worse than a radical but conscious Reform Movement.

Many of our European congregations imagine themselves to be healthy, or at least Orthodox, and therefore, refuse any medication, any improvement of their petrified system. The example of the Orthodox who does not re-

fuse occasionally a plate of chicken or other indulgence, is not imaginary. It is very concrete and it reflects in many respects the grotesque situations of many European congregations. This is confusion of rigidity and lenience in our religious traditions. There are so many gradations in the congregation between Orthodox Liberalism and Liberal Orthodoxy, between unobservant Orthodox, observant Orthodox or between the Observant Liberal that a rabbi can no longer distinguish them.

There is a hope and there is a help, if the right methods are applied. Here in America problems have been essentially similar, but the rabbi and community leaders are not isolated. There has existed for two generations a Conservative Movement here which serves as a guide for those who are disoriented in their sandwiched position between Judaism and Modernism.

Here in America, the Conservative Movement has proved its value in making the Jew feel altogether as a child of his century, of his country and of his biblical roots, to reconcile old conditions with modern ideas without sacrificing the structure of Judaism. You have, despite the vast expansion of your territory, common directions worked out by a body of learned scholars and responsible leaders. You have a common system. You are building up a new edifice upon old foundations. You are better off than our own country. You have no haunted castles and no petrified ruins. While America, the continent, has become a country, in Europe every country, even Luxembourg, believes itself to be a continent. Every country is still surrounded by unsurmountable Chinese walls and abysses. Modern statesmen and economists do their best to unite them; little by little they are succeeding in creating a European pool whose metropole happens to be in Luxembourg. In the atomic age this political evolution is unavoidable, but in the spiritual field methods must modernize, too, if we do not want to be overrun by waves of religious sectarianism.

I know my statements may appear contradictory, but you may have realized one fact. The whole situation in Central Europe is mature for organizing a Conservative Movement. Many communities are already Conservative without knowing it, because there does not exist a clear denomination, a clear definition of its spiritual meaning. They still think they have only the choice between Orthodox and Reform and ignore the existence of a medium way as you have found it. Therefore, I appeal to you to spread your wings over the ocean, continue your amazing growing from a national to a world wide Movement. Make out of us, allied nations. Bring us your experience of creative adaptation to modern conditions of life. Yes, I endorse here the theme of this Convention—"lengthen thy cords" over the ocean.

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Rabbi Everett Gendler
Rabbi, Beth Israel Community Center
Mexico City, Mexico

I have a few words to say about the resolution. I am very happy that we are considering it not only as words, but in a certain context of fellow-

ship, established by the brilliant, profound and moving speech of Dr. Kaplan. It is a great pleasure to be here even for those of us who have only been away a short time. The fellowship and the communion which we feel here is very valuable to us, but I must say that I sense all the more deeply the kind of communion which does exist between us after hearing the words of Dr. Kaplan. I am still preoccupied with them and I hope that as we vote for this resolution it will not be merely for the words that we will vote but in the context of Dr. Kaplan's utterance.

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Rabbi Alfred A. Philipp
Rabbi, Congregation Emeth V'Emunah
Jerusalem, Israel

It is a great privilege and pleasure to address you in this Convention and to convey to you the cordial wishes of my congregation which Rabbi Wilhelm founded and which has been in existence for the last twenty one years—a non-Orthodox congregation. Many of you perhaps have visited our services and have realized our congregation is run on the line of the United Synagogue of America and therefore it was a pleasure for us to come here and to participate in your convention. We earnestly hope that your resolution will be for World Council of Synagogues. I can be brief because I can subscribe fully to what was brought forward last night by Rabbi Bernard Segal as we have always endeavored to reach this aim and agree that postponement would endanger the principle. I wish you all the best for your resolution and I invite you to come to Israel to see for yourself what we have achieved and are endeavoring to achieve.

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(After some discussion from the floor, the Convention unanimously adopted a resolution calling for the establishment of a World Council of Synagogues. The full text of the resolution may be found on page 70.)

STANDARDS FOR SYNAGOGUE PRACTICE

The following statement was prepared by the Committee on Congregational Standards and was accepted in principle at the convention of 1955. The statement was adopted, as it appears below, by the convention of 1957.

Preamble

Recognizing the responsibility of the congregation to teach Judaism by example as well as by precept, and

Moved by the desire to guide congregations in standards of conduct which exemplify and reflect Jewish tradition and values,

The United Synagogue of America, in convention assembled, adopts the following as some standards of synagogue practice:

Article I

Basis of Authority

Section 1

The United Synagogue of America recognizes the Committee on Jewish Law and Standards of the Rabbinical Assembly of America as its authority on Jewish Law and Standards.

Section 2

Each congregation shall look to its rabbi, by virtue of his election as spiritual leader of the congregation, as the authority on all matters of Jewish law and practice and as the interpreter of the decisions rendered and principles established by the Committee on Jewish Law and Standards of the Rabbinical Assembly of America.

Article II

The Sabbath

Section 1

The observance of the Sabbath being one of the basic tenets of Judaism, congregations shall require and enforce appropriate observance of the day on the premises owned or controlled by them, and at functions away from their premises which are sponsored by them.

Section 2

Receptions, luncheons, dinners and other functions held during the Sabbath on premises owned or controlled by a congregation or under its auspices on premises away from the synagogue, shall be conducted in a manner which will reflect the sanctity of the Sabbath day.

Section 3

Every effort shall be made to insure that all functions on the Sabbath shall be essentially spiritual in quality and purpose. Accordingly, entertainment or music which tends to mar the sanctity of the Sabbath day shall be considered improper. Instrumental music for social dancing shall not be employed on the Sabbath.

Article III

Kashrut

Recognizing Kashrut as another basic tenet of Judaism, congregations will take all steps necessary to insure proper observance of Kashrut at all functions on the premises of the synagogue and at functions away from the synagogue which are held under their auspices.

Article IV

Public Functions

Section 1

All functions in the synagogue shall be viewed as means to furthering the teachings and values of Judaism.

Section 2

Weddings must be regarded as sacred ceremonies and care must be exercised during the ceremony not to violate the spirit or the letter of Jewish Law.

Section 3

The meal served after a wedding or Bar Mitzvah shall be regarded as a *Se'udah shel Mitzvah* and shall be planned accordingly.

Section 4

Attendants at all religious functions shall be encouraged to dress modestly and in good taste, as is seemly in a House of Worship.

Article V

Fund-Raising

Section 1

The United Synagogue recognizes that in the Jewish tradition the raising of funds for a synagogue or for charitable purposes is in itself an act of sanctity and must therefore have the same spiritual quality as the ends to which the funds are to be employed.

Section 2

Congregations will accordingly not engage in fund-raising activities which are not in keeping with the spirit of the synagogue itself.

Section 3

Among fund-raising devices not to be employed are games of chance which are not solely of a social nature.

Article VI

Moral Dignity

Section 1

In all programs of a congregation or any of its affiliates, proper regard shall be exercised for standards of conduct befitting a synagogue. The nature of the program to be presented, the selection of the person or persons participating therein, and all other matters relating thereto, shall be in accordance with this principle.

Section 2

In all announcements by the congregation or any of its affiliates, whether such announcements be to the members of the congregation or to members of any particular affiliated group, or to the public generally, the dignity of the synagogue shall be observed and maintained.

Article VII

Relationship with Other Congregations and the General Community

Section 1

Where two or more congregations exist in one community, their relationship should be cooperative and not competitive. Each congregation should regard every other congregation, whether Conservative, Orthodox

or Reform, as equally sacred. The differences in doctrine or observance which may exist between congregations should not diminish the respect due to a congregation dedicated to the service of God.

Section 2

No Congregation should solicit members of another congregation. Nor should a congregation solicit the members of the staff of another congregation to leave their positions in order to accept an engagement by the soliciting congregation. In seeking members for their staff, congregations shall consult the proper placement agencies of our Movement.

Section 3

Where there is more than one Conservative congregation in a community, each should regard itself as complementing the work of the other. Wherever possible, joint advisory committees shall be appointed to minimize areas of competition and to extend and further areas of cooperation.

Section 4

Congregations should associate themselves with other organizations in the community in which they are located for the purpose of furthering the best interests of the Jewish community and the community generally.

Article VIII

Violations of the Standards

It shall be the responsibility of the Committee on Congregational Standards of the United Synagogue of America to investigate all charges of violations of these standards presented to its attention in an appropriate manner. Where violations are found, the Committee shall report them to the Executive Council of the United Synagogue with its recommendations for such action as the Executive Council may deem proper.

TORAH INSTITUTE

A summary of the pre-convention Torah Institute follows:

Approximately 200 persons attended the Torah Institute which was held on Friday evening, Saturday and Sunday morning, November 15-17. The Institute consisted of a series of lectures by Professors H. L. Ginsberg and Mordecai M. Kaplan of The Jewish Theological Seminary of America.

Dr. Ginsberg, taking as his topic "The View of the Moral World Order As Reflected in Job, Proverbs, and Ecclesiastes," traced the development of the moral world order as seen in these books of the Bible. He discussed the peaceful wisdom of the Book of Proverbs, the cynicism of the Book of Ecclesiastes, and concluded with the religiously more satisfying views of the Book of Job.

In distinguishing between wisdom literature and covenant literature, he pointed out that wisdom literature appeals to a man's—any man's—reason and interest. This is not peculiar to Israel. Israelite literature, in fact, bears a close resemblance to Egyptian and Aramaic wisdom literature, he pointed out.

Covenant literature, on the other hand, is peculiar to Israel, Dr. Ginsberg said. Not only is its authority revelation instead of reason, but it is predicated upon the premise that God entered into a covenant with Israel by which Israel undertook to obey His laws. Covenant literature is, therefore, concerned more (though by no means exclusively) with the duties and destinies of the Israelite *Nation*. Covenant literature, Dr. Ginsberg explained, refers to the Torah and the Prophets.

Professor Kaplan discussed "The Need for a New Approach to Zionism," especially in view of events of the last decade since the founding of the State of Israel. He based his lectures on his own book, "A New Zionism."

Dr. Kaplan explained that the crisis in Zionism was also a crisis in Judaism, and after reviewing the background of pre-State Zionism, he went on to consider the reaffirmation of Jewish peoplehood and the reclamation of Eretz Yisrael.

Indicating that Judaism in Israel may be equally in crisis as Judaism in the diaspora, Professor Kaplan stated that the need to think through basic concepts is as pressing there as in the rest of world Jewry.

He saw the need for a world conference of leading scholars and educators to discuss the peoplehood of the Jews, and said that a faint beginning had been made at the Ideological Conference held recently in Jerusalem, which he attended.

Dr. Kaplan said that a complementary relationship exists between Judaism and Zionism and that Zionism had filled an essential need in the crisis brought about by the enlightenment and emancipation when the "this-worldly" concept began to take emphasis away from "other-worldliness." He declared that the State of Israel was but a step in the regeneration of the concept of Israel, and not the end product.

PRESENTATION OF SOLOMON SCHECHTER AWARDS

**by Abe Birenbaum, Co-Chairman,
*Committee on Solomon Schechter Awards***

These awards, dedicated to the memory of the saintly mentor of his people, Doctor Solomon Schechter, are appropriately named indeed. How eager was Doctor Schechter to encourage the raising of standards, the intensification of synagogue activity and the blossoming forth of the congregation as the core of Jewish civilization in the United States. How gladdened are we that, as we humbly call ourselves his spiritual heirs, we seek to fulfill his aspiration for us.

Indicative of the growth of our Movement, and testifying eloquently to our constant effort to move forward and intensify our efforts, is the response to our awards program. Our committee, so ably chaired by Judge Emanuel Greenberg of New York City, was pleased and somewhat bewildered to find that not less than 150 applications had been entered, drawn from twenty-one states and Canada, and representing sixty distinct communities. This healthy response bespeaks the soundness of our progress.

To be sure, our committee was and is convinced of its fallibility and it is our prayer that the final outcome of our deliberations reflected objective reality. Perhaps some applicants not on the roster I am about to read should be so listed. However, while there may be some uncertainty as to whether or not all who deserve receive, we are deeply convinced that all who receive deserve.

RECIPIENTS OF SOLOMON SCHECHTER AWARDS

FOR CONGREGATIONAL BULLETIN

TEMPLE BETH ZION of Brookline, Massachusetts
TEMPLE SHOLOM of Westbury, Long Island, New York
BETH TZEDEC CONGREGATION of Toronto, Canada

FOR YOUTH ACTIVITIES PROGRAM

SHEARITH ISRAEL of Columbus, Georgia
ROSH PINA of Winnipeg, Manitoba, Canada
BROOKLYN JEWISH CENTER of Brooklyn, New York

HONORABLE MENTION

CONGREGATION BNAI EMUNAH of Skokie, Illinois

FOR CONGREGATIONAL SCHOOL

TEMPLE BNAI ZION of Bloomfield, New Jersey
CONGREGATION BETH EL of Camden, New Jersey
TEMPLE EMETH of Chestnut Hill, Massachusetts

HONORABLE MENTION

GOMLEY CHESED CONGREGATION of Portsmouth, Virginia

FOR SYNAGOGUE MUSIC

THE PARK AVENUE SYNAGOGUE of New York City

FOR CREATIVE ARTS

TEMPLE OF AARON of Saint Paul, Minnesota
ADATH ISRAEL of Trenton, New Jersey

FOR ADULT EDUCATION

CONGREGATION AGUDATH ISRAEL of Ottawa, Canada
OHEB SHALOM CONGREGATION of Newark, New Jersey
SHAAR HASHOMAYIM CONGREGATION of Westmount, Canada

FOR ESTABLISHING A DAY SCHOOL

The EAST MIDWOOD JEWISH CENTER of Brooklyn, New York

FOR SABBATH WORSHIP PROGRAM

TEMPLE SHOLOM of Philadelphia, Pennsylvania

**PRESENTATION OF SOLOMON SCHECHTER
AWARD TO GOVERNOR
THEODORE R. MCKELDIN**

by Morris Speizman

President, Seaboard Region, United Synagogue of America

Down through the ages men have arisen who, touched by the Divine spark, have given dramatic and lasting expression to the highest ideals of mankind.

It is highly probable that even before the time of Abraham certain tribes, and perhaps even nations, had developed the idea of monotheism. But, it was Abraham who gave dramatic and lasting expression to the great ideal of one God, and accompanied it with the lofty conception of the dignity of the human being, created in God's spiritual image.

Other people undoubtedly developed codes of morals and ethical conduct; but it was Moses, with Divine instruction, who gave dramatic and lasting expression to the greatest achievement of God's will toward man—the Ten Commandments.

Down through the centuries, others in their time have arisen, prophets, scribes, teachers and rabbis, who have reiterated and expanded upon the lessons of the Torah and have continued to give expression to these great teachings.

