

UNITED SYNAGOGUE CONVENTION PROCEEDINGS 1973

P
R
O
C
E
E
D
I
N
G
S

"... thy children ... thy builders."

(BERAKHOT 64)



THE UNITED
SYNAGOGUE
OF AMERICA

1973 Biennial Convention

CONCORD HOTEL
November 11-15, 1973

KIAMESHA LAKE,
NEW YORK

236.6
4
1973

THE AMERICAN JEWISH COMMITTEE
Blaustein Library

TABLE OF CONTENTS

Foreword	v
Officers & Board of Directors 1973-1975	vi
Officers & Board of Directors 1971-1973	xi
Program	xvii
Plenary Sessions	1
The Future is Now	
<i>Jacob Stein</i> , Honorary President, United Synagogue of America	4
That Fateful Yom Kippur	
<i>Rabbi Bernard Segal</i> , Executive Vice-President, United Synagogue of America	5
A Call for Holy Discontent	
<i>Rabbi Harold Schulweis</i> , Valley Beth Shalom, Encino, California	7
In Search of a Higher Unity	
<i>Rabbi Gerson D. Cohen</i> , Chancellor, The Jewish Theological Seminary of America	10
The Dilemma of Choice	
<i>Kenneth Rush</i> , Deputy Secretary of State, The United States of America	13
Who Will Stand With Us?	
<i>Abba Eban</i> , Foreign Minister of Israel	16
"From Strength to Strength"	
<i>Arthur J. Levine</i> , President, United Synagogue of America	19
 Conferences in Convention:	
Conference on Demography—Golden Agers, Young Marrieds, Singles in our Congregations	
The Brooklyn Picture	
<i>Martin Lerner</i> , Executive Director, Brooklyn Jewish Center	21
The Florida Picture	
<i>Rabbi Seymour Friedman</i> , Director, Southeast Region, United Synagogue of America	22

The Successful Young Married Club <i>Rabbi Howard J. Hirsch, The Park Synagogue, Cleveland Heights, Ohio</i>	24
The Role & Responsibility of the Synagogue Towards Singles, Widows & Divorcees <i>Rabbi Simon Glustrom, Fair Lawn Jewish Center, Fair Lawn, New Jersey</i>	26
Conducting a Congregational Self Study <i>Stanley I. Minch, Executive Director, Chizuk Amuno, Baltimore, Maryland</i>	28
Ways & Means of Effecting a Congregational Merger <i>Sam Horowitz</i>	32
Ways & Means of Effecting a Congregational School Merger <i>Ruth Perry, Vice-President and National Coordinator of Educational Activities, Women's League for Conservative Judaism</i>	34
Conference on Inter marriage	
The Familial Milieu <i>Dr. Mortimer Ostow, Director, Department of Pastoral Psychiatry, The Jewish Theological Seminary of America</i>	36
<i>Rabbi Arnold S. Turetsky, Temple Israel Center, White Plains, New York</i>	41
The Educational Milieu <i>Rabbi Richard Israel, Director, B'nai Brith Hillel Foundation, Greater Boston</i>	45
The Impact of Inter marriage on the Synagogue <i>William Abrams, President, Eastern Canada Region, United Synagogue of America</i>	47
<i>Dr. Robert Coblens, President, Pacific Southwest Region, United Synagogue of America</i>	48
Conference on the Jewish Collegian	
The 70's are not the 60's <i>Rabbi Steven Shaw, Department of Jewish Studies, City College of New York</i>	51
Conference on Parent Education Program	
Parent Education: Family Oriented Jewish Education <i>Dr. Morton Siegel, Director, Department of Education, United Synagogue of America</i>	56
Organizing and Implementing a PEP Program in Your Congregation <i>Joseph Braver, Assistant Director, Department of Education, United Synagogue of America</i>	60
Parent Education: Learning for Living <i>Rabbi David Artz, South Baldwin Jewish Center, Baldwin, New York</i>	63

Conference on Rite & Ritual

Ritual & Customs—Their Historical Perspective and Contemporary Significance	
Rabbi Mordecai Waxman, Temple Israel, Great Neck, New York	66
Home Rituals & Customs—The First Step in the Right Direction	
Rabbi Fishel A. Pearlmutter, B'nai Israel, Toledo, Ohio	68
Synagogue Worship	
Nona Levin, Adath Jeshurun, Elkins Park, Pennsylvania	70
Zev Rosen, President, B'nai Israel, Toms River, New Jersey	71
Hazzan Samuel Rosenbaum, Beth El, Rochester, New York	74
Synagogue Rites, Functions & Ceremonies	
Bar-Bat Mitzvah	
Dr. Jay Stern, Educational Director, Beth El, Rochester, New York	77
Torah Reading	
Rabbi Herman Kieval, Temple Israel, Albany, New York	80
Weddings, Anniversaries, Holiday Celebrations	
Rabbi Yaakov G. Rosenberg, Adath Jeshurun, Elkins Park, Pennsylvania ..	82

Conference on Role & Status of Women in Conservative Judaism

Jewish Law & the Conservative Movement—the Question of Being Counted in the <i>Minyan</i>	
Rabbi Seymour Siegel, Chairman, Rabbinical Assembly Committee on Jewish Law & Standards	84
Dr. Ruth Waxman, Managing Editor, <i>Judaism</i>	85
Sora E. Landes, Director, Forman Day School, Elkins Park, Pennsylvania	87
Women's Role as a Jewish Communal Leader—Reflections in Law and History	
Rabbi Edward M. Gershfield, Associate Professor of Talmud, The Jewish Theological Seminary of America	90

Evangelization on the American Scene

Donald Campion, S. J., Editor-in-Chief, <i>America</i>	94
Rabbi Bernard Mandelbaum, President, America-Israel Cultural Foundation	96
Dr. David Hunter, Associate General Secretary of the National Council of Churches	98

New Affiliates	101
Solomon Schechter Awards	102
Resolutions	105
Committee on Resolutions, 1973	116
Convention Committee	118

RABBI ALVIN KASS, *Editor*

JOAN SPIVAK, *Assistant Editor*

The 1973 Biennial Convention marked the sixtieth anniversary of the United Synagogue of America. The convocation provided a worthy tribute to the vision of the organization's founders as 2000 delegates from all over North America gathered to plan for the continued growth and progress of Jewish life in the Diaspora and, at the same time, to deepen their commitment to the enrichment of life in *Eretz Yisrael*.

At the first convention in 1913 Solomon Schechter characterized the labors of the United Synagogue as nothing less than a "work of Heaven" upon which depended the "continuance and survival of traditional Judaism on this continent." It was in that spirit that the 1973 Biennial grappled with immensely difficult questions in an effort to assure the realization of the rabbinic mandate which constituted the theme of the convention, that "our children" truly become "our builders."

Chief among the concerns of the participants was the future of our young people on and off campus whose commitment to Judaism has been challenged by the galloping rate of intermarriage. How, for example, can we use our schools, camps and adult education endeavors more effectively to turn the tide of Jewish indifference and illiteracy?

Delegates confronted the implications of women's liberation for the female role in the synagogue. Whether women should be counted toward the *minyan* or receive *aliyot* were especially hotly debated topics.

New strategies were promulgated to handle the myriad problems associated with demographic change. Not only neighborhoods, but entire cities have experienced drastic social and economic alterations. Much of this urban change has jeopardized the future viability of many Jewish institutions, but most particularly, the synagogue.

On the international scene, convention sessions discussed what could be done to increase even further the number of Jews leaving Russia, as well as to stop the persecution of those Jews indicating a desire to emigrate from the Soviet Union. The future of Israel in these difficult post-Yom Kippur War times also drew the rapt attention of the Biennial delegates at many crucial sessions. At the same time, convention participants manifested firm determination to do battle against governmental discrimination towards Conservative Judaism and its rabbis in Israel. Leading religious and political leaders also addressed themselves to the fundamental issues of war and peace.

For four days the 1973 Biennial Convention undertook an intensive and thorough examination of the knottiest and toughest problems facing us both as Jews and Americans. While much remains to be accomplished before these issues are finally resolved in a totally satisfactory way, many constructive suggestions emerged from the deliberations, excerpts from which are contained in these *Proceedings*, a volume whose contents will undoubtedly serve as a valuable resource book for many years to come.

RABBI ALVIN KASS, Editor

**UNITED SYNAGOGUE OF AMERICA
OFFICERS AND BOARD OF DIRECTORS
1973-1975**

President

ARTHUR J. LEVINE

Vice-Presidents

WILLIAM ABRAMS
HARRY B. ARON
HORACE BIER
DR. DAVID L. CHAMOVITZ
PHILIP GREENE
HAROLD GROH
DR. SHELDON I. KRIEDEL
BEN MAGDOVITZ

FRANCIS MINTZ
HYMAN PAVE
ABRAM PIWOSKY
PHILIP SELBER
HAROLD STUBENHAUS
JERRY WAGNER
ARTHUR ZIMMERMAN

Treasurer

SIMON SCHWARTZ

Recording Secretary

HAROLD PRESSMAN

Financial Secretary

DAVID ZUCKER

Honorary President

JACOB STEIN

HONORARY DIRECTORS

CHARLES ABRAMOVITZ
MILTON BERGER
ABE BIRENBAUM
HYMAN BRAND
ARTHUR S. BRUCKMAN
JACK GLADSTONE
BERT GODFREY
REUBEN GOLDMAN
B.L. JACOBS
HARRY LAKIN

VICTOR LEFF
REUBEN LEVENSON
JOSEPH M. LEVINE
PERRY LEVINSON
BENJAMIN MARKOWE
ISRAEL OSEAS
MEYER ROBINSON
SIDNEY L. SCHIFF
DR. HENRY SIMON
LOUIS WINER

REGIONAL PRESIDENTS

Central States

JOSEPH KAPLAN

Connecticut Valley

JERRY WAGNER

Eastern Canada

WILLIAM ABRAMS

Eastern Pennsylvania

DAVID BRUMBERG

Empire

DR. SHELDON I. KRIEDEL

Michigan

MYRON MILGROM

Midwest

DR. SHELDON KAMIN

New England

WILLIAM MORGAN

New York Metropolitan

HARRY WATERSTON

Northern California

ARTHUR ZIMMERMAN

Northern New Jersey

SIMON SCHWARTZ

Ohio

CHARLES MENDEL

Ontario Canada

HAROLD COHEN

Pacific Northwest

EDWARD MOSKOWITZ

Pacific Southwest

DR. ROBERT COBLENS

Philadelphia

ISADORE M. MARDER

Seaboard

ERNEST GREENWALD

Southeast

JOSEPH GOLDEN

Southern New Jersey

BERNARD COHN

Southwest

DR. EDWARD GENECOV

Western Pennsylvania

DR. DAVID L. CHAMOVITZ

ATID INTERNATIONAL REPRESENTATIVE

JONATHAN WAXMAN

CANTORS ASSEMBLY REPRESENTATIVE

HAZZAN GREGOR SHELKAN

EDUCATORS ASSEMBLY REPRESENTATIVE

DR. ARYEH ROHN

JEWISH THEOLOGICAL SEMINARY REPRESENTATIVES

RABBI MAX ARZT

RABBI NEIL GILLMAN

DR. SIMON GREENBERG

RABBI DAVID C. KOGEN

RABBI STANLEY SCHACHTER

**NATIONAL ASSOCIATION OF SYNAGOGUE ADMINISTRATORS
REPRESENTATIVE**

MARTIN LEICHTLING

NATIONAL FEDERATION OF JEWISH MEN'S CLUB REPRESENTATIVE

I. MURRAY JACOBS

RABBINICAL ASSEMBLY REPRESENTATIVES

RABBI LOUIS M. LEVITSKY

RABBI JUDAH NADICH

UNITED SYNAGOGUE YOUTH INTERNATIONAL REPRESENTATIVE

RICHARD MOLINE

WOMEN'S LEAGUE FOR CONSERVATIVE JUDAISM REPRESENTATIVE

SELMA RAPAPORT

DIRECTORS AT LARGE

Joseph Berlin
Gerrard Berman
Max Berns
Max Chill
Martin D. Cohn
Monte Daniels
Franklin Feder
Hon. Matthew Feldman
Dr. Morris Fond
Herman Freidson
Norman Glikin
Seymour Goldberg
Dr. Marvin Goldstein
Judah Gribetz
Rabbi Irwin Groner
Victor Horwitz

Harold Kahen
L. Louis Karton
Dr. Maxwell Kaye
Hon. Stanley Levine
Elliott Lipitz
Charles L. Lippitt
Joseph Lorch
George Maislen
Hyman Meltz
Ruth Perry
Henry N. Rapaport
Robert D. Rapaport
Harold Rosen
Edward B. Rosenberg
Samuel Rothstein
Sheridan Schechner

Emanuel Scoblionko
Dr. Gerda Seligson
Sydney Shuman
Arthur J. Siggner
Isadore Silverstein
Dr. Solomon Soloff
Morris Speizman
Jerry Sussman
Harry Tarler
Dr. Morris Tear
Dr. Ruth Waxman
Diana Weiss
Edward D. Wyner
Victor Zager
Norton Zavon

ADVISORY COUNCIL

*Representatives of the
Cantors Assembly:*
Hazzan Arthur S. Koret
Hazzan Yehudah L.

Mandel
Hazzan Samuel
Rosenbaum
Hazzan Isaac I. Wall

*Representatives of the
Educators Assembly*
Dr. Shimon Frost
Dr. Eli Grad
Harry Malin
Hy Pomerantz

*Representatives of the
National Association
of Synagogue
Administrators*
Mrs. Larry Jaffe
Burton D. Shanker
David I. Siegel
Max D. Weinles

*Representatives of the
National Federation
of Jewish Men's Club*
Rabbi Joel S. Geffen
Max M. Goldberg
Abraham A. Silver
Morton Tabas

*Representatives of the
Rabbinical Assembly*
Rabbi A. Nathan
Abramowitz
Rabbi Solomon Bernards
Rabbi Martin I. Douglas

*Women's League for
Conservative Judaism
Representatives*
Mrs. Louis Goldstein
Mrs. Sol Henkind
Mrs. I. Usher
Kirshblum
Mrs. Louis Sussman

*Representatives from
United Synagogue
Regions*

CENTRAL STATES
Jerome Fischbein
Alfred Fleishman
Jack Hoffman
Jacob Locke
Nathan Lockshin

CONNECTICUT VALLEY
Bernard Blum
Walter H. Fried
Marvin Horwitz
Abraham Silverman
Norman Wilion

EASTERN CANADA
Monroe Abbey
Abe Chodos
Robert H. Stroll
Meyer Schecter

EASTERN
PENNSYLVANIA
William Chertok
Dr. Aaron Katz
Louis Markowitz
Mortimer H. Menaker

EMPIRE
Albert Brunn
Dr. Max Fishelson
A. Solomon Mentor
Kalman Mintz
Fred Schneider

MICHIGAN
Louis Berry
Max H. Goldsmith
Louis H. Kasle
T. George Sternberg

MIDWEST
Dr. Kenneth A.
Freedman
Edward Goldstein
Jerome Mandell
Sydney H. Slone
Marshall Wolke

NEW ENGLAND
Alan Ades
Dr. Charles Gilvarg
Florence Lewis
David Riseman
Max Rovner

NEW YORK
METROPOLITAN
Burton Citak
Paul Gelbard
Solomon Neustat
Irving Silverman
Nathan Waldman

NORTHERN CALIFORNIA
Martin Bergman
Bernard Reiner
Sidney Shaffer

NORTHERN NEW JERSEY
S. Alexander Banks
Dr. Judith Lax
Dr. Julian Orleans
Norman Ripps
Ralph W. Wolff

OHIO
Nathan I. Dimond
Richard Lieberman
Nathan Oscar
Robert Rusnak
Samuel Stern

ONTARIO -CANADA
Michael Feldman
Fred H. Ganz
Harvey Haber
Sidney I. Starkman
Dr. A. Joel Zeldin

PACIFIC NORTHWEST
Jerome Becker
Dr. David Zack

PACIFIC SOUTHWEST
Lester H. Aaronson
Frank Fishkin
Erwin M. Glincher
Dr. Alvin May
Dr. Ezra Novak

PHILADELPHIA

Jacob H. Beratan
 Gerald J. Haas
 Samuel Horowitz
 Isadore L. Kirshner
 Paul N. Minkoff

SEABOARD

Ira Askin
 Dr. Milton Goldin
 Robert Grossman
 Martin Kameron
 Robert M. Kushner

SOUTHEAST

Nate Glickman
 Dr. Howard Oser
 Mrs. Leon Redisch
 Dr. Harold C. Rivkind
 Hon. Arthur Winton

SOUTHERN NEW JERSEY

Henry Gartner
 Irving Gitoner
 Dr. Leonard Rosen
 Dr. David Rosenberg

SOUTHWEST

Albert Fridkin
 Mike Kavy
 Dr. Samuel Kolman
 Isadore Roosth

WESTERN PENNSYLVANIA

Jonathan Duker
 Albert Smolover
 Dr. Alvin Weinstein

MEMBERS-AT-LARGE

Samuel Ablove
 Karl Adler
 Hon. Daniel Albert
 Benjamin Asarch
 Carroll W. Baylson
 Morris Mac Benisch
 Hon. Marvin Berger
 Arthur Brand
 Philip Bravman
 Morris Bufferd
 Irwin I. Cohn
 Arnold Delin
 Irving S. Eisenberg
 Harry Friedman
 S. Harry Galfand
 Hyman B. Garb
 Robert Goldberg
 B. Sol Goldfinger
 J. Harry Greenblatt
 Herman Greenstein
 Rabbi Harry Halpern
 Stanley Halperson
 Frederick R. Herman
 David B. Hermelin
 Moses Hornstein
 Chauncey Ingram
 Bernard Kanter
 Abe J. Kaplan
 Bernard Karp
 Herman M. Katz
 Simon J. Katz
 Reuben Kaufman
 David Kline
 Rabbi Benjamin
 Kreitman

Samuel Krupnick
 Irving Kurtz
 Rainer Laub
 Leon Levine
 Hon. A. H. Lieff
 Eugene Matanky
 Bernard Morwitz
 Arnold Newberger
 Samuel Offen
 Charles M. Pascal
 Dr. Samuel Perrin
 Samuel Poze
 Dr. Gerald Rabin
 Leo Rabinovitz
 Clayton Rakov
 Max Ratner
 Robert W. Rice
 Benjamin W. Sager
 Harry B. Schwartz
 Harry Sender
 Saul Shapiro
 Sol Singer
 Morris Spar
 Samuel Specter
 Irwin Stup
 Larry Suttentberg
 Charles Tolin
 Louis Weiland
 Leon Weiner
 Arthur D. Weinstein
 Joel W. Weinstein
 Myron Weinstein
 Austin Wolf
 Irving J. Yeckes
 Stanley Yukon
 Allen Ziegler

UNITED SYNAGOGUE OF AMERICA
OFFICERS AND BOARD OF DIRECTORS
1971-1973

President

JACOB STEIN

Vice Presidents

HARRY ARON
JOSEPH BERLIN
HORACE BIER
HAROLD GROH
VICTOR HORWITZ
ARTHUR J. LEVINE
BEN MAGDOVITZ

FRANCIS MINTZ
ABRAM PIWOSKY
MORRIS ROTHSTEIN
PHILIP SELBER
JERRY WAGNER
EDWARD D. WYNER

Treasurer

HAROLD STUBENHAUS

Secretary

HAROLD PRESSMAN

HONORARY DIRECTORS

MILTON BERGER
ABE BIRENBAUM
HYMAN BRAND
ARTHUR S. BRUCKMAN
JACK GLADSTONE
BERT GODFREY
REUBEN GOLDMAN
HERMAN GREENBERG
B. L. JACOBS
DR. MAXWELL M. KAYE
HARRY LAKIN

VICTOR LEFF
REUBEN H. LEVENSON
JOSEPH M. LEVINE
PERRY LEVINSON
BENJAMIN MARKOWE
CHARLES OLIFF
ISRAEL OSEAS
JOSEPH I. SACHS
SIDNEY L. SCHIFF
DR. HENRY SIMON
SAMUEL WOLBERG

REGIONAL PRESIDENTS

Empire State:

DR. SHELDON I. KRIEDEL

Ontario-Canada:

HAROLD COHEN

REGIONAL PRESIDENTS (Cont'd.)

Central States:

HERMAN FRIEDSON

Connecticut Valley:

WALTER FRIED

Eastern Pennsylvania:

ALVIN WEISS

New England:

HYMAN PAVE

New York Metropolitan:

VICTOR ZAGER

Midwest:

MAX CHILL

Northeast:

JOSEPH BERLIN

Northern California:

ARTHUR ZIMMERMAN

Northern New Jersey:

SIMON SCHWARTZ

Northern Ohio:

NATHAN I. DIMOND

Pacific Northwest:

EDWARD MOSKOWITZ

Pacific Southwest:

CHARLES L. LIPPITT

Philadelphia Branch:

EDWARD B. ROSENBERG

Seaboard:

HAROLD GROH

Southeast:

DR. HAROLD C. RIVKIND

Southern New Jersey:

ISADORE SILVERSTEIN

Southern Ohio, Indiana, Kentucky:

CHARLES ABRAMOVITZ

Southwest:

DR. BERNARD FLANZ

Western Pennsylvania:

DAVID L. CHAMOVITZ, M.D.

CANTORS ASSEMBLY REPRESENTATIVE

HAZZAN YEHUDAH MANDEL

EDUCATORS ASSEMBLY REPRESENTATIVE

DR. SHIMON FROST

JEWISH THEOLOGICAL SEMINARY REPRESENTATIVES

RABBI MAX ARZT

RABBI NEIL GILLMAN

DR. SIMON GREENBERG

RABBI DAVID KOGEN

DR. BERNARD MANDELBAUM

NATIONAL ASSOCIATION OF SYNAGOGUE ADMINISTRATORS REPRESENTATIVE

HOWARD S. DANZIG

NATIONAL FEDERATION OF JEWISH MEN'S CLUBS REPRESENTATIVE

MAX M. GOLDBERG

NATIONAL WOMEN'S LEAGUE REPRESENTATIVE

MRS. HENRY N. RAPAPORT

RABBINICAL ASSEMBLY REPRESENTATIVES

RABBI S. GERSHON LEVI

RABBI SOL LANDAU

DIRECTORS AT LARGE

Gerrard Berman
Martin D. Cohn
Monte Daniels
Franklin Feder
Fred R. Fine
Dr. Morris Fond
Seymour Goldberg
Morton Grebelsky
Philip Greene

Judah Gribetz
L. Louis Karton
George Maislen
Hyman B. Meltz
Joseph Mendelson
*Henry N. Rapaport
Meyer Robinson
Samuel Rothstein
Sheridan Schechner

Emanuel Scoblionko
Nathan Shafran
Arthur Siggner
Dr. Solomon Soloff
Morris Speizman
Jerry Sussman
Harry Tarler
Louis Winer
David Zucker

* Honorary President

NATIONAL COUNCIL

1971-1973

Representatives of the Cantors Assembly:

Hazzan David J. Leon
Hazzan Saul Meisels
Hazzan Samuel
Rosenbaum
Hazzan Moses J.
Silverman

Representatives of the Educators Assembly:

Rabbi Albert Berliner
Paul Burstin
Dr. Eli Grad
Harry Malin

Representatives of the National Association of Synagogue

Administrators:

Mrs. Larry Jaffe
Martin Leichtling
David I. Siegel
Max D. Weinles

Representatives of the National Federation of Jewish Men's Clubs:

Henry M. Berman
Rabbi Joel Geffen
Paul Goldberg

Morton Tabas

Representatives of the National Women's League:

Mrs. Albert Fried
Mrs. Louis E. Goldstein
Mrs. Sol Henkind
Mrs. Louis Sussman

Representatives of the Rabbinical Assembly:

Rabbi Maurice S. Cohen
Rabbi Sidney S. Guthman
Rabbi Joshua Stampfer

NATIONAL COUNCIL (Contd.)