In our time too, yes, during the life of many of those present, there arose a teacher in Israel who once again gave dramatic and lasting expression to some great verities of our Faith. That man was Solomon Schechter. It was his divinely inspired energy and genius which gave dramatic and lasting expression to the Conservative Movement in Judaism in America. To many present it seems but a short time ago. Actually, it is forty-five years since Solomon Schechter through his efforts, and those of other dedicated souls, caused this wonderful organization, the United Synagogue of America, to come into existence. To me there is no more dramatic and, I hope, lasting expression of Judaism than that which is embodied in the development of an interested and informed laity, concerned with implementation of the customs, the rituals, the ideals and the great truths which we find in the teachings of our sages and our Torah.

Solomon Schechter was a man of almost limitless energy and of the highest order of genius. Above all, he was the epitome of devotion to Israel and God. Yes, his life will stand as a dramatic and lasting expression, not only upon this continent, but over the entire world, of another of the great souls who were touched by the *Shechinah*, the ineffable Glory of God.

But I feel that Solomon Schechter would have been aghast were he to listen to such well deserved tributes. For I know that his own code was the same as that of the ancient prophet—to do justice, to love mercy and to walk humbly before his God.

Tonight, my friends, it is my great privilege and honor to recognize a man who, while he has risen to great eminence in this wonderful republic of ours, shares with Solomon Schechter the same innate desire to do justice, to love mercy, and to walk humbly before his God. His life has been a stirring record of achievement in the cause of justice, mercy, love of God, and love of his fellow man. More need not be said than the words which are inscribed on this plaque.

I shall now ask the Honorable Theodore R. McKeldin, Governor of the State of Maryland, to step forward. Governor McKeldin, I present this plaque to you on behalf of the members of the United Synagogue of America as a token of our appreciation and affection.

THE SOLOMON SCHECHTER AWARD

to

THEODORE R. MCKELDIN

Governor of the State of Maryland

Strong in his faith in God and loyal to the teachings of His prophets, he has throughout his distinguished career as citizen and statesman, servant and leader, passionately loved righteousness and championed fearlessly human right and human opportunity.

ACCEPTANCE OF SOLOMON SCHECHTER AWARD

The Honorable Theodore R. McKeldin
Governor of Maryland

The significance of the honor that you have conferred upon me today is not that it comes to me as an individual, but that it comes to a non-Jew I am told that this is only the second time that the Solomon Schechter Award has been made; but it demonstrates how, when it comes to "the advancement of the moral standards of our time" Judaism is not restricted by boundaries of creed and accepts the whole world as its field of labor.

From the standpoint of the rest of the world it is this outward look, this impulse to reach across the man-made barriers that divide the race into compartments, that is the supreme value of Judaism. I, for instance, have taken an active interest in plans for the establishment in Jerusalem of a Jewish Cultural Center in connection with The Jewish Theological Seminary of America; and if you ask why I, who am neither theologian nor Jew, should feel any concern in the matter, I answer, partly because it is in connection with an American seminary, and I hope that the influence of this center will be felt in American life. I frankly avow that my concern is as an American and as a Christian and it is the Jewish contribution to America and to the spiritual heritage of all mankind that accounts for my interest in Judaism.

On this tenth anniversary of the establishment of the State of Israel it is appropriate, of course, to pay the tribute due, to the accomplishment of the Jews in Palestine. It is very great. Another such remarkable instance of the recovery of a waste land is not to be found in human history. Its achievement would have been impossible without intelligence, skill, tenacity and courage, all in the highest degree, and these are qualities both intellectual and moral, that underlie the glory of any nation. For what has been done in these ten years, all races and creeds should offer the Jews their admiration, their congratulations, and their good wishes for the continuance of the work.

The political entity known as Israel is not merely a creation of, and for Jews. Others may claim a modest share in its establishment, and hope to be touched by the influences radiating from it. The rest of us thus have a part in it. The conversion of this part of the earth's surface from desert to garden is itself an amazing contribution to the total wealth of mankind. But I admire Israel and wish it well because I share the hope that all humanity will profit by its existence.

Modern Israel carries forward the glorious chapter of its ancient past. As an heir of the civilization of the west, I have received, along with its other elements, the contribution of Judaism to that civilization. The importance of that contribution is known to every literate man. The Graeco-Roman philosophy, on which our civilization is founded, had developed intellectual

subtlety, strength and imaginative daring before the influence of the Jews became apparent. But with all its excellence this philosophy lacked the unifying and directing power of a central idea and remained somewhat aimless and confused.

This lack Jews supplied. Their concept of one God, who was not only the King of kings, but at the same time the Father of His people, their corrector and protector, gave to the universe of the Greek thinkers and the Roman law-givers a unity and a meaning that it had never had before. It was a creative act in the highest sense. It imposed form upon chaos, and its light dissipated the darkness that was upon the face of the deep.

This is why I, and every other man who pays worship to one true God, have a part in Judaism. This is why I look with a friendly eye upon the great enterprise that is modern Israel. It follows that our hope of Israel is not limited to its economic or political future, although we recognize this as the indispensable basis. Our hope is that it will cherish, sustain and invigorate the spiritual power from which the rest of the world has profited so greatly.

I hope that you will note carefully that I did not say the "religion" but the spiritual power. The choice of words here was deliberate, for in common speech we sometimes restrict the word "religion" to a narrower field than the one to which I refer. We call Judaism a religion, and apply the same term to its two great offshoots, Christianity and Islam. Thus, we can refer to the three religions that came out of Palestine. But I am thinking of the product of Jewish Palestine in a broader sense, not theological or hierarchical, but in the sense of the spirit. Spiritual power is a force to be valued and cherished, whether you find it in Jew, Christian or Moslem, or for that matter, in Buddhist or Confucianist.

It is the glory of the Jews that no other center of this power has been as effective as the one they established in that small strip of ground on the eastern shore of the Mediterranean—so effective that for two thousand years it has been the Holy Land to more people than pay reverence to any other spot on earth. This is the glory that must be preserved and that not only the Jews, but more than half the world is interested in preserving. It is this great and fruitful connection of the people of Israel with the Land of Israel that makes the new Israel such a challenging and hopeful thing for the whole race of man.

It is an admirable thing to restore Canaan until it shall be again a land flowing with milk and honey but that alone is not all that the non-Jewish friends of Israel hope for most strongly. What they yearn for is to see fulfillment of the prophecy of Amos: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." We hope for new insights that will again enrich our common heritage.

The tabernacle of David was neither factory, nor fortress nor scientific laboratory. It was the House of Prayer. To rebuild it as it was in the days of old is an important function of Israel in the eyes of the rest of the world.

But in your tradition the daily life of men is not something set apart from things of the spirit; they are inter-related. As factory and fortress and laboratory are built we know that they serve us more than in a material way. They make possible progress of a higher order. Today, no less than twenty centuries ago, the world has need of a House of Prayer where the power of the spirit can be developed and directed to the service of man's soul as steadily as the powers of nature are being developed and directed to the service of his body. Both are aspects of life, not separate things.

It seems to me that young Americans of the Jewish faith may well profit by spending a year on the historical site of this tabernacle; therefore I am interested in the Cultural Center. But I think all Americans, Jews and non-Jews, should be interested not only in those who go, but more especially in those who return. What will they bring back to this country?

If Israel should attain no more than remarkable political and technological achievements, the profit may be great, but is not likely to be unique, for we have done wonderful political and technological feats ourselves. We see and admire the tremendous construction work now being done in Israel, but its importance will be enhanced if it leads to greater insight there and elsewhere into the wisdom that led the Psalmist to chant, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

For that kind of wisdom is all too rare among men, not in Israel only, but in all places, including the United States of America. For American youth of any faith to be enlightened by it means some enlightenment for men of every faith. The tabernacle of David from the standpoint of world history, was not supremely important politically or economically; but spiritually it was the torch at which millions and hundreds of millions have lighted their tapers. It was the bush that burned and was not consumed; and to this day he who approaches it with an understanding heart hears a great voice saying, "Put thy shoes off thy feet for the place where thou standest is holy ground."

If every young man who returns from study in this Center brings with him a taper lighted at the torch of faith, then indeed, all of us, of all creeds, will have an increased debt to ancient Israel and an interest in Israel of today—an interest that has to do not only with economics or politics, but with that which is stronger than both combined; for the spring from which we may draw renewal of our spiritual faith is more precious by far than any source of money or material power.

This is, as I see it, the true and lasting concern of a non-Jew with the destiny of Israel. I am aware that there are arguments based on other grounds and I am not asserting that they are without force. The humanitarian work that is being done for the dispossessed and oppressed is not to be lightly regarded. The justice due a people that has for ages preserved its hope for restoration and has earned and achieved it in our day, is something that lifts the heart. But I am thinking primarily of the supra-material. Riches take unto themselves wings and political policy shifts and changes, making what is desirable today worthless tomorrow. But the gift of spiritual

power is not for today or tomorrow; it is eternal. Therefore it is the gift above all others that we desire from the Land of Promise.

It is a gift that does not impoverish, but enriches, the giver. Bring to us non-Jews spiritual light and never think that the Jews will therefore walk in darkness. On the contrary, it is by so doing that you will fulfill your own destiny; by so doing you will meet the conditions of the promise made of old. Strengthen the new country's economic foundations, but make reborn Israel a spiritual power, and you will find how true is that writing of old: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

PRESENTATION OF SOLOMON SCHECHTER AWARD TO THE LEVITTOWN JEWISH CENTER

by Rabbi Bernard Segal
Executive Director, United Synagogue

Several months ago all of us were shocked by an act of violence which erupted in Levittown, Pennsylvania, as a result of the arrival of a negro family in the community. In that critical period, a goodly band of souls stood up and redeemed the good name of their community. In the *very* forefront of these stood our own congregation, the Levittown Jewish Center.

Rallying around their Rabbi, the congregation plunged into the thick of the fight for human decency and dignity against the rule of the mob.

And so, for the first time since the Solomon Schechter Awards have been established, we are happy to present this award for community service to the Levittown Jewish Center:

During the past year the congregation of the Levittown Jewish Center has won universal admiration for its act of moral courage in its determination to live by the teachings of Judaism as guides for ethical conduct. In the face of unwarranted hostile opinion in the community, the members of the Levittown Jewish Center held fast to their convictions and reached forth their hands in friendship to newcomers to their community, thereby sanctifying the name of God and bearing witness to the truth of His teaching

חביב אדם שנברא בצלם חבה יתירה נודעת לו שנברא בצלם
שנאמר כי בצלם אלקים עשה את האדם, פרקי אבות ג' יח'.

Beloved is man for he was created in the image of God. A special love was made known to man because he was created in the image of God, as it is written: "For in the image of God He made man." (Genesis 9:6)

A PHILOSOPHY OF CONSERVATIVE JUDAISM

Israel B. Oseas

*Chairman, Committee on Philosophy of the
Conservative Movement*

Read by Dr. Henry Simon

At the last convention of the United Synagogue I read a paper on the role of the layman in the development of Jewish law. At the conclusion of the session devoted to that paper a motion was adopted to reactivate the Committee on the Philosophy of the Conservative Movement, to which the subject matter of the paper was to be referred. The committee has been appointed and has been working out a program. The purpose of this paper is to explain the initial program which we hope to get under way shortly.

The United Synagogue has passed its fortieth birthday. To many of our people these forty years seem to have been spent wandering in the wilderness. It is time, they say, to cross over into the promised land. They want action, and they want it now. At every meeting they ask for a definition of Conservative Judaism. They want us to take specific positions on a host of religious questions that trouble us. We are asked to legislate on all sorts of things from standards for our congregations to a new Shulhan Aruch. When, we are asked, are we going to lay down definitive rules to distinguish ourselves from other branches of Judaism; when are we going to modify the Halachah; what is our definition of Kashruth? Mixed pews and organ music agitate some congregations, and at the last convention I discovered that which way the Cantor faces is a matter of major importance in some quarters. To a large number of people our failure to take positions and to set forth a clear statement of our philosophy or at least a program directed toward our ultimate position is evidence of our failure.

These questions are symptomatic of discontent and confusion. Those who ask them want certainty and the authority that certainty brings. Unfortunately, we cannot give it to them. I believe we should not attempt to give it. For if we attempt to do so we will destroy our movement and depart from the spirit of Judaism.

Great differences exist among the Jewish people today, not only in the application of our basic concepts to present day conditions, but in the interpretation and belief in the validity of the concepts themselves. On our concepts of God, Torah and Israel, the authority of the Halachah, the power to issue and the extent of Takanoth, the function of ritual, the requirements of the Sabbath and Kashruth, to mention only a few, there is controversy among people whose scholarship and sincerity are beyond question.

How tempting therefore to say "Let us end this confusion and doubt; let us write a clear statement of what we are, what we stand for, what we believe. Then everyone will know what it means to be a Conservative Jew."

Therein lies the fallacy. For we are *not* Conservative Jews. We are Jews

within the Conservative movement. And in that difference in phrasing lies my approach to our philosophy.

For I believe strongly that before we undertake to make pronouncements we should understand what we are. Conservative Judaism is not a creed. We do not aim to found a church. We do not intend to become a sect or division of Judaism. We are not Conservative Jews. We are Jews who hope that our way of thinking and examining our problems will be generally accepted by all Jews as being in the mainstream of Judaism. Far from setting ourselves apart from other Jews we welcome all Jews of all shades of opinion who are loyal to their heritage. Our name implies a division which we regret. Therefore we should not speak of Conservative Jews but of Jews in the Conservative movement or of members of the United Synagogue.

Our purpose is Judaism, not the Conservative movement. The Conservative Movement is a means, not an end in itself.

Any other position is suicidal. For if we proceed to legislate, what shall we do with the sincere people who differ with us? Read them out of the Movement? And at the end of our effort, what shall we have accomplished. We shall have succeeded in producing a new faction of Judaism. We shall have become at best a sect. We shall abandon for all time the vision of being in fact, as well as in name, the United Synagogue of America.

I believe this approach not only to be sound but to carry out the purpose for which the United Synagogue was founded. If it is, there are some things that our committee should not do. It should not regard itself as a legislative body nor should it make pronouncements on Jewish religious questions. It should not attempt to state or restate Jewish law.

What then, should we do?

Over the past year I have been repeating on every possible occasion that the future of Judaism depends on our producing a body of informed and devoted laymen, that professors and rabbis are not enough.

Vast numbers of our people stand outside the synagogue. Many who are in it are only partly in it. They stand at the door, heart in, head out. We must bring in the heads too, for if we do not we shall not be able to keep the hearts. Our people must be religious Jews by conviction or they will not remain religious Jews.

There is no dearth of first rate minds among our people. They devote themselves to law, medicine, commerce, politics and science with brilliant results. But in our generation they do not devote themselves to Judaism.

If we want to attract the minds of our people, it seems to me that we must do three things:

1. We must give them the opportunity to meet, to learn, to exchange views;
2. We must persuade them that the subject is worth thinking about;
3. We must convince them that something worth while can be accomplished through their efforts.

Thus far the committee has considered only the first of these objectives. And this paper therefore does not go beyond a program directed to it. To accomplish this first objective—to provide the opportunity—the committee has recommended to the Executive Council a program which it has called the Continuing Conference.

The Continuing Conference as recommended by the committee parallels a similar project adopted by the Rabbinical Assembly. The members of that body are engaged in preparing a series of papers dealing with basic Jewish religious topics. It is proposed that these, together with a considerable literature already in existence, should be presented to and form the basis of discussion by our laity. The essence of this plan is that all viewpoints should be presented.

For the time being it is planned to have these discussions at two levels—the congregational and the regional. At the congregational level the conference should probably be a function of adult education committees. To these committees we will make available compilations of material already in existence as well as new material being created by our rabbis. Discussion syllabi will be prepared for use in connection with this material.

On the regional level, we hope to fill out the present system of regional conference by making presentations of these topics a regular feature of such meetings, as well as of meetings of our constituent groups. We hope to stimulate such meetings by having presentations made by guest speakers who are proponents of diverse viewpoints.

National conferences have been omitted from our recommendations for the time being. If, after one or two years, interest warrants, we might develop a national conference (perhaps to be held in years alternating with the convention) devoted solely to this type of discussion. Consideration will be given to creating a national lay panel of interested, informed, and intellectually competent people who might compose the nucleus of such a conference.

This program will be supervised by our committee. Executive responsibility for developing and preparing the material and for organizing the conferences will be in the hands of a professional director. Because we regard the project as being essentially educational in nature, we have recommended that it be made part of the duties of the Director of the National Academy for Adult Jewish Studies.

We hope that in this way our people will become informed of the religious questions of the day, their background, and the divergent views of our leaders regarding them; that they will come to understand them and take a part in their solution; that they come to realize that these are their problems, not the problems of academicians. Our enemy is not difference of opinion. It is the indifference which seems to me to be the predominant attitude of even the moderately well informed.

If this project works out as expected, it should not only stimulate creative writing on the part of our rabbis, but should produce thoughtful responses from our laity. Rabbi and congregant alike should learn from it.

Discussions should be reported back to national headquarters so that ideas may flow in both directions. The best of the lay discussion material should also be reproduced and become available to future discussants. In time we may, from the presentation, argument, and harmonizing of our diverse views, be able to produce a synthesis to which we may want to attach the name of our Movement.

Some of the things I have said were for myself while others were in the nature of a report of the Committee. The distinction is intentional. The responsibility for these views (as distinguished from the report) is mine and not the Committee's.

The Committee's position, however, is essentially the same. It has expressed its view in its report in the following words:

"Your Committee desires to make it clear that it is not the function of any conferences at any level to pass resolutions or make pronouncements on any of the subjects under discussion. We believe that it would be fatal to us as a movement to attempt to impose dogmas on our people by the action of majorities. The ideas presented should continue to be, as they have been throughout our history, submitted as the opinions of the individuals who advance them. They will achieve such support as their merits command. Perhaps eventually we will arrive at a consensus. But we must stand against any attempt to limit the freedom of the conscience of the individual and avoid any attempt to make our movement into a sect. We shall welcome the expression of all opinions sincerely held as we welcome into our midst Jews of all opinions essentially loyal to their tradition."

NATIONAL ENROLLMENT PLAN

Joseph N. Gorson

***Chairman, National Planning Committee,
The Jewish Theological Seminary of America,
The United Synagogue of America,
and The Rabbinical Assembly of America***

The National Planning Committee is the fund-raising arm of all three branches of the Conservative Movement: The Seminary, The United Synagogue and The Rabbinical Assembly; and so it is appropriate that we meet here at this Convention where the laity of the Conservative Movement gathers. We have been bothered considerably over the last several years with growing pains. New synagogues are springing up; old synagogues are expanding; religious schools are growing larger and more numerous. And so there is a constant and continuing demand for rabbis, teachers and servicing of our affiliates. But the results of our fund-raising activities have not been sufficient to keep up with the demands. Although there are about 640 congregations affiliated with the Conservative Movement, we have not been able to get more than approximately 175 congregations to promote active campaigns.

For a number of years we have been discussing a plan for enrollment of members among the synagogue membership. There have been pros and cons to this discussion and we have been a little timid in pressing the idea. In the meantime, the Reform Movement, which had much the same fund-raising problems as we have, took the bull by the horns and placed into effect an assessment plan under which the synagogue bills its members a sum equal to ten percent of the dues along with the membership dues. This plan added an additional \$900,000 per year to the monies raised under their regular plans. And so it was decided that we, too, must do something. We have been operating at a considerable deficit and must do something drastic if we do not want to curtail some of our activities. In February of this year 1957, the Rabbinical Assembly approved unanimously a resolution proposing an assessment of ten dollars.

In March of this year the Liaison Committee of the Seminary, the Rabbinical Assembly and the United Synagogue met, with the result that the Liaison Committee approved a plan to ask every member of a Conservative congregation to contribute ten dollars to the Joint Campaign, with the initial effort directed at those congregations not presently participating in the campaign.

In March, the Executive Council of the United Synagogue also adopted a resolution calling for such a contribution by every member and for every rabbi, synagogue president and board member to bring about a roll-call with the understanding that those already contributing shall not be solicited again.

On May 7, 1957, the National Planning Committee in emergency session resolved that every member of every congregation contribute a minimum of ten dollars to the Joint Campaign and suggested adding this amount to bills for synagogue dues. A committee was to be appointed to work with the United Synagogue, the Seminary, and the Rabbinical Assembly to imple-

ment this plan. And so we moved out of the talking stage into the action stage. I asked Dr. Henry Simon to assume the task of implementing this Plan, and to develop a committee to assist him. Now I want to make it clear that this is a voluntary Plan. It is not a tax or an assessment. Each synagogue retains its right to use the Plan best suited to its purpose. But one thing is clear. Every synagogue must join in our campaign in one form or another. It is part of a Movement which exists for its benefit and the benefit of its members and it must not shirk its responsibilities. Dr. Simon has thrown his heart and soul into this Plan and can already report results. I would like to have Dr. Simon give you a report of his plan of operation and his progress to date.

REPORT

Dr. Henry Simon

Chairman, National Enrollment Plan Committee

My real purpose today has to do with the future, not the past. I think our committee has done a wonderful job in a short time—but what we have accomplished, really, is to serve notice on the 640 congregations of the Conservative Movement that this time we mean business.

Until this morning, we have been working on a few regions and individual congregations. We were busy developing techniques of presentation, building up our committee, preparing materials. Today we go to work on a national scale—or should I say international?

I want to remind you of something that Mr. Gorson said in describing the function of my committee, namely, “that a committee be appointed to work with the United Synagogue, the Seminary, and the Rabbinical Assembly to implement the National Enrollment Plan.” I want you to know that our committee has taken this mandate very much to heart. Our whole approach to our task is based on working with every branch of our Movement.

I am very much aware, as I hope you will be, that our problems are problems of the Conservative Movement as a whole and that the solutions to these problems demand the mobilization of every branch of our Movement. Therefore, our committee has been working with rabbis, presidents and officers of congregations, with local members of the National Planning Committee, with regional United Synagogue groups, with regional Rabbinical Assembly groups, with Men’s Clubs. We have had an excellent “assist” from what we men, in our conceit, term the “weaker sex.”

I think it is very important that you know the climate of opinion around the country on this Enrollment Plan. The reason it took so long for the Plan to get from the talking stage to action, is that so many of us said “It’s a good idea, but it won’t work!” or “You’ll never get it past the board!” We were too timid.

I want you to know that I, too, was skeptical about the feasibility of this plan. However, my actual experiences with scores of our people around

the country, have made me its most ardent advocate. I have travelled to many regions to present the Plan. I have been, and am today, in daily communication with dozens of congregations and I tell you that our Movement is ready to accept it. I go even further; it took our Reform brethren eight years to put over their Assessment Plan. You here in this room can put over the Conservative Movement's Enrollment Plan in one year.

You will tell me that there are lots of problems to be worked out, that each congregation has its own particular brand of "tzores." Of course, there are problems and there will be lots more. But this is the very thing that makes me so enthusiastic. I have found that our lay leadership is willing and anxious to deal with these problems, that they even take the initiative in seeking out solutions. To date, we have found no problem that was insurmountable. I can guarantee that when we meet with your particular congregation board, we will find a formula within the framework of the basic structure of our Plan to meet any problem that may present itself.

I cannot stress enough the need for immediate action by each one of you as a leader in your congregation. This Plan will provide the means for the financial health of our Movement. We don't have a Movement and we won't have a Movement until every member of every Conservative synagogue is a "member" of the total Movement itself. The National Enrollment Plan provides this means of identification. We talk a lot about the need for education about the Conservative Movement and its national institutions. The National Enrollment Plan meets this problem by reaching the individual member through his own congregation.

Furthermore, there isn't one of you who is active in regional work who hasn't had to deal with the complaints and demands of our congregations for more and more service, and more and more program activities. The sooner we put this Plan into effect, the sooner we will be able to release the tremendous staff time and energies—to say nothing of monies—that must now be invested in campaigning, to be put into these vitally needed programs and services.

This is a fund-raising meeting in every sense of the word; but unlike the usual fund-raising meeting, today's "tachlis" does not consist of checks and pledge cards. The "tachlis" we must have of you today—and I mean this morning, before you leave this room—is an appointment. We want a representative of the National Enrollment Plan Committee to attend your very next board meeting and we want you to arrange the time on your agenda for a full discussion of our program; and we want you at that meeting to speak up for the program.

There are several of our regional directors in the room. Outside the dining room is our National Enrollment Plan Booth where I, and members of my committee, will be on duty. All we want from you is your cooperation in making some notations on a little 3x5 card: your name, the name of your congregation and city, and the date of your next board meeting, when one of us will be there. We are prepared to travel anywhere in the United States and Canada—in fact, anyplace on this earth where there is a Conservative congregation whose board is ready to receive us. It is your job to get us that appointment.

RESOLUTIONS

A. Resolution on World Council of Synagogues

Over the years the United Synagogue of America has been approached by many communities throughout the world to take the lead in creating a world organization of Synagogues for the purpose of stimulating religious life and for the advancement of Torah in all parts of the world, and

Representatives from Argentina, Canada, Great Britain, Israel, Luxembourg, Mexico, South Africa, Sweden and United States,

Having met and considered the creation of a world organization of congregations to further their aims and objectives, and

Deeming it necessary to establish such a world organization to strengthen Judaism throughout the world, and

The Representatives and delegates assembled at the 1957 Biennial United Synagogue Convention having endorsed the proposal for the creation of such an organization, be it

Resolved that a world organization of Synagogues to be known as *World Council of Synagogues* be established, and be it further

Resolved that a Provisional Committee be forthwith appointed for the purpose of implementing this resolution.

B. Resolutions on Jewish Education

I

The United Synagogue of America notes with pride the progress of congregational religious schools throughout the United States and Canada in implementing the educational standards established by the United Synagogue Commission on Jewish Education and published in the *Objectives and Standards for the Congregational School*. We look forward to continued progress among our congregations in the religious education of our children.

To this end, we urge all our affiliated congregations to give the highest priority to establishing high school departments in their religious schools, either individually or in cooperation with other congregations. Such congregational high schools should include:

- a. A department of intensive studies, based on a minimum six hour week program and designed to produce enlightened leadership for the American Jewish community.
- b. An extension department for all other children of high school age.

II

The United Synagogue of America hails the growth of day schools and foundation schools under the aegis of its affiliated congregations. We affirm the positive value and rich possibilities of this form of intensive education

for the future of the American Jewish community. We note with deep pride and satisfaction, the association of the name of the revered founder of the United Synagogue, Solomon Schechter, with a number of affiliated day schools. We urge the establishment of a national network of Solomon Schechter Day Schools, enabling a substantial number of our children to receive the benefits of the bicultural Jewish education program offered by the day schools affiliated with our Movement.

III

In order to strengthen the educational programs of our affiliated congregations, the United Synagogue of America urges those of its regions that are prepared, organizationally and financially, to establish regional boards of education. These regional boards shall develop a program of educational activities which will assist the affiliated congregational schools in meeting the standards enunciated by the Commission in its statement, *Objectives and Standards for the Congregational School*. Both in the organization of their board and in the development of their educational programs, the regional boards shall call upon the United Synagogue Commission on Jewish Education for guidance.

IV

The United Synagogue of America notes with pride that the texts and materials prepared by the United Synagogue Commission on Jewish Education, are proving themselves useful to schools outside the United States and Canada, and that a number of these texts are currently being published in Spanish and Italian translations.

We commend the Commission for its pioneering endeavors. We are confident that the publications and activities of the Commission will continue to be an increasing source of assistance to the World Council of Synagogues.

C. Social Action Resolutions

I. RESOLUTION ON SUNDAY OBSERVANCE

Religious liberty is an indispensable aspect of democratic freedom and indeed a basic principle of American democracy. As a nation of people attached to many different religious faiths or to none, we owe our survival and our unity to the universal acceptance of the uniquely American concept that the relationship between man and God is not and may not be subject to government control or regulation.

Basic to the principle of religious liberty is the mandate that no person should be penalized for adherence to his religious beliefs or for his refusal to adhere to any religious belief, so long as he does not interfere with the rights of others or endanger the public peace or security.

We believe that compulsory Sunday observance laws violate this mandate since they compel persons to adhere to a law, the motivation and operation of which, is basically religious. We therefore oppose the enactment or

expansion of compulsory Sunday observance laws. At the very least, we urge the adoption of amendments in all states having Sunday observance laws exempting from the operation of these laws, persons whose religious convictions compel them to observe a day other than Sunday as a religious day of rest.

II. RESOLUTIONS ON RELIGIOUS QUESTIONS IN U. S. 1960 CENSUS

There have recently been manifested increasing pressures to include in the Federal census of 1960 questions seeking to elicit information concerning the religious affiliations and beliefs of Americans. Much of this pressure emanates from religious organizations which consider the information so obtained useful for purposes of church planning and recruitment.