Representatives from United Synagogue Regions:

EMPIRE STATE:

Albert J. Brunn
Bernard Goldberg
Isodore Goodman
Kalman Mintz
Fred Schneider

CENTRAL STATES:

Jerome Farber
Hyman S. Gale
Joseph Kaplan
Melvin Orenstein
Sidney G. Sheps

CONNECTICUT VALLEY:

Morris Bufferd
Harvey Ladin
Harold Rosen
Norman Wilon
George Yudkin

EASTERN

PENNSYLVANIA:

Ernest Boas
David Brumberg
Aaron Katz
David Sorin

MICHIGAN:

Louis Berry
Max H. Goldsmith
Louis H. Kasle
David Safran
T. George Sternberg

MIDWEST:

Harold J. Dray
Allen H. Dropkin
Dr. Sheldon Kamin
Marvin Schenbaum
Sydney H. Slone

NEW ENGLAND:

Paul Goldman
Leonard Matthews
William Morgan

Max Rovner

Louis Stone

NEW YORK

METROPOLITAN:

Paul Gelbard
Edwin M. Levy
Irving Silverman
Morris Tear
Harry Waterston

NORTHEAST:

Abe Chodos
Dr. Arthur Gladstone
Judge Benjamin R. Guss
Norman Potechin
Meyer Schecter

NORTHERN CALIFORNIA:

Dr. Henry C. Bernstein
Nat Landes

NORTHERN NEW JERSEY:

S. Alexander Banks
Norman Glikin
Ronald H. Landau
Ralph W. Wolff
Dr. Gerald Zinberg

NORTHERN OHIO:

David A. Katz
Charles H. Mendel
David Schwebel
Leonard Segall
Harry T. Tucker

ONTARIO-CANADA:

Fred Ganz
Nathan O. Hurwich
Sidney I. Starkman
Dr. George Starr

Dr. Hyman Wilensky

PACIFIC NORTHWEST:

Reynold Atlas
Sid Meltzer
Norman Rosenzweig
Sam Schaffer

Dr. David Zack

PACIFIC SOUTHWEST:

Lester H. Aronson

Hillel Aronson

Dr. Robert Coblens

Frank Fishkin

Dr. Alvin May

PHILADELPHIA BRANCH:

Carroll Baylson
Manuel Grife
Gerald J. Haas
Samuel Horowitz
Isadore Marder

SEABOARD:

Herbert Goldman
Ernest Greenwald
Martin Kamerow
Charles M. Pascal
Sydney J. Shuman

SOUTHEAST:

Joseph Golden
Sylvan Makover
Seymour Mann
Phillip Schiff
Maurice Shapiro

SOUTHERN NEW JERSEY:

Judge Joshua V. Davidow
Dr. Leonard T. Rosen
Charles B. Tolin
Carl H. Wolff

SOUTHERN OHIO,

INDIANA AND

KENTUCKY:

Richard Lieberman
Mose Marcus
Samuel Stern
Sherman Weinstein

SOUTHWEST:

Ervin Donsky
Albert Fridkin
Dr. Edward Genecov
Mike Kavy
Isadore Roosth

WESTERN

PENNSYLVANIA:

Dr. Mervin L. Binstock

NATIONAL COUNCIL (Contd.)

Jonathan J. Duker
Samuel Horovitz
Martin Shrut
Dr. William Stark

MEMBERS-AT-LARGE:

Karl Adler
Hon. Daniel Albert
Charles Altman
Philip Arnoff
Benjamin Asarch
Morris Mac Benisch
Jacob H. Beratan
Max Berns
Marvin Berger
Norman Bernstein
Arthur Brand
Philip Bravman
Irwin I. Cohn
Arnold Delin
Irving S. Eisenberg
Samuel Friedland
Harry Friedman
Joseph Friedman
S. Harry Galfand
Hyman B. Garb
B. Sol Goldfinger

Dr. Milton Goldin
Solomon E. Green
Harry Greenblatt
Herman Greenstein
Rabbi Harry Halpern
Moses Hornstein
Bernard Kanter
Abe J. Kaplan
Herman Katz
Simon Katz
Reuben Kaufman
David Kline
Rabbi Benjamin
Kreitman
Macey Kronsberg
Samuel Krupnick
Irving Kurtz
Jules Levenstein
Dr. Louis M. Levitsky
Justice A. H. Lieff
Jack Lipson
Eugene Matanky
Solomon Neustat
Arnold Newberger
Samuel Offen
Dr. Joseph Peyser
Dr. Samuel Perrin

Samuel Poze
Dr. Gerard Rabin
Leo Rabinovitz
Robert Rapaport
Max Ratner
Robert W. Rice
Ben Sager
Harry B. Schwartz
Bernard G. Segal
Abraham Silverman
Sol Singer
Morris Spar
Samuel Specter
Larry Suttenger
Morton Tarr
Louis Weiland
Leon Weiner
Arthur D. Weinstein
Myron Weinstein
Samuel Weitzman
Marshall Wolke
Austin Wolf
Irving J. Yeckes
Stanley Yukon
Allen Ziegler

Sunday

NOVEMBER 11, 1973

***3:00 P.M.**
Cordillion Room

Registration

3:15 P.M.
Roman Room

Special Meeting: Board of Directors
United Synagogue of America

PRESIDING:

Jacob Stein, *Great Neck, New York*
President, *United Synagogue of America*

3:30 P.M.
Sun Lobby

Opening of United Synagogue Exhibits
Mrs. Linda-Fischer, *Coordinator*

4:15 P.M.
Convention Synagogue

Minhah Service
Ma'ariv Service

7:00 P.M.
Dining Room

Opening Banquet
"Thy Children . . . Thy Builders"

CHAIRMAN:

Edward B. Rosenberg, *Philadelphia, Pennsylvania*
Chairman, *Convention Committee*

BIRKAT HA-MAZON:

Dr. Sheldon Kriegel, *Amsterdam and Albany, New York*
President, *Empire Region, United Synagogue of America*

GREETINGS:

Rabbi Judah Nadich, *New York, New York*
President, *Rabbinical Assembly*

INDUCTION OF NEW CONGREGATIONS:

Dr. Maxwell Kaye, *Irvington, New Jersey*
Chairman, *Committee on Affiliations*
United Synagogue of America

REPORT OF THE EXECUTIVE VICE-PRESIDENT:

Rabbi Bernard Segal, *Executive Vice-President*
United Synagogue of America

KEYNOTE ADDRESS:

Rabbi Harold M. Schulweis, *Encino, California*
Valley Beth Shalom

10:30 P.M.
Imperial Room

Social Program
ISRAEL 25 . . . A CELEBRATION
A preview T.V. Special

**Eastern Standard Time*

Monday

NOVEMBER 12, 1973

8:00 A.M.
Convention Synagogue

Shaharit Service

READER:

Marshall Wolke, *River Forest, Illinois*
West Suburban Temple Har Zion

D'VAR TORAH:

Rabbi David Weiss, *New York, New York*
Professor, The Jewish Theological Seminary of America

MEMORIAL TRIBUTE TO
PROFESSOR LOUIS GINZBERG

8:30 A.M. Regional Breakfasts

9:00 A.M. Breakfast
Dining Room

9:45 A.M. Opening of Synagogue Suppliers' Exhibits
Promenade Lobby Philip Greene, *Jamaica, New York*
Chairman

COORDINATOR:

George L. Levine, *New York, New York*
Director, *United Synagogue Book Service*

9:45 A.M.
Imperial Room

Pleinary Session

CHAIRMAN:

Jacob Stein, *Great Neck, New York*
President, *United Synagogue of America*

PARLIAMENTARIANS:

Francis Mintz, *Los Angeles, California*
Vice-President, *United Synagogue of America*

Henry N. Rapaport, *Scarsdale, New York*
Honorary President, *United Synagogue of America*

GREETINGS:

I. Murray Jacobs, *Birmingham, Michigan*
President, *National Federation of Jewish Men's Clubs*

COMMITTEE REPORTS:

Report of Chairman of Nominating Committee:
Harold Stubenhaus, *Westbury, New York*
Treasurer, *United Synagogue of America*

ELECTIONS:

PRESIDENT'S REPORT:

Jacob Stein
Great Neck, New York

DISCUSSION:

MONDAY, NOVEMBER 12, 1973

1:00 P.M.
Dining Room

Lunch
BIRKAT HA-MAZON

1:00 P.M.
Empire Dining Room

**National Federation of
Jewish Men's Clubs Luncheon Seminar**

**"Men and a Movement —
Builders of Conservative Judaism"**

PRESIDING:

I. Murray Jacobs, Birmingham, Michigan
President, National Federation of Jewish Men's Clubs

SPEAKERS:

Rabbi Joel S. Geffen, New York, New York
*Spiritual Advisor, National Federation of
Jewish Men's Clubs*

Arthur Bruckman, Bronx, New York
*Past President, National Federation of
Jewish Men's Clubs*

Sidney J. Goldstein, Chicago, Illinois
*Vice-President, National Federation of
Jewish Men's Clubs*

PROGRAM CHAIRMAN:

Abraham A. Silver, Erie, Pennsylvania
*Vice-President, National Federation of
Jewish Men's Clubs*

2:15 P.M. Plenary Session (continued)

CHAIRMAN:

Samuel Rothstein, Brooklyn, New York
President, World Council of Synagogues

PARLIAMENTARIANS:

Henry N. Rapaport, Scarsdale, New York
Honorary President, United Synagogue of America

Francis Mintz, Los Angeles, California
Vice-President, United Synagogue of America

**Report of Chairman of Committee on
Congregational Standards — Revised Guide to
Congregational Standards:**

Judah Gribetz, Rockaway Park, New York
Temple Beth El

CONSULTANT:

Morris Laub, New York, New York
Secretary, Committee on Congregational Standards
Report of Chairman of Resolutions Committee
Elliott A. Lipitz, Flushing, New York
Jewish Center of Kew Gardens Hills

MONDAY, NOVEMBER 12, 1973

CONSULTANT:

Morris Laub, *New York, New York*
Director, *Joint Commission on Social Action of the United Synagogue of America, Rabbinical Assembly, National Federation of Jewish Men's Clubs, Women's League for Conservative Judaism*

4:15 P.M. Minhah Service and Ma'ariv Service to be conducted at the Plenary Session

READER: MINHAH

Isadore M. Marder, *Philadelphia, Pennsylvania*
President, *Philadelphia Branch United Synagogue of America*

READER: MA'ARIV

Ronald Landau, *Irvington, New Jersey*
Congregation *B'nai Israel*

4:30 to 6:00 P.M. Regional Meetings

7:00 P.M. Dinner
Dining Room

CHAIRMAN:

George Maislen, *Freeport, New York*
Past President, *United Synagogue of America*

BIRKAT HA-MAZON:

Dr. Morris Fond, *Roslyn Heights, New York*
Co-Chairman, *Israel Affairs Committee*
Past President, *New York Metropolitan Region United Synagogue of America*

GREETINGS:

Mrs. Henry N. Rapaport, *Scarsdale, New York*
President, *Women's League for Conservative Judaism*

GUESTS OF HONOR:

Morris Speizman, *Charlotte, North Carolina*
Honorary President, *World Council of Synagogues*
David Zucker, *Great Neck, New York*
Vice-President, *World Council of Synagogues*

INTRODUCTION OF SPEAKER:

Jacob Stein, *Great Neck, New York*
President, *United Synagogue of America*

ADDRESS:

"Conservative Jewry and Conservative Judaism:
A Reappraisal"
Dr. Gerson D. Cohen, *New York, New York*
Chancellor, *The Jewish Theological Seminary of America*

10:30 P.M. Social Program
Imperial Room **INBAL DANCE THEATRE OF ISRAEL**

Tuesday

NOVEMBER 13, 1973

8:00 A.M.
Convention Synagogue

Shaharit Service

READER:

Horace Bier, *Irvington, New Jersey*
Vice President, United Synagogue of America

D'VAR TORAH:

Mrs. Sylvia Heschel, *New York, New York*

MEMORIAL TRIBUTE TO RABBI ABRAHAM JOSHUA HESCHEL

8:30 A.M. Regional Breakfasts

9:00 A.M. Breakfast
Dining Room

9:45 A.M. Plenary Session: Resolutions (continued)
Imperial Room

CHAIRMAN:

Jerry Wagner, *Bloomfield, Connecticut*
Vice President, United Synagogue of America

PARLIAMENTARIANS:

Francis Mintz, *Los Angeles, California*
Vice President, United Synagogue of America

Henry N. Rapaport, *Scarsdale, New York*
Honorary President, United Synagogue of America

Report of Chairman of Resolutions Committee

Elliott A. Lipitz, *Flushing, New York*
Jewish Center of Kew Gardens Hills

11:30 A.M.
Cordillion Room

OPEN BOARD MEETING WOMEN'S LEAGUE FOR CONSERVATIVE JUDAISM

PRESIDING:

Mrs. Henry N. Rapaport, *Scarsdale, New York*
President, Women's League for Conservative Judaism

1:00 P.M. Lunch
Dining Room

BIRKAT HA-MAZON

Empire Room LUNCHEON FOR REGIONAL PRESIDENTS

TUESDAY, NOVEMBER 13, 1973

2:30 P.M.
The Little Club

Parallel Conferences within the Convention

1. CONFERENCE ON THE JEWISH COLLEGIAN

CHAIRMAN:

Seymour Goldberg, *Linden, New Jersey*
Co-Chairman, *Central Youth Commission*

"The 70's Are Not the 60's"

Rabbi Steven Shaw, *Department of Jewish Studies*
City College of the City University of New York

Statements by collegians

Discussion by participants

CONFERENCE COORDINATOR:

Rabbi Paul Freedman, *Director*
Department of Youth Activities
United Synagogue of America

CONFERENCE CONSULTANT:

Rabbi Richard Hammerman, *Director*
Collegiate Activities, United Synagogue of America

Roman Room

**2. CONFERENCE ON DEMOGRAPHY —
GOLDEN AGERS, YOUNG MARRIEDS,
SINGLES IN OUR CONGREGATIONS**

CHAIRMAN:

Arthur J. Levine, *Great Neck, New York*
Chairman, *Committee on Synagogue Administration*
Vice-President, *United Synagogue of America*

"The Golden Agers in our Congregations"

PANEL:

CASE STUDIES

"The Brooklyn Picture"

Martin Lerner, *Brooklyn, New York*
Executive Director, *Brooklyn Jewish Center*

"The Floridian Picture"

Rabbi Seymour Friedman, *North Miami Beach, Florida*,
Director, *Southeast Region, United Synagogue of America*

CONFERENCE COORDINATOR:

Jack Mittleman, *Director*
Department of Synagogue Administration
United Synagogue of America

Cordillion Room

**3. THE ROLE AND STATUS OF WOMEN
IN CONSERVATIVE JUDAISM**

CHAIRMAN:

Mrs. Harry Kiesler, *Nanuet, New York*
Vice President, *Women's League for*
Conservative Judaism

TUESDAY, NOVEMBER 13, 1973

PRESENTATIONS:

"The Role of the Woman in Jewish Tradition —
An Historical Overview"

Rabbi Benjamin Z. Kreitman, *Brooklyn, New York*
Congregation Shaare Torah of Flatbush

"Woman's Personal Status in Jewish Law"

Rabbi David M. Feldman, *Brooklyn, New York*
Bay Ridge Jewish Center

CONFERENCE COORDINATOR:

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

Corinthian Room **4. CONFERENCE ON INTERMARRIAGE**

CHAIRMAN:

Ernest Greenwald, *Oxon Hill, Maryland*
President, Seaboard Region United Synagogue
of America

"The Familial Milieu"

SPEAKERS:

Dr. Mortimer Ostow, *Bronx, New York*
Director, Department of Pastoral Psychiatry
The Jewish Theological Seminary of America

Rabbi Arnold S. Turetsky, *White Plains, New York*
Temple Israel Center

DISCUSSION FROM THE FLOOR

CONFERENCE COORDINATOR:

Morris Laub, *Secretary*
Committee on Congregational Standards
United Synagogue of America

Grecian Room **5. CONFERENCE ON RITE AND RITUAL**

CHAIRMAN:

Leonard J. Gould, *Teaneck, New Jersey*
Past President, Jewish Community Center of Teaneck

PRESENTATIONS:

"Ritual and Customs — Their Historical
Perspective and Contemporary Significance"

Rabbi Mordecai Waxman, *Great Neck, New York*
Temple Israel

"Home Rituals and Customs — The First Step
in the Right Direction"

Rabbi Fishel A. Pearlmutter, *Toledo, Ohio*
B'nai Israel

CONFERENCE COORDINATOR:

Dr. Jacob Litman, *Director*
Northern New Jersey Region
United Synagogue of America

Athenian Room

6. CONFERENCE ON PARENT
EDUCATION PROGRAM

CHAIRMAN:

Rabbi Ezra M. Finkelstein, *Whitestone, New York*
Chairman, Parent Education Committee
"Parent Education: Family Oriented Jewish
Education"

SPEAKERS:

Mrs. David Arzt, *Baldwin, New York*
Educational Director, Women's League for
Conservative Judaism

Dr. Morton Siegel, *New York, New York*
Director, Department of Education,
United Synagogue of America

CONFERENCE COORDINATOR:

Joseph Braver, *Assistant Director*
Department of Education
United Synagogue of America

4:30 to 6:00 P.M.

Regional Meetings

Minhah Service and Ma'ariv Service
to be held at respective meetings

7:00 P.M.

Dinner

Dining Room

CHAIRMAN:

Henry N. Rapaport, *Scarsdale, New York*
Honorary President, United Synagogue of America

BIRKAT HA-MAZON

Dr. Sheldon Kamin, *Chicago, Illinois*
President, Midwest Region, United Synagogue
of America

GUEST OF HONOR:

Samuel Rothstein, *Brooklyn, New York*
President, World Council of Synagogues

Conferral of Solomon Schechter Awards

Horace Bier, *Irvington, New Jersey*
Chairman, Solomon Schechter Awards Committee

CONSULTANT:

Rabbi Jonathan Porath
Assistant Director, Department of Education
United Synagogue of America

ADDRESS:

The Honorable Kenneth Rush,
Deputy Secretary of State, United States of America
Deputy Secretary of State Rush will be
introduced by Mr. Jacob Stein

10:30 P.M.

Social Program

Imperial Room

A TRIBUTE TO SOVIET JEWRY

Readings by Norman Rose
An Evening with Hazzan Mikhail Alexandrovich

Wednesday

NOVEMBER 14, 1973

8:00 A.M. Shaharit Service

Convention Synagogue

READER:

Harold Pressman, *Philadelphia, Pennsylvania*
Secretary, *United Synagogue of America*

D'VAR TORAH:

Rabbi Albert Pappenheim, *Downsview, Ontario, Canada*
B'nai Israel Beth David Congregation

8:30 A.M. Regional Breakfasts

9:00 A.M. Breakfast

Dining Room

10:00 A.M. Conferences within the Convention (continued)

The Little Club

1. CONFERENCE ON THE JEWISH COLLEGIAN

CHAIRMAN:

David Hermelin, *Southfield, Michigan*
Chairman, *Council of Regional Youth Commissions*
"What Should We Be Doing?"

INTRODUCTORY PRESENTATION:

Rabbi Paul Freedman, *Director*
Department of Youth Activities
United Synagogue of America

GROUPS LEADERS:

Collegians and experts in college Judaica
programming

INTENSIVE SMALL GROUP DISCUSSIONS ON:

- a. How should we be preparing the adolescent in his pre-college years?
- b. What should we be doing on the campus where there is no major Jewish community or resource in the area?
- c. What should we be doing on the campus where there is a major Jewish activity pattern?
- d. What should we be doing within our congregations for collegians?
- e. Jewish resources on campus — Programs and Courses.

Reports to re-assembled session

Roman Room

2. CONFERENCE ON DEMOGRAPHY — GOLDEN AGERS, YOUNG MARRIEDS, SINGLES IN OUR CONGREGATIONS

CHAIRMAN:

Stanley I. Minch, *Baltimore, Maryland*
Executive Director, *Chizuk Amuno*

WEDNESDAY, NOVEMBER 14, 1973

"The Young Marrieds and Singles in our
Congregations"

PANEL:

"Case Study — The Successful Young
Married Club"

Rabbi Howard J. Hirsch, *Cleveland Heights, Ohio*
The Park Synagogue

"The Role and Responsibility of the Synagogue
Towards Singles, Widows, and Divorcees"

Rabbi Simon Glustrom, *Fair Lawn, New Jersey*
Fair Lawn Jewish Center

Cordillion Room 3. THE ROLE AND STATUS OF WOMEN IN
CONSERVATIVE JUDAISM

CHAIRMAN:

Harry Waterston, *Riverdale, New York*
President, New York Metropolitan Region
United Synagogue of America

PRESENTATION:

"Jewish Law and the Conservative Movement";
"The Question of Women Being Counted in the
Minyan"

Rabbi Seymour Siegel, *New York, New York*
Chairman, Rabbinical Assembly Committee on
Jewish Law and Standards

DISCUSSANTS:

Dr. Ruth Waxman, *Great Neck, New York*
Managing Editor, Judaism Magazine

Mrs. Sora E. Landes, *Elkins Park, Pennsylvania*
Director, Forman Day School

Corinthian Room 4. CONFERENCE ON INTERMARRIAGE

CHAIRMAN:

Dr. Theodore A. Perry, *Storrs, Connecticut*
Graduate School, University of Connecticut
"The Education Milieu"

SPEAKERS:

Rabbi Yakov R. Hilsenrath, *Highland Park,*
New Jersey
Highland Park Conservative Temple and Center

Rabbi Richard Israel, *Boston, Massachusetts*
Director, B'nai B'rith Hillel Foundations
Greater Boston

DISCUSSION FROM THE FLOOR

WEDNESDAY, NOVEMBER 14, 1973

Grecian Room 5. CONFERENCE ON RITE AND RITUAL

CHAIRMAN:

Dr. Judith Lax, *Summit, New Jersey*
President, Jewish Community Center
Secretary, Northern New Jersey Region
United Synagogue of America

PANEL:

"Synagogue Worship"

Rabbi Aaron Landes, *Elkins Park, Pennsylvania*
Congregation Beth Sholom

Mrs. Harvey B. Levin, *Elkins Park, Pennsylvania*
Congregation Adath Jeshurun

Rabbi Hershel Matt, *Princeton, New Jersey*
The Jewish Center

Mr. Zev Rosen, *Toms River, New Jersey*
President, Congregation B'nai Israel

Hazzan Samuel Rosenbaum, *Rochester, New York*
Temple Beth El

Athenian Room 6. CONFERENCE ON PARENT EDUCATION PROGRAM

CHAIRMAN:

Rabbi Allan Blaine, *Rockaway Park, New York*
Temple Beth El

"Organizing and Implementing a PEP Program
in Your Congregation"

SPEAKER:

Joseph Braver, *New York, New York*
Assistant Director, Department of Education
United Synagogue of America

10:00 A.M. Training Institute for Regional Leaders

Doric Room

CHAIRMAN:

Simon Schwartz, *Toms River, New Jersey*
President, Northern New Jersey Region
Chairman, Committee on Regional Activities
United Synagogue of America

PRESENTATIONS:

Simon Schwartz

William Abrams, *Westmount, Quebec, Canada*
President, Eastern Canada Region
United Synagogue of America

Dr. Max M. Rothschild, *Director*
Department of Regional Activities
United Synagogue of America

WEDNESDAY, NOVEMBER 14, 1973

1:00 P.M.

Dining Room

Lunch

BIRKAT HA-MAZON

1:00 P.M.-4:00 P.M.

Empire Dining Room

Laboratory for Leaders — Conference for
Small Congregations

CHAIRMAN:

Simon Schwartz, *Toms River, New Jersey*
President, Northern New Jersey Region
Chairman, Committee on Regional Activities
United Synagogue of America

PRESENTATIONS:

Dr. Azriel Eisenberg, *Honorary Chairman,*
United Synagogue Commission on Jewish Education
"The Religious School in The Small Congregation"

Rabbi Albert Lewis, *Haddon Heights, New Jersey*
Temple Beth Sholom

"Problems of Youth in The Small Congregation"

ROUND TABLE DISCUSSION:

CONSULTANTS:

Doris Jaffe, *Clifton, New Jersey*
Executive Director, Clifton Jewish Center

Harry Loewy, *Educational Director*
New York Metropolitan Region,
United Synagogue of America

Rabbi Nathan Reisner, *Director*
Philadelphia Branch, United Synagogue of America

Burton Shanker, *Haddon Heights, New Jersey*
Executive Director, Temple Beth Sholom

Rabbi Edward Tenenbaum, *Director*
Pacific Southwest Region, United Synagogue of America

Han Weinberg, *Roslyn Heights, New York*
Executive Director, Temple Beth Sholom

Rabbi Joseph Wiesenberger, *Director,*
Central and Southwest Regions
United Synagogue of America

COORDINATOR:

Dr. Max M. Rothschild
Director, Department of Regional Activities
United Synagogue of America

2:30 P.M.
The Little Club

Conferences Within the Convention

1. CONFERENCE ON THE JEWISH
COLLEGIAN

CHAIRMAN:

Rabbi Mordecai Waxman, *Great Neck, New York*
Chairman, ATJD Council, United Synagogue
of America

WEDNESDAY, NOVEMBER 14, 1973

"Reaching Out to the Collegian — Today,
Tomorrow . . ."

Rabbi Richard Hammerman, *New York, New York*
Director, Collegiate Activities
United Synagogue of America

TOPICS:

Studies in Judaica at colleges and universities.
Christian and Eastern religions' missionary activities.
Combating Arab propaganda.
Interdating and Inter-marriage.

PANEL OF COLLEGIANS

SUMMATION:

Rabbi Mordecai Waxman

Roman Room 2. CONFERENCE ON DEMOGRAPHY —
GOLDEN AGERS, YOUNG MARRIEDS,
SINGLES IN OUR CONGREGATIONS

CHAIRMAN:

Martin Leichtling, *New York, New York*
President, National Association of
Synagogue Administrators
Executive Director, Park Avenue Synagogue
"Practical Projects for Synagogues in Light of
Demographic Changes"

PANEL:

"Conducting a Congregational Self Study"
Stanley I. Minch, *Baltimore, Maryland*
Executive Director, Chizuk Amuno
"Ways and Means of Effecting a Congregational
Merger"
Samuel E. Denis, Esq., *Wynnewood, Pennsylvania*
Past President, Beth Hillel-Beth El
"Ways and Means of Effecting a Merger of
Congregational Hebrew Schools"
Mrs. Ruth Perry, *Philadelphia, Pennsylvania*
Vice-President and National Coordinator of
Educational Activities, Women's League for
Conservative Judaism

Cordillion Room 3. CONFERENCE ON ROLE AND STATUS OF
WOMEN IN CONSERVATIVE JUDAISM

CHAIRMAN:

Dr. Sheldon I. Kriegel, *Amsterdam and Albany,
New York*
President, Empire Region
United Synagogue of America

WEDNESDAY, NOVEMBER 14, 1973

PRESENTATION:

"Woman's Role as a Jewish Communal Leader —
Reflections in Law and History"

Rabbi Edward M. Gershfield, *New York, New York*
Associate Professor of Talmud
The Jewish Theological Seminary of America

DISCUSSANTS:

Mrs. Albert Cohen, *Roslyn, New York*
President, Beth Sholom Congregation

Mrs. Dvora Heckelman, *Delmar, New York*
Curriculum Coordinator, Judaic Studies,
Beth Shraga Hebrew Academy of the Capital District

Corinthian Room 4. CONFERENCE ON INTERMARRIAGE

CHAIRMAN:

Dr. Judith Lax, *Summit, New Jersey*
President, Jewish Community Center

"The Impact of Inter-marriage on the Synagogue"

SPEAKERS:

William Abrams, *Westmount, Quebec, Canada*
President, Eastern Canada Region
United Synagogue of America

Dr. Robert Coblens, *Granada Hills, California*
President, Pacific Southwest Region
United Synagogue of America

DISCUSSION FROM THE FLOOR

CONFERENCE SUMMARY: Morris Laub

Grecian Room 5. CONFERENCE ON RITE AND RITUAL

CHAIRMAN:

Norman Glikin, *Hillside, New Jersey*
Vice-President, Northern New Jersey Region
United Synagogue of America

"Synagogue Rites, Functions and Ceremonies"

"Bar — Bat Mitzvah"

Dr. Jay Stern, *Rochester, New York*
Educational Director, Temple Beth El

"Torah Reading"

Rabbi Herman Kieval, *Albany, New York*
Temple Israel

"Havdalah and Melave Malkahs"

Rabbi Jack Schechter, *Pittsburgh, Pennsylvania*
Bnai Israel

"Weddings — Anniversaries — Holiday
Celebrations"

Rabbi Yaakov G. Rosenberg, *Elkins Park,*
Pennsylvania, Congregation Adath Jeshurun

WEDNESDAY, NOVEMBER 14, 1973

Athenian Room 6. CONFERENCE ON PARENT EDUCATION

CHAIRMAN:

Rabbi Albert Lewis, *Haddon Heights, New Jersey*
Temple Beth Sholom

"Parent Education: Learning for Living"

SPEAKER:

Rabbi David Arzt, *Baldwin, New York*
South Baldwin Jewish Center

2:30 P.M. Conference of Israel Affairs Chairmen

Doric Room

CHAIRMAN:

Samuel Rothstein, *Brooklyn, New York*
President, World Council of Synagogues

4:15 P.M. Minhah Service

Convention Synagogue

READER:

Albert Brunn, *Buffalo, New York*
Congregation Shaarey Zedek

Ma'ariv Service

READER:

Kalman Mintz, *Albany, New York*
Temple Israel

6:00 P.M. Reception

Forum Hall

7:00 P.M. Closing Banquet

Dining Room

CHAIRMAN:

Harold Stubenhaus, *Westbury, New York*
Treasurer, United Synagogue of America
Co-Chairman, Convention Committee

BIRKAT HA-MAZON:

Hazzan Gregor Shelkan, *Newton Center, Massachusetts*
President, Cantors Assembly

INSTALLATION OF OFFICERS:

Rabbi Bernard Segal, *Executive Vice-President*
United Synagogue of America

ADDRESS:

THE HONORABLE ABBA EBAN
Foreign Minister, State of Israel

10:30 P.M. Social Program

Imperial Room

Thursday

NOVEMBER 15, 1973

8:00 A.M.

Convention Synagogue

Shaharit Service

READER:

Joseph Golden, *North Miami Beach, Florida*
President, Southeast Region, United Synagogue
of America

D'VAR TORAH:

Rabbi Max A. Lipschitz, *North Miami Beach, Florida*
Beth Torah Congregation

9:00 A.M.

Dining Room

Breakfast

10:00 A.M.

The Little Club

Cultural Pluralism and Missionary Activity

CHAIRMAN:

Jacob Stein, *Great Neck, New York*
Honorary President, United Synagogue of America

PARTICIPANTS:

Donald R. Campion, *S.J.*
Editor-in-Chief, America

Rabbi Bernard Mandelbaum
President, America - Israel Cultural Foundation
Dr. David Hunter, *Associate General Secretary*
National Council of Churches of Christ

1:00 P.M.

Dining Room

Closing Luncheon

BIRKAT HA-MAZON

PLENARY SESSIONS

Monday morning, November 12

Monday afternoon, November 12

Tuesday morning, November 13

Wednesday afternoon, November 14

The Monday morning session was chaired by Jacob Stein, president of the United Synagogue. Francis Mintz and Henry N. Rapaport, vice-president and honorary president of the United Synagogue, respectively, served as parliamentarians. During the course of the session:

1. A set of rules and regulations governing the conduct of convention business was adopted.
2. A report was received from the Nominating Committee presented by Harold Stubenhaus, chairman. Mr. Stubenhaus presented the following slate of officers for the coming two years:

Arthur J. Levine of Temple Israel, Great Neck, New York, for president.

For vice-presidents: William Abrams, Shaar Hashomayim, Westmount, Quebec; Harry B. Aron, Congregation B'nai Emunah, Skokie, Illinois; Horace Bier, B'nai Israel, Irvington, New Jersey; David L. Chamovitz, United Jewish Synagogue, Ambridge, Pennsylvania; Philip Greene, Jamaica Jewish Center, Jamaica, New York; Harold Groh, Beth El, Norfolk, Virginia; Sheldon I. Kriegel, Sons of Israel, Amsterdam, New York; Ben Magdovitz, B'nai Amoona, St. Louis, Missouri; Francis Mintz, Temple Beth Am, Los Angeles, California; Hyman Pave, Temple Sholom, Milton, Massachusetts; Abram Piwosky, Adath Jeshurun, Elkins Park, Pennsylvania; Philip Selber, Jacksonville Jewish Center, Jacksonville, Florida; Harold Stubenhaus, Westbury Hebrew Congregation, Westbury, New York; Jerry Wagner, Beth Hillel, Bloomfield, Connecticut; Arthur Zimmerman, Beth Sholom, San Francisco, California.

Simon Schwartz, B'nai Israel, Toms River, New Jersey, for treasurer; David Zucker, Temple Israel, Great Neck, New York, for financial secretary; and Harold Pressman, Temple Sinai, Philadelphia, Pennsylvania, for recording secretary.

Upon motion duly made, seconded and passed, all of the above were elected to their respective offices.

Mr. Stubenhaus then presented the following nominees for election as honorary directors:

Charles Abramovitz, Beth Abraham Synagogue, Dayton, Ohio; Milton Berger, Adath Jeshurun, Elkins Park, Pennsylvania; Abe Birenbaum, Har Zion, Philadelphia, Pennsylvania; Hyman Brand, Beth Sholom, Kansas City, Missouri; Arthur S. Bruckman, Temple Emanuel, Parkchester, New York; Jack Gladstone, Ohavi Zedek, Burlington, Vermont; Bert Godfrey, Beth Tzedec, Toronto, Ontario; Reuben Goldman, Temple Beth El, Rochester, New York; B.L. Jacobs, Beth Zion-Beth Israel, Philadelphia, Pennsylvania; Harry Lakin, Temple Emeth, Chestnut Hill, Massachusetts; Victor Left, Temple Israel, Great Neck, New York; Reuben Levenson, Congregation Beth El, Baltimore, Maryland; Joseph M. Levine, Anshe Emet Synagogue, Chicago, Illinois; Perry Levinson, Herzl-Ner-Tamid, Mercer Island, Washington; Benjamin Markowe, Brooklyn Jewish

Center, Brooklyn, New York; Israel Oseas, Park Avenue Synagogue, New York, New York; Meyer Robinson, Temple Beth El, Cedarhurst, New York; Sidney L. Schiff, East Midwood Jewish Center, Brooklyn, New York; Dr. Henry Simon, Beth El, South Orange, New Jersey; Louis Winer, Rodfei Zedek, Chicago, Illinois.

Upon motion duly made, seconded and passed, all of the nominees were elected as honorary directors.

Mr. Stubenhaus then presented a list of nominees for election as directors. (See p. vi.)

Upon motion duly made, seconded and passed, all nominees were elected as directors.

Mr. Stubenhaus then presented a list of nominees for election as members of the National Council. (See pp. oo.)

Upon motion duly made, seconded and passed, all of the nominees were unanimously elected to the National Council.

3. President Stein then presented the President's Report. (See excerpt p. 4.)

4. Philip Greene, chairman of the Joint Negotiating Committee, presented a progress report of negotiations with The Jewish Theological Seminary, regarding the United Synagogue's allocation from the Joint Campaign.

Sam Rothstein, president of the World Council of Synagogues, presided at the Monday afternoon session, at which time Mr. Mintz and Mr. Rapaport served as parliamentarians. The following business was transacted: Judah Gribetz, chairman of the Committee on Congregational Standards, presented a revised draft for the Guide to Congregational Standards. Discussion followed. The revised draft was tabled, to be voted upon at the next convention.

Jerry Wagner, vice-president of the United Synagogue, served as chairman of the Tuesday morning session. Mr. Mintz and Mr. Rapaport served as parliamentarians.

Mr. Wagner called upon Elliot J. Lipitz, chairman of the Resolutions Committee, to present the report of his committee.

The convention then proceeded to discuss each resolution separately. The approved resolutions, as adopted by the convention, appear on p. 105.

President-elect Arthur J. Levine made the following statement concerning Resolution #11:

"I think an explanation of the intent of the resolution, such explanation to become part of the resolution, is in order.

"We do not consider this resolution as an act to disenfranchise the rabbinate, or in any way to lessen the role of the rabbi in our deliberations.

"As the honorary president of the United Synagogue just indicated, the dimension of the rabbinate in our deliberations is an integral part of our structure, and is much too vital and much too important for it to be diminished in any way, or for this resolution to be construed in any way as an attempt to diminish it.

"Let the record show, and when this resolution is presented to the congregations, let it so indicate, and it must so indicate, that the intent of this resolution is not to lessen the role of the rabbi, or in any way to prevent him from participating in our deliberations as a voting delegate but rather to encourage the participation of members of the congregations, too many of whom feel that because the rabbi is representing them, their own participation is not required.

"My suggestion, Mr. Chairman, is that the minutes of this meeting and the resolution as it is submitted to the congregations bear in very clear, succinct terms my clarifying statement of the intent of the resolution, so that there can be no misunderstanding."

There being no objection from the floor to the statement just made by President Levine, the chairman ruled that this statement will appear in the record as part of the resolution. Mr. Lipitz added that the president's statement also reflected the intent of the Resolutions Committee.

The Future is Now

Jacob Stein, *Honorary President, United Synagogue of America*

The American Jewish community has spent a generation in building synagogues and schools. Now we must face new facts. Neighborhoods change overnight, the Jewish birthrate has dropped drastically, the Jewish population has become very mobile, a mobility that can only be served effectively by a United Synagogue. Our contact with Jewish youth abruptly stops when young people leave home to go out of town to college. We must act now—quickly and decisively—for we are the tomorrow. The future is not an over-arching leap into the distance. It begins in the present. It begins now—it begins here and it begins with us.

I step down from the post of the presidency, grateful for the opportunity to serve, proud of the positive achievements, sad that the opportunities for a fuller realization of the programs set forth could not be achieved. As we look for a guide to the future, we turn to Rabbi Robert Gordis who tells us that when the high priest approached Yom Kippur he would study the three books of the Bible, the Book of Chronicles, the Book of Job and the Book of Ezra. In the Book of Chronicles he would read the history and the experiences of our ancestors; for the first basic necessity for a rebirth of Jewish vitality is a knowledge of our past education, more and better education, education on every level, for the rich and the poor, for the children and for the adolescents and for the adults. The second book that the high priest studied was the Book of Job, the story of a righteous, prosperous man who plunges to the depths of degradation and misery, stricken with a horrible disease. But Job remains strong in faith in God and is vindicated. God gives him the faith that even that which cannot be explained has its place in the cosmic order; and thus the Book of Job teaches us to protest against a piety that is only conventional and encourages us in our honest exploration of the problems of Jewish existence. The third book which the high priest would study on the eve of Yom Kippur was the Book of Ezra, the record of the life and the struggles of one who, with his co-worker, Nehemiah, sought to conserve the value of the old in new forms. Ezra introduced the synagogue with its threefold function of a house of assembly, of prayer and study. Ezra declared war on intermarriage and called on the people to rebuild the walls of Jerusalem to ensure physical survival, combining this with an innovative approach to spiritual survival. Ezra was a revolutionary, not because he wanted to destroy the old, but because he wanted to give it new life; and, yet, he was a conservative, not because he stubbornly clung to the outworn but because he desired to conserve all that was vital in the past. And so here are the three lessons to which we should give ear: to undertake the study of our people's history and culture, to reach new insights and to undertake a program of action geared to the closing years of the 20th century, innovative, creative, introducing the new while conserving the valuable old . . . Education, Religion, Faith and Creative Action. These should be our theme words as we look to the years ahead.

The sun of the American Jewish community is on the horizon—is it setting or is it rising?

That Fateful Yom Kippur

Rabbi Bernard Segal, *Executive Vice-President, United Synagogue of America*

So much anxiety and anguish and sacrifice have crowded in upon the State of Israel and upon all of us since last Yom Kippur that all the wonderful things which the United Synagogue was able to accomplish in the past two years simply pale into insignificance. The events of the last two months must, therefore, now become an important addendum, if not the cornerstone of our entire 1973 report to the convention. From that very first moment on the afternoon of Yom Kippur, when all of us in our synagogues, in the midst of our fasting and prayers, were suddenly stunned into disbelief by the report of the dastardly attack upon Israel, each one of our synagogues was spontaneously galvanized into action for maximum aid to our beleaguered brethren.

Suddenly, without planning and virtually without announcements, tremendous rallies and protest demonstrations sprung up in every synagogue across the continent on the very next day after Yom Kippur, and in the days and weeks that followed; and the massive outpouring of sacrificial giving was simply unprecedented. Young and old alike, men and women, and countless non-Jews, flocked to synagogues with their offerings in a passionate desire to identify themselves in a tangible way with the Jewish people in their hour of destiny.

Young people by the hundreds suddenly formed long lines at the office of the Jewish Agency eagerly volunteering their services to Israel. The figures are not as yet available, but from our own records we know that a high percentage of these young people came from the ranks of our own USY teenagers and ATID college-agers.

Without in any way belittling the sacrificial efforts of our so-called secular Jewish organizations and of many of our non-synagogue fellow Jews, I must, nevertheless, affirm that leaders of UJA and Israel Bonds alike simply don't have enough words to praise the role of synagogues in this hour of crisis. UJA and Bond leaders tell us that they are now convinced more than ever that synagogues, and most especially Conservative synagogues, are the bulwark of the success of their work.

According to recent reports released by Israel Bonds, practically all the efforts of Israel Bonds since Yom Kippur have been centered around synagogues, and at least half of the Bonds which were sold in American synagogues came from the Conservative Movement. A recent editorial in the Anglo-Jewish weekly, *The Jewish Week*, summarized it this way: "If ever there was any doubt about it, the response to the Yom Kippur War made it abundantly clear that the synagogue remains the most vital and vibrant institution in Jewish life."

We are especially moved by the supreme efforts of our ten Conservative congregations in Israel, each of which has literally taken its place on the front lines. There is hardly a family that isn't represented by at least one or more of its members in the defense forces, and the hundreds of our ATID members throughout Israel have thrown themselves into the defense effort with body and soul in a variety of civilian efforts. Each one of the buildings of our Conservative congregations has been made available to the government for various civil

defense services. Little did David Zucker and Morris Speizman realize two years ago when they gave us the magnificent buildings on Agron Street in Jerusalem that these buildings would soon house a day-care center for children of parents who were called up for military service and a treatment center for children that had to be evacuated from the Golan Heights.

Our USY director in Jerusalem, Itzhak Yakobson, was called up for military service on the first day of the War and has been serving in the Sinai. The director of our Bet Atid in Jerusalem, Rabbi Aaron Singer, has been serving as an ambulance driver on the night shift while continuing his work with young people during the day. And Dr. Pesach Schindler, director of our Conservative Center in Jerusalem, has volunteered for the Sanitation Department in Jerusalem while awaiting his orders for the military.

In one of his recent letters to us, Dr. Schindler writes: "As hard as it is, I cannot help but think how privileged we are to be here at this historic moment. I must also express my great admiration for David and Goldie Zucker for bringing their entire family to Jerusalem to celebrate in our synagogue the Bar Mitzvah of their grandson on the first day of Sukkot. What a great lift for our morale. All honor to the Zuckers!"

We have special admiration for the rabbis of our Conservative congregations in Israel. Although still not recognized as rabbis by the Ministry of Religions, and, therefore, not eligible for chaplaincy service, each one of our rabbis managed to find his way into the military service in one capacity or another. Several are driving ambulances, and at least one is serving with a unit which is charged with the duty of burying the dead.

The day will come soon, we pray, when with the help of the Almighty, who has performed great miracles for us in all generations, and with the help of the United States under the courageous leadership of President Nixon and Secretary of State Kissinger, and especially with the indomitable spirits and supreme sacrifices of our brethren in Israel, we will live to see peace and normalcy finally restored to the Holy Land. We will then be able to look forward to a renaissance of the creative spirit of our eternal people in the land of our fathers. We even dare aspire to the day when another cease-fire will be ordered in Israel, a religious cease-fire in the incessant war which has been waged in Israel against the Conservative Movement ever since the State came into being.

A Call for Holy Discontent

Rabbi Harold Schulweis, *Valley Beth Shalom, Encino, California*

We join the congregation because the synagogue is the sacred center of Jewish existence, the oldest continuing institution for the creative survival of our people, a place in which our fidelities will be cultivated and in which the moral tradition will be moored.

I find the synagogue too small, its horizons too narrow, its self-image too bent. There is such a disparity between the promise and the reality that I find myself exhausted in disillusionment. The myths and the visions that we have promised our children are untranslated in the synagogue to which you and I belong.

The synagogue has become humble. But it is a modesty born of a failure of nerve, a humility grown from an absence of confidence in its capacity to transform the quality of our lives, to serve as a therapeutic community to heal the alienation and loneliness of all of us. How is it that we who are so big an idea in the perspective of world history have become so shriveled in design?

The impersonalism of the synagogue is by now a widely accepted truism. What else is the meaning of that universal confrontation of congregant to rabbi: "Rabbi, I bet you don't know my name." It is not to test the rabbi. It is the cry of an anonymous man who wonders if anyone notices him and who hopes that perhaps one person knows his identity. The musculature that connects us is the glue of envelopes, membership dues and the alphabetized roster. The synagogue has contracted. It has become caterer to the most shallow of rites of passage and the rabbi its ritual maitre d' functioning to anonymous souls who, as the wag remarked, come to be "hatched, matched and dispatched."

That child who has gone to Hebrew school for four or five years and whom I have called to my study before his Bar Mitzvah, how is it that as soon as I speak of the Hebrew School, he recalls mainly its joylessness, its boredom? Why when I suggest that he ought to continue his Hebrew school education does he feel threatened? "Oh no, Rabbi. My father promised that after my Bar Mitzvah I can get out." Is that the covenantal promise?

And what am I supposed to say? Am I to find scapegoats for the failure of the establishment? I can, of course, argue that the fault lies with his parents, those members of the Teamsters Union who dump their human cargo on Jewish premises and disappear, those fanatic believers in busing who think that they can car-pool their culturally-deprived children to a school for Jewish integration and drive off with a light conscience. I can scapegoat the child and wonder whether the complaining child is a congenital underachiever. Is that to be my rabbinic fate? Am I forever to be cast as the apologist for the failure of the synagogue and its school?

The root of the error is not in the child, not in the parents, not in the teachers, not in the text. What is wrong is that we do not know what we want to make of this child, and we do not understand the needs of that child. At the end of *heder* we have produced a child gifted with a few skills, a few benedictions, a few *bruchas*, a few facts, a few Hebrew phrases. I recall being introduced to a young doctor who, seeking to make some contact with me, recalled that he had attended a Talmud Torah. "I remember a few things. Oh yes, I remember *hakelev*

omar hav-hav, 'the dog said bow-wow'." Thirty-five centuries of Judaism reduced to Caninism!

We are guilty of textolotry. We offer texts which answer questions that no one is asking. And from such answers, one can only turn a deaf ear.

Why are we so struck with amnesia? What did we ask, what were we interested in when we were 10, 11 or 12? Did we ask questions about liturgy and theology and archeology?

I remember what I asked. I was wondering why I cannot make friends. Why I'm not popular. Why my brother is quicker than I am. Why I cannot seem to please my father. What does my father want of me? I was looking for identity, but not philosophical identity. Not who am I? But *whose* am I? To whom do I belong? How is it that this same sullen Hebrew school child who complains about boredom, is transfigured at Camp Ramah? How is it that this reluctant dragon, transported to camp learns to dance and sing and play and study?

It is because at camp we have provided him with opportunities to experience his Jewish belonging. Belonging is prior to believing, and prior to study. Our goal is inductive education, not technological education. Our task is to induct our children into the family of Jewish life, to have them celebrate the sancta, but always in terms of a group, of belonging. In our classroom, there is little sense of belonging.

There is no atmosphere for friendship, for celebration, for dialogue, for experience in our classroom. Our youth are affectively deprived. Our Hebrew school students are not unlike so many of their older brethren of the beat generation, the hippie generation, the generation flirting with Zen Buddhism, with Meher Baba, with the Jews for Jesus. I am convinced that the Jewish children who become involved with those kinds of experiences are not drawn to the superiority of their ideology. Often they are there because they are children of a pressurized middle class, children made obsessive over an unceasing battery of tests and examinations and 3.0 and 3.4 and 4.0 averages and the terrible strain to get into a college of great status. The street and the campus missionaries enter into the vacuum of that spiritual anomie, pick up our children in VW vans, bring them to a commune, feed them, bathe them, embrace them.

I recall pointing out the conversionary motive of the Jews for Jesus to this bright Jewish youngster. I said to him, "You know, they only want your soul." And he replied, "I don't care if they want my soul, at least they want *my* soul." Someone was paying attention to him, someone made him feel important, made him feel that he belonged to a larger group. Affectively starved youngsters are not experiencing that vital dimension in Judaism in our schools.

There resonates in my ears a statement that was made to me by a woman in great anger. She said, "Frankly, the synagogue is the last place in the world I would think of coming to for help." What are the concerns of the people in the synagogue? Here is a woman divorced—who comes to me, not for legal advice, and not because she needs psychiatric counseling. She is confused and abandoned by her friends, she comes because her young daughter has threatened to do away with her life because she feels that perhaps she was the cause of the divorce.

Here is an aged man whom we visited in the convalescent home. He's worried that he is useless and that nobody pays attention to him. Here is a couple that come to me, quarreling, the situation between them exacerbated since their daughter has run away.

Our people are bleeding. Is there no balm in the synagogue? Is there no therapy? Am I to say, go elsewhere—outside the synagogue, to other organizations, to other agencies and facilities, to other people? And then are we to wonder how it is that the synagogue has become the least important, the least serious institution in Jewish life? Have we become makers of signs, quotations, talmudic aphorisms?

We have in our congregations so many intelligent, sensitive men and women with knowledge and experience. We have in our congregations psychiatrists, psychologists, psychiatric social workers. Through them, in my own synagogue, we have organized a para-professional program for men and women who are willing to tithe their talent, to give two years in the study of theory and techniques of counseling. The synagogue as a therapeutic community must develop a cadre of people with sensitive and compassionate ears to support those who seek counsel in coping with their problems. The synagogue is joyless because it is no community, only an audience.

Every effort at adult education, every theological reconstruction, every liturgical innovation, as important as these are, is premature. Where there is no community, there will be no theology. Where there is no community, there will be no education. Where there is no community, there will be no reverence. How can we talk peoplehood when people haven't experienced people?

The synagogue must be HAVURIZED, divided into groups of families, into clusters of congregational families who pledge to celebrate Jewish life, to learn together, to grow Jewishly together. Let me cite one or two illustrations of experiences growing out of a *havurah*. Three weeks ago there was a terrible death in my congregation. A young man had committed suicide. A muteness fell upon us all. The most persuasive theodicy turns into ashes upon the tongue. But the nine other couples who were part of this *havurah*, came to the home of the bereaved parents with such love and care and concern, and so embraced that family that they later called me up to bless me because they are part of that kind of a synagogue. This cannot be done through synagogue committees. It can only be done by ten families who share a life which allows them to live out Jewish ethics and Jewish spirituality.