The United Synagogue of America opposes the inclusion in the Federal census of any questions regarding religious affiliation or belief for the following reasons:

1. It would violate the Constitutional guaranty of freedom of religion. Persons questioned by census takers are subject to conviction and punishment as criminals if they refuse to answer, and the United States Supreme Court has expressly held that under the freedom of religious provision of the Bill of Rights, no person may be compelled to profess a belief or disbelief in any religion.
2. It would violate the Constitutional guaranty of the separation of church and state for it would make out of the Federal government an agent of religious groups and would employ government instrumentalities for church purposes.
3. It would constitute an unwarranted infringement upon the privacy of Americans. In a totalitarian society no interest of the people is deemed outside the jurisdiction and concern of the state. A democracy, on the hand, is predicated upon the assumption that the state has only such powers and jurisdiction that are freely granted to it by the people, that certain areas of the people's lives are too sacred to be assigned to the state, and that chief of these is the relation of man to his Maker. In a democracy committed to the separation of church and state, the religion of the people is not a proper concern for government inquiry.
4. It would create a dangerous precedent, the full extent of whose consequences and implications cannot be anticipated. For 170 years our Government has refrained from including questions concerning religion in the census. Abandonment of this tradition will inevitably lead to further encroachments upon the liberties of Americans.

III. RESOLUTION ON RELIGIOUS SYMBOLS ON PUBLIC PROPERTY

We oppose the erection of religious statues or the placing of religious symbols on publicly-owned property. Public parks, city halls, governmental buildings, and similar premises are purchased and maintained out of taxes imposed upon all persons, irrespective of their religious beliefs or affiliations. It is therefore unfair to exclude or restrict the use of such premises by the

presence of religious statues or symbols. Equally serious is the impairment of the principle of separation of church and state resulting from the expenditure of governmental funds or use of governmental property for religious purposes. Finally, experience has shown that placing of religious statues or symbols on public property invariably divides the community along religious lines and brings with it inter-religious disharmony and acrimony.

These evils are substantially aggravated and additional evils are generated when religious statues or symbols are placed on public school premises. In such cases it is sensitive children rather than mature adults who are principally affected. Moreover, the children attend not out of voluntary choice but by compulsion of law. It is therefore a violation of their religious liberty as well as an unjust breach of the relationship of confidence and trust owed to them, to compel children to obtain their secular education in a religiously charged atmosphere violative of their conscience.

IV. RESOLUTION ON ARAB BOYCOTT

Ever since the State of Israel has come into being, one of the most virulent manifestations of Arab hostility to Israel has been the Arab economic boycott. More recently the Arab states have engaged in various types of pressure on governments, on mercantile and commercial companies, and on companies owned, operated, or represented by Jews, to compel their withdrawal from operations in Israel. They intimidate companies which engage in such enterprises. They hope in this way to damage Jewish business activity elsewhere. The boycott is therefore an assault not only upon Israel but upon the Jewish people everywhere.

Arab discriminations against American citizens, particularly against those who are Jews, continue unabated. American vessels that stop at Israeli ports are denied permission to stop at Arab ports. No American is permitted to enter an Arab land from Israel, and American planes that land in Israel are forbidden to fly over Arab territories. American Jewish servicemen may not serve on American installations in Arab countries such as the Dhahran Airbase in Saudi Arabia. Americans of Jewish faith are prohibited from serving in Arab countries in American diplomatic, military and civilian capacities. Arab countries do not honor American passports carried by Jews, and the Arab boycott includes American firms which employ Jews or which have Jewish directors or stockholders. In 1956, the U. S. Senate unanimously adopted S.R. 323 declaring such discriminations to be "inconsistent with our principles." In the same year, both political parties at their national conventions adopted planks in their party platforms condemning such discriminations. Despite these actions, the United States Government continues to acquiesce in these discriminatory practices.

The Arab boycott against Israeli and American citizens is repugnant because of its threat to the peace and stability of the Middle East. Equally repugnant to Americans, is any servile yielding to Arab pressures by governments or commercial firms.

The United Synagogue in Convention assembled, condemns the Arab boycott against Israel and Americans as well as Arab pressures against gov-

ernments and commercial enterprises seeking trade with Israel. The Convention deplors any yielding to the Arab boycott by such governments, individuals, and companies. We call upon the United States Government to react to this threat to world trade and peace and to pursue vigorously a policy leading to freedom of trade and peace.

V. ISRAEL

The United Synagogue of America in Convention assembled, recalling, with pleasure, its sustained and persistent support of the hopes and aspirations of our people in Eretz Yisrael,

Reasserting its conviction that the interests of the United States of America, the wellspring of democracy in our day, and the interests of Israel, the only democracy of the Middle East, are in all major respects parallel,

Recognizing the sustained efforts of the United States and Israel to assure peace in the Middle East,

Hopefully looks to the coming year, which marks the tenth anniversary of the establishment of the State of Israel, as the harbinger of a period of stability and peaceful cooperation between Israel and its neighbors,

Thankfully acknowledges the efforts of our government to develop a policy directed towards equitable and just solution of Middle Eastern problems and urges that these efforts be continued with all dispatch, and

Prays that the day is not far off when Israel may pursue in peace her remarkable labors, which, in spite of the strife and travail of the past decade, have borne such fruit and such promise.

We, in the United Synagogue, will continue our unflagging efforts to create a "spiritual bridge" between our community in the United States and Israel, secure in the conviction that this "bridge" will encourage commerce of the spirit, thereby providing for the constant development of our faith and our people.

To this end we call upon our congregations and our members to provide for the realization of our Building Spiritual Bridges program so that the vital interplay between the significant Jewish communities of Israel and America may develop rapidly and soundly.

VI. INTEGRATION

The United Synagogue of America, an organization devoted to the Jewish ideal of brotherhood of man, applauds all efforts which are directed towards the achievement of that goal in the American community. This same aspiration, which finds its expression in the language of the Declaration of Independence that "all men are created free and equal", is also one of the cornerstones upon which our American democracy is built. We urge the application of this Jewish ideal and American aspiration to the field of education and we therefore endorse the emergence of new forces in our land which seek ultimately to achieve this objective. We deplore the unnecessary hostility which has been engendered in connection with the implemen-

tation of these ideals and sincerely believe that men of good will will find a way to put into practice these great ethical precepts of our religion.

It is our belief that only by a firm adherence to these principles will the American people achieve the high place in world civilization to which they are historically destined.

D. Resolution on Dues

Be it resolved that the per capita dues of \$1.00 now payable to the Treasury of the United Synagogue be and hereby is increased to the sum of \$2.00 effective the fiscal year commencing July 1, 1958,

and, that Treasury of the United Synagogue return the second fifty cents of the first dollar per capita and the second fifty cents of the second dollar per capita to the regions,

and, that every congregation shall note on its congregational dues statement the dues paid to the United Synagogue by each member, the method of collecting such dues to be left to each congregation.

E. Resolution on Youth

The United Synagogue of America, in Convention assembled,

Records its conviction that concern with the continued Jewish identification of the college student is a normal outgrowth of the program offered during the teenage years through United Synagogue Youth,

Expresses its whole-hearted support of the first College Age Conference of the United Synagogue, scheduled to take place in New York City at the end of January, 1958, and

Calls upon its congregations to offer such support and cooperation as may be deemed necessary to assure the success of this conclave.

F. Resolution on National Enrollment Plan

Whereas, the Conservative Movement is growing in strength and breadth;

Whereas, despite the prosperity of our time, the national institutions of the Conservative Movement, namely: The Jewish Theological Seminary of America; The United Synagogue of America; and The Rabbinical Assembly of America, are not receiving sufficient funds to carry on the present program of the Conservative Movement, let alone to meet the tremendous responsibilities placed upon them by the phenomenal growth of our Movement;

Whereas, it is the duty and—we are convinced—the desire of every member of the Conservative Movement to be identified personally with the world-wide growth of the Movement and the support of its program;

Be it resolved that

1. The United Synagogue of America endorses the recommendation of the Liaison Committee and the action of the National Planning

Committee that there be instituted the National Enrollment Plan whereby every member of every congregation affiliated with the Conservative Movement shall make a contribution of \$10.00 to the Joint Campaign in behalf of The Jewish Theological Seminary of America, The United Synagogue of America and The Rabbinical Assembly of America;

2. In accordance with this plan each congregation shall include this voluntary contribution of \$10.00 in the congregational dues invoice sent to each member;
3. The National Enrollment Plan shall supplement the regular Joint Campaign;
4. The entire national and regional resources of the United Synagogue of America be mobilized for the immediate implementation of this plan in every congregation affiliated with our Movement.

G. Resolution on Placement of Cantors and Executives Directors

Whereas, there exists a Placement Commission comprised of representatives of the Cantors Assembly, the United Synagogue and the Cantors Institute for the purpose of serving the Hazzanic needs of our congregations, and

Whereas, a similar placement apparatus has been established to co-ordinate and effect the placement of qualified professional synagogue administrators, and

Whereas, it is important to maintain the proper dignity and standards in all of the areas of activity associated with the United Synagogue of America, particularly in the placement services which we are eager to render to our affiliated congregations,

Be it resolved, that the United Synagogue of America shall, and herewith does, urge its constituent congregations not to place advertisements in the press for the acquisition of Hazzanic or administrator personnel, nor to apply to other channels or sources for their Hazzanic or administrator needs other than the placement services of our Movement.

H. Resolution on The Synagogue Council of America

The Synagogue Council of America is the coordinating body through which Orthodox, Conservative and Reform institutions speak and work together in the name and interest of the Jewish religious community of the United States. The United Synagogue of America is one of its constituent bodies.

We commend the Synagogue Council for the dignity and distinction with which it has represented Judaism in dealings with the United States government, United Nations, and Church bodies, and for its other notable accomplishments. We pledge our continued loyalty to the Synagogue Council and we urge more adequate financial support for it from communities and individuals.

I. Resolution on The United Synagogue Review

The United Synagogue of America, in convention assembled, recognizing the ever growing need for a publication which will reflect the dynamic growth of all parts of our movement; aware of the development of the *United Synagogue Review* to its present form of an attractive, informative and most readable magazine,

Notes with pride that the editorial tenor of the publication has already made a true impact on all areas of our work;

Commends the past administration for its foresight, energy, and success in meeting the long felt need through the production of the *United Synagogue Review*, and

Urges the continued growth of this publication and the widest possible dissemination to the rank and file membership of our organization.

J. Commendation of Progress

The United Synagogue of America, in convention Assembled, realizing the sound and monumental growth of our Movement during the past two years, in the areas of publications; programming, elementary education, youth work, adult education, regional activity, financial stability, and all other aspects of our total program and administration,

Noting the more profound impact on the total Jewish community, deriving from our efforts and pronouncements,

Delighting in the remarkable increase in the number of congregations and members added to our roster,

Expresses its conviction that this pronounced pattern of progress is attributable to the unflagging efforts and determined devotion of Mr. Charles Rosengarten, President of the United Synagogue of America, his fellow officers, our Executive Director, Doctor Bernard Segal, and the national staff of the United Synagogue;

Charges its future leadership to emulate this example of dedication to our cause,

Acknowledges the debt of the Movement to all who have made these past two years milestones in the history of our United Synagogue and touchstones of a secure and promising future.

K. Resolution on the Rabbinical Assembly of America

Whereas, the United Synagogue of America has on November 18, 1957 adopted new Synagogue Standards for its member Congregations, and

Whereas, Article 1, Section 1 of such new Standards for Synagogue Practice states as follows:

"The United Synagogue of America recognizes the Committee on Jewish Law and Standards of the Rabbinical Assembly of America as its authority on Jewish Law,"

Whereas, the United Synagogue of America has complete faith and confidence in the wisdom, scholarship, love of Torah and respect for tradition of the Rabbinical Assembly of America as its spiritual leaders, guides and teachers,

Now be it resolved that the United Synagogue of America, in convention assembled, does hereby express its unqualified cooperation with and support of the Rabbinical Assembly of America, and

Further, that it is the hope and prayer of the United Synagogue of America that the Rabbinical Assembly of America will recognize and cope with basic problems of Jewish life today and in the future, and will courageously and effectually meet these problems in the dynamic spirit of its founders, meet realistic and spiritual problems of the future and give of their thinking and guidance to its people for their guidance.

L. Resolution on the Commission on the Philosophy of the Conservative Movement

Resolved that this convention approves the report of the Commission on the Philosophy of the Conservative Movement, and be it

Further resolved that this convention approves the continuance of the Commission on the Philosophy of the Conservative Movement and that it submit the report of its activities to the next convention.

M. Expression of Thanks

Whereas, the 1957 Biennial Convention has fulfilled, even exceeded, our fondest expectations, and has provided deep and long pervading inspiration, deriving from the experience of over one thousand synagogue leaders praying, studying, thinking, and deliberating together, and

Whereas, we are cognizant of the extensive planning and effort as well as the devoted energy required to effect the exemplary convention program offered participants,

Therefore be it resolved that we extend our heartfelt thanks and cordial congratulations to Mr. Herman Levin, chairman of the Convention Committee, to the members of his committee, to Doctor Bernard Segal, our Executive Director, to Mr. Samuel Ribner, our Director of Conventions, to the staff of the United Synagogue, to the outstanding rabbis and teachers who graced our proceedings and to all those who were instrumental in making of our theme, "Lengthen Thy Cords and Deepen Thy Stakes," a vital reality.

* * * * *

Whereas, on the eve of this convention, Mr. Philip M. Klutznick, member of the United States delegation to the United Nations, and a devoted friend of the United Synagogue, thoughtfully and generously arranged for a reception at the United Nations Building in honor of our overseas delegates to the convention,

Therefore, be it resolved that we express our deep appreciation to Mr. Klutznick for his act of friendship and hospitality to our guests.

N. Other Resolutions

Resolved that wherever practicable each active region of the United Synagogue of America be represented on every standing committee and commission of the United Synagogue.

* * * * *

Resolved that the office of first vice-president be eliminated effective this year.

TREASURER'S REPORT

George Maislen
Treasurer, United Synagogue

The total income for the last fiscal year from July 1, 1956 to June 30, 1957, amounted to \$242,000.00, of which the sum of \$125,000.00 was received from the Joint Campaign, and \$127,000.00 in congregational dues, less the sum of \$44,000.00 net which was returned to twenty-two regions or used in regions. The balance was received from other income sources such as placement fees, the Commission on Jewish Education, publications, etc.

The total expense for the year was the sum of \$249,000.00 leaving a deficit in the sum of \$7,000.00.

It is important to note that when the original budget was set up it provided for an estimated income of \$236,000.00 and an estimated expense of \$252,000.00, which anticipated a deficit of \$16,000.00. Due to careful budgeting during the course of the year the income was increased and the expense was reduced thereby reducing the deficit to \$7,000.00.

At the end of the fiscal year, 612 congregations were affiliated with the United Synagogue with a reported membership of 167,000 families. This compared with 491 affiliated congregations reported to you at the last convention two years ago. As of the last fiscal year ending June 30, 1956, 546 congregations were affiliated. These congregations cover forty-one states, Canada and Washington, D.C. There are seven states not represented and these are Arkansas, Kansas, Louisiana, Mississippi, Montana, Utah and Wyoming.

The analysis of the affiliated congregations as to size is as follows:

Under 100 Members	153	25%
100-500 Members	362	59%
500-1,000 Members	77	13%
Over 1,000 Members	20	3%

As of this date the number of congregations affiliated is 643.

The present budget must once again be reported as being insufficient to meet the requirements of our ever-growing organization. This is particularly true when we stop to consider that on a national level we have budgeted in such departments as United Synagogue Youth, the total sum of \$16,000.00; or to our Department of Education, the sum of \$33,000.00; or for regional services, the sum of \$35,000.00; and for our National Academy of Adult Jewish Studies, \$20,000.00. Individual congregations budget much more for these departments than we have on a national scale.

In 1952 our per capita dues was increased from \$.50 to \$1.00 which gave new impetus to the entire Movement even though out of this sum we

refunded \$.50 out of every dollar paid for the individual member of congregations to our twenty-two regions or activities carried on in their behalf. This does not mean \$.50 out of every dollar actually collected as is many times misunderstood. Only when the individual congregation actually pays the \$1.00 per capita is the refund made. This return of \$.50 was intended to be used for the regions or on their behalf towards their annual budget requirements.

With the tremendous growth of the United Synagogue, especially since 1952, the \$1.00 per capita dues has been found to be grossly inadequate to carry on the work of the United Synagogue efficiently and effectively.

PRESENTATION OF CAMP RAMAH AWARDS

presented by Louis Winer
Vice-Chairman, National Ramah Commission

Mr. Winer made the following three Camp Ramah awards:

HARRY FRIEDMAN, Los Angeles, California

"In an unassuming way he has guaranteed the existence of Camp Ramah in California through his continuous gifts of time and money which, in accordance with the values of our tradition, he has given cheerfully, unsolicited, and without fanfare."

RUEBEN R. KAUFMAN, New York, New York

"His incredible imagination, his restless energy, and his substance were given freely to the Camp Ramah in Connecticut program, which has fortified his own convictions about the values of our own tradition."

BEN J. LAX, Los Angeles, California

"He has poured his heart and strength in unbelievable measure into Camp Ramah in California, raising sums of money, countless gifts of materials and supplies for the camp and surrendering his days, his nights, and his weekends for this noble cause."

MEMORIAL SERVICE

At the memorial service, eulogies were offered for the following leaders of the United Synagogue who had departed this life since the 1955 Convention:

MAXWELL ABBELL

SAMUEL FRIEDENBERG

AARON GORDON

HERMAN KOPPLEMANN

JEROME LABOVITZ

ELIAS SOLOMON

EULOGY FOR DR. MAXWELL ABBELL

by Charles Rosengarten

About two months before his passing, Maxwell Abbell flattered me by asking that I read and comment upon a 125 page draft of an auto-biography which he had written.

While in the ten years of our close association I learned much about Max Abbell, some of the incidents of his life, as revealed in the draft, heightened my admiration and respect for this Jewish nobleman.

He started life with what some would have regarded as serious handicaps. But to him the difficulties were challenges that he determined to surmount.

In order to get an education, since he could not rely upon any financial support from his family, he worked his way through Harvard by peddling newspapers, shining shoes and waiting on tables.

The necessity of working did not interfere with his studies. He graduated cum laude. He was highest in his class in mathematics. After moving to Chicago and marrying his beloved helpmate and guide, he studied nights—receiving degrees from three colleges. He became a C. P. A. and then a lawyer.

Throughout his life, he offered his prayers daily. As was once said of another distinguished American Jew, nothing Jewish was alien to him. That is why he was so completely committed in his support of Israel, Jewish education, communal and civic responsibilities, especially those related to Jewish rights and the dignity of his fellow man in general. He was a humanitarian with sympathy and compassion for the less fortunate. It is easy to understand why he was so passionately moved to do whatever he could to assure at least a modicum of financial security for rabbis, teachers, social workers and other civil servants of the Jewish community.

Perhaps his single greatest ambition was to put The Jewish Theological Seminary on a sound independent financial basis. He told me, about two years ago, that if God spared him and he lived to sixty, he probably will have built up endowment funds for the Seminary amounting to about five million dollars. He had made a good start towards that goal.

When President Eisenhower appointed him chairman of the Committee on Government Employment Policy, he wrote to me stating that "he hoped to do the kind of job that will reflect credit upon our people and make my friends proud of me." He regarded this appointment as an opportunity to bring into actual practice the teachings of Judaism.

Perhaps the very key to his sense of humility and gratitude can be found in his following words. When notified by President Eisenhower of his appointment, he wrote among other things, that he was "grateful to be permitted to repay in small measure all that America has done for me."

He was considerate, loyal, trustworthy, one of the most exemplary of Jews of our generation. His memory will surely be an inspiration and blessing for a long time to come to all who knew him and loved him.

TRIBUTE TO THE MEMORY OF MAXWELL ABBELL

*by leaders of the Chicago Council of the
United Synagogue of America*

The following memorial tribute was presented at the Convention Memorial Service by Arthur H. Lanski, Joseph Levine, Jules Levenstein, Eugene Matanky, Robert Rice and Louis Winer, leaders of the Chicago Council. Mr. Levine served as the narrator.

NARRATOR: It was said of Maxwell Abbell at the time of his passing that at one bound he had gone over into eternity, and that he had consigned himself to the guardianship of memory. As time goes, only a few seconds have passed since July when we paid our last, sad respects to his mortal remains—but not to the man, not to Maxwell Abbell. Our rabbis teach us that the righteous continue to live, and should be spoken of as living, even when they are physically removed from us. Thus, we are gathered here together with his beloved wife for a kind of yizkor, for remembrance, for memory, and not for weeping and mourning the man who walked through life so quickly and paused to spend perhaps the most rewarding part of it with us. We are doubly glad for having had Maxwell Abbell with us, for he brought us ideas and deeds which he exemplified in his own beautiful life. He was not only able to live the life he believed in so much, but could tell why. And so, in our meeting of remembrance, we shall speak little of the man and let the man speak for himself, in words he himself had written or spoken, and through some of us in his own home city who knew him best.

- A: Maxwell was a humble man. He said, "I believe that I am what I am and live as I do because I am the fortunate beneficiary by precept and example of a great and noble tradition which guided and inspired the thoughts and lives of my parents of blessed memory. For this fortuitous fact, no credit is due to me. My parents inculcated in me a deep and abiding love for my people, and a reverent devotion to my faith."
- NARRATOR: No one, of course, will ever know the full extent of the tsedakah and generosity which Maxwell Abbell bestowed upon individuals, widows, families, youth, the aged.
- B: Maxwell Abbell's tsedakah came from his own inner spirit, for as a Jew dedicated to the values of Torah, it was an innate part of him. But it also came from his own boyhood experience of which he said, "We were so miserably poor that usually we could afford to buy only stale bread returned to the baker. Butter was a luxury. Eggs, fruit and vegetables were almost unheard of. I was either a junior or senior in high school before I tasted a tomato."
- C: But this is not all he remembered of those days, for along with these memories there were others. He went on to say, "And yet, there was a wholesome, God-fearing spirit in our poverty-stricken home. Into this home my father would constantly bring strangers as guests in fulfillment of the Biblical commandment to be kind to the stranger. These examples of my parents impressed me even as a child, and account for the time and energy that I have since devoted to communal and philanthropic activities."
- NARRATOR: Maxwell Abbell's life, however, was not compounded alone of the positive aspects of saintly parents or the negative aspects of poverty. There was also an element of conscious and deliberate choice.
- D: Those were the very words he used, "conscious and deliberate choice." It was in this very hotel that he used them, a little more than four years ago, at the convention of our National Federation of Men's Clubs. He was telling how he had been pressed, time and again, to become more active in what he called secondary and peripheral causes in Jewish life—medical institutions, club work and various social agencies. He said, "In most cities, such activities are most popular socially, while the positive Jewish causes involving the education of our youngsters and Jewish religious life are far less acceptable to the so-called leaders. Nevertheless I felt that if we were to survive as a Jewish group, these were the activities that were primary and basic. And so I have dedicated my life to participation in my local synagogue affairs—I have been its president—and to local Jewish education and to the Conservative Movement on a

national scale. This is my faith; to this I cling with all my heart and soul. To this I have dedicated my life."

E: I remember that well. Maxwell looked around him at the world, and he was troubled. He said, "I have often gone back to the Tanach and have always found new inspiration, new guidance, new stimulus, new encouragement in my daily activities. Without this background and heritage, I may have been less successful—certainly less happy. How any Jew can drink from the never-diminishing fountain of spiritual sustenance and inspiration that is our age-old legacy, and not be aided in his daily living; how any Jew who has had such inspiration can ever depart from the path of righteousness, decency and honesty; how a Jew can ever think of foreswearing his ancestry and his spiritual heritage, hiding his Jewishness—or even worse, deserting his people—how a Jew can do all this is difficult to comprehend. As for me, my Jewish faith has been a source of joy and happiness, of light and guidance, of peace of mind as well as peace of soul."

NARRATOR: He saw the task as the restoration of the crown of the Torah to its pristine glory, to rescue the two generations lost during the past fifty years. Of those fifty years he said—

F: "... the efforts of Jews in America have been directed, first, to establish themselves in a strange environment; second, to care for local needs and problems; and third, through gifts for overseas relief and for the new State of Israel, to write a glorious chapter in the annals of human generosity, and again to demonstrate that the bond of brotherhood knows no boundaries. Nevertheless, it was unwise to give only marginal attention to the spiritual needs of America's five million Jews, representing today almost half of world Jewry. Two generations of American Jews have received an inadequate Jewish education. We have further imperilled the cause of Torah by withholding the financial resources required to train a sufficient number of teachers and spiritual leaders. We have put first thing last in having relegated Jewish learning to the bottom of our list of communal concerns."

NARRATOR: Now, we are getting a glimpse into the multi-sided interests of the man of which he made a synthesis—local congregation, national movement, seminary—all these merged into a single concern, all part of the same goal, all spelled for him a unity, a completeness of American Jewry as he saw it.

A: He came back time and again to the subject of synagogue, and especially the United Synagogue. He said the local synagogue, "no matter how well led, cannot adequately fulfill its function. The Synagogue must be spelled with a capital 'S'. By that I mean that the synagogue must be re-

garded as a national Jewish institution. Even though the local group finances, builds, develops and conducts the local synagogue, they should regard it merely as a local expression of a national institution. This idea prompted Dr. Schechter to insist that the national organization should be called the United Synagogue of America rather than the United Synagogues of America."

B: Maxwell was well aware how Jews feared the setup of anything that might smack of hierarchical organization. That was far from his own mind. This is how he saw it. In his own words, it was like this: "It is our belief that strength lies in voluntary expression of individual local groups banded together in a national organization. The latter, in turn, is but the fountainhead and inspirational center composed of local representatives of the individual synagogues."

NARRATOR: He went on to say that the individual synagogue, standing alone could not be a healthy institution, regardless of how rich it might be. He saw the synagogue rather as a link in a long chain, depending on the strength of the entire chain, in this case, the United Synagogue.

C: He drew the image of a mirror for the United Synagogue of America, a mirror which reflects back its influence and prestige upon its constituent local synagogues. But he made it clear, again and again, that democracy was not anarchy, it was not chaos. He said, "We are much too loosely organized at the present. Chaos is not a virtue. There should be a tightening of the bonds that tie us to each other and a raising of standards."

D: By that you mean that he did not check the moral and ethical teachings of the synagogue at the door when he left the sanctuary for the street. That's right. Judaism was a living thing to him, a way of life, or it was nothing. You couldn't pray with your lips and not with your heart; or, if with your heart, and not with your mind. To him his religion was a conscious, real thing.

E: I don't know any man who had a better right to say these things, because it's no secret that Maxwell Abbell was a business as well as a spiritual success. And so he could give counsel, advice, like this to other business men of our faith. He told them "Righteous business and professional conduct is demanded by our religion. The thousands of men's clubs could well be a force for the raising of the level of American political and business life from their present low state. My Jewish way of life, such as the observance of kashruth in my home, praying daily, observing the Sabbath and the Festivals, has been no real problem. To be sure, there have been conditions and situations where one or the other has

been difficult. But so is life in general. That which is worthwhile is worth making a sacrifice for, and that which comes all too easily is often of little value, and less appreciated. I claim no particular credit for my rule of honesty in business affairs. I was merely applying in practical life the teachings of my parents and my faith. Strange as it may seem, I firmly believe that by adhering to these great teachings, I have added immeasurably to my business and professional success."

NARRATOR: We have discovered a binding thread in Maxwell Abbell's life, a thread which tied together his Jewishness into a unified whole. But he himself could distinguish the parts from the whole, and put each into its own perspective, and could say how one could not function, could not be, without the other.

A: That is why the Jewish Theological Seminary of America seemed to stand at the apex of all his thinking, of his ideals. He said of it that we are heirs to a priceless heritage. He called the Seminary, "A seat of learning which is the crowning glory of all Jews on this continent, an institution equipped to insure the survival and the revival of Torah, in the widest and deepest implications of this precious word, in the Western Hemisphere."

NARRATOR: He went on to say that the Seminary "has discovered the genuine Jewish layman and reestablished the ancient partnership between layman and scholar, which in every age and clime made possible the advancement of creative Jewish scholarship."

B: Maxwell was talking of a national campaign committee that had been established to further the work of the Seminary, and called its members men of vision as well as action. He said, "They realize that Judaism in America needs and deserves the investment of their time, energies and resources to enable five million American Jews to become a noble community with their life rooted in the best traditions of Judaism."

C: He looked upon these lay leaders of the Seminary as engaged "in the task of educating the community to an acceptance of the priority of Jewish learning." In a sense, he said, "we are the lay educators, the lay partners of the great scholars of the Seminary faculty, in the furtherance of the ideals and teachings of Judaism."

NARRATOR: Of Maxwell Abbell's activities in behalf of the Seminary, Doctor Finkelstein has said, "Our faculty regards him not merely as a benefactor of scholarship, but as the brother in scholarship, having the relation to them that Shebna, the brother of the famous Hillel, had to that immortal scholar."

D: Maxwell Abbell's interests in all facets of his faith were as wide and deep as his faith itself. Children, youth, schools, the Ramah Camps—all these were grist for his productive mill.

E: But this was no narrow interest in his people's religion. It went further than that, into an interest in his people, and certainly in his people's state. He was a Zionist, a proud Zionist. He said, "From my parents I derived a love for Palestine as a Jewish ancestral home. My father, an extremely pious man, held to the view of many Orthodox Jews in those days that in due course, in the Messianic Era, Palestine would be restored to the Jewish people by the grace of God, without human intervention or assistance. In later years he changed his views and became a Zionist—too late, however, to influence me in this regard. My Zionism, which has been a major factor in my outlook upon life and my Jewish activities, I owe largely to my Hebrew teacher. On the slightest pretext—and even without it—during our biblical or Hebrew grammar studies, he would infuse us with the hope and the aim of rebuilding and rewinning the Holy Land as a Jewish homeland. For this inspiration, I owe him a deep debt of gratitude."