I often think of the woman in my congregation who was stricken with cancer and required cobalt treatments. It was the members of her *havurah* that lifted her in the wheel-chair and took turns bringing her to and from the hospital. They and she lived Jewish theology, lived *imitatio dei*, learned what it means to lift up those who are fallen, to heal the sick, to loosen the fetters of those who are bound.

We recently celebrated a Bat Mitzvah in which the members of the *havurah* participated in the service, wrote their own prayers, and catered the Bat Mitzvah.

Out of the *havurah* grew a concern for those who have lost jobs. A group of businessmen, lawyers and accountants have made contact with employers so that a number of the unemployed have found other positions. The man who cried to me in the office out of joy because through the synagogue he found employment, whose dignity as a human being had been restored, does not have to be preached to about the significance of Judaism or its worth.

Do not give definitions of a synagogue. Do not give me definitions of God or Judaism. Just point! And if you cannot point to something within the synagogue, in which concern and care and love is experienced, then the subtlest argument on its behalf will fail.

In Search of a Higher Unity

Rabbi Gerson D. Cohen, *Chancellor, The Jewish Theological Seminary of America*

This is a time of renewal in the Conservative Movement, for a new body of officers takes over the reins of this great lay arm of the Movement. The smoothness of the transition and the wide network of institutions that make up the United Synagogue testify to the maturation of this "great union", as Louis Ginzberg used to call it. Both elements testify to its maturation and to its solidity in the fabric of American Jewish religious life.

Professor Ginzberg's voice still speaks to us, and I can think of no better yardstick by which to assess our situation than his vision articulated before this United Synagogue some fifty-five years ago.

Professor Ginzberg saw in the United Synagogue a vehicle for Jewish unity. He did not want the Conservative Movement to become a new denomination, nor did he want to see new Jewish sects emerge. He wanted "a party-less Judaism." However, he was not eager for unity at any price. Unity, to him, meant unity of the people under its life-giving spirit, the Torah.

Our Movement in its resistance to credalism has thereby succeeded in overcoming the temptation to become a sect or limited denomination. It was Professor Louis Ginzberg who, in his address before the United Synagogue, emphasized the need also for Jewish nationalism. Conservative Judaism, let it never be forgotten, is the only religious group in Jewry that has never known an anti-Zionist wing within its confines. But Louis Ginzberg also cautioned against a Zionism severed from historic Judaism; and by historic Judaism he meant a developing traditionalism that represented to him Conservative Judaism.

Nevertheless, I think it is fair and important to recognize that we are still quite a way off from the genuine Jewish unity that Professor Ginzberg hoped for. I do not speak of militant religious fragmentation that has lamentably become sharper in Israel and in the United States in the last years. I speak of a more fundamental lack of unity of purpose and vision within the formally united elements of American Jewry. Here I can best define the goal by quoting Professor Ginzberg's address: "The problem of the day is how to convert the world of the Jew into a Jewish world." What I think he was expressing was a quest for a unity of Jewish vocabulary, a unity of Jewish taste with authentically Jewish yardsticks of measurement of good and bad, beautiful and ugly. We are often badly strained by tensions within our American Jewish camp in this very fundamental aspect of Jewish unity. The question is: why? Why do the tensions and anxieties which we all feel about the future surface when there is so much to unite us and to hold us together?

I do not think the reasons are hard to pinpoint, but for reasons that are beyond me they are frequently avoided. We seek explanations for the agonies of less than complete success. Our synagogues are less than full, to use an understatement. Our schools are not achieving the goals we had hoped. Often, they, in reality, display minimal achievement. Our children, even after years of Hebrew education, are frequently alienated, let alone ignorant of the basic precepts of Judaism.

If our synagogues are not full, if our services lack fervor, if our young are inhibited about wearing a *tallis* and *tefillin*, remember it was a point of view that was handed to them on a silver platter as part of modern Jewish ideology. Modern Jewish ideology represented a revolt against the past. Our parents and frequently we, ourselves, years ago, were committed to a concerted revolt against the ghetto, physical and spiritual, and against its Jewish integrated world. We looked for a new liberation, an end to *golah v'nekhar*, an end to exile and alienation. We, therefore, demanded a new type of rabbi who would not look too Jewish and certainly would not sound too Jewish. We looked for a sermon that was universalist, which meant one that was molded after the pattern of the best that American society, and that was Protestant-Christian society, could offer. Our synagogues were constructed in the finest of *avant-garde* architecture. Our services were tailored so that they would appear fashionable. Remember, it was we who revolted and told our children that their legacy was antiquated, unattractive, part of the Old World. Moreover, it was we Jews who mitigated the impact of our Hebrew schools on our children. We fought over such trivia as whether it was to be a three-day-a-week or four-day-a-week school, so that the American dream of integration could be realized. We did not really want our children to learn Hebrew. We did not want them thinking in terms of Hebraic concepts. We wanted them to be Jewish *Americans*. We wanted them to be good Americans, which meant Jews who participate in religion, in faith, in rituals or crisis moments, at Bar Mitzvahs, at weddings, at, heaven forbid, funerals, and High Holidays, at the seder, on Hanukkah, but not every day. It was a quest for integration and for an end to Jewish distinctiveness.

Our synagogues and our schools reflect the Jewish collective dream of the 19th and first half of the 20th centuries. And our youth were quick to see the contradiction between our affirmations and our behavior. They were quick to see the chasm between synagogue and home, between the school and the environment.

Our youth reflect our ambivalences, and our youth act out their inner conflicts in their own way. But when our children were exposed to authenticity they did respond. Several hundred thousand youths have been exposed to authentic Judaism through United Synagogue Youth. Thousands of children have been exposed to Hebrew education and Jewish living at Camp Ramah, in Leaders Training Fellowship, and, finally, in our forty-eight day schools in the Conservative Movement. Ramah, the day schools, the USY have proven that we can successfully mediate the Jewish legacy, for these institutions not only informed, but molded and shaped the total image and character of Jewish youth.

In consequence of that, many of us have called for renewed energies along these lines; and I would agree. Many would say that we need more day schools, and I agree. Many would say we need new curricula, and I agree. The day schools have proven themselves beyond a shadow of a doubt, but I say this with a qualification. They are not panaceas, and I would hope that this United Synagogue would avoid looking for panaceas. Moreover, no change in institution or structure of the synagogue will really alter our religious situation. No matter how many women are in our *minyan*, it will not change our religion. No matter how many women become rabbis, it will not change our religion. Organ music did not increase fervor, nor did responsive readings generate a deeper awareness of Judaism.

I do not want to be misunderstood. I am not against innovation, but each new practice must be evaluated on its own merits; and these merits may often be quite distinct from their meliorative or therapeutic qualities within our communal situation. What really counts to me is the basic ambience of Jewish life, the fundamental total environment, namely one final concept that I want to introduce, and that is: the horizontal continuum.

In each great Jewish community there has always been a horizontal continuum from home to school to synagogue to leisure time, structured leisure time. I am sure that you all know that in Franco-Germany, in the 12th century, Rashi's disciples used to preside over wrestling matches of their children just on the Sabbath afternoon, and the winner was always given a cake right after *havdallah*. Now, the interesting thing about these matches was that they were somehow associated in the minds of the children with synagogue life, which meant that neutral, normal, natural exercise was somehow sanctified and lifted up into the spirit of the Sabbath.

Today, our leisure is, by contrast, fragmented from our study, from our worship, our life of solemnity. There is no relationship as there was in Poland between the theater and a political party, between sports and the kind of language that one speaks. And so we have different vocabularies for different areas of life. In short, we have not achieved the integration of life and the unity within ourselves which only a commitment on our part, plus education, can give to our young.

We face grave challenges ahead, but our young, I believe, are willing to listen to us anew if we speak frankly and authentically. They look for a new form of *shtetl* like Bielsk in which there were 1,090 Jews in all; but that little *shtetl* of 1,090 Jews sustained five flourishing synagogues and *batai-midrash* that were filled to capacity seven days a week. At the end of a day, a Jewish porter or water-drawer would step in for a few minutes and listen to a chapter of *tehillem* or to a little sermon or just to utter a sigh which would give him the ultimate entertainment. In his *batai-midrash* he experienced a version of Judaism that also integrated his life. And so, I believe our young are looking for us to give to them a parallel new integration and unity.

We are a United Synagogue, united with the past, united in our commitments with the horizontal Jewish people, united with a tradition, in search of a unity which we have yet to achieve. Will we do it tomorrow, by the next convention? Obviously not. We cannot overcome the revolt of 250 years within two years. But, *lo alekhah ha-m'lakhah ligmor*, it is not our job to finish the work, but it is equally our duty not to desist from it.

And so, even as our ancestors were proud to say, from Bari in Italy, the Torah goes forth and the word of the Lord; so I hope, too, we will be able to say, not only *kimitzion tetsai Torah*, that the Torah will go forth from Zion, but also from Sioux City, from Austin, Texas, to Bangor, Maine, to New York, to Los Angeles. I conclude with the following blessing, issued at moments of renewal at the Temple: He who causes His name to dwell in this house, may He cause to dwell among us love, fraternity, peace, and companionship.

The Dilemma of Choice

Kenneth Rush, *Deputy Secretary of State, The United States of America*

Hillel once said:

*"If I am not for myself, who is for me?
If I am only for myself, what am I?
If not now, when?"*

The interpretation of wisdom is traditionally more the sphere of rabbis than of deputy secretaries of state but real wisdom speaks to the hearts of all men. Therefore, I offer two meanings I see in these famous lines.

First, they remind me of the importance of having friends and of standing by them in their time of need. I believe that the last several weeks have once again shown the importance of this idea for America and its relevance to our position in the world as a people. Our support of Israel is not simply a political act, it is an act of helping someone in need. This is an answer to the question, "If I am only for myself, what am I?"

Second, Hillel's words also seem to speak of choice; of the necessity, the inevitability, and the difficulty of choosing. They underline the importance of considering both consequences of choice, the artificiality of thinking that choice can be avoided, and the imperative of considering costs involved in various courses of action. They speak as well of the need for choice in time.

Nations, like men, must make choices. If they are intelligent they consider their interests, their values, and their goals before choosing. If they are mature they accept the philosopher's wisdom that choice will often involve compromise. They will seek to realize the good because it is attainable but never forget the best, even though it remains beyond their grasp. They choose what is good because to fail to do so would bring about infinitely worse consequences.

When President Nixon came to office nearly five years ago, he did so with a clear conception of the difficulty and the necessity of choice in foreign affairs. He also clearly perceived the direction that our choices would have to take us, if we were to avoid the dangers and achieve the possibilities available to our nation. Thus, he set out, in his words, to: "Forge a network of relations and of interdependencies that restrain aggression and take the profit out of war. . . . We seek a new structure of relationships in which all nations, friend and adversary, participate and have a stake."

I believe that the choices we have made have moved us far closer to that goal than many would have imagined:

- Berlin has been defused as a constant flash point for European tensions;
- The U.S. combat involvement in the Indochina War has ended;
- We established a new relationship with Communist China;
- We altered our relationship with the Soviet Union.

Only the Middle East proved resistant to efforts to bring about an easing of tensions, with the tragic warfare of the past weeks as a consequence.

It is bitterly ironic that the Middle East, an area which gave the world so

many of its basic values, should once again remind us how fragile our progress is towards achieving these values.

From the time the most recent round of fighting erupted on October 6, we sought to end the bloodshed in a manner which could lead to a secure and decent peace for all peoples in the area. This goal demanded first an early cease-fire as a prelude to getting at and correcting the causes of the conflict

From the outset of the fighting we were anxious to avoid two possible outcomes:

- First, a fight to exhaustion, which could produce enormous human suffering and almost certainly lay the basis for a renewal of the fighting at a later date;
- Second, that as the struggle was prolonged, the United States and the Soviet Union would be drawn into a direct confrontation with one another, making the Mid-East War a catalyst to a far greater threat to all men.

But if our fears were real so was our concern for and commitment to more positive action. The task was to use statesmanship in the midst of war to point to peace.

- Thus, the Soviet Union and we used our improved relationship and communications not only to ease the chances of direct confrontation between us, but also to make a contribution to bringing an early halt to the war and a start towards peace.
- We also sought to impress upon both sides that in a time of crisis new possibilities had arisen for creating a desirable peace.
- We sought to turn what seemed to be another failure of the United Nations into an opportunity for that organization to play a vital role in restoring and keeping the peace.

The fighting in the Middle East has been stopped but progress towards a secure and lasting peace has just begun.

There have been suggestions in some quarters that the U.S. policy in the Middle East might be affected by the oil situation. Secretary Kissinger has responded directly to that issue: "The United States has supported Israel because of the emotional ties that have existed, because of the democratic tradition of Israel, because of the fact that it is a going concern in this area, and because, as I have said, of our opposition to the domination of one nation by others through force. The oil situation will continue for the indefinite future, and while we are highly respectful of the views of the Arab world it is not possible for us to be swayed in the major orientation of our policy by the monopoly position or the temporary monopoly position enjoyed by a few nations."

In the past, Arab and Israeli concepts of self-interest and their perceptions of the other's intentions have made peace impossible. But if the latest war has proven nothing else it has demonstrated that an equilibrium of armed camps is not enough.

For Israel the issue remains security. The United States has a special affinity for Israel and is committed to its safety and survival.

For the Arabs the issues are justice, dignity and sovereignty. The peace we seek for the Middle East must take into account these aspirations if it is to be something more than a halt in the cycle of fighting.

We believe that the goals of the Arabs and the Israelis can, through

negotiations, be made compatible. We want to be helpful in this process. For the first time in years, we have engaged with both sides in a serious dialogue. But only the peoples of the area can make the decisions that are prerequisite to accommodation. And only they can build the structure for a lasting peace between them. For lasting peace to come about, **both** sides must accept that peace involves self-imposed compromise and limitation.

I believe that the central purpose of President Nixon's foreign policy offers a useful reference point for such choices. That purpose is the achievement of what the President described as: "A structure of peace to which all nations contribute and in which we all have a stake." It is only that sort of structure that can give us the just and lasting peace we seek as a nation for the peoples of the Middle East and for the peoples of the Soviet Union and the United States, and, in fact, for all mankind.

Who Will Stand With Us?

Abba Eban, *Foreign Minister of Israel*

Nobody who looks back to the weeks and the days before the unforgettable Yom Kippur, 1973 can fail to be affected by a sense of receding reality, of the remoteness of that which is in time so near and, yet, in historic evolution so dim on the horizons that we have traversed.

A whole world of concepts, ideas, policies, slogans and definitions has been swept away in the blood and the fire of that savage ordeal; and we have been called upon to reconstruct not only our knowledge of what happened, but also a valid image of what we are and of the mood in which we must approach the next stage of our journey.

It is almost beyond the power of words to give a vivid impression of what the national mood in Israel is today. It is ambivalent, caught up in a thousand contradictions. Nobody in Israel and few across the world have fully absorbed the sharpness and extent of the peril or the utter suddenness with which it confronted us, and so it is a victory without celebration. We have drawn far nearer to the gates of Cairo and the gates of Damascus; and this certainly indicates the prodigious failure of the Egyptian and the Syrian military design; yet, their failure cannot be our triumph unless the heroic victory of our defenders can this time be translated into a solid prospect that the war of 1973 may be the last of Israel's wars.

We have learned something, we have learned much, in these few weeks. We have learned something about the nature of surprise, the total unpredictability of the historic process. There is probably nothing in the history of wars to compare with the vacuum of expectation out of which this conflict suddenly jumped at our throats. We all went into our synagogues and into our homes on the 5th of October without the slightest presentiment that on the next morning Israel would find herself fighting for the survival of life and nationhood and hope.

Perhaps there was also a kind of spiritual simplicity which led us subconsciously to think that the holiest day in our religious calendar in which all Israel turns aside from material preoccupation would be the last day on which the sacrilege and blasphemy of war would be performed. And yet, within a few hours with hardly five hours of previous warning, we had passed from a world in which we had been accustomed to think of Israel as securely established, firm in the deterrent power of its forces and its boundaries into a situation the likes of which had never entered our minds.

Let us put two illusions out of our minds when we come to think back upon the shock of the 1973 war. First, it was said that the Arabs had no other choice, that they were totally frustrated, that all avenues of changing the situation except by force had been thwarted and blocked. Accordingly, they had no alternative except to resign themselves to the indefinite prolongation of the previous situation or to change it by violent war. There is no truth in this. Their choice was to negotiate or to make war, to talk or to shoot; and they decided to shoot. And this it is that determines the moral character of their initiative, and this it is that ought to determine the human and historic verdict on their enterprise.

The second illusion is even more dangerous. It was said that the war was not about Israel's survival; it was only about certain controversial territories which, in

any case, were juridically undefined. Therefore, the Arab armies were not bent on anything like politicide or genocide, but merely on a classical attempt to alter and restore a boundary. Now this is utter nonsense. Does anyone really think that they would have applied the brakes with a virtuous screech at the old international border? Of course, they would have gone forward to the very end, as far as their own momentum would take them.

This isn't a game. This is the issue of a people's survival; and what is predominant in our minds is not so much the final and glorious deliverance, but the ineradicable memory of an hour where almost everything that we had built and defended together seemed liable to be lost. Along with the surprise goes the concept of vulnerability.

When I said that our victory was tempered in our minds by a sense of irreplaceable loss I didn't mean the loss of the hundred aircraft and the 800 tanks—all these can be replaced, all these can be manufactured and reproduced; and by the grace of a historic partnership between Israel and the United States all this is being replaced. This is why when everything is weighed and pondered we must ask understanding for one central principle. Since we are alone in sacrifice, Israel and Israel alone must have the ultimate responsibility for defining the minimal limits beyond which its survival cannot be risked.

The major objective of our policy is not to proceed even victoriously from one war to another, but rather to transcend both victory and defeat in the harmonious adventures of peace.

Because we are Israelis and because we are Jews a prediction of occasional turbulence would be only realistic. Perhaps the great historian Thucydides was thinking not so much of ancient Athens as of Israel when he said: "this people was born to have no rest itself and to give none to others." Hence, Israel will still be a problem and sometimes a predicament to its friends, but I have every hope that the common sense of interest and the common values that came to expression in the Yom Kippur War will also be one of the elements on which a free negotiation can be based, a free negotiation that does not mean that each participant has a powerful friend standing behind the chess board telling him how to make every move.

In fact, as we enter the negotiating stage should there not be fewer and fewer declamatory principles, fewer and fewer documentary analyses, and more and more respect for the obligation, the sovereign obligation of Israel and the Arab states, to work out all the conditions of their future co-existence, including the territorial and security conditions. I'm aware that the clash between mineral values and idealistic values is not confined to the Mediterranean area alone. Could I say one word about it in a context perhaps closer to your own interests and prospects?

The first point is to understand that if Israel was to subside into the ocean without a trace the energy crisis would be exactly as it is today. Since it does not take its origin in the Middle East it cannot find its solution in the Middle East. The fact is that the Arab nations have no economic incentive to export beyond the needs of their imports. On the basis of this hard economic interest the Arab oil producing countries seek to obtain a dividend in terms of economic pressure.

The solution for you, for us, for Europe, for Japan, and for everybody is to become independent of Arab oil. The solution is to put yourselves in a position, when you can, of being able to do without Arab oil. If you put yourself in the

position of being able to do without Arab oil, you will not have to do without Arab oil because then the normal laws of competitive pursuit will assert themselves; furthermore, if you can build a credible spectacle of being able to approach that independence within three or five or seven years, then the effects of that credibility will begin not in three or five or seven years but now. Therefore, what Europe and America should ask themselves is not what they are going to do about Israel's independence, but what they are going to do about their own independence.

What the people of Israel are now doing is to try and draw up an account of their prospects and burdens. There is the prospect of deliverance, the prospect that everybody will have learned that war is sterile of consequence and has always rebounded upon the Arab war mongers with a total frustration of their design.

The sheer burdens of less than three million people stretched out from the west bank of the Suez Canal to within fifty miles of Damascus, knowing that we dare not relinquish anything except in exchange for a certain, stable and solid peace, the burdens of administration, the burdens of the struggle against terrorism are simply beyond description. The people of Israel look up above the debris and havoc of war across the scarred horizons, across these oceans of grief, across the graves of their sons; and they ask me to tell the Jews of America that these burdens are too heavy for them to bear alone. We cannot bear them alone, they are too heavy for us.

Why should we bear them alone? After all, whatever we have built and defended we have defended and built, you and we, together and for each other. In the service of our common security and our common pride I come here from Jerusalem to ask American Jewry in all sincerity of heart: are you going to stand with us and help us to bear these burdens?

"From Strength to Strength"

Arthur J. Levine, *President, United Synagogue of America*

It is written: *yismach Mosheh b'matnat chelko*, and, if you will forgive my effrontery in comparing myself to Moshe Rabbenu, I, too, rejoice in the gift of my portion, the presidency of the United Synagogue of America. For you, by bestowing upon me this great gift, have called me a faithful servant.

I accept this gift to myself and to all the newly-elected officers, knowing that I am not without obligation—obligations that can only be discharged by faithful service.

The occasion of my installation is a great moment of self-fulfillment, but it is only a moment. After this moment passes, the realities of the United Synagogue of America on its 60th birthday come into sharp focus.

We have heard much at this convention of the intellectual and social needs that demand new approaches to our goals of Torah, *Shabbat*, *kashruth* and Israel.

We have heard at this convention of the impact upon us of declining birthrate, increasing age levels of our congregations, and demographic change.

There is the clear challenge to us by our college age generation who are exhibiting an intense sense of Jewish identification, albeit with a blurred and confused definition of Judaism.

And superimposed over these and many other challenges to the ability of the synagogue to continue to react and respond to the changing mores of a society—Israel.

To these and all other challenges, the synagogues, either individually or collectively in the United Synagogue of America, must have valid responses. Since the days of Ezra the synagogue has been challenged and our existence today, thousands of years later, bears witness to the validity of the responses of previous generations.

But the responses have not been the same in each age and by each generation. Indeed, the synagogue itself has not remained the same, nor can it. For within the concept of rigidity lie the seeds of our destruction. There is not now nor has there ever been a single path to Torah.

I strongly advocate the creation of a fund for Conservative Judaism, a fund that is beyond the budgets of the United Synagogue, The Rabbinical Assembly, or The Jewish Theological Seminary. This fund will be used for the purpose of providing the means to enhance all aspects of religious education, both in the congregational school and day schools, including subventions to such schools as required to ensure quality education for our children; subvention of synagogues that are losing their economic viability because of the advancing age of the congregants, and that must not be permitted to wither away; and creation of a dynamic, effective program on the college campus to provide the definition of Judaism to go along with the sense of Jewish identification of the 400,000 Jewish youngsters, mostly from our synagogues, who currently go to college.

There are those who will say that these purposes are not only our concern but also the concern of the community and, therefore, the funding should be provided by the community. I reject this concept. The communities have evidenced a slight participation in the funding of religious education—slight, not

because of a matter of will, but because of their traditional preoccupation with the social needs of the community. To me there is no question of priorities. Hospitals, homes for the aged, and facilities for crisis intervention are all of vital concern. But so are Jewish education and the viability of synagogues. In those areas, we have a deep sense of commitment. And with that commitment goes responsibility. There exists the vehicle for the support of our social needs. Let us create the vehicle for the support of our religious and educational needs, and ensure the development of a generation of young men and women committed to Conservative Judaism.

I plan to meet with Chancellor Gerson Cohen and Rabbi Judah Nadich toward this end.

But money alone is not enough.

We are not immune to the social trends of North America. We are not isolated from the forces of social change, and our life styles are as much, if not more, the product of contemporary America as they are of our traditions. To try to impose the thinking of 19th century Eastern Europe on a society accustomed to rationalistic concepts is not only an exercise in futility, but a disservice. To be aware of the past is not to sanctify it, or to be enslaved by it. The response of each generation has been different, as our responses must be. Change is not to render invalid that which preceded, and should not be feared. The criteria of our responses must not be, "This is the way it always was," but will it lead us to our goals of Torah, *Shabbat*, *kashruth*, and Israel?

What better way to describe our feelings toward Israel than to reaffirm what we have said in talking about Soviet Jewry—*kol Yisrael aravim zeh b'zeh*. Our lives are totally intertwined. Israel's strength has resulted in our status and acceptance in America. That strength and status, furthermore, are of little value unless they are used for the benefit of Israel. For sixty years we alone amongst the religious community have had an unbroken commitment toward Israel, the concept and the reality. As the people of UJA and Israel bonds have belatedly realized, the Conservative synagogues were the major source of funds during the Yom Kippur War, so the people of Israel will always find the Conservative Movement to be the major source of its strength.

We are a movement of tradition, and one of our traditions is the realization of the Psalmist's prayer, through our presidents, of "going from strength to strength."

From Schechter to Cyrus Adler, by way of Samuel Rothstein to B.L. Jacobs, George Maislen, Henry Rapaport, and now to Jacob Stein, we have gone from strength to strength, each contributing mightily to the point where today our membership is equal to the combined membership of our brethren in the Orthodox and Reform Movements.

It is my prayer as I accept the gift of the presidency that some future president of the United Synagogue will include my name with these distinguished predecessors.