NARRATOR: It was only two months before Maxwell went from us that he stood before an Israel Bond Dinner in Chicago as the guest of honor and again stated his Zionist credo.

A: Maxwell said, "We are fortunate to live in a period when we have been granted that which was denied to Moses. We may not only walk abroad in the land which was promised to our fathers but can rejoice in the work of our hands. Most of those in this room have helped Israel and have thus answered affirmatively the ancient query, Am I my brother's keeper?"

NARRATOR: It was typical of Maxwell Abbell that he would speak of practical things relating to Israel as well as the overall spiritual meaning of return to Zion—finances, absorption, housing, everything that the new State faced and had to overcome. But he always returned to the greater meaning of it all . . .

E: Max used to talk of the religious bonds which we must strengthen between ourselves and our brothers in Israel. He established a religious settlement in Israel for traditional Jews. His greatest dream was that someday every student in the Rabbinical School and Teachers Institute of the Seminary would spend a part of their study career in the Holy Land. That is why he worked so ardently to bring into being the Seminary Center in Jerusalem, for as with everything else, he not only talked about his dreams—he invested himself in them.

NARRATOR: There is more, so much more, that we can say about our brother Max. And we will. For the years will only add meaning to his words. Here was a lively mind, a keen intellect, a searching soul. He was a man who could live the American dream, and keep his Jewishness at the same time: who could compete on every level in his business and professional career, and preferred to keep his work on the ethical plans of his parents, his teachers and the sages of his people. We can hardly find a single phase of our work in and for the United Synagogue of America and the Seminary which has not been helped, transfixed, by his touch. But most of all, he had such deep, abiding faith in God that he would have been the last to question the why of his being cut off from all the things he loved at the peak of his prime, at the very apex of his career, at the greatest point of his productivity. And so, with one bound, he has passed away into eternity, and consigned himself to the guardianship of memory. We weep in our hearts that we are deprived of him, but are grateful at the same time that he was with us. We are grateful too for the living tradition he has left us in his dear wife and children, yibodu l'chayim a'ruchim. As Max's immediate family and his larger family of the American community walk together into the future, we will be stirred by his thoughts and inspired by his deeds.

EULOGY FOR SAMUEL FRIEDENBERG

by Benjamin Markowe

We are here to-day to recall pleasant memories of our beloved co-worker. Most of us present probably never met Samuel Friedenberg, of blessed memory. It is therefore necessary to picture conditions existing at the time he was active, in order to appreciate his services to our organization.

Samuel Friedenberg was drafted into service in a crisis; 1944 was a turning point in the history of the United Synagogue. It was necessary to heal old differences and revitalize an old organization. The total budget of the United Synagogue was \$12,000 against nearly \$300,000 to-day. We only had 140 congregational members, as against 640 to-day. The financial condition was very poor. There was no joint campaign or joint operation. Manpower was very scarce.

When a few of us met at the house of Dr. Elias Solomon, of sainted memory, to plan a slate of officers, Samuel Friedenberg was induced to accept the office of treasurer. He then asked me to accept the office of financial secretary and work with him. You couldn't say no to Samuel Friedenberg.

In his quiet manner he was a stabilizing influence and helped mold the future of the United Synagogue. As treasurer, he was not content to be

an officer in name only. He visited the office regularly, watched every dollar, served with distinction, and set a pattern for all future treasurers.

Rabbi Hertz Fishman, in his eulogy on Samuel Friedenberg, beautifully described this son of Israel. He said, in part, "His home, like that of Abraham, was open to all. He was the perfect host. His charitable purse was subscribed to every worthy cause and educational project. His words, always delivered calmly and tactfully, never revealed malice. He was always constructive in his words as he was in his deeds. He was broad-minded in his Jewish thinking and appreciated Judaism as a total religious civilization."

In every phase of life he was the first to jump into any constructive venture. He took the lead in projects where others feared to tread. The word "impossible" was literally not in his vocabulary. He set the pace with his sincerity, and complete sense of dedication. He did everything for its own sake, seeking neither personal honor nor glory. Will The Jewish Theological Seminary, the Jewish Museum and other Jewish organizations, ever pass through our minds, without associating Sam Friedenberg's personality with them?

Sam Friedenberg was one of the most wholesome people. His interests were varied and highly cultured. His library, the objects of art in his home, and his ardent loyalty and interest in Judaism, constituted a vigorous and meaningful pattern of life.

The 15th Psalm, describes the goal of the gentle man. I believe it aptly applies to Sam Friedenberg:

"Lord, who shall sojourn in Thy Tabernacle? Who shall dwell upon Thy hold mountain? He that walketh uprightly, and worketh righteousness. And speaketh truth in his heart; that hath no slander upon his tongue. Nor doeth evil to his fellow. Nor taketh up a reproach against his neighbor; In whose eye a vile person is despised, But he honoreth them that fear the Lord; He that sweareth to his own hurt, and changeth not."

May his memory be for a blessing.

EULOGY FOR AARON GORDON

by Ben Lax

If there is one word that can be used to epitomize the life of Aaron Gordon *olov hasholom*—that word is *Avodah*—service.

His adult years were filled to the fullest with significant service to his community, his people and his God.

Though his circumstances financially were modest indeed, he spent his time, his energy and his money in behalf of his fellow-man with unlimited abandon.

Despite his many years of work in almost every area of communal activity in Los Angeles—his first love and admitted greatest *nachas* came

from his indefatigable devotion to the Conservative Movement's many faceted activities.

Here, his years of efforts reached their fullest fruition. He served as:

Founder President of the Pacific Southwest Region

National Vice-President of the United Synagogue

Founders' Day Chairman, University of Judaism

Member, Board of Overseers, University of Judaism since its inception

President of Beth Israel Congregation of Huntington Park

Secretary of California Ramah Committee

President of Los Angeles Hebrew High School (United Synagogue sponsored)

United Synagogue Sabbath Chairman of the Region

To it all Aaron Gordon brought an unquenchable enthusiasm—unflagging energy. Despite several heart attacks and against his doctor's orders—his efforts remained unabated to the very end. "There is only one way I want to live," he would say, "there is only one way I *can* live."

On September of last year, Aaron passed away at the age of fifty-five. Aaron had an idea that his end was near. On the front page of his diary was found his last notation. It read, "Please don't send flowers. Make contributions to Camp Ramah."

In Ramah of California there is a dormitory, housing ninety-two children, named the "Aaron Gordon Lodge"—funds for the beautifying of which were furnished by the community of Los Angeles and the entire Pacific coast.

As a man who had worked closely with him for over fifteen years—I can say with deepest conviction—Judaism as a whole, and our Movement in particular, has been enriched and ennobled by the spirit and the heart and the *Avodah* of Aaron Gordon, *Zichrono Livrocho*.

EULOGY FOR HERMAN P. KOPPLEMANN

by Joseph Sachs

I rise to have you join with me in this brief tribute to the memory of our late beloved leader and dear friend, Herman P. Kopplemann—*Zichrono Livrocho*.

Herman, who was born in Odessa in the year 1880, was brought over to this country when he was two years old. He actually started his business career as a newsboy before he reached the age of ten, and with the passing of the years his newsboy activities developed and grew into a large and successful newspaper and periodical enterprise, located in the city of Hartford. Due to the poverty of his parents, his formal education did not extend beyond the first or second year of his local high school.

Nevertheless, he was at all times eager to learn, and his actual acquisition of knowledge in his own informal and determined manner seemed to be pretty much in the spirit of the question: *non schola sed vita discimus*—not at school but in life do we learn.

He became active in the political and civic life of his community, serving it in many important capacities and offices—both elective and appointive. Starting with his election to the Hartford City Council as far back as the year 1904, he was later elected, while still a young man, to the Connecticut State Legislature—first as representative and then as senator. Finally, he served in the Congress of the United States for five terms, from the district in which Hartford is located.

His career in Jewish life paralleled and kept pace with the important achievements of his political and civic career. He was associated with, worked with all his might for, and made liberal and generous contributions to, every important Jewish philanthropic, Zionist, cultural, service and religious organization, on both the local and national level. His greatest interest was in the United Synagogue of America, which he served as a member of its Executive Council, as Vice-President and Honorary Vice-President, and The Jewish Theological Seminary of America, which he served as a member of the Board of Overseers. He served both organizations for many years up to the date of his death this past August.

I had known Herman quite intimately since 1950 when the Connecticut Region of the United Synagogue was first organized. I thus became aware of his love of Judaism in all its cultural, historical and religious aspects. He displayed on all occasions his respect and admiration for Jewish scholars, rabbis, teachers and leaders. He was very much interested in the Reconstructionist Movement. He was tolerant of those who did not agree with him, much more tolerant of them than they of him, and he was interested more in the substance of Judaism than in the form. He often expressed himself in private or public discussion with an eloquence, an enthusiasm and a sincerity that marked him as a leader in the Jewish, as well as in the general community.

Herman possessed many of the pre-requisites of Jewish lay leadership, which Judge Simon Rifkind referred to in his address on the Responsibilities of the Jewish Laity, when he said:

“ . . . Jewish lay leaders should in their own personal lives strive to exemplify standards of conduct which we can proudly call Jewish. I am not now referring to matters of ritual, although they, too, play a role in the beauty, dignity and spirituality of Jewish life. I mean specifically that they ought to exert themselves so to order their ordinary affairs as to make it evident that they regard the ennoblement of the human personality as their principal aim; that they differentiate good from evil and have the character to prefer the good; that they exhibit courage in adversity, steadfastness in danger, humility when in power, manliness under oppression, magnanimity to friend and enemy, and integrity at all times; in summary, that they pursue their ideals not because they are profitable, not when they are profitable, but pursue them relentlessly even when they involve pain and travail.”

I know that his widow, Adeline Greenstein Kopplemann, who was his constant and inseparable companion during the many years of their married life, and who is present at this service, will find consolation and then joy in the knowledge of the *Ma'asim Tovim*—the good deeds—of her late beloved husband, and in the thought that the biblical proverb *Zecher Zadik Livrocho*—the memory of the righteous shall be for a blessing—indeed applies to him.

EULOGY FOR RABBI ELIAS L. SOLOMON

by Samuel Rothstein

We are gathered here today to pay tribute to the memory of Dr. Elias L. Solomon, of blessed memory, a kind and gentle soul, a founder and honorary president of the United Synagogue of America.

Dr. Solomon was born in Vilna in 1879. In 1881 his family fled to England from the Russian persecutions and after a few months in England, they settled in Cyprus. About a year later, they moved to Jerusalem, and in 1888 migrated to the United States where he attended the New York public schools, City College, from which he was graduated in 1900, and The Jewish Theological Seminary from which he received the title of Rabbi in 1904. In 1910, it bestowed upon him a doctorate of Hebrew Letters and in 1929 a Doctor of Divinity, *honoris causa*.

It is difficult for us today to appreciate the great hardships under which Seminary trained rabbis labored a half century ago. It required special courage for its graduates to go into a community to conduct the new type of service for which they were trained at the Seminary, and among other things, to introduce the English sermon and bring order and decorum into our synagogues. Dr. Solomon, one of its earliest graduates, had such courage and succeeded in a most difficult task. After graduation from the Seminary in 1904 and until 1907, he was Rabbi of Congregation Beth Mordecai of Perth Amboy, N. J., from 1907-1919 of Kehillat Israel of the Bronx, from 1919-1922 of Kehillat Jeshurun of New York and from 1922 until his death of Shaare Zedek in New York.

Dr. Solomon was one of the founders of the United Synagogue of America, its president from 1916 to 1924 and honorary president until his demise. He devoted himself to the work of the United Synagogue with complete heart and soul and was its loyal servant during his entire life. There was no task that he would not undertake in its behalf even acting as its temporary director for a short duration in 1945. We of the United Synagogue learned to love him and looked to him with great affection as our friend and teacher. His record of leadership in all kinds of communal organizations is unsurpassed. His influence and leadership extended far and wide.

He was also president of the Rabbinical Assembly of America, the Synagogue Council of America, and the New York Board of Rabbis, and

honorary president of the American Biblical Encyclopedia. He was one of the honorary vice presidents of the Boy Scouts of America, on the board of the Hebrew Free Loan Society and the Y.M.H.A., active in the American Pro-Falasha Committee, the National Conference of Christians and Jews and countless other communal organizations.

Dr. Solomon was gentle, kind, and soft spoken. He loved people and people loved him—the poor and the rich, the weak and the strong, the humble and the mighty, the young and the old—all had a deep sense of reverence for him. Such a man “sleeps with his fathers.” Such a man never dies.

His life has been a blessing not only to us of the United Synagogue but also to the entire American community. We are grateful that his ministrations were all encompassing, that the strength of his convictions about the right, the true, the just, knew no limits and were boundless. We are also thankful for the joys that were vouchsafed unto him. His memory will ever be cherished by his devoted family, his numerous friends and by us of the United Synagogue—and it will ever be for a blessing.

Sustain us, O Lord, that we may find it in our hearts to reaffirm our faith as did our ancestors in their hour of trial and bereavement:

The Lord hath given.
The Lord hath taken.
May His name be blessed.

EULOGY FOR RABBI JEROME LABOVITZ

by Joseph N. Gorson

Philadelphia has always played an important part in the history and the growth of The Jewish Theological Seminary of America.

Because of its early interest and continued dedication to the Seminary and the Conservative Movement, the growth and development of Philadelphia's institutions allied with the Conservative Movement has paralleled the growth of the Seminary.

The number of synagogues has grown to thirty or more. The Board of Jewish Education has had a phenomenal growth in the number of students enrolled.

Long ago it became evident that to coordinate all of the activities and to properly service such a vibrant community required the services of an exceptional individual.

And so about twelve years ago, Rabbi Jerome Labovitz was requested to transplant himself and his family from Savannah, Georgia, to Philadelphia, Pennsylvania, and to assume the burden of directing the activities of the Philadelphia Branch of The Jewish Theological Seminary of America and its affiliated groups.

Rabbi Labovitz was born in Minneapolis in 1906 and was graduated from the University of Minnesota in 1927. He was ordained a rabbi at The Jewish Theological Seminary of America in 1931. He spent the next fourteen years in Savannah, where he served the cause of Judaism with great distinction.

Because of his unusual talents, his personality and his understanding of the problems, the needs, the purposes and the aims of the Conservative Movement, he was asked to assume the task of serving the Philadelphia community.

How he succeeded is in the records. He won the affection, the admiration, the love of all who came in contact with him. The rabbis, the synagogue officers, the young people, the Torah groups, the Men's Clubs, all leaned heavily on him and respected his advice and his sincerity of purpose.

He was at their call day and night. No demands upon him went unheeded.