CONFERENCE ON DEMOGRAPHY —GOLDEN AGERS, YOUNG MARRIEDS, SINGLES IN OUR CONGREGATIONS

The Brooklyn Picture

Martin Lerner, *Executive Director, Brooklyn Jewish Center*

Some of you may not think of the name "Golden Age" as an appropriate title for a group of older persons, but the group which meets in my center calls itself the "Golden Agers of the Brooklyn Jewish Center" and are proud of the title and their association with us. I, for one, think it is a lovely title and hope and pray that we all live long enough to become part of such a group.

I am particularly interested in the different categories of membership within the golden age groups. In a recent survey that I took among my colleagues in Brooklyn, I discovered different practices among different synagogues. We at the Brooklyn Jewish Center, because of our geographical location and influx of Chassidic Jews with minimum incomes, find it necessary to support our golden age club almost 100%. Not only do we supply them with a meeting room and refreshments, but on occasion we even supply them with transportation when they go on a field trip. They meet one afternoon a week and pay 25¢ on a voluntary basis. This money is used by the club to sponsor birthday parties, special events, and also to enable them, as a group, to contribute to the fund-raising agencies, i.e., U.J.A., Federation, Red Cross, etc. Most club members are indigents either on welfare or collect social security and cannot afford to pay regular synagogue membership dues.

However, my *balabatim* are very generous and are pleased to support this program in its entirety. This problem is not relevant in affluent communities or where the members can afford to pay their dues. There are some golden age clubs which are not affiliated with the synagogue centers they meet in, but only pay dues to the synagogue if they are regular members.

Our "Golden Agers" are a happy group and very active in the community even though they have no professional group worker guiding them. We can get financial aid from the federal government to include kosher lunches on a five-day-a-week basis and be assigned a professional group worker if we would integrate the club. We would then be entitled to a grant from a federally funded program, but our membership is a synagogue-center membership and is structured to service only the Jewish community. If we were to accept any assistance from the federal, state or municipal governments, then because of our mixed neighborhood, we would be forced to accept non-Jewish participants. Our by-laws and the policy of our institution are that every member of our synagogue-center must be Jewish; and you can readily see that if we participated in a federally funded program, we would be forced to accept non-Jewish people in a religiously Jewish oriented program.

The Florida Picture

Rabbi Seymour Friedman, *Director, Southeast Region, United Synagogue of America*

I will present to you today some findings, not statistics, that I have gathered from talking to various people in Florida. First, I drive to work through an area called Skylake which is in North Miami Beach where there are a lot of condominiums, and no matter what time it may be, you will always find the older adults walking very briskly. This is part of their pattern. They take walks for miles and miles every day and they constitute very active groups. One of the things that I have learned in just speaking very quickly to these people is that they are very healthy, active, driving individuals who are looking for a meaningful synagogue program like all of us.

Now, let me tell you about one congregation that is probably unique, with about 550 members, all of whom are over the age of 60. This is in Hallandale which is near the ocean. They have built a magnificent new structure. They are a congregation that is very active in programs for themselves and here, interestingly enough, the rabbi is part-time because this congregation looks to the rabbi for services on weekends. He conducts services on Friday evening, Saturday morning, the holidays; but during the week there are no Hebrew school classes, no youth activities, no weddings. Unfortunately, there are funerals, but it's a community that by itself creates activities. They have social and cultural functions, and they run, at least once a month, card parties, concerts, and holiday celebrations. They put on plays and there are committee meetings. They are a very, very busy group, and in a sense they support themselves. This then is one kind of congregation that I found. About 80 per cent of the people are retired, and only about 20 per cent are gainfully employed. The others just watch the checks roll in in some fashion or another.

Miami Beach is another story. There you have a combination of older and younger members.

Incidentally, there is no trouble in any congregation that I visited either on the Sabbath or a weekday in getting a *minyan*. Even during the summer it is not unusual to get 300 people in the synagogue on a Sabbath morning.

In the Miami Beach area where you have elderly people, there are no special deals for retirees. Everybody pays his own way, although I suppose if it were a widow or a young person or a young family, where there's a hardship, some special arrangement might be made. But as a group, there does not seem to be any consideration for dues reduction.

There is an interesting development in St. Petersburg. I found a congregation there that built a new building fairly recently on land that they acquired many years ago. The building is called a menorah house and it consists of fifteen stories which cater only to the elderly. It was sponsored jointly by the federal government and the congregation, and there's an intimate relationship between this building and the congregation.

Let me speak now of the people. One other item: just to get a difference of what happens with the elderly people, I visited in Miami Beach the activity center which is part of the Jewish Community Center of South Florida. Here is a

noncongregational facility catering to the needs of the elderly with a full program. They get elderly to use the phone and call other elderly who are home bound and who look forward to hearing the phone ring at least once a day. This center also caters to the needs of these people in the area of social security information. They provide programming activities in painting, arts and crafts, English language, Spanish, Hebrew, American history, discussions, book reviews, dancing, and physical fitness. There's a trip program where they go to visit nearby communities. There is advice on food, not necessarily where to save money, but what kind of food to buy. All of these needs, I maintain, are universal, and it is the kind of thing our congregations should be doing.

As a younger person I remember that it always seemed strange to me when a person in their seventies would go out to buy a new suit. Somehow in my mind I felt that when you're seventy, you don't buy a new suit because you use the one you have since you are not going to wear it very long. This is our error. Our error is that we think that when people reach a certain age, they are no longer living; they are existing from day to day. I think that as rabbis, synagogue leaders, and congregational leaders, what we really have to concern ourselves with is giving the wherewithall to these people who want to live, who want to have excitement in their lives, and who are looking forward to tomorrow not as the last day of their life, but as the beginning of a new day of their life.

The Successful Young Married Club

Rabbi Howard J. Hirsch, *The Park Synagogue, Cleveland Heights, Ohio*

In 1973, our major project was called "Our Rock and Our Redeemer", and we believe it is a contribution to Jewish music. We brought in a very famous group which used to be called the "Arba Kolot". I am sure that some of you have heard them; they have now disbanded and go under another title. But we brought them in as a service to the community in observance of Jewish Music Month, and that was the major Couples' Club production this year. We have come to the point where we want to do something solidly and concretely Jewish, and still achieve the very same results of integrating new young families into the congregation.

An idea that I developed over the past 5 years is having an annual retreat for the Couples' Club. The first retreat that we had dealt with the theme of human responsibility. You all remember that wonderful film with Ida Kaminska called "The Shop on Main Street". Well, we developed the whole retreat about that film. We showed the film on Saturday night after Havdalah services. The next day there were major presentations on the idea of an individual's responsibility to himself, to other men, to the rest of the world, and to non-Jews.

One of the other retreats that we developed two years ago was an encounter with the Lubavitch Hassidim. Now, Cleveland is a bit unusual because we have a Habad House. The Hassidim are fighting very, very hard these days in Cleveland. As a matter of fact, we at Park Synagogue have been having a continual dialogue with them from the confirmation class all the way up. We spent the weekend with them, talked with them, sang with them, discussed with them, listened to them and argued with them until the very, very wee hours of the night. Again, we did something very solidly and concretely Jewish.

This year's retreat, which will take place in April, will deal with the theme of psychotherapy in religion, and I have invited outstanding psychiatrists and psychologists to come to Cleveland to participate along with our rabbis, laymen, psychiatrists and psychologists who are Jewishly oriented. We intend to spend the entire weekend talking about the very integral relationship between psychotherapy and religion, and how this relationship affects us all.

We also have a large number of home study groups. The home study groups of the Couples' Club meet in the homes of both rabbis and members, never in the synagogue. We do not meet in the synagogue, and this is the only group where we encourage meetings away from the congregation. We do this to afford an opportunity for them to get to know the rabbis and each other on an informal basis. We are not standing behind the podium, begowned in striped pants, so to speak, but we sit there very informally, often with a good wood fire burning in the fireplace, and we talk until the wee hours of the morning.

The subjects of these home study groups include Jewish themes. This year I am pursuing with my group, which has some 25 people in it, the book of Job, a very solid and weighty theme; and before the year is out, we will not only have completed the book of Job itself, but we will also have read the play "J. B." by Archibald MacLiesh, to see how the themes of Job have been carried out in other literature of our time. We also deal with social issues, not for their own sake, but

to see how Jewish tradition sheds light on them. We have some Jewish input whenever we deal with a social issue, and we end our program each year with a steak roast.

We also have a good number of how-to-do-it programs. What do I mean by that? We have a number of Sabbath days throughout the year in which couples come with children to the synagogue, daven together with the congregation, and stay throughout the day until Havdallah. Now, on the most recent of these days they studied the whole question of prayer. If you announce the question of prayer, it can sound as if it is the dulllest thing in the world; but somehow, we got around the theme, and dressed it up, and studied such matters as the "how" and the "why" of prayer, the differences between Jewish prayer and Christian prayer, what Jewish prayer expects to accomplish. We sat around all day until the evening with several tiny groups, split up, which delved into this very serious topic.

We have a number of Sabbath dinners throughout the year. These are how-to-do-it programs: how to make a *Shabbat* dinner, how to dress your children, how to say kiddush, how to sing *zmirot*, how to recite grace. One of the most popular programs that we have twice a year is a huge "shaleshudus", in which we have 250 young people and their children come to shul to participate in this giant *seudah*. We have a goodly number of *Ongei Shabbat* after services on Friday evening in which we try to encourage parents to bring their children along. We put on a Passover Institute, which offered instruction on how to make kiddush, how to "kasher" your home for Pesach, and how to recite the Haggadah in a meaningful manner.

One of our major goals as we see it is to develop a future leadership for the congregation. We have a leadership institute which meets for six sessions every other year in the spring; and invariably the people who are selected to participate in this particular event are people who have come to the Couples' Club and whom we have spotted as having a high potential for future leadership in the congregation.

What I would like to conclude with is simply the idea that we consider our young people, the young married people in the congregation, of prime importance. They are of prime importance because they will, within a very short period of time, become the leadership of the congregation, and this is a rule which has been nearly inflexible in its truth.

The Role & Responsibility of the Synagogue Towards Singles, Widows & Divorcees

Rabbi Simon Glustrom, *Fair Lawn Jewish Center, Fair Lawn, New Jersey*

I should warn you from the outset that I am not an expert in this area that I am going to talk about. Then why am I speaking before you? Recently I wrote an article for the *United Synagogue Review* on "The Duty of the Synagogue to its Widows and Divorcees." I received over fifty responses from interested readers, some of whom felt a desperate need for synagogues to deal with the problem. Here are some of the points that I dealt with.

The financial plight of many widows has improved considerably over the years, thanks to more realistic estate planning by many husbands. Divorcees, too, are not as helpless as they were at one time. They are able to find better jobs today to supplement their limited income.

But financial improvement does not describe the whole picture. Loneliness and isolation from the social life of the community can be as painful as ever. Even opportunities for travel and the trend toward the liberation of women do not solve the problem of people without partners.

Synagogues are experiencing a phenomenon that they never had to face before—increasing numbers of widows, widowers and divorcees who are swelling the membership rolls. They have become "a congregation within the congregation." With the decrease of our younger population, we find in many synagogues more single members than children of school age.

They are expected to integrate into the normal activity of synagogue life without consideration for their special social problems. It is not easy to pick up and walk into the synagogue alone on a Friday evening after having attended with one's partner over the years. Who will invite them to sit down and socialize at the *Oneg Shabbat*? Even if they are welcome to join at the table of old friends they feel sensitive about their single status. By the same token, they are reluctant to sit with other widows or divorcees; it is understandable that they want to avoid one-dimensional conversation.

Here is a sampling of some of the problems that bother them: The men will complain that women become too possessive; they want a serious relationship immediately. The women complain that the men they meet at a social are only interested in instant sex and little else. Where do women find male companionship is yet another problem. They are reluctant to go to contrived public dances and certainly don't have the nerve to go into a bar where a single man may enter without much hesitation. Generally, they feel demeaned and humiliated by the whole game of finding companionship.

Then there are the problems relating to the children. The young are in need of a father figure; the older children are sorely missing the guidance and discipline of a father or the warmth and attention of a mother. These troubles are accompanied by the usual emotions of grief in case of death, and bitterness where divorce has sundered the relationship.

It is my firm belief that the synagogue must begin to confront the problem with the same sense of urgency with which it addresses itself to youth activities. The United Synagogue of America no less should be involved with this sensitive area of disrupted family relationships.

Towards this end, therefore, I submit the following suggestions:

1) A member of this group should be appointed to the board of directors of each synagogue to bring the needs of widows, widowers and divorcees to the attention of the policymakers in the congregation. There is no reason why they should not be represented on the board just as the men's club, the sisterhood and the young married group of the congregation are.

2) Several congregations in a community or region could organize a formal group under the aegis of the United Synagogue. A few years ago the synagogues of Bergen County in New Jersey developed just such an organization. Unfortunately, the group did not continue after several years, but not due to lack of interest. The organization served a most useful function. Men and women alternated their meetings in different synagogues each month. A rabbi from the Bergen County Board of Rabbis volunteered his services as advisor and coordinator of programs, meeting regularly with the officers and attending their functions.

3) I was very impressed with a suggestion that the United Synagogue promote a correspondence project. Single men and women would be encouraged to submit a comprehensive profile to the national office which would include such data as their interests, personality preferences, religious background, etc. A professional staff member could be engaged by the United Synagogue to review these profiles and make confidential recommendations based on their studies.

Another suggestion. I believe that our men's clubs should become involved in the Big Brother movement, a national organization with an important social purpose. The Jewish Welfare Council of Bergen County has been supporting this movement encouraging men's clubs to take boys from broken families to special events, ball games, etc. They are helping to give these youngsters an opportunity to talk with a male figure which is so sorely lacking in many of our homes.

Something new is happening in our area, and I bring it to your attention because I believe it has promising potential. The Jewish Family Service of Northern New Jersey is offering special counseling for groups of men and women who have experienced the trauma of separation. At present, these groups are meeting in their offices, but there is no reason why we cannot arrange for them to meet in the synagogue where they would be more comfortable. It appears as if many of our federations are willing to cooperate with synagogues and de-centralize their services in the community.

A final word. The temptation for widows and divorcees to drop synagogue membership is very great. They frequently sense that the synagogue holds nothing for them any longer. But it is precisely during critical periods in a person's life that the synagogue should be most helpful. Our synagogues should think seriously about giving special financial consideration to parents without their partners so that they will choose to remain affiliated. It is the *feeling* that you are not needed, that your absence will not be missed which compounds the problem of our singles.

There is much in synagogue life which is trivial and unproductive. Some of the busyness of the synagogue is a waste of precious time, energy and money which are unrelated to the basic needs of our people. The problem of widows and divorcees has Jewish and human dimensions which is the business of the synagogue. If it doesn't belong here, I ask you where does it belong? I invite your responses.

Conducting a Congregational Self Study

Stanley I. Minch, *Executive Director, Chizuk Amuno, Baltimore, Maryland*

What I'd like to do is to discuss with you some very practical steps that I think will help any synagogue obtain knowledge of itself, something that I think is extremely vital before any decisions on any problems can be made.

I might tell you that about one year ago, the Chizuk Amuno Congregation of Baltimore, Maryland was asking itself these very same questions. We viewed the under age thirty-five group, and we wanted to know who they were. What were their names and addresses? Was the number increasing or was it decreasing? What about the age of our congregation? Was it getting older? We wanted to know specifically what were the figures. Rather frustrated at our inability to obtain this information, we decided to institute what I call a family data bank. Now a family data bank is intended to give us continuous and up-dated accurate information, and the procedures that I am going to discuss with you are the ones that we utilized for this family data bank.

If you open the book, you will find a simplified, yellow survey card. It is very simple. It merely asks for names and addresses, both business and residence, telephone numbers, and the birthdays of the mother and father and children. And that's a key—the birthday. Now all of us know that when you send out a survey, you get an immediate response. That immediate response is generally less than fifty percent. Ours wasn't any different. Therefore, in the ensuing weeks and months, we sent out second and third requests. By the end of the early spring, we began to make personal telephone calls to those people who had not answered, in an effort to get more information. By the time we had reached early summer, we had about eighty percent return of the information that we had requested.

Having originally made arrangements with a computer company, we turned this information over to the computer company. The next page that you see in the booklet is the first report that we received from the computer company. Again, I want you to notice the fact that, of course, there are account numbers and names and addresses. But look at the listing of the mother and father's name and their birthday. Now, with this basic information on this sheet, we will be able to obtain and are obtaining the following information. If you will turn the page in your booklet, I have listed it for you, and I want to go over it very briefly.

We can obtain up-to-date rosters of our congregation, with names, addresses, and phone numbers as often as we want for our professional staff and lay leadership. We can and do obtain a breakdown of every child in our congregation, based upon the age parameters that coincide with the age brackets of the various youth groups that we have. As an example: if we're talking about a youth group that, say, involves youngsters who are seven, eight, and nine, we can get a breakdown of every child in that category and their address and their phone number to our youth activities chairman, and this forms the potential from which he then attempts to get enrollments into that specific age group. So this becomes a very valuable tool for him. Every spring we will be able to give our educational director a listing of all youngsters in our congregation who will reach their seventh birthday. This becomes the potential for new students for the fall Hebrew School course. Again, he has a listing to work from.

We're able to age the congregation. We have selected certain age brackets up to thirty-five, thirty-five to forty-five, and so forth. We get a mean age of the congregation. We will be able to judge this aging from year to year, and not only that, but we'll be able at any time to get a listing of all the members in our congregation who fit a particular age group. We are going to be keying into this report brotherhood and sisterhood affiliation, so that we will be able to turn over to these affiliates the names of every congregational member who is not a member of the brotherhood and who is not a member of the sisterhood. We're keying into this a simplified form of occupations, so that we will be able to obtain a listing of all of the doctors, if we want, and all lawyers if we want. Though it is not necessarily germane to the particular discussion we are having, this conceivably will be the forerunner of a *yahrzeit* notice that will be done by computer and will eliminate the manual methods that we are currently using.

But the important thing is to realize that with this as a tool there are tremendous avenues that we can take advantage of. Now obviously, the most important part of this is that you can always have up-dated information. If you will turn the page, you will see a very simple form of a controlled sheet, which is the sheet that is used for any change in telephone number or address, any resignation or any new member. This information is given to the computer company every six or eight weeks; therefore, the information that we have is constantly up-dated.

Now, it is important for me to point out two things to you. (a) The fact that this is not based upon the size of any congregation. You don't have to be a large congregation to make this system work. And (b) it is not dependent upon any congregation having its records on computer. If you turn the page, you will find our actual costs involved in initially setting this up. The key punching charges that are on here were for the initial information that was fed into the computer, and it is a one-time charge.

Now, also it's important to note that the subsequent reports that you get are not expensive—that is, that they will cost you roughly ten dollars a report. There's no question in my mind that each of you has a computer company in your local area who can provide this information for you. However, if you don't, the computer company that is listed at the top of this sheet will do this work for you just as they do it for us. I checked this with them before I left. They're not interested in soliciting new business; nevertheless, they are available to do it, except that it will be done by mail in your case, as opposed to being local.

This procedure then will answer for each member congregation that question: Who am I and what is my make-up? This is information which I deem of very primary importance.

Now, of equal importance, of course, is the answer to the second question: What do my people think? How do they view the role of the synagogue? Now, I don't personally believe that the lay leadership of congregations any longer can afford the luxury of making decisions without having some concept of what the general membership feels and thinks. This is important from two points of view. This interflow or interchange of ideas is important firstly, because it represents input to the leadership; and secondly, because it indicates that the leadership is responsive to the feelings and the opinions of the general membership. Now, some of this can be done by personal contact. But obviously, this is a very inefficient method.

About three years ago, our congregation celebrated its one hundredth

anniversary. The centennial committee was concerned with developing a program of celebrations during the ensuing year, and began to wonder about our membership's view of the synagogue's role in the decades to come. They determined, therefore, to take a self-survey, a family portrait, if you will. Arrangements were made through a research consultant at the University of Maryland, and as a part of that survey the college community was also surveyed as an integral part of the overall. Now, it isn't important what the survey actually told, except in one instance. I want to use this as a basis to show you the importance of a self-survey. In the college survey we received some thirty-seven percent return from those young people, the mean average of whose age was twenty years old. The survey was important in one particular point. It indicated, contrary to what we had been lead to believe at that time, and mind you this goes back several years ago, that our young people were comfortable with themselves, did want to associate and identify with Jewishness, and did want to identify with the State of Israel. But there was a negativity, and that note indicated that they did not view their participation in the congregation in the same way that their parents did. In other words, it indicated that these young college people did not really have the intention of remaining a member of the congregation of their parents, namely, our congregation. It also indicated that they had something to say about the ritual changes and about Jewish education as it existed at Chizuk Amuno. It also indicated to us that we had best do something fairly quickly. We'd better put some flexible ideas into operation if we were going to try and retain these young people as members of our congregation.

This we did, and we immediately gave special emphasis to our school, even though this was always an important part of our congregation. But today, three years later, our school has the lowest teacher to student ratio of any school in the greater Baltimore area. Our youngsters get a more concentrated Jewish education, we feel, than other schools in the area. We have incorporated a new concept, known as the Hillel High School, which transcends what used to be our confirmation department, and we have instituted a parent education program, which is being discussed in another conference in a different room. We looked at our youth activities job description, and determined that this had to be a full-time position. As a result, today we have a full-time youth activities director, and he has an expanded budget to work with.

In addition to that, we gave special emphasis to the development of our USY program because they are the college youngsters of tomorrow. There were certain changes done in our ritual in the way of pulpit dialogues, changing the *machzorim* for the High Holidays and the like.

Now, obviously someone could say, well, yes, these are things that you would have done anyhow; and that's probably true. But the speed with which they were done was accelerated with the results of this survey. That's why it's so awfully important for you to have some concept of what your people think.

Now, if we can answer the question of who we are and what do our people think, there is one other thing we can do: compare that information to that which we know nationally. Now, on the last page of this booklet, I have listed for you the name of the demographic survey that has been done by the Council of Jewish Federations and Welfare Funds. There are two working papers that are available at this particular time—one of them having to do with some aspects of Jewish demography, and the second having to do with intermarriage. It's very interesting

to note that the very things that this survey talks about are the very questions that we're discussing in this conference.

The last thing I want to do this afternoon is to implore you not to minimize the fact that synagogues do have major problems. There is no question about the fact that there are changes in our social patterns. Synagogues are being pressured today to increase their school and their youth facilities at a time when normally budgets are showing deficits, and, in some instances, memberships are declining. I think it's very obvious, too, that we do not have today, if we ever did, the ability to compete with the drama and emotion of a Federated Jewish Charities or Israel Bonds as a means of motivating people. Hence, it's that much more important that we fully understand and know our problems. Of equal importance, we have to know ourselves. By putting these two pieces of formula together, hopefully we can make the right decisions. It's my contention that to the extent that we do this properly and to the degree that we make the right decisions, we will be determining what the American Jewish scene will be like in years to come.

Ways & Means of Effecting a Congregational Merger

Samuel Horowitz, Advisory Council, United Synagogue of America

To me, an important aspect of synagogue merger is foresight, to see whether the merger is necessary or essential or both. Our synagogue was over sixty years old and the neighborhood had changed. Our membership had declined. The neighborhood Orthodox synagogues had closed and we took in people who could not afford to pay the type of dues we charged in our synagogue; we couldn't lower the dues, so we asked them for donations if they could afford it. We found, therefore, it was necessary to merge with a viable synagogue in a plant that could serve us in the manner our own synagogue served us.

But, you know, a change of synagogue, a merger, is a traumatic experience for the members who have been with you for twenty, thirty, forty years. So you don't do it suddenly. You allow the members to feel that there is a change taking place, but in gradual steps. You have the worry in a merger about your professional staff; you're going to have two rabbis, two cantors, educational directors, and two synagogues with administrative executives. You've got to worry about them too. So what do you do in a case when it becomes absolutely necessary to merge? We, in the Philadelphia area, have a regional planning committee, and we try to involve them. The chairman of that committee is sitting here, and we did not involve them at that time. I think they were organized during the period when our merger discussions were going on. But we do have help now in the Philadelphia region, in a regional planning committee that can and does assist us. How is it done? You take your *balabatim* and you appoint a business-like merger committee to look about and find out where and with whom you can merge, and if a merger is at all possible. Because, after all, an older congregation, whether or not it has the finest *balabatim*, will find difficulty in merging with a young, vibrant temple. Whom are you going to merge with? Our committee started to search, and they discussed merger with congregations that we felt would be our type and offer the same type of service, the same type of congeniality, and a type that would allow us to merge and blend in with them. Naturally, we couldn't get the same age group; because, if we went after the same age group, we would fail in our aim to have Judaism survive, and the only way it could survive is through our youth.

I'd like to tell you about the first meeting that we had with the group with which we merged. They asked me, who was then the president of the synagogue, why we want to merge with them. I jocularly, but really meaningfully, said: "because you still have women who can get pregnant." I meant it, because there was a possibility of youth involved with this merger. In that way, we were able to get together with a synagogue, which, to us, was very, very meaningful. I'd like to tell you another thing. When merging, you've also got to think how you will be accepted by the other organization. After all, we were older women and older men. We were merging with a youthful congregation. I think, even with us elders, the mean age of the new temple is somewhere between thirty-five and forty. It's a worry, and you've got to think the thing out before you merge. But when you do decide to merge, you don't argue. You sit down and discuss everything in a

business-like manner. As in any other business, you merge your assets; there's no question about it. I was just told of a merger in the Philadelphia area, which took place recently; they merged even though one congregation had no assets. They merged because they thought that a congregation, in existence seventy years, should have a place to worship. So the younger congregation merged with them without any assets.