He was an humble man. He was modest and unassuming. He was kind and gentle and he was wise. He was a deeply religious man and he was a dedicated man. He loved to serve his people and the cause of Judaism.

For twenty-five years Rabbi Labovitz sowed the seeds of knowledge and understanding of the tasks and purposes of The Jewish Theological Seminary of America.

The harvest will be reaped by the coming generation. May his memory be for a blessing.

INDUCTION OF NEW AFFILIATES

by Rabbi Israel M. Goldman

Spiritual Leader, Chizuk Amuno Congregation, Baltimore, Maryland

Mine is a very pleasant task this evening—to induct the 131 new congregations which have joined the United Synagogue of America since our last biennial convention in 1955. This phenomenal figure of 131 new congregations in two years is indicative of the phenomenal growth of Conservative Judaism.

Upon the founding of the United Synagogue by twenty-three congregations in 1913, Solomon Schechter said, "This United Synagogue which we are now founding is my legacy to American Judaism." How prophetic those words. Only forty-four years ago, twenty-three congregations, all of them small and struggling. Today this legacy has flourished so that in a span of less than a half century we have a roster of 642 congregations. How true are the words of scripture, "Though the beginnings were small, thy latter end shall be great."

The growth of our Movement is to be explained in many ways. When you read the many studies of Judaism in America, you see that Conservative Judaism is the fastest growing Jewish religious movement in this country. There is something about the philosophy and the program of Conservative Judaism that makes it important to American Jews today and especially to the younger generation, and because of that, many congregations have sprung up in large cities and in many suburbs.

A very wonderful phrase was chosen by our convention committee for this convention—*lengthen thy cords*. This is only a phrase taken from Isaiah but if you see it in terms of what happened here in the 131 new affiliations, you see that this is not merely a phrase, that here the cords of Conservative Judaism are being lengthened, reaching out in the United States and Canada as never before.

This is the significance of our ceremony tonight, where we are actually lengthening the cords of Conservative Judaism throughout the length and breadth of the land and so I welcome you, the 131 new congregations, into the United Synagogue of America.

Our new congregations may be asking what they get out of the United Synagogue now that they are part of it. Here I would like to answer in terms of the second half of the slogan of this convention. The first part is *lengthen thy cords*. The second part is *deepen thy stakes*. A congregation in any community, whether large or small, if it isolates itself from the rest of Conservative Judaism is bound to have a very shallow existence, and I say to you out of personal experience, my congregation was one of the founding members of Conservative Judaism and of the United Synagogue, that what you will get from your membership in the United Synagogue is the deepening of the stakes. You will understand more profoundly what Judaism means, what inheritance you will give to your children. You will take pride

in your synagogue affiliation that you would never have otherwise. It will be a deepening and loving experience. That will be your greatest reward and recompense for becoming a part of this national, and now international, movement.

On your tables you will find several mimeograph sheets headed "New Affiliations" and our 131 new congregations are listed there. This is a wonderful roster and each of us in our Movement can be proud. We can go back with this roster of names and say we belong to a Movement that has life and vitality. The future of Judaism is in its hands and this is the roster that proves it. How wonderful it would be if time allowed us to call each of these congregations and their delegates to the platform and hand each one individually the charter of membership in the United Synagogue. But I think you realize that it would be impractical so we ask our new affiliates to forgive us if we do not invite each of you separately to the rostrum now.

The Convention Committee has decided on a very beautiful and symbolic ceremony. One congregation has been selected to represent all new congregations. This congregation is the one which has most recently joined the United Synagogue of America, the six hundred and forty-second congregation to join the United Synagogue. Let me, therefore, summon the president and rabbi of Temple Shalom of Westbury, Long Island, to this rostrum now. The president is Mr. Max Goldweber and the rabbi is Rabbi Maurice Aronoff. Here is your charter of affiliation. Each congregation of the 132 will receive a similar charter.

INDUCTION OF NEW AFFILIATES

The following congregations were inducted into the United Synagogue:

ALABAMA

Temple Agudath Israel
Montgomery

CALIFORNIA

B'nai Israel Temple-Center
Elmonte

Beth Jacob
Fresno

Temple Beth Emet
Fullerton

Gardena Valley Jewish Community Center
Gardena

Lakewood Jewish Community Center
Lakewood

Kadimah Temple
Los Angeles

First Hebrew Congregation

Modesto

Kol Emeth Congregation

Palo Alto

Temple Beth Jacob and Irving Levin Jewish Center

Redwood City

Temple Ner Tamid

Van Nuys

Whittier Jewish Community Center

Whittier

CANADA

Beth El Community Center

Don Mills Ontario

Beth Am

Downsview, Ontario

B'nai Moses Ben Judah

London, Ontario

Beth El

Town of Mount Royal, Quebec

Ontario Jewish Center

Ontario

Congregation Beth Sholom

Toronto

Congregation Rosh Pinah

Winnipeg

COLORADO

Rodef Shalom

Denver

CONNECTICUT

Beth Hillel Synagogue

Bloomfield

Temple Sholom

Greenwich

Rodfe Zedek

Moodus

B'nai Sholom

Newington

Jewish Community of Greater Windsor

Windsor

DISTRICT OF COLUMBIA

B'nai Israel

Congregation B'nai Jacob-Beth Israel

FLORIDA

- Zamora Jewish Center*
Coral Gables, Florida
- Temple Israel*
Daytona Beach
- Fort Myers Jewish Community Center*
Fort Myers
- Temple Beth Shalom*
Lake Worth
- Beth Emeth*
Miami
- Monticello Park Jewish Community Center*
North Miami Beach
- First Congregation Sons of Israel*
St. Augustine

GEORGIA

- Beth El Congregation*
Atlanta

ILLINOIS

- Bud Lawn Conservative Jewish Center*
Chicago
- Congregation of Park View Home*
Chicago
- Ravenswood Community Synagogue*
Chicago

MARYLAND

- Har-Brook Hebrew Center*
Baltimore
- Randallstown Congregation*
Randallstown
- Congregation Beth Israel*
Salisbury
- Har Zion*
Silver Springs

MASSACHUSETTS

- Temple Israel*
Athol
- Congregation Sons of Abraham*
Beverly
- Congregation Beth Zion*
Brookline
- Ahavath Achim*
Gloucester

Greenfield Hebrew Congregation
Greenfield
Adas Israel
Hyde Park
Congregation Agudas Achim
Leominster
Temple Shaare Tefila Norwood Hebrew Congregation
Norwood
Temple Beth Am
Randolph

MICHIGAN

Temple Beth El
Midland
Central Michigan Community Association
Mt. Pleasant

MINNESOTA

Congregation B'nai Abraham
St. Louis Park

NEW JERSEY

First Congregation Sons of Jacob of Avenel
Avenel
Jewish Community Center of Hasbrouck Heights
Hasbrouck Heights
The Conservative Congregation of Hillside
Hillside
Congregation Beth Shalom
Islam
New Milford Jewish Community Center
New Milford
Edison Jewish Community Center
Nixon
Park Ridge Hebrew Community Center
Park Ridge
Congregation B'nai Israel
Red Bank
Jewish Community Center of Ridgewood
Ridgewood
Temple Beth El
Rutherford
Conservative Jewish Congregation of Long Branch
West Long Branch
United Hebrew Congregation
Seaport

Temple Beth Israel
Somerville
B'nai Israel
Toms River
Jewish Center of Ocean Township
West Allenhurst

NEW YORK

Beth Page Community Center
Beth Page
Beth Tephailah of East New York
Brooklyn
Bnai Shalom
Brooklyn
Congregation Temple Sinai of Brooklyn
Brooklyn
Shellbank Jewish Center
Brooklyn
Congregation Emanuel
Buffalo
Farmingdale Jewish Center
Farmingdale
Queensboro Hill Jewish Center
Flushing
Temple Beth El
Geneva
Hewlett Temple
Hewlett
Midway Jewish Center
Hicksville
Huntington Hebrew Congregation
Huntington
Jericho Hebrew Community Center
Jericho
Synagogue of the Jewish Theological Seminary of America
New York City
First Hebrew Congregation
Peekskill
Pelham Jewish Center
Pelham
Plainview Jewish Community Center
Plainview
Congregation Agudath Achim
Port Jervis
Beth El
Potsdam

Roosevelt Jewish Center
Roosevelt

Beth Sholom
Smithtown

Jewish Community Center
Springfield Gardens

Uniondale Jewish Center
Uniondale

Southside Jewish Center
Valley Stream

Birchwood Jewish Center
Westbury

Clearview Jewish Community Center
Whitestone

Midchester Jewish Center
Yonkers

Yorktown Jewish Center
Yorktown Heights

NORTH CAROLINA

Agudas Israel
Hendersonville

OHIO

The Mayfield Temple-Shaare Tikvah
Cleveland Heights

Congregation Shaarey Zedek
Lima

Agudath Bnai Israel
Lorain

Ohev Tzedek-Shaarie Torah
Youngstown

PENNSYLVANIA

Congregation Chisuk Amuna
Harrisburg

Temple Beth El
Lancaster

Beth Israel Congregation
Latrobe

Jewish Congregation of Bustleton
Philadelphia

Temple Adath Sholom
Philadelphia

Temple Brith Kodesh
Philadelphia

Parkway Jewish Center
Pittsburgh

RHODE ISLAND

Temple Beth Am
Warwick

SOUTH CAROLINA

Temple B'nai Israel
Spartanburg

TENNESSEE

Heska Amunah
Knoxville

TEXAS

Congregation Kol Israel
Beaumont

Congregation Shearith Israel
Dallas

Congregation Ahavath Achim
Tyler

WISCONSIN

Beth Israel Sinai Congregation
Racine

Congregation Beth El
Sheboygan

WORKSHOPS

Thirteen workshops and seminars took place during the course of the convention. Summaries of each session follow. The character of each workshop and seminar differed—some were based on questions from those attending the session directed at the consultants present. In others, a paper was presented, followed by a question and answer period. In many cases the presentations were of such import as to warrant publication in full and many will in all probability be reprinted either by the appropriate department of the United Synagogue or by one of our periodicals.

Education Clinic

SEMINAR I:

Chairman: William Lakritz, President, Educators Assembly

Clinic Leaders: Dr. Azriel Eisenberg, Past Chairman,
United Synagogue Commission on Jewish Education
Dr. Abraham E. Millgram, Director,
Department of Education, United Synagogue of America

Recorder: Oscar Chesis,
Temple Beth Hillel, Mattapan, Massachusetts

SEMINAR II:

Chairman: Henry R. Goldberg, Chairman,
United Synagogue Commission on Jewish Education

Clinic Leaders: Rabbi George Ende, Member,
United Synagogue Commission on Jewish Education
Rabbi Samuel Schafner, Assistant Director,
Department of Education, United Synagogue of America

Recorder: Alfred Newman,
Temple Beth Shalom of Kings Bay, Brooklyn, New York

Both seminars were conducted as question and answer periods. The following question and answer are representative of the material covered in the seminars since it is not possible to summarize the broad areas covered in the sessions.

- Q. 1. In a small community the rabbi is often the sole full-time teacher. Is this a good policy? Can the rabbi alone set up school standards?
2. How can we get a Board of Trustees to accept a School Board's recommendation?
3. Do you feel that the three-day-a-week school will meet the goals we set? Are we getting leadership from six hour students?
- A. A rabbi should not be a "melamed." The smaller the congregation the greater the burden on the rabbi in every area of congregational life, since he is the only professional usually available. A school is a "Kehilla" project, and the congregation must assume the responsibility

for it. You have to go out and get a trained teacher. If it is literally impossible for a community to engage both a rabbi and a teacher, then you must choose a rabbi with an eye to his ability as a classroom teacher. But you cannot rely on the rabbi to do the whole job. The school board must make itself conversant with the problems of Jewish education.

The school board must attract men and women of stature, strength, and devotion. Far-sighted leaders try to develop a school board that is stronger than the synagogue board. The synagogue board must realize that ultimately it is the school that builds and maintains the congregation. With this understanding a school board will have little difficulty in having its recommendations accepted by the synagogue board.

A six-hour-a-week school is not an ideal. It is a minimum, not a maximum. The hours alone do not make a school. Good leaders have come out of four hour schools and from six hour schools. Leadership training requires learning activities outside of the classroom; club work, junior leagues, etc. These activities are basic in the development of leadership.

Adult Education

SEMINAR I:

Chairman: Jacob Stein, Great Neck, Long Island, Vice President,
New York Metropolitan Council

Presentation: Dr. George Strean, Chairman,
Extension Activities Committee, Shaar Hashomayim
Congregation, Montreal, Canada

Consultant: Rabbi Marvin Wiener, Director,
National Academy for Adult Jewish Studies,
United Synagogue of America

Recorder: Hyman Meltz, Atlanta, Georgia, Vice President,
Southeast Region

SEMINAR II:

Chairman: Robert Chesman, Troy, New York, President,
New York State Capitol Region

Presentation: Dr. George Strean, Chairman,
Extension Activities Committee, Shaar Hashomayim
Congregation, Montreal, Canada

Consultant: Max Rothschild, Director of Regional Activities,
United Synagogue of America

Recorder: Isidore Goodman, President,
Congregation Knesseth Israel, Pittsfield, Massachusetts

Dr. Strean's paper detailed the manifold projects in adult education conducted as part of the regular program of Shaar Hashomayim Synagogue, Montreal, Canada. He indicated the emphasis placed on intensive study not measured in purely numerical terms. All auxiliaries of the con-

gregation are represented on a committee of the board of trustees known as the Extensive Activities Committee, with its own professional director.

The program includes a women's institute meeting weekday afternoons, a summer retreat (weekend) in the country, a week-end institute held in the synagogue (spring and fall), a regular series of courses offered throughout the year as part of the adult institute, forums, home study groups, Friday evening discussion groups, a Talmud study group, a Sunday morning breakfast forum, holiday workshops and an annual city-wide conference on spiritual values.

Dr. Strean emphasized the need to inculcate the personal habit of study to be carried on by the student privately as part of his daily regimen of living.

Following his thoughtful and stimulating presentation, lively question and answer periods were held.

A fuller description of Dr. Strean's paper is to be found in the Spring 1958 issue of *Adult Jewish Education* published by the National Academy for Adult Jewish Studies of the United Synagogue.

Programming for Youth Activities in your Congregation

Chairman: Philip Cooperman, Honorary President,
Laurelton Jewish Center, Laurelton, Long Island

Presentation: Dr. Morton Siegel, Director,
Department of Youth Activities, United Synagogue of America

Our overall goal in a youth activities program is to continue religious school aims in a group work context. Our particular goals are: retention of school experience; continuation in synagogue life; preparation for adult lay leadership in Judaism.