Many things should be taken into account in a merger—among them memorials. It's silly, but I've heard of disputes where mergers fell apart because they couldn't get the memorials on the walls of the main sanctuary. It's ridiculous! When you merge with somebody, you merge with that congregation in accordance with the rules and regulations of the plant in which you will operate. You don't dicker over little things like that. For instance, we had no memorials in our synagogue. We were a trust; our synagogue was organized through a trust. It was known as the Rothschild trust, and we were working under that trust. Before we could even merge, we had to go through a court procedure. Before we could transfer our funds we had to get an order from the court authorizing the transfer.

In spite of pitfalls, we got together and drew up an agreement in a business-like manner. We decided when the funds were available we would be a truly merged synagogue and become Beth Hillel-Beth El, the first part is the new synagogue and the latter our old synagogue. We are now the Hillel-Bethel. Incidentally, the panelist I replaced, and who is ill, was the president of the synagogue with which we merged, and he headed up that committee. I, therefore, had no trouble interpreting what he probably would have said.

Now, during the merger you never keep your synagogue membership in the dark as to what you are doing and what you are going to do. So that when the merger is finally culminated, there are no surprises. You would be amazed how easily and how wonderfully a merger can emerge through this kind of work, and this kind of thinking.

Ways & Means of Effecting a Congregational School Merger

Ruth Perry, *Vice-President and National Coordinator of Educational Activities, Women's League for Conservative Judaism*

Today, I've been asked to speak to you about specific school mergers, but I cannot talk on that subject without some general background information. Our Temple Sinai is situated in the city of Philadelphia, a major metropolitan area, plagued by all the ills which currently beset our large cities. There are approximately forty Conservative synagogues, many of which grow closer to closing their doors each year. Our congregational school, twelve years ago, had over seven hundred children, and when we effected our first merger in 1969, eight years later, had been reduced to three hundred and sixty children, two hundred and fifty-two ran through hay.

The central body for Conservative congregational schools in our area is the Board of Jewish Education organized under the Philadelphia Region of United Synagogue. Through their good offices, a regional Hebrew high school system exists in three areas of the city, an outgrowth of steadily rising costs and diminishing numbers, and it is quite successful.

One reason for the reduced numbers, aside from a lack of population growth, is suburbanization, which does not always mean re-affiliation. Many families move to the suburbs and either drop their synagogue membership entirely, or, if they have not previously been members, do not affiliate. In our case, two developments precipitated our decision to attempt a merger. First was the dramatically decreasing enrollment. The second, the fact that though we had purchased a suburban site and organized an auxiliary school at that location, its initial growth did not enable it to operate on its own.

Under the auspices of the Board of Jewish Education, a partnership was effected between Sinai and a much smaller congregation, with a greater attrition rate than ours. A geographical study was made which determined that Sinai's urban and suburban buildings served the total school population best. The combined school committee consisted of the two congregational presidents, two rabbis, and four representatives from each group, with four from the B.J.E., one of whom would chair the committee.

Two other matters were easily resolved. One: to have uniform standards and hours; two: to organize a joint PTA. Financially, a comptroller was appointed, and each school paid into the treasury a proportional amount in line with the number of children enrolled. Both synagogues conformed to a set tuition rate for all children in the school, and by process of elimination, the best faculty from both schools was retained. Although this arrangement was to last two years, at the end of the first year, the enrollment of our partner school had been reduced so drastically that they announced their withdrawal. Anticipating this, we had undertaken negotiations with another ailing synagogue, this time larger and better located. Because of our frustrations at being governed by an outside body, and our new partner's reluctance to sacrifice controls, this merger was effected from within, with the Board of Jewish Education acting in a consultative capacity. This was a most successful venture, with only minimal problems. The total

school, at the outset, was four hundred and twenty-four children, with forty pre-schoolers in the two ganim. The school committee consisted of eight from each congregation, rabbis, presidents, and six others. This was a committee of total harmony, marked by a willingness on the part of every member to serve whenever called upon. For specifics, I have brought along the document jointly signed by Sinai and its partner. One question which you should ask if you are considering merger is: what happens to the *Shabbat* morning service? In our document, it states: "Each congregation shall provide on its own responsibility, an individual to conduct local religious services for its children who are enrolled in the joint religious school." The location of the school is always a problem in a school merger. It was determined this time that we must give up our urban building, and we located the urban school at our partner's building while we held the suburban school at our suburban site.

I have tried to indicate that this merger was successful in every way; but again, in the early part of the second year, it was apparent that our partners could not hold their own. In one year, they had lost close to a hundred children, while our suburban school location began to increase, from seventy-five to a hundred and thirty-five. We had lost so many urban children ourselves that in our projections for the coming year, only fifteen urban youngsters were anticipated. Further factors affecting our decision to withdraw were the unfortunate changes taking place at our partner's synagogue. Because of financial reverses, and it happened very quickly, they could no longer maintain a fulltime rabbi. Their physical plant was costing them a great deal to maintain. And we became aware of the fact that the budgetary pinch would inevitably come to affect school decisions. With only fifteen children remaining in urbia, we opened our school the following year in September 1972 only at one location, our suburban site, and returned to our own school committee.

I cannot conclude without impressing upon you how strongly I believe in regionalization of our congregational schools. Twenty years ago, the idea was proposed within the Philadelphia area by some of our rabbis, but it was rejected as being too traumatic for the children to move them any distance. The positive aspects far outweigh the negative. One is, of course, the pooling of financial resources. Another, the selection of the best available faculty. But most important of all, I am convinced that it provides a superior education for our children, through greater homogeneity in the classes, superior staffing, departmentalization, etc. It is truly regrettable that such regionalization is not implemented when our schools are healthy, but rather when they are facing a decided crisis.

What stands in our way? In my opinion, it is the narrow parochialism of individual congregations. We, as those responsible for the Jewish future, must examine the total congregational school profile, and be willing to take chances if there is even the remotest possibility of better Jewish education for our children. And who among us would argue that they do not need it? Only then will we fulfill the commandment found in the *Shema*: "And you shall teach your children diligently"!

CONFERENCE ON INTERMARRIAGE

The Familial Milieu

Dr. Mortimer Ostow, *Director, Department of Pastoral Psychiatry, The Jewish Theological Seminary of America*

What is for the Jewish community today the most useful attitude toward intermarriage remains an open question. Should it be under all circumstances stringently rejected? Or should an attempt be made to accept it as a given, but to influence it in such a way as to make the maximal contribution to the Jewish community? At any rate, we must recognize that certain circumstances prevailing today tend to encourage intermarriage: the comradeship and openness of adolescent and young adult society; and the absence of a vigorous anti-Semitic movement in the United States in the past several decades. Third, Jewish adolescents share with their non-Jewish contemporaries the problems of adolescence, which for them are more disturbing than the problems of the Jewish community which they share with their Jewish elders. Fourth, society permits and encourages challenges to traditional forms, practices, and authorities.

However, given the tendency to intermarry, there must still be a principle which determines which members of the population are most likely to do so. One would expect that the readiness of the young person to intermarry would be determined to some extent by the importance of Jewishness and the Jewish community to his parents. Those young people who are raised in assimilated homes would feel little restraint by family pressure against intermarriage, while those who have grown up in homes in which Jewishness is cultivated would have at least to overcome their loyalty to this element of their parents' ideals before considering intermarriage.

By and large, this relation does prevail, but in individual cases, Jewish commitment by the parents may be neither sufficient to guarantee marriage within the Jewish community, nor even necessary. Many of you are here this afternoon because you realize that despite the Jewishness of your home, it is not impossible that your young people may marry out. On the other hand, some young Jews prefer Jewish partners despite their parents' indifference. A young man contemplating marriage asked his parents whether it was important to marry a Jew. His parents strongly identified with the Jewish community philanthropically, but in no other way. He had never seen the inside of a synagogue or a Hebrew school. His father told him that it was not an important issue, but that perhaps intermarriage might be something of an embarrassment for his children. His mother, who was a refugee from the Holocaust, told him not to marry a Jew, and perhaps in that way his descendants would be spared the anguish that she had had to face.

The young man came back to me the next day and said that that advice sounded silly to him, that it was important to assert one's membership in the Jewish community as a family, and then he set out to find a proper Jewish young woman and he married her.

One of the constant characteristics of people with neurotic or psychotic illness is the inability to meet the expectations of the society within which one lives and to comply with its constraints. In many cases, the individual is restricted in his own personal development and his illness is manifest in his symptoms. In other cases, he attempts to maintain inner equilibrium by transgressing the bounds of socially permissible behavior. Since the conflict between individual need and social expectation becomes acute during the period of adolescence, it is understandable that the adolescent will attempt to manage these conflicts by action in those areas which require action at that time, and one of these areas is marriage.

Intermarriage serves two functions for the young person struggling with neurotic difficulties. It can be used to liberate oneself from attachment to one's parents. Self-esteem is a term which designates the individual's opinion of himself. If he measures up to the image of himself which he considers ideal, he has a high self-esteem. If he falls short of that ideal by a significant degree, his self-esteem is diminished.

The problem of self-esteem becomes especially acute during adolescence, when the pathologically timid young person is expected to meet challenges and to withstand ordeals. He must detach himself from his parents, he must be ready to enter the world of his peers, he must be prepared to undertake adult sexual relations. He must be prepared to assume a vocational role. He must assume responsibility for marriage and a family. When he fears to undertake these challenges or fails in his efforts, his self-esteem falls.

Separation from one's parents is itself a difficult task for many adolescents. The ability to strike out on one's own and especially to assume adult responsibility requires a fairly healthy disposition and a receptive social environment. During adolescence, the pressure to do so and the opprobrium attached to failure are so great that the failing adolescent is apt to take fairly vigorous or even desperate measures to overcome or conceal his disability. These measures may include leaving home and staying away for long periods of time; traveling around the world as a vagabond; noisily adopting political, religious, and social attitudes that differ from those of one's parents and which shock one's parents; criticizing one's parents; flouting all traditional authority or indulging in disapproved sexual behavior.

Sometimes the individual is unable to take such measures, and sometimes they fail; in either case, we may encounter frank mental illness—sometimes mild; sometimes severe; sometimes leading to suicide; and sometimes inviting the use of intoxicating drugs. In their attempt to escape their attachment to their parents, adolescents frequently turn to their contemporaries, that is, groups of friends who encourage each other in their deviant behavior, or they may join one of the groups that live communally. Marriage is sometimes used as a device to deal with the separation problem. Sometimes a really dependent young person marries another who is more mature. To superficial observation, such a marriage may not seem remarkable, but for the dependent young person, the spouse is expected to function as a substitute parent.

Now, let's look at the different forms of intermarriage. Intermarriage is not a homogeneous entity. The term "intermarriage" covers a wide variety of phenomena. I use the term "marrying down" to designate marrying a partner of a lower socio-economic group. For example, Ruth was a Jewish young woman of

nineteen whom I was asked to see when the dean of her college wished to expel her for flouting campus regulations. When she was fourteen, she took up with a Jewish young man of considerably lower social and economic status than her family, and they prohibited her from seeing him. She continued to see him clandestinely anyhow. At fifteen and sixteen, she became promiscuous with young men whom she picked up at high school or on the streets. At college she had an intense affair with a man about fifteen years older than she. He was married and had a child. He lived with his family in the college town. He was a non-Jew, the son of poor immigrants who married into a well-to-do non-Jewish family and was working for his father-in-law. He fascinated Ruth with his stories of criminal activities and adventures. She hoped to marry him despite the fact that he kept putting her off.

About a year later, she moved in with a man about twenty years older than she, a divorcee with two children, an uneducated shopkeeper who was addicted to drugs. But interdating and intermarriage were the least of Ruth's problems. She was prone to periods of severe depression. She made several threats and one serious attempt at suicide. She used sedative and stimulating drugs copiously in her attempt to deal with her depression. One of her most troublesome problems was low self-esteem. She considered herself stupid and hated herself for it. In truth, she was not very bright and she was unable to concentrate enough to study. She considered herself unattractive though actually she was unusually attractive. She described to me shortcomings in her various dimensions which to my practiced eye were invisible. She considered it a sign of severe abnormality, that is inferiority, that in all of her sexual experience she had never known an orgasm. She chewed gum constantly to cover what she considered an offensive mouth odor. I had no evidence that there was such an odor.

Now, what were the sources of her low self-esteem? Both her parents were unusually attractive, brilliant, and successful people, and both derived from successful families. Ruth's intellectual endowment was only modest. She was unable to live up to their expectations and everyone in the family knew that. As a child she was fearful and timid and yet too ashamed to be clinging and dependent. She felt threatened by two younger, bright, and attractive siblings. So Ruth's tendency to marry down can easily be seen as an effort to find a partner with whom she would not feel inferior, but who would be able to function as a substitute parent for her.

Now, while Ruth is obviously sicker than most young people who marry down, I have selected this case to describe to you because it demonstrates the dynamics so clearly.

I use the term "marrying up" to designate marrying a partner of a higher socio-economic level, a non-Jewish partner. Mr. Z was a 63-year-old man, a member of an old German-Jewish successful philanthropic family. He'd had a number of bouts of mild or moderate mental illness and in one episode had been hospitalized for several months. He had been placed in positions of great responsibility in business, in philanthropy, and in government because of his origin and background but he invariably did badly. He was an incompetent member of a distinguished family. When he recounted the stories of his failures, he shaded the truth to decrease his embarrassment, and he attributed all of his difficulties to prejudice against him because of his Jewish origin. He had married twice, both times to non-Jewish women of distinguished white, Anglo-Saxon,

Protestant families. The first marriage ended in divorce, and he came to consult me because of serious discord which threatened to terminate the second. His children were raised with no acknowledgement of their Jewishness.

Here is a man disabled by neurosis, with low self-esteem which he represses by attributing his failure to his Jewishness. He marries up in an attempt to raise his status. However, his continuing failures and his marital instability reveal that marrying up does not really resolve problems of low self-esteem.

Now marrying up and marrying down have been with us for long periods of time and probably will be, but "marrying across," that is marrying a partner appropriate in every other way but not Jewish, has become especially common in recent years. These are the young people who go to college and meet non-Jewish young people of the same social group, the same intellectual status, the same economic status, people whom you would be happy to have as sons-in-law or daughters-in-law, in fact, proud, if only they were Jewish.

Marrying up and marrying down are devices used to cope with mild, moderate, or severe, but in any case, frank mental illness, but marrying across appeals to large numbers of young people who are not at all mentally ill. Marrying across must be considered not a matter of individual idiosyncrasy, but a manifestation of the tendency of many young people today to challenge traditional social constraints. Given an atmosphere in which challenge of these constraints is viewed with tolerance, marrying across serves useful functions for our young Jewish people. It facilitates the effort to establish a distance between the young person and his parents, something which the marginally ill, the potentially ill, or some intact people find difficult, and it introduces the magic of the exotic to counteract the disillusionment of precocious exposure to sexuality. The kids have a song nowadays, "Is That All There Is?" With all of the experience which they have, much too soon, they realize that there isn't much more that's easily within their grasp, and so they start looking for the exotic. The interest excited by the foreign and unfamiliar and its ability to dissipate boredom and *ennui* should not be surprising to a society which vacations by travelling every summer to a different one of the four corners of the earth. For today's young person, his readiness to marry across is determined to a large extent by the strength of his need for literal separation and disengagement from his parents in order to establish in his own mind his independence and maturity. If he requires this type of literal disengagement to establish in his own mind independence and maturity, it follows that he has, indeed, a strong need to stay close to home. In other words, this young person is subject to conflicting strivings which pull him now one way, now the other.

We should not be surprised, therefore, to encounter inconsistencies and shifts in the young person's attitude toward parents and home. I remember one young woman who was incensed because her mother refused to permit her to bring to Yom Kippur services the ragged, shabby, non-Jewish young man whom she had been living with. I remember a young man with a heavy beard and shabby attire who was incensed with his father because the father did not believe that he should attend Yom Kippur services in that outfit. He wouldn't dream of skipping Yom Kippur services, but he wanted to come in that outfit.

There is another phenonemon which I call "marrying in." That is, marrying someone closer to the Jewish community than one's parents were. Marrying in was demonstrated by the first young man of whom I spoke who had been

discouraged from marrying a Jew by both of his parents. Just as marrying out is facilitated by the need for literal separation from one's parents, to overcome an unconscious tendency to cling, so marrying in is facilitated by the need for literal closeness to overcome an unconscious tendency to flee. Those who married in, though on the surface loyal and attached to home and family, are actually solitary and self-centered people.

It is interesting that the need to cling tends to incline the individual toward the Jewish community even when his parents had themselves been distant from it. Sometimes one can see the link between the remote child and the Jewish community through an attachment to an observant grandparent. I remember one man I treated, who in his fifties and his sixties became attached to the Jewish community, despite the fact that his parents had scarcely admitted that they were Jewish. He remembered that when he was a child, his grandparents lived on the third floor of the townhouse which his family occupied and they engaged in "mysterious candle lighting rituals" which his parents prohibited him from watching. So sometimes there is a return to the grandparents over obstacles interposed by the parents.

The Jewish community, however, seems to function as a superordinate parent to which one clings when one can afford to be loyal or when one is compelled by dependence to be loyal, but which one avoids if one must demonstrate independence.

What can we do about it? Marrying up and marrying down are basically symptoms of illness. In many or most of these cases, the marriage is only one of a number of distressing manifestations of illness, and while the marriage may have unfortunate consequences, the primary problem which requires attention is the illness, as in the case of Ruth whom I described to you before. With her the problem was not intermarriage. I would have been happy to see her intermarry in a stable way, but she was a very sick girl. Many, in fact most, people who are mentally ill will not accept treatment. This is especially true of young people. We can only wait until they are ready to accept medical assistance, and then to offer it. To whatever extent that treatment is successful, the therapist will help the young person to come to terms with the marriage, prospective or accomplished.

So we can't do much about marrying up and marrying down, but perhaps we can do something about marrying across. While family commitment to Jewishness is not sufficient to guarantee marrying within the Jewish community, still it does exert a strong influence in that direction. The young person may decide to override his parents' objections to intermarriage, and to repudiate their values, but it will be more difficult to do so than if they did not have strong views on the matter which the young person has absorbed. Intermarriage is least likely if the young person is in a homogeneous, separatist community in which his peers are all Jewish such as the Hassidic community.

However, not every community or family, including some who are most Jewish, is willing to forego the advantages of living within the general pluralistic American community. It's not self-evident that in the long run the Jewish community will be served best by isolation from the rest of the American community. I don't propose to submit a solution to this problem, but compromises, such as the Jewish day school or the Ramah camps, seem valuable and recommend themselves. I think it is well known that graduates of Jewish day

schools are far less likely to intermarry than their contemporaries who have gone to public schools or non-Jewish private schools.

Once the young person seems to be determined to marry a non-Jew most parents tend to become angry and try to devise threats, punishments and countermeasures. Usually one parent is more unsettled than the other and usually it is the mother who is more tolerant and the father who is more outraged. While one cannot generalize to all situations, I think the parents would do well to keep the following considerations in mind. First, in general, at this point, when the young people have already decided to intermarry, the parent has little or no leverage, nor has the rabbi, nor has the psychiatrist or anyone else. Second, punitive or threatening behavior is likely to be met by a hardening of the young person's attitude. Third, it is likely that the new family will live as Jews or raise their children as Jews—if not immediately, then ultimately, provided that they are not alienated by hurt and vindictive parents.

It follows then that the best policy is to express honestly the dismay and the hurt which the young person knows exists and which he expects, but nevertheless to avoid threats and retaliation, to make an effort to establish a tolerant but not condescending attitude toward the prospective bride or groom. If there is any possibility of giving up the plan to marry, that possibility will be facilitated by tolerance, but diminished by hostility. If the young people go ahead with the marriage, then if you have been tolerant, you are in the best position to encourage the Jewishness of the young family, first by conversion, and then by affiliation with the Jewish community. In any case, the parent should remember that his own sense of outrage and shame, aroused when his child marries out, is less important in the long run than the opportunity to bring the new family into the Jewish community.

Rabbi Arnold S. Turetsky, *Temple Israel Center, White Plains, New York*

I'd like to tell you what I think of the importance of statistics on intermarriage, the response of parents to intermarriage and finally, the role of the rabbi.

Except for statisticians, it's hard to understand statistics—it's even hard to say it. Statisticians tell us that close to half of the Jewish people from the years 1966 to 1972 married people who were not born Jewish. Some of them convert to Judaism, so it's not really a mixed marriage. The majority of them do not convert to Judaism so it is a mixed marriage. This was in a survey of the Council of Jewish Federations and Welfare Funds last April.

Last Saturday in *The New York Times*, there was an item of another survey in a conference over the weekend of the Council of Jewish Federations and Welfare Funds and the statistic there is 31.1 per cent, and I'm not sure what it means, so I want to tell you about where statistics may be helpful and where they may not. I think it is so easy to become snagged on statistics that they become futile and frustrating and an additional irritant in an already painful picture.

I'll give you an example of what statistics cannot mean. You hear on the

radio that the probability of precipitation tonight is 20 per cent. Now, you're going out and you want to know how to dress tonight. Does it mean that the chances are four to one that it won't rain at all? Or that if there are ten hours in the night, it will rain two hours out of the ten? Or that it may rain all of the hours of the night only in a slight drizzle which is about 20 per cent of a downpour? How are you going to dress? What does it mean? The same way I can tell you who are seated here, if you have a child, the chances of your Jewish child producing for you a Jewish grandchild are less than 50 per cent.

I haven't made that survey, but I'll go on it. Now, what does that mean? That half the people here won't have Jewish grandchildren? Or that if you have two children in each family, chances are 100 per cent that you'll have a Jewish grandchild or that all of the marriages in your congregational family in the next year will be half of them Jewish? What does it mean?

Remember, for a child to produce a Jewish grandchild he first has to grow to maturity and marry. With God's help he will grow to maturity, but marriage is his initiative—not God's, and he has to marry a Jewish girl (or girl marry a Jewish boy) and they have to be willing and additionally able to produce a child, and the child will be raised as a Jew. What do the statistics mean? Any broken link in this chain snaps the whole thing. So let me give you, without numbers, a sample probability to give some idea of what's been done in the field of statistics.

Dr. Ostow has already told you individuals who are students in Jewish day schools are less likely to intermarry. The same thing for Camp Ramah, the same thing for Israel pilgrimage of USY and Eastern European pilgrimage. I can tell you that the Eastern European pilgrimage by this spring, with God's help, will have celebrated the eighth marriage of alumni of the European pilgrimage of the last four years, all of them Jewish marriages. That's nice. That means 100 per cent, but it doesn't really. Think. Who are the kids who go to Jewish day school, to begin with? Who are the kids who go on the European pilgrimage to begin with—and Ramah—so statistics are tricky.

Next, oldest children are less likely to intermarry than younger siblings. Your first born is less likely to intermarry. There's nothing much you can do about that in terms of family planning. You only have one oldest child. But there is such a thing—which Dr. Ostow can tell you about—the syndrome of a first born with a higher self image and more demands made on himself and a better disciplined superego and better developed compulsion. And less likely to intermarry.

Orthodox are less likely to intermarry than the Reform or the unaffiliated. Conservative is somewhere in between. Exactly as you would expect it, that's how it is.

Five, the attitude of the parent toward interdating is highly significant. Jewish people of student age are more influenced by parental attitudes than young people of Catholic or Protestant families. It depends, of course, on your relationship with your child. You can say, I forbid it, if that's your relationship and it will be effective. Or you can say I hope you won't do it, or you can say, I can take it, but you're breaking mom's heart, but indicate how you feel if you have negative feelings. Don't be afraid to say it.

These are the things that have happened in the stress of current events.

First of all, three things. There's a social acceptance of the guiding principle of life which is individual happiness. Remember that, because we live by that principle, too; we're entitled to be happy. To be sure, inherited values have a

place and traditional restrictions play a role and parents' views and values are also to be considered, but nothing transcends individual happiness. If I don't worry about what is going to make me happy, no one else will. I love my parents, I respect my religion, I even like the rabbi, but that doesn't stop me from marrying the girl I love, just because she's not Jewish. That's individual happiness as a principle of life. We call it the love ethic. The evidence is that it is more powerful, credible, and prevalent in America than the so-called work ethic. It's an acceptable, respectable social ambition and it's the license for decent, normal, healthy, non-rebellious young people to choose marriage partners who suit no one's taste but their own. Parents are aware of it, aren't we, and we accept it, even when it hurts.

Two, marginality as one of the stresses of current events. I'll give you an example of what marginality means. This is a statement made to me by a young man who is about to marry a Christian girl, and he comes from the home of an affiliated Jew, a member of a congregation, and it is something like this. "You know, rabbi, when I was twelve years old, I used to go to junior congregation every week. When I was bar mitzvah I came every week after that to the main congregation for a whole year, and I pleaded with my mother to come with me, not because I wanted her to be religious, but because I was always lonely in the adult congregation, and you know something, my mother would never think of giving up her hairdressing appointment Saturday morning just because she's Jewish. She wouldn't because she's Jewish, and you expect me to give up the one person in the whole world who means more to me than anyone else? Just because I'm Jewish? This happened.

Three, the stress of current events that's made intermarriage not so terrible. This is dreadful. We know clearly of all the alternatives to intermarriage that are worse. Do you know how many worse alternatives there are? Have you talked to Jewish parents?

Your son or daughter may have joined the Jesus movement in the last year and you could understand it if he or she is in love with someone and wants to be together. Just like this you can't understand it. I've had, in my experience of the past year, four young people three of whom became Jesus freaks (rabid, missionary oriented, proselytizing of me) and one who converted to Catholicism.

Another alternative is your son or your daughter living together with another person of the opposite sex or maybe of the same, without marriage. If their attitude toward marriage is casual and pregnancy is not anything to be feared, it works. You hear this from parents.

Third alternative that's worse. Have you ever heard when there is an intermarriage and the father is telling you that his son is marrying a Christian girl, the additional four words "at least she's white."

Fourth alternative that's worse. Death from an overdose of narcotics. In the last three weeks, I've had two such calls, one a boy of 21, and one a boy of 19. The first one I officiated at the funeral, a member of ours. The second one I didn't. I was busy, and I didn't want to and it wasn't a member, someone in the community. I referred them to another rabbi. I couldn't do it. Don't you think that's worse than intermarriage? Don't you know it happens?

John Kenneth Galbraith said that the function of civilization is to elevate suffering to a higher level, and that's the truth. Civilization has not eliminated suffering by any means. It's elevated it to a higher level. Right? Adolescent

alienation is a lot better than infant mortality. So we've elevated suffering to a higher level. We think of all the alternatives, bad as intermarriage is, and the others are clear and obvious and apparent and visible, and they are all worse.

So, we are aware of it, and we accept it, and we don't sit *shivah* anymore, and we usually do not reject our child or his or her partner. With a heavy heart, with tears at night, with sighs, and embarrassed signals to relatives and close friends, we gradually break the news to them and we continue to live.

Now, I will conclude with the response of the rabbi. I've become much more patient and much more open and much more accepting in counselling people who are about to be intermarried. Anyone who wants to see me, I'll see. Anyone who wants to marry a Christian boy or a Christian girl who wants to see me, I'll see, and that couple will get priority, and I will listen and I will do everything in my power clearly to disapprove, but not to reject the people. I'll leave every door open that I can. Should there ever be a problem, even on how to get along with overbearing parents, irrespective of religious sides, they know they can come. I will do everything in my power, even if they don't come to me, to reach the parents. I'll ask them if they want to see me, and I'll muster all the sensitivity and the empathy that I have because I'm a parent too, and it can happen to anyone.

The Educational Milieu

Rabbi Richard Israel, *Director, B'nai Brith Hillel Foundation, Greater Boston*

There are special features of college life which promote intermarriage. Students going to college usually do not live at home. If they live at home physically, they rarely live at home psychically. College is a time to move away from the values of the home. It is a time to be open to new ideas, to new people, to new experiences, to discover one's own authentic self.

Many students wish to discover who they are as over and against the inherited values of their communities. Accompanying this search for one's own new private identity, the college student faces two primary developmental tasks: finding an occupation and finding a mate. Thus, the ethos of the university encourages the student to make major life choices, to marry and take a job at a time when he or she is least likely to have interest in Jewish life. At the same time are there restraining forces within the Jewish community which will keep our young Jews with us? The two major fears of the adult American Jewish community are assimilation and taking Judaism seriously. Neither is a viable alternative. These twin fears, however, are not much of an ideology for American Jewish young people. We do not now have a real set of values and beliefs that pattern our lives as Jews. Further, given the structure of the average American synagogue, there is a real question as to whether it can help. The synagogue is the major vehicle for identifying with and working out one's place in the adult Jewish community, but the synagogue has very little place for people without families. Attempts have been made to integrate non-family people, but they have only rarely been successful. Thus, college students have very little interest in the synagogue during their college years; furthermore, the synagogue, given its structure, has very little to offer them. Hence, the increase in intermarriage should not be considered surprising.

There are some bright spots, however, some factors which tend to inhibit intermarriage. A positive factor inhibiting intermarriage is the new interest in ethnicity. Many Jewish students are seeking their own Jewish equivalent of "Black is Beautiful." Students who are not observant wear yarmulkes. The *kippah* for some has become a kind of Jewish dashiki. They want to affirm their own ethnic backgrounds and make them public. This can be a way of finding a place for one's self in a large impersonal university. One declares one's self a part of a small but significant group with its own distinctive set of values and customs. . . even if one doesn't know very much about those values or customs.

Shortly after Jewish ethnic consciousness began to rise, another positive factor contributing to the strength of Jewish life began to emerge, not to supplant the ethnic interest, but to function along side of it, the rise of a Jewish religious consciousness in a significant new minority of students.

In the recent past, ritual was taken to be rather outlandish. Today, it is not. I am not altogether comfortable with the context, but prepared to get any Jewish gains I can from the fact that in a world in which astrology, magic and food fadism are taken for granted, there is surely nothing wrong with *Shabbat*, prayer and classical Jewish food fadism, known as *kashrut*.

Students with these Jewish religious or ethnic interests are less likely to intermarry than those without these interests.

I believe that the campus a student studies at also makes a difference in the intermarriage question. I would roughly divide all campuses into three categories. My first category would be the really Jewish campuses. There would be from two to two and one half campuses of this kind, depending upon how one counts. The two would be Yeshivah and though Jewish in a different way, Brandeis. The half would be the joint program which permits simultaneous study at Columbia and The Jewish Theological Seminary. Students living in heavily Jewish environments are less likely to intermarry.

At the opposite end is the category that includes all the isolated, small institutions, far away from Jewish life and Jewish population centers. I would no longer recommend to anyone who asked that they send their children to a campus without a Hillel Foundation, even if it is a Hillel Foundation to which that student will never go. If students and parents have a choice, though they do not always, it is clearly preferable to go to a school where a sizeable and recognizable Jewish population is to be found. Though there *are* students whose Jewish identity is strengthened by being isolated, for most, it is very easy to fall away under those circumstances of isolation.

The middle category is everywhere else. In this category, I would include all major campuses. The list is endless. At these campuses, anything can and does happen. I have no idea, nor does anyone else know, what the rate of intermarriage might be at such places. In any case, this might be an issue you would want to talk about with your children or grandchildren when the time for choosing a college arrives, though don't overestimate the amount of influence you will have.

Those students who wish to intermarry will succeed wherever they go and some will intermarry accidentally, irrespective of the number of Jews available. Nevertheless, if the number of Jews on campus is sufficiently large, chances of intermarriage are diminished, but only diminished, not eliminated.

In all of the factors which I have enumerated, please be advised that I am at best recommending a kind of Jewish roulette, if you will. Nothing can prevent intermarriage in individual cases in the United States at this time.

But, if we can't keep individuals from intermarrying, can we keep a community from doing so? That, I think, is *not* a very important question. It is like the question: how can one achieve happiness?

The Impact of Intermarriage on the Synagogue

William Abrams, *President, Eastern Canada Region, United Synagogue of America*

Last year the Board of the Eastern Region of the United Synagogue of America passed a "Suggested Policy on Intermarriage." Let me read and discuss several passages with you. Section Three states: "With regard to mixed marriages, where one partner remains Jewish, the general thrust of our policy should be directed toward the eventual conversion of the non-Jewish partner, and failing that, the conversion and retention of the children of the marriage within the fold of Judaism. Therefore (1) the Jewish partner of a mixed marriage should be permitted to become or to remain a member of a congregation and retain all privileges of membership except as listed under paragraph 3."

This sounds innocuous, and perhaps even self-evident, but it is not so. In Montreal, there is in the by-laws of one congregation the following clause: that the board of directors may, at its discretion, expel any member of the congregation who marries beyond the pale of Judaism. And when the question was raised as to why that still remains, when it was admitted that it has in fact not been invoked for the past fifty years, the answer was: "well, it's a good thing to have it as an indication of our attitude." I say that it's a bad thing to have it, and I think it should be removed, not only from the point of view of the attitude, but in fact it causes very serious problems. In practice what happens is if a member of that congregation decides to marry a non-Jew, obviously he is not expelled, and he remains a member. But if that same man doesn't happen to take the precaution of joining in the congregation before marriage, and then applies that he is married to a non-Jew, he is not allowed to join the congregation. You can see the anomaly in the situation. It is necessary to rethink such practices, to make them rational, and make them coherent, to make them in line with modern conditions.

2) "The non-Jewish partner cannot join the congregation before conversion. However, this person should be allowed to join an affiliated arm of the congregation, such as sisterhood and men's club."

Obviously the first step in achieving our objective of attempting to convert the non-Jewish partner would be to encourage the non-Jewish partner to attend a meeting of the brotherhood or the sisterhood. Obviously, if they're not allowed to attend such meetings, we are defeating our own purposes. That's the rationale behind this particular paragraph.

3) "The Jewish partner may serve on all congregational committees, except the ritual committee, but not in a leadership position such as board membership or officer until the partner converts."

This took many hours of discussion. It is a very difficult problem, where you have to weigh our first stated objective, which is to encourage conversion, with the problem of allowing a person who, after all, did marry a non-Jew, who did, after all, not convert, to accept a role which might be construed as a leadership role. This, we feel, is the best possible compromise we were able to effect between those two conflicting problems. And this is the policy as we have recommended it to our congregations.

4) "Children may attend congregational schools and share in all youth activities, except that children of a non-Jewish mother may not be granted bar mitzvah privileges before conversion." The second part of this paragraph, of course, is not controversial.

This paragraph really deals, as you all know, with the problem of the children of non-Jewish mothers, because they are halachically Christian. Obviously, if the child of a non-Jewish mother has not converted, he cannot be bar mitzvahed. He is not a Jew. The first part is the part that caused all our heart-searchings.

First, should a Christian child of a non-Jewish mother be allowed to attend a congregational school, a Hebrew school? The answer was yes, he should be. Obviously, if our aim is to encourage the conversion of the child if it is impossible to convert the mother, then that necessitates knowing something about Judaism and obviously that cannot be done if the child is prevented from attending school where he can learn something about Judaism in order to make his decision. But the few words "in all Jewish activities" caused the real problem.

Now, very briefly, the National Institute of the United Synagogue recommended the following: the child is permitted to attend the school, is permitted to attend all classroom activities, but should not be permitted to join USY and attend the non-classroom social activities, the rationale being that here you are doing exactly what we're trying to avoid. You're encouraging in a social atmosphere our Jewish children to socialize with Christians, right in the confines of our own institutions. And this, our National Institute, by a majority vote (I voted against in the minority) could not accept. And, therefore, they decided the best that they could do was this compromise: that the child could attend the classroom activities, but could not join USY. I disagreed, and since I was able to convince the members of my board to agree with me and not with the National Institute, we present this as our policy. And our rationale is that once again you have to decide between two difficult choices. If you are going to say to a young boy: "We want you to become a Jew even though your mother may not have opted for Judaism, it's good to be a Jew, and we want to welcome you within the Jewish fold." How can you say to such a boy, a young boy who has already decided to attend the school, which is a great concession, and is considering eventual conversion, "Well, you can sit in the classroom, but you can't talk to a Jewish girl outside the classroom." It appeared to us that this would be a counterproductive attitude, would defeat the very purpose we are trying to achieve. That was the best that we were able to do with this problem.

Dr. Robert Coblens, *President, Pacific Southwest Region, United Synagogue of America*

Our experience with intermarriage and the problems of intermarriage, particularly that narrow portion of the problem which involves the synagogue, its spiritual leadership and its institutional concepts and regulatory covenants, is, indeed, a brief one. I find, in reviewing the material, a paucity of documentation based upon any real experience.

It is my belief that in this day *halacha* cannot restrict itself to ritual and religious services and observances. There can be no community without rules and regulations governing synagogue membership, marriage, birth, the naming

of children, education, interpersonal relations, and so forth. Nor can any religious tradition worthy of merit refrain from offering guidance to the individual, and in turn making demands upon him in the area of moral decision and social concern.

We're concerned then, in this discussion, primarily with a set of rules, a body of regulatory dictates, which were formulated in another time, but which still purport to guide our synagogues and our religious leaders through the perilous waters of the question of intermarriage, with all of its ramifications and all of its challenges to Judaism. These problems are recently recognized as prevailing on a scale large enough to educe our deep concern, and they'll be increasingly with us, and will demand our closest attention.

First, let us consider the simpler problem—the one giving us the greater hope for success—the *mitzvah* marriage. In an attempt to improve the synagogue performance *vis-a-vis* the successful integration of any product of conversion into the synagogue family, the rabbi will need assistance. He must have the help of the lay leaders of the congregation and, if available, trained social behaviorists, psychologists, or others willing and able to give of themselves and to offer a communal loving hand as the intermarrieds search for a viable Jewish identification.

May I say that, without some such special effort on the part of the synagogue, the mechanical process of conversion, even after study and preparation, even after hundreds of man hours spent with the rabbi discussing loyalties, understanding, emotional commitments, our past, our values, our life-styles, even after all this, most marriages would flounder and most children born of such marriages would be lost to Judaism.

Though we have long understood the threat, and reacted with trepidation to the knowledge of its presence, we're only now beginning to consider the opportunity that conversion and the assimilation of the convert non-Jew presents for our survival. The halachic considerations, as well as the institutional by-laws, have no restrictive clauses in considering the *mitzvah* marriage couple or children born of such a union. The only complexity here would be our concern for children born to a non-Jewish mother prior to her conversion. Here the laws are specific. Such children are, of course, non-Jews. Should the newly converted or converting mother acquiesce, and assuming that the children are too young to formulate decisions of their own, the children would assume whatever instruction their ages would permit and would in turn undergo conversion and take their places with all of the other Jewish children in the temple family. We would hope that the facts concerning such conversion of young children might be privately held so as not to add materially to any emotional trauma which might already exist. Children, young children, can be very cruel in their immaturity.

When older children are involved, the help and understanding of more enlightened youth leaders and compatible students might be sought. With such leaders taking up the cause of the young convert in a true act of love and devotion to the faith and to the synagogue, we can have honest hope that such young converts will come to accept their new faith and with the help of their parents will live Jewishly and in turn create new Jews for Judaism.

But what of the mixed marriage, where one partner elects not to convert, thereby creating in many cases a traumatic and divisive situation with the families involved?

Can we do anything? Can our Conservative synagogues, to any meaningful degree, alter this loss ratio by a reconsideration of some practices and some restrictive policies? What should be the position of our Conservative synagogues to an application for membership from such a mixed marriage couple? Should we turn them away or should we formulate, with our professionals and our rabbis, methodology for possible eventual retention of a family in Judaism? May I suggest that rejection at this point, in any way except where religious law requires, is for us deliberately to throw away the last opportunity. What is more, it is rejecting the partner who wants obviously to remain a Jew, or the application for membership would not have been made in the first place. He or she has come to the synagogue, that bastion of Jewish communal and religious life, and seeks admission, affiliation, and an opportunity to bring up a child or children as part of the Jewish community. Who has a right to cast them out? In my opinion, none of us. The synagogue, however, does have the right and the responsibility before admitting such a family to membership, to exercise caution and to approach carefully its obligations to the Jewish partner and to the children who have been offered for education. These considerations are multifaceted, and bear heavily upon the congregation and its enlightened policies and procedures. I have presented certain philosophical concepts, certain opinions, certain factual documentation, but the methodology of setting up a total concept for synagogue participation bears presentation in another paper which will follow.

Let me then, within the framework of the concepts presented, conclude by saying that we can all agree upon one basic tenet. It is our duty to save a Jew individually for himself and for our people, by dealing with him with compassion and understanding. By doing this, we'll be fulfilling the best dictates of our religious conscience, as well as exhibiting true loyalty to the Jewish people. In calling upon Jewish youth and their elders to live in loyalty to Judaism, we affirm that in Judaism there are values that go beyond the Jewish group. Judaism, when understood in depth and interpreted in sympathy, contains a body of truth, of insights into the character of the universe and its Maker, which the world in turmoil today desperately needs.

CONFERENCE ON THE JEWISH COLLEGIAN

The 70's are not the 60's

Rabbi Steven Shaw, *Department of Jewish Studies, City College of New York*

What I'll try to do today is simply to sketch how I see the college student, first in a wide perspective, and then giving some insights and analysis into the particular problems of Jewish college students.

In order to understand the roots of any generation, one has to begin to determine what those essential root experiences are for people who are growing up. I often like to talk about the Jews as a group. When we talk about the Jews as a group, we'd be talking about what happened to us leaving a country called Egypt several thousand years ago, crossing a Red Sea or a sea of reeds. That was a frightening experience, yet somehow we came off the other side and our enemies were drowned, and then finally we stood at a mountain which was quaking, and were present as a time when the consciousness of the whole community was formed in thunder and lightning and when the word of God was fresh.

Now, those kinds of experiences formed the Jewish people in their adolescence; and all the glories and hangups that we, as people, have up to this very day really only can be dealt with because of the identity crises that took place in that formative, youthful period of our people's history. Likewise, there are certain experiences which, I'm sure, formed you. I'm talking now to people who are in their thirties, forties, and above. From the little I know, the kinds of things that really formed our parents' consciousness were things like the Great Depression, the fact that food and shelter were not to be taken for granted. This was a traumatic experience which probably many of you lived through and which defined the aims and goals of your life and your lifestyle. Therefore, to live in a house which had a garden, to have a car, to have two cars, to have a mortgage which was paid off, these were great achievements, and these were goals to work towards. To go to college was a great kind of thing. To have a business of one's own. To be able to fly to Miami for a vacation periodically. One of the things which strikes me right now is how it is that people are able to spend four days at the Concord. This is a mark of affluence; and these are things which are very important, I think, to your generation. Also the experience of the Second World War. I shudder sometimes when I remember as a child putting a German helmet on my head. Because when I think about it, this was the helmet my father captured from a German soldier.

None of these things, however, are really first hand to your children. If they know about the Holocaust, it's only through history books or, at best, a movie. If war is a real possibility to them, it's again through a TV screen or through protests; and the depression has no meaning to them because they exult in poverty. For them wearing a workshirt or overalls is an ideal; whereas, for you, it's a source of great embarrassment.

So let's take a look then a little more deeply at those root experiences which formed your children's consciousness and see how they define their priorities as contrasted to your own.

I have this dim memory of a time before television or, at least, the first time I saw television when I was six or seven; but your children probably have never had that experience. Television was a ubiquitous experience, sitting in front of a tube. In fact, seeing the whole world daily, this was something that they grew up with. In fact, I remember one of our favorite TV programs was *Howdy Doody*. I recently read an article about the fact that it was really Clarabelle the Clown who was the first hippy because he always used to throw pies in other people's faces, and so forth. There was that kind of spontaneity which later on became a hallmark for the kids who sat around munching potato chips and watching *Howdy Doody*, Mr. Bluster, and Clarabelle, the first hippy. So these are very important experiences for your kids.

Another thing, as I said before, was affluence. They grew up with affluence. I remember when I moved to Rockville Center where my parents then joined a Conservative synagogue. I was a young teenager, thirteen, and I had the distinct disadvantage of riding my bicycle to school the first day, and all these kids drove up in little sports cars, and I never again rode my bicycle to school. Now I ride my bicycle every place; but at that point, it was a painful kind of thing, so I walked the two miles to school rather than ride my bicycle, which was the mark of low status. That people who are sixteen were able to drive their own cars to school, however battered or however elegant, was a fact of life. People could afford that and people expected it and parents would often induce their children to get things and to do things promising them a sports car, or at least a Ford.

In addition to affluence in the suburban life style is the fact that young people grew up protesting against the war which most of them felt was unjust and absurd. Therefore, they were almost alienated from those processes in the country which make for respect and for loyalty. You and perhaps your parents saw America as a saving grace, as a land of freedom, of promise, a place where Jews found a haven, and you know how rare that had been in history. We have that in America, and many of you appreciate that. The young people don't. Their alienation stems in a great part from their feeling of complete and utter betrayal on the part of the government which they feel has instituted policies totally against anything that they can believe in. Now, whether that is the case is another thing, but they certainly perceive it to be.

The drug culture is perhaps one of the single most important radical revolutions in your children's growing-up process. It's certainly commonplace for young people to have experiments with mind-expanding drugs with all kinds of consequences. It's a very, very important thing and it's something that for your generation really didn't exist. Also, I don't think alcohol had the same function in your lives.

Let me mention something which I think is underplayed, but I again say it's terribly important and may be the most important single factor in terms of what's going to happen to the next generation: the women's movement. The women's movement, I think, is probably the greatest revolution after drugs and perhaps even preceding drugs in terms of its importance; because what the women's movement is really asking is a radical restructuring of society, at the roots of the socialization process—the thing that makes little people into big people. The

women's movement is asking for changes—the way people understand themselves, the way roles have been defined, opening up a door for a woman, standing up on a bus to allow a young lady to sit. These things are counter-revolutionary acts now. This is a big change. The whole sense of self that people have has become a question. The family and the types of families and the relationship between parents and children, husband and spouse and so forth, all these are coming into question and all these are sort of open questions right now and things that are terribly important for young people who are deciding as to who they are.

Finally, along with the women's movement, I would talk about the openness towards sex that is really almost commonplace right now. It is certainly second nature to young people today. I think we have to look at these things and see how different the world is in which your young people are growing up, how different it is from the role that you knew in the thirties or forties, or perhaps even the fifties.

What are the consequences of this shift in root experiences that confront our young people today? What you experienced, what your generation experienced as terribly meaningful and something to be striven towards—affluence, comfortable-ness, security, both in terms of your homes, your financial lives and so forth—are seen as meaningless to many of your children simply because they had it, they had it every day. Because they grew up in suburbs, they are effectively isolated from grandparents, from aunts and uncles, from large families. Because many of you have the ideal of having two children, rather than five or six or eight as did your parents or grandparents, there was a sense of atomization, a sense of aloneness, a sense really that is almost epitomized by the car pool, in which people have to be picked up almost in satellite fashion from one house to another. Therefore, I would stress the importance for young people of community. That's the meaning of the attempt, abortive or otherwise, in forming *havurot* or communes, the importance of people banding together for all kinds of purposes. They sense that somehow there was something dreadfully missing in their growing up process and their family lives and they want it—community.

Another factor which you'll find particularly acute for most adolescents is young people's striving against what they would call hypocrisy, and their love for what they call or what we could call, authenticity, telling it as it is. For them, authentic human beings are people who mean what they say and are what they say and stand for something. These are individuals whom they respect and admire, and the dominant models in our culture, both secular and religious, very rarely meet these standards, whether realistic or not. Authenticity is terribly important. Therefore, you'll find again young people's lifestyles as reflecting these kinds of ideals. So you have a whole generation which really could afford mink coats walking around in \$2.50 work shirts or buying old dungarees. People buying old dungarees or else washing the dungarees four times and staining them before they wear them. It is a generation which has almost idealized poverty. Being a worker, being one of the folk, unpretentiousness, have become ideals for many of these people.

Because these principles or these thrusts in people's lives are so very different from what they perceive on the outside, in terms of the way our government operates, in terms of political scandals, in terms of the models that they see in their synagogues, there ensues a great sense of what all of us know is called alienation. People no longer feel at home in the world they are brought up in and

they reject that world. This comes out strongly, of course, on the college campus, where because mom and dad are no longer around, no longer breathing down their necks, people can revolt. Therefore, people will grow their hair long, have beards, wear old clothes, and mock established conventions—all of the kinds of things that for their parents have been so important. It is their way of showing that the society that their parents live in is not meaningful or important to them.

How does the Jewish community measure up to the standards that our young people find so terribly important for their lives? I would say that generally the Jewish community is about ten, fifteen, even twenty years behind the forefront of what's going on in our culture simply because it's controlled by people whose needs are really different. Maybe they are entirely legitimate; but they are simply different. Many of you join synagogues in the suburbs for the kinds of carpets you want on the floors, the kinds of decor you wanted on the pulpit, the kinds of dress that you deem appropriate for people who attend synagogues. All these kinds of things really reflect your needs and not those needs of your young people. Therefore, the synagogues represent for many of your young people the most odious symbol of the culture which they have rejected. Moreover, there's really very little that one can do in terms of getting them to adjust to that structure, simply because if you understand what their needs are, you have to admit without any excess of emotionalism that their needs are just different. While the synagogue may be meeting your needs, it may not be meeting the majority of their needs. Furthermore, the ties of ethnic loyalty, a particular attachment that was really second nature to your generation and was reinforced by experiences like the Second World War and the Holocaust and also by the desire to somehow maintain some kind of Jewish contact in the suburbs, do not exist for young people, at least not to the extent that they existed for you.

An area that we might talk about is the kinds of needs which people do feel they have and how they are being met in synagogues. But, if we look at the sense of community I talked about, in most synagogues, except for a small morning *minyan*, most synagogues do not offer a sense of community. Moreover, the ideal synagogue seems to be one which has six, seven, eight, nine hundred members; and how one achieves community on such a level is really a difficult problem. Young people don't find that a real possibility.