The congregational youth program includes those from the age of ten or eleven through the late twenties, young adults through their early thirties, both boys and girls, extroverts and introverts, the children of both members and non-members. The youth program must encompass all these groups.

Problems arise from a volunteer personnel situation, a formal (school) into a non-formal grouping (club), adolescence—the age of non-conformism, competing agencies and activities, evolving a relationship between self government and adult leadership, committing the support of parents.

The structure of a congregational youth program should include: clubs (or groups) meeting regularly, as well as special interest groups which meet regularly like dramatics, dance, music and choir, newspaper, photography, sports, etc. In addition, the program should include a youth congregation, Sunday morning "father and son" breakfasts, special activities (dances, holiday celebrations), regional and national event participation.

Groups can be organized along these lines; preteens—boys and girls separately, by grade or by age; teens—by age, 13-15 and 16-18 for boys,

13-14 and 15-17 for girls; young adult juniors 19-24; young adult seniors 25-30; or by grades.

Participants in the youth program must feel that they get as much from it and more as they would get elsewhere and there must be Jewish influence whenever possible. A typical meeting could include a brief prayer, a business session, and a content unit.

Religious content should include a prayer at each meeting, religious leaders on program, birkhat hamazon at each meal, commemoration of each holiday, remedial reading classes and conversation classes in Hebrew, a youth congregation. Social activities may include dances, Purim carnivals, outings. These programs should be run in conjunction with or in commemoration of Jewish holidays whenever possible.

The Sabbath and kashrut should always be observed. Social and recreational programs should be open only to those who meet certain standards in participation, in dress, and in conduct.

Interchapter function, regional and national activities, summer camping and Israel pilgrimages, provide excellent activities outside of the group.

The aims of our youth family—United Synagogue Youth (USY), Young People's League (YPL), Leaders Training Fellowship (LTF), Camps Ramah, Camps USY, Israel Pilgrimage, Year Round Study—are to help create through an effective program, young Jews who are happy and secure.

Personnel, Budget, and Lay Participation in Your Congregational Youth Program

Chairman: Herman Rothenberg, Cedarhurst, Long Island,
Chairman, Nassau-Suffolk Youth Commission

Presentation: Rabbi Allen I. Rutchik, Program Director,
Department of Youth Activities, United Synagogue of America

The success of a synagogue centered youth program depends both on the quality of its programmatic material and on the technical and administrative base upon which the entire structure is built. A well planned budget, good professional personnel, and an active lay leadership are among the important ingredients necessary for success.

A full or part time youth director for larger congregations is a must. The director plans and carries out the program, supervises group leaders, publicizes all activities, serves as a liaison with the synagogue family, and provides an educational program for the parents. All congregations should have advisors for the individual clubs—advisors who are at home with young people, have some experience working with youth, and have a good Jewish background or a positive attitude toward things Jewish. They must be prepared to give time to planning and carrying out club programs. Advisors and youth leaders should be chosen in May or June for the next year. Good sources for contacting personnel are college Hillel groups, the USY regional director, the Bureau of Jewish Education, the public school system, your

own congregants. It is best to place all advisors on a paid professional basis and not rely on volunteers.

Synagogues must learn that the youth program is an essential and important part of the synagogue's activities and not just an appendage to be handled with left-over time, energy and money. The youth committee of the synagogue, in consultation with the professional staff, should draw up a budget by the spring for the following year. Income may be anticipated from a grant by the congregation, money raised through various functions, dues, and sale of USY regalia. Money should not be raised through raffles. Expenses will include personnel, office materials, telephone and postage, an Oneg Shabbat fund, a contingency fund, and a fund to give subsidies or scholarships to deserving youngsters for attendance at camp or conventions.

The synagogue membership may choose to become active as members of the youth commission, as advisors to groups, or as assistants to the professional directors of groups. The youth committee should be large and have wide representation. Its functions are policy making, appraising the program, and self education in youth programming and in the Jewish content of youth activities. It should meet on a regular monthly basis to keep in constant touch with the youth program.

A good staff, an adequate budget, and an interested, active body of leaders from the congregation make the difference between a fair program and an excellent one.

Music for Your Synagogue

Chairman: Hazzan David J. Putterman, Director,
Department of Music, United Synagogue of America

Presentation: Hazzan Samuel Rosenbaum, President,
Cantors Assembly of America

Recorder: Rabbi Aaron S. Gold,
Mt. Airy Temple, Philadelphia, Pennsylvania

The Hazzan of today is, and where he is not—should be, an integrated component of the synagogue structure. There are, for the sake of this occasion, five subdivisions of the areas of activity of the Hazzan. (1) as a *Shaliah Tzibbur*, (2) as an educator, (3) as a minister, (4) as a musical connoisseur and (5) as a musically creative talent.

First let us consider the Hazzan as a *Shaliah Tzibbur*. As one who has been appointed by a congregation to lead it in prayer, the Hazzan's role is to induce in the congregation a prayerful mood and in that mood to lead the congregation in prayer. This can be done best by encouraging maximum participation on the part of the congregation. A well balanced service should have room in it for congregational singing, for English readings, for a contemporarily conceived recitative. Above all a well balanced service needs time; time to think, time to listen and time to pray.

The second area of musical activity which lies open to the Hazzan is that of teacher or educator. So there must be time for him to teach the

Junior cantors of his school; to teach the *ta-amay haneginah* not only as a means to a successful Bar Mitzvah but to assure the future generation of at least a small number of Jews who can chant from the Torah of the Prophets or the Megillah. In addition to the children, the Hazzan cannot neglect the adults in his congregation. He should be encouraged to form singing groups and discussion groups on Jewish music, or see to it that programs of existing groups be injected with a maximum dose of this type of activity.

The role of the Hazzan as a minister is a two-fold one. If we agree that the Hazzan is vitally involved with the problem of prayer and of the transmission of Jewish tradition, does it not logically follow that the Hazzan is also a spiritual leader, a minister, a clergyman? The Hazzan is also a pastor. As such he joins with the Rabbi in visiting the sick and bereaved and assisting at times of joy and at times of stress. As a pastor, or minister, the Hazzan should, therefore, properly be invited to officiate at all family occasions within the synagogue.

The Hazzan has from the very beginning been an *askan bitzorkhay tzibbur*, an active participant in the affairs of his community. His co-workers in the synagogue as well as the lay leadership owe it to themselves to encourage and to foster such activity on the part of the Hazzan, even to the extent of relieving him of some less important routine duties in order to permit him to make his individual contribution to his community's welfare. The Hazzan should be encouraged to try new things, to experiment, to raise the level of understanding and the level of musical needs in the midst of his congregation. He should be encouraged to build an extensive library of Jewish music both liturgical and secular and encourage its use and study. A congregation that is interested in musical activity needs to make music an item on its budget just as it makes education and social services. As that budget grows so, too, will the music of the synagogue expand and grow.

Budget and Finance (*Large Congregations*)

- Chairman:** Morris R. Spelfogel, Boston, Mass., President,
New England Region
- Presentation:** Joseph Mandel, Financial Secretary,
East Midwood Jewish Center, Brooklyn, New York
- Consultant:** Lionel Semiatin, Executive Director,
Temple Israel Center, White Plains, New York
- Recorder:** Arthur Silverman, Member of Board of Directors,
Beth El Temple, West Hartford, Connecticut

As our population shifts from the city to the suburbs, we should be aware of the two methods of financing our synagogue's activities: the "rural" approach (annual contribution) and the "urban" plan (segment charges). In the rural pattern the synagogue become the center of life far more than in the city and the budget should be based on the entire program—annual dues paid by each member to meet the entire budget. Under the other plan there is a charge for each activity, religious school, etc.

In large congregations a "pay before you go", not pay as you go plan often works. The budget can be prepared in advance and the sum divided by the number of members to arrive at the dues formula. In this way there is never a deficit. The important thing is to budget in advance, anticipating expenses and allowing for contingencies.

Budget and Finance (*Small Congregations*)

Chairman: Simon J. Katz, President,
Beth El Temple, Springfield, Massachusetts

Presentation: Joseph Mandel, Financial Secretary,
East Midwood Jewish Center, Brooklyn, N. Y.

Consultant: Abe Shefferman, President,
National Association of Synagogue Administrators

Recorder: Jack Golding, Chairman,
Northern New Jersey Region, National Planning Committee

A full program of religious, educational and social activities should be planned before the subject of finances is presented to the congregation. The finance committee should determine how much money will be required to carry out this program. The budget should depend on the number of activities planned, the anticipated income, the experience of earlier years. Two of the most successful methods of financing the synagogue are the "Membership and Pay as You Go Plan" and the "Package Plan."

Under the first plan the synagogue and its activities are financed by membership dues plus the receipts from the sale of High Holy Day seats, tuition fees from the religious school, etc. Under the "Package Plan" the membership fee is high enough to permit the synagogue to execute its program without charging members additional fees for the religious school or High Holy Day seats. Both plans are effective. Each synagogue must decide which is the most suitable for its own needs.

Stimulating Attendance at Religious Services

Chairman: Max Goody, Beth David Congregation, Toronto, Canada

Presentation: Isaac Richman, Temple Sholom, Philadelphia, Pennsylvania

Recorder: Max Goldweber, Temple Sholom, Westbury, New York

Attention should first be given to choosing the chairman of the Committee on Attendance. Rather than be the chairman of the Religious Committee, this Chairman should be someone active in the social or athletic life of the Synagogue.

The program of increasing synagogue attendance must be publicized in all the literature, e.g., the synagogue bulletin, mailed to members. Announcements concerning religious services should be made at all meetings of synagogue groups and whenever possible the attention of the congregation should be focused on the necessity of attending religious services.

Coordination of all parts of the synagogue family will aid the program and members of the Men's Club, Sisterhood, P.T.A., etc., should be asked to join the Committee on Attendance. The leaders of each group should be urged to set an example by attending religious services and each group should campaign among its own members for synagogue attendance. Members of the Board of Trustees and officers of the synagogue must be asked to regularly attend services as an example to the congregation.

The "Buddy Sytem" is effective in increasing attendance when each congregant is asked to bring a neighbor to religious services with him. Grandparents and parents should be asked to attend services with their children.

Services can be made more attractive by inviting guest speakers for Friday evenings; by arranging an attractive oneg shabbat; by awarding scrolls to those who regularly attend.

Only by a continuous and concerted effort by all the synagogue groups will a successful program of attendance at religious services be carried out.

Recruiting and Retaining Synagogue Members

SEMINAR I:

Chairman: Max Abrams, Cincinnati, Ohio, President,
Southern Ohio, Indiana, Kentucky Region

Presentation: Monte Daniels, Vice President,
Temple Israel Center, White Plains, N. Y.

Consultant: Sidney R. Katz, Executive Director,
Park Avenue Synagogue, New York City

Recorder: Dr. Maxwell M. Kaye, Newark, N. J., Vice President,
Northern New Jersey Region

SEMINAR II:

Chairman: Ira I. Schwarz, East Orange, N. J., Past President,
Northern New Jersey Region

Presentation: Monte Daniels, Vice President,
Temple Israel Center, White Plains, N. Y.

Consultant: Harold Hammer, Executive Director,
Chizuk Amuno Congregation, Baltimore, Maryland

Recorder: Gerrard Berman, President,
Temple Emanuel, Paterson, N. J.

Sources of membership: newcomers to the community, married children of members, non-members active in some phase of congregation's program (Sisterhood, etc.), mourners in need of a daily minyan, High Holy Day attendees, names suggested by the membership. People join the synagogue to make friends within the Jewish community, to express themselves religiously through worship or education, to express themselves creatively

through congregational activities. A synagogue program must encompass all these needs.

Gaining new members: a letter of welcome to newcomers inviting them to the synagogue and outlining its activities, a phone call follow-up from a member of the membership committee offering to accompany the prospect to services or a special program, members bringing friends and neighbors to the synagogue, mailing a brochure to prospects concerning the program of the synagogue.

Integration and retention of members: a representative of each affiliate should call the family, inviting the wife to the Sisterhood, the Husband to the Men's Club, the children to the youth program, etc., and when they attend should introduce the newcomers and make them feel at home. A member of each committee, e.g., adult education, should call outlining the synagogue's activities in that field and extending a personal invitation. The rabbi should send a letter of welcome or invite the newcomers to his home or to a small gathering at the synagogue. The membership committee should arrange small socials at the homes of old-timers to introduce the new members.

This program must be carried out by an alert and dedicated membership committee.

Publicity and Publications

Chairman: Nathan Katz, Akron, Ohio, President,
Northern Ohio Region, United Synagogue of America

Presentation: George H. Schwartz, Vice President,
Temple Israel, Great Neck, Long Island
David Zucker, Member of Board of Trustees,
Temple Israel, Great Neck, Long Island

Consultant: Sidney S. Margolis, Executive Director,
Jamaica Jewish Center, Jamaica, Long Island
Jerome Koransky, Executive Director,
Temple Emanuel, Paterson, New Jersey

Recorder: Joseph Libman, President,
Congregation Beth Sholom, Union, New Jersey

The Synagogue bulletin is the best form of informational contact between synagogue and member. The average bulletin is deficient in appearance, format and content, resulting in lack of interest on the part of the recipient. Responsibility for an effective bulletin should be delegated where possible to a committee headed by the rabbi and including at least four lay members. The inclusion of a printer, journalist or advertising man on this committee would be of great help. It is recommended that the following be included in the bulletin:

- a. A listing of the services.
- b. Candle lighting time.

- c. Increased Jewish content apart from current events.
- d. Decisions of boards.
- e. Increased space to United Synagogue and Seminary programs, events and brochures.
- f. History of Jews, series.
- g. Standardization of the format of the bulletin with permanent sections allocated for the various auxilliary organizations such as Men's Clubs, Sisterhood, etc.
- h. Biography of Jews in the news.
- i. Listing of congregational activities.
- j. Importance of relationship between the congregation and United Synagogue and Seminary.

Other Synagogue publications and projects suggested were:

- a. Yizkor booklet.
- b. History of congregation booklet.
- c. Calendar diaries.
- d. Anniversary book.
- e. Return postcards for attendance at various Synagogue functions.
- f. Flyers to stimulate attendance at Friday night and Saturday services.
- g. Brochure to welcome new members.
- h. Statistics showing costs and budget of synagogue to all new members.
- i. Weekly mailing as against every day mailing of letters, publications, etc.
- j. Reminder notices of all synagogue functions.
- k. Use of bulletin boards.
- l. Free announcements on radio and television for synagogue events.
- m. Free releases through religious departments of newspapers.

The delegates present unanimously approved a proposal to request the United Synagogue to consider the standardization of all of its pertinent pamphlets and brochures to an 8½"x11" size for incorporation into synagogue bulletins. These pamphlets are to be purchased by the member synagogues, and the suggestion should be made to all synagogue bulletin editors to adopt an 8½"x11" size bulletin in order to accomodate there releases.