Another need which many people feel and which isn't being met in these structures is the very self-conscious need for ritual, for rite, and for a sense of the mysterious. All these kinds of things are now again in fashion, and the kind of relevance or the kind of watering down that many of us are engaged in in our synagogues is totally meaningless to these young people. I don't speak only of the extremes, people who wear little bells and dance with the Hari Krishna in the street. I talk about a much larger bunch of people, all of whom are often fascinated by this deep sense of ritualism which we've almost sanitized in many of our synagogues.

In conclusion, I would only say that if we're serious about meeting our young people's needs, then we really have to think in very different terms about the kinds of institutions we're a part of and the directions that these kinds of institutions should and may take in the future; and we may come up with some startling conclusions. The kind of conclusions that we may face are those which run against the grain of institutional loyalties. It may simply be that movements such

as Orthodox, Conservative, and Reform are meaningless to the generation of college students that's on the campus right now.

The crisis in the Jewish community is not simply among the laity; it's also among the rabbis, Jewish civil servants, those people who ostensibly man the barricades. Unless we can attempt to find means of upgrading our leadership, of expanding it, of allowing other people access to those kinds of things and even revamping the institutions which train people to be Jewish leaders, then we really have very little guidance in terms of trying to form new institutions and so forth.

I would say that if we're serious about confronting the problems that our youth bring up to us, then I think we have to be ready to confront those very basic things that make us what we are and it may be a very painful process. It may not always be successful, but I'm afraid that unless we're willing to look at ourselves on that level, we really have no right to look at our young people.

CONFERENCE ON PARENT EDUCATION PROGRAM

Parent Education: Family Oriented Jewish Education

Dr. Morton Siegel, *Director, Department of Education, United Synagogue of America*

Let me proceed immediately to the subject, parent education. The first thesis is that for a long time, the Jewish community has recognized that isolationist education simply will not do. I think everyone has heard from the pulpit and read in the publications of a congregation and heard from various and sundry sources that if Jewish education is to succeed then the entire family is to be involved. You have heard it said that to have a good Jewish school and then send the child to a home where there is no reinforcement is tantamount to having a room with the radiators throwing off a great deal of heat and the windows wide open so that all of it is totally dissipated.

And so for many years, we have offered eloquent lip service to the notion that the education of the child must go cheek by jowl with the involvement of the family. This was a truism, and this was established. There was only one minor problem: no one acted on it. It was a statement, an observation. Everyone was convinced of the efficacy and validity of the observation, but no action was taken.

There were minor steps in the direction of involving the family. Having a meeting of parents once or twice a year where a psychologist addresses the parent group, sandwiched in between announcements as to the fiscal condition of the P.T.A., on the one hand, and contacts with teachers, on the other, where parents gather to find out from their child's teacher how badly he is doing, is hardly in the nature of parent education. Now, calling the parents together a second time in the course of the year in order to discuss who will be in charge of decorating the *succah*, or who will provide the necessary refreshments for the class is, I submit to you, the kind of contribution to parent education which is largely inconsequential. Then we tried another approach, and that was called adult education; but the only trouble with adult education is that while those parents who attended adult education classes learned Judaica, what they were learning in Judaica might have had only a random, peripheral, tangential, or perhaps even remote relationship to what the child was learning in the religious school.

So, some years ago, a number of people had an idea that what we ought to do is develop a new dimension in the Conservative Movement called parent education. Some may say, as is not unusual, titles are easy to come by, but if it's just another title, what does it mean. No, it wasn't only another title. It was a new program, and how did the parent education program choose to proceed?

First, it said that a parent really ought to be in a position to know what his child is learning in congregational or day schools. Secondly, it said that the philosophy of "deposits" is over.

When we introduced this new program of parent education, we had a

number of impediments that had to be pushed out of the way. First, there's the normal inclination of people to be frightened of change. What will it mean to my time? What will it mean to my family life? What will it mean to my children? We've been doing it differently all these years. What do you mean by parent education? How is it different from adult education? Will it be an imposition on me? What sacrifice will I have to make? How do we know that it is going to work?

The answers we gave were in terms of what the program would do. Point A, a way in which a parent can have the respect of his or her child where Judaica is concerned. I mean nothing offensive in saying that most children do not have that respect, and most parents have not been in a position to command that respect where Judaica is concerned. When a child comes home from the public school, and raises some question about secular subject matter that he learned there, the parents will move heaven and earth in order to be of assistance to the child. If it is the so-called new math, which is now the old math, the parents will have done anything. They will buy the little bars and the little blocks. They will buy anything under the sun including all the manuals. They will develop astigmatic vision, but they will seek to help the child with the new math.

But, if the child comes home from religious school and says: "Will you tell me about Moses?" the response will sometimes be, I'm not quite sure I know when he lived. Now, you see this bifurcation on the part of the parent in terms of addressing the child's request for knowledge is a serious problem. The first thing that the program seeks to do is to give the child a respect for the knowledge of his parents in Judaica.

How do we do that? We do that by bringing the parents together at least once a week for some three hours, either the mother, the father, or both, and the parents study with competent instructors what the children are studying in the religious school at the same time. Now, this doesn't mean that the parents study it the way the children are studying it. Obviously, the children study it on a different level; but it does mean that the parents study the same subject matter even though the methodology, the technique, the rapidity may vary from that which the children are following. We provide the children with special materials suitable to this particular enterprise.

In the first year of the PEP program, one of the lines of the curriculum calls for the studying of Bible. Now, children aren't really studying Bible, but they are studying Bible tales, if you will. They are hearing stories about Abraham and Isaac and Jacob and Solomon, etc., etc. The parents must be given the necessary equipment so that when the child comes home and asks the question or makes the comment, the parent can address it. And so, in cooperation with the Melton Research Center, as one of the first sets of materials having to do with providing parents with this essential wherewithall, comes a volume called *Genesis, the Adult's Guide*. Hence, when a child comes home and says: Is it really true that the world was created in six days? Is it really a fact that God said, I will come down and see what the men of Sodom are doing? Is it really a fact that Abraham spoke with God? the parents will be in a position (a) to know what the mature answer is, (b) to mediate that mature answer to the child so that the child will not look upon these stories as fairy tales; namely, as some type of Jewish Count Munchhausen tales which have no relationship to reality and which are really untrue. These two volumes, *Genesis, the Adult's Guide*, and the *Participant's Book of Genesis*, one for the teacher and one for the student, are now available. We are using them in

our parent education program. I call them to your attention because they make for good reading by yourself as well.

That was the first goal. What else did we do with the parents in the three hours? We tried to give them some understanding of how to relate to their children in terms of Jewish observances. Parents want to engage their children in a meaningful dialogue on how to observe the holidays. They don't always know how. Frequently, it's in a position of legislation. We are going to do this; you're going to do that. Parents mean well, but they are not always equipped with the necessary, if I may use the term, familial or group work techniques and know-how to relate to their children. Consequently, in addition to teaching the parents about the observances, we want to put at their disposal ways whereby they can deal with the observances in a pleasant, meaningful and constructive way together with their children.

There's a third goal. We want the parents from the parent education program to be able to have impact on the ideological structure of their children. I proceed on the premise that to be a Jew is to maintain a certain ideology: to accept certain things about religion, to accept certain things about man, to have certain thoughts about the world, to understand certain things about sympathy, pity, fair play, respect, honesty, and the like. To be a Jew means to have a pattern of life which is different from a Christian, a Moslem, an atheist, or any non-Jew. Therefore, parents must find some way to help shape the ideological structure of their children. In order to do that, parents must first know Jewish ideology. It is difficult to impart ideology to someone else, when you yourself are not entirely aware of what the ideology will mean. Therefore, through teaching parents the meaning of God, through teaching them the ideological unfolding of Jewish history, we give them the tools to share ideology with their children.

Now, please don't misunderstand me. We don't teach the parents to go home to their children and say: "ideology lesson number one. Divinity is infinite in attributes and divinity is infinite in time." We don't say that because we really shouldn't say it to one another, but we do give the parents knowledge of the Jewish views of God so that the parents can transmit that. We give the parent some idea of the Jewish values of life, that it is important to be a Jew, that we do not look upon the hereafter as the ultimate goal, but that living well in this world is the ultimate goal. We explain the difference between one philosophy which says that if someone strikes you on one cheek, turn the other cheek, and the philosophy of being considerate and defending yourself. There are vast differences between religious ideologies. Parents mean well, but they don't always know well.

There's a fourth goal. Hopefully, the child will come to the conclusion that what is going on in religious school is at least as important as what is going on in public school. Most children have a very, very unhappy division in their view of these two schools. They look upon public school as the real school, and they look upon the afternoon congregational school as some kind of necessary "mishmash" which happily culminates at the age of thirteen as a terminus, and then the agony is over. They do not realize that in the mind of the Jew, the religious school, which may offer fewer hours, which may take place at a very difficult time of the day, is nevertheless the basic school. And so one of the goals is to get parents to mediate to their youngsters the realization that the religious school is at least as important as the public school.

Then there is a fifth dimension. There are guides to how a Jewish family should live. Jews have a point of view on sibling rivalry. All you have to do is read the Joseph story properly and you get some fine instruction. Jews have some very interesting ideas on how you help children to select careers, not how you select careers for them, as alter egos, but how you help them to select their own careers. Jews have definite ideas on how parents can motivate children through a particular framework from which they will ultimately select their mate, hopefully a Jewish mate. There are Jewish ideas on child rearing. There are even two conflicting philosophies on whether or not you strike your child, and up to what age. One philosophy says that he who spares the rod spoils the child. The other philosophy says that if you must strike your child, never use anything but a shoe lace. Obviously, a shoe lace is going to have a slight impact, a rod is another story, and then there are compromises between the two different points of view. Parents must know that Jews have ideas about child rearing. Are they as modern as Spock? Perhaps not. Are they as modern as some of the other philosophies, if such they should be called, of child rearing? Perhaps not. Are they effective? Ask yourself the history of the Jewish family over 2,000 years and perhaps you will then have the answer for yourself. Something must have been done right for the Jewish family at least until recently to have been looked upon by all concerned as probably the strongest familial structure in any society. These are the five goals: that the child will respect the Judaic knowledge of the parent; that the parents will engage meaningfully with their children in observances, holidays and otherwise; that the parents will be able to shape the ideological structure of their children; that the child will come to realize that religious education is as significant as public school education; and that the parents will be given tools to work with their children in child rearing, so that it will not be automatic that one must have recourse to the psychologist or to the psychotherapist, not that this is not sometimes necessary, but we don't necessarily accept the notion that it is inevitable. Parents are still the best guides for their children if they themselves are properly guided.

Organizing and Implementing a PEP Program in Your Congregation

Joseph Braver, Assistant Director, Department of Education, United Synagogue of America

Jewish educational efforts in the past few decades have concentrated on extending two basic dimensions of the educational structure. Several years of formal schooling have been imposed as a prerequisite for Bar-Bat-Mitzvah, thus *lengthening* the period of schooling to include the pre-school and the high school years. In addition, proclamations and resolutions related to the *widening* of the school week, have been effected via the requirement of additional hours of instruction.

Attention, too, has been given to crucial components of the educational process, such as trained personnel, curriculum development, pedagogic materials, Jewish summer camping and creative teaching approaches and methodology.

However, the third dimension of the educational process, that of *depth*, has been all but neglected. And it is this dimension that is essential for the other two to have meaning, purpose and reality.

Learning must have an ultimate purpose. We ask our youth to spend six or more hours a week in our religious schools over a period of many years. The logical question that a child may (and does) ask is: "Why am I spending all this time? When am I going to use the information and skills that I am learning?"

To "answer" these questions, the Jewish school must literally create the society to fit its curriculum. Specifically, the aim is to infuse the pupil's home with Jewish living patterns and to instill basic Jewish knowledge, skills and behavior patterns in the hearts and lives of the child's parents.

Our religious schools have the impossible task of teaching living Judaism in a milieu which is anything but Jewish in the home, as well as in the general community.

To continue to focus exclusively on the two dimensions of length (span of the program) and width (hours of instruction) without addressing the aspect of depth (how to make the school curriculum a reality via home involvement and reinforcement), will not affect our "culturally deprived" students in any serious manner at all.

How can, and must, a reversal program be effectuated?

When a child is registered in a Jewish school, the parents are gently but firmly informed that the parents are required to attend classes as well. Similarly, when a teacher is engaged, he is told that he will be expected to teach not only the children's classes, but parents' classes as well. Such classes would meet for a minimum of three hours per week.

Curricular outline and prepared syllabi units on Prayer, Bible, History, Theology, Hebrew, Jewish Life for a full 5-year program paralleling the children's classes, are available in "Manual for a Parent Education Program".

There is, as yet, no available objective evaluation of the program and its outcome. A doctoral research study on this very subject is currently in progress at Harvard University.

However, preliminary information clearly indicates that the courses have been beneficial to parents, that there has been an increase in the level of religious observance in the homes of the participants and that children of parents participating in the program are positively motivated and excel in their Jewish studies.

The influence of the home is so decisive in moulding the child's personality and life-style that parents are the most effective teachers. They are honorary members of the teaching profession. Their "curriculum" is their way of life, and their "teaching methods" are the examples they set for their children.

As far as Jewish education of their children is concerned, parents often succeed in effectively negating that which is taught in the school. What is laboriously built in the Jewish school is effortlessly destroyed by a negative example at home.

If the Jewish school, therefore, is to succeed in its ambitious objectives, it has no choice but to embark on a program of not merely *involving*, but *transforming* the child's home, so as to create a reality and harmony with its own academic program.

The thesis must be accepted that we cannot educate the child without simultaneously educating the parents.

The involvement of parents in school programs and activities has heretofore been primarily to assist the school in essentially non-educational programs and enterprises. Parents are called on to engage in fund-raising, purchase books for the library, assist in the distribution of refreshments, and similar non-educational and peripheral activities. While the above in themselves are quite proper, they cannot possibly serve as a rationale nor an adequate substitute for an ongoing program designed to intimately involve parents in shared forms of responsibility for the Jewish education of their children.

The ideal home-school relationship cannot simply be based on an "appreciation, understanding and identification" with the school's educational policy and objectives. The school cannot educate the child *for* the parents, nor even *with* the parents. The school can only discharge its function effectively by educating parents to discharge *their own* responsibilities.

Recognizing the crucial and indispensable role of parents (and the family unit in general) in the Jewish upbringing of children, parent education is the fundamental prerequisite for effective and meaningful Jewish education of the young. Jewish identification and commitment for parent and child will inevitably be strengthened by dynamic and relevant educational programming for parents.

To this end, one of the United Synagogue's most significant enterprises is the PEP Program which emphasizes parental involvement in a program of formal study. Not simply another form of "adult education", the program addresses itself to parents *qua* parents and focuses on a correlated program of study, home observance and shared Jewish family living.

The basic objective of the program is to intimately involve parents in the educational process and experience of their children's education, and to have them assume their tradition-hallowed roles of *horim-morim*—parent-teachers.

As we reflect on the educational centrality of the Jewish home, in the past and for the future, we recall the words of the late Rabbi Morris Adler: "Judaism begins at home. It does not begin at a meeting or a conference or at a philanthropic campaign. It begins in homes where Judaism lives in the

atmosphere and is integrated in the normal pattern of daily life. It begins in homes where the Jewish words re-echo, where the Jewish Book is honored and the Jewish Song is heard. It begins in homes where the child sees and participates in symbols and rites that link him to a people and a culture. It begins in homes where the Jewish ceremonial object is visible. It begins in the home where into the deepest layers of a child's developing personalities are woven strands of love for, and devotion to, the life of the Jewish community."

Parent Education: Learning for Living

Rabbi David Artz, *South Baldwin Jewish Center, Baldwin, New York*

My wife came home from a commission meeting about three or four years ago, and said: "They're starting a PEP program and they need some congregations who are volunteers to be part of the pilot program. What do you say we do it?" I, in a moment of weakness, said: "Of course, we'll do it!" Then, obviously, if this program was going to succeed as a new program, you need the prestige of the rabbi to teach some of these classes. That's what I've been doing ever since. I teach from eight o'clock to eleven o'clock every Thursday night, three different classes. We've been very successful. What was supposed to have been a one year PEP program is now, as you know, being expanded since people wanted to continue on into a five year program. We're on program number three. I'll tell you next year whether four ever materialized. The year after whether five materialized. I found out that I'm an expert in certain areas. I am an expert, for example, on orientation. My first session was great for the students. Outstanding! They'd come out of that session, and their tongues are hanging out. The problem is, I don't know if I always produce after that. But orientation—they know exactly what the story is. So I'm going to orient you first by giving out outlines. These are not copyrighted, nor are they prepared, as I say, with the preparation of someone who publishes something. These are my working sheets. We give out textbooks. We give homework assignments. I like to have the people have in their hands, if possible, for each session some sort of an outline, some—not necessarily all—of the material we're going to discuss, but at least the topical headings of the material. I'm going to furnish you with some of these outlines. As I said, you could do as well yourself. This is an outline of what they're going to study. It's nice to put out a piece of paper so they see what they're studying. This is PEP A. We have a similar number for PEP B and PEP C. Most of the parents are female with a sprinkling of a few males. They have a picture, I guess, of the idea that their children will be getting something very special, which they do. If the parents are in PEP, the children have to be working with us. You've got to know where they are. The parents feel that the children are getting an extra edge. Since this is a competitive society, many of them sign up out of curiosity and also because they feel their child is going to get an edge if the parent is in this special class.

The parents actually agree to meet once a week for at least two or three hours, depending upon the particular situation, every single week for about thirty to thirty-five weeks. There is no other course of programming in any kind of teaching of adults that meets quite that long, except for maybe a *Shabbos* afternoon Talmud study group that meets something like that. The adult education programs usually are for an eight to ten week session.

What are the characteristics of a parent, not just a PEP parent, but a parent who is studying? First, he or she is very self-conscious about learning. You can't call on that person unless they really raise their hand and say, I volunteer, because some may have just graduated high school, some even college. They are unsure of themselves. Many have not been back to school for the past five, ten, twenty, twenty-five years. Don't use the word "homework" or "test" or a "paper",

please, unless there's a highly specialized, motivated group. You beg, you plead, you joke, but you don't make it mandatory that they must read these pages or that you're going to give them some sort of an examination of these pages. The next element is that the staying power of most parents before they lose their interest in anything is about three to four weeks. In other words, you can expect the first week, the second week, attention and attendance. But when it comes to the fourth week, then you really have to work with these people. I tell you that about forty percent of my efforts is spent in very imaginative ways, I think, of cajoling them to continue. It has nothing to do with whether it's interesting, whether it's boring, any of this area. Their interest turns elsewhere. They find that education is not like sitting in a movie, and that you have to put some effort into it, and it's painful to a degree. Adults are ten times worse than children in terms of their attention span, in terms of their self-confidence. But all they need is a call and they'll keep coming week after week. So I call up my women and my men. If they're absent more than once or twice, then I'll call them up very gently and very sweetly. I send them postcards. I make up poems. In other words, our class is not just a formal class between rabbi or teacher and students. It happens to be a kind of a coffee klatch. As you see down here: Note, there will be a brief coffee hour between the first and second hours. You realize that that too was a very important part of our educational endeavor. In other words, there is a relationship. They're my friends, and I'm their teacher. I'm their rabbi. I'm their friend. I share all kinds of things. They all want to know what my family is doing, where my children are, and what successes we've had at home, what failures we've had at home. Hence, everything operates almost on a personal level, although I'm never hurt personally in terms of whether they come or not. I'm a professional. But a lot of work has to go into keeping those people coming because of their normal fall-off in terms of something new. After the second year, you don't have that problem so much. But when they're new to it there is a problem.

You also have a problem of breaking through a certain type of barrier which has been created even in public school. The parents want to give the rabbi the answers he wants. It takes me a long time to indicate to them that you can speak freely, and you can speak openly. We usually have a ten minute session, if I have time at the end of the period, just to sound off in any kind of blasphemous way that they wish to sound off, so we can break down this barrier of fear and interchange of ideas.

The first hour of class A deals with reading. I teach them reading for fifteen minutes. I say, for those who know how to read, come fifteen minutes late. We have about ten sessions devoted to this.

Background, now, for the holidays in depth, with particular emphasis on *Shabbat* and its skills. I show them how to read a Jewish calendar. You'd be surprised what you find in one of these calendars: when the quarter moon is, what the *sidra* is, when the candle lighting is. You could get a whole Jewish education from the calendar.

As each holiday comes, I go into its background. I also teach them the practical skills. They learn not only why we celebrate Chanukah, for example; I actually go over the appropriate skills.

I concentrate on *Shabbat*. I spend a good ten to twelve weeks on *Shabbat*, its background, its philosophy. I'm very enthusiastic about this, because I challenge them. I say, you really want to be Jews? This is what you're interested in? If you

want to start somewhere, you start with *Shabbat*. Start with the *Shabbat* meal. They and their children in separate classes learn all the skills. Then I created a pamphlet that deals with the various things one does at *Shabbat* meal. We don't do too much with prayers and the prayer book in the first year. We start. I try to have them talk first. This is what I call my therapy session. I like to hear their ideas on prayer, on what they think prayer is, what it isn't. I try to bring across some ideas like Heschel's description of prayer, to get some sort of a picture of this. Then we discuss the prayers themselves.

"Living Jewishly in a Modern Society" was just put there to indicate that what we have is a kind of general bull session at the end of the period, if we have the chance.

The second hour we have a fine Bible teacher who utilizes the Melton materials. This is the curriculum just for PEP A. I'm not going to touch B and C.

CONFERENCE ON RITE & RITUAL

Ritual & Customs—Their Historical Perspective and Contemporary Significance

Rabbi Mordecai Waxman, *Temple Israel, Great Neck, New York*

The first encounter of many people, of most of us, with Judaism, tends to be on the level of ritual, rite, and custom, and to a very considerable extent, most of us never get beyond that into the area of ideas, visions, and the entire Jewish tradition, its meaning, its significance, and its value.

Because "Fiddler on the Roof" managed to popularize the term and revise it, tradition has been a cover for all sorts of things. People wrap themselves in the mantle of tradition and don't have to think about anything anymore. It becomes a substitute for arguments, for debates, and for thoughts.

I want to present several background points and proceed to the question of the discussion of several criteria by which we ought to judge ritual for ourselves in contemporary terms.

The first point to make is that the categories that are set forth in ritual, custom and rite are not really Jewish categories. They come out of general language, out of Christian thought, out of sociology and cultural anthropology as folkways and mores do; but the Jewish categories of thought are really different, and one must recognize this.

The second point I want to make is that all the things represented by these terms are the modes of behavior of the Jewish people and the way they sought to fulfill their conception of the *mitzvah* or the obligation of God, the religious and national vision. Like the people itself, these rituals and modes are subject to the conditions of time and place. They have a history as the Jewish people have a history. They have a place as the Jewish people have a place. The most notable example, I think, is the substitution of prayer for sacrifice.

The third point I want to make before setting in very rapid order some criteria is that rituals tend, though they change, to consecrate the same attitudes over and over again. That is, the same value appears in several ritual forms. The value of worshipping God forms the patterns of sacrifice, but also of prayer.

In essence what I've been saying is that it seems to me that rituals and customs, in terms of their meaning for Jewish life, are ceremonial acts by which we express in repeated actions certain ideas or relationships, such relationships as those between man and God, man and man, man and himself, man and nature. To be meaningful, to be relevant, to use your term, they have to carry the implication of what they are serving. A ritual which doesn't carry a message is incapable of having within it the seeds of survival.

Now, I suggest certain criteria. First, we must be cautious in either discarding or sanctifying rituals without a consideration of their roots in Jewish law, their relevance to our own situations, and their ability to carry the message. People who want casually to discourage rituals, and many, I think, should go out,

don't recognize something very fundamental. You can't go forward unless you can go backward. Unless you can root yourself in the tradition, you can't really aspire to go forward. We are, after all, the heirs of a tradition, and the legacy is in our hands.

Secondly, ritual must represent values, and they must be properly communicated. Let me illustrate it from right here. My wife told me that she saw one of the men here who was selling Jewish objects and very lovely ones. Being asked by someone to put together a collection of objects, he said, "I don't want to give you objects which are just objects, I want to give you objects which carry a message, which you can discuss; so here's a marriage ring, and you can discuss through this peculiarly shaped marriage ring the whole history of marriage, the whole Jewish conception of marriage." So here's a ritual object which carries within it the stamp and the seal of Jewish history. A ritual can't stand without an intellectual, emotional, and moral basis.

There's another element to this. A ritual must have aesthetic and emotional meaning. Let me conclude by telling you an old story about a man who was a dairy farmer. He had cows and he milked them. Then one day he discovered he wasn't getting the milk. Finally, he laid a trap and he caught a maiden. You know the typical fairy story. He wants to marry her. She says, "I'm a maiden from heaven. My sisters and I came down on ropes and we milked the cows night by night. You've caught me, all right, I'll marry you; but on one condition (after all, she was a maiden from heaven). I brought with me a box from heaven. You must promise never to look at it." You know, marriage vows are easy promises. They get married, and the first day she's out of the house, he opens the box, he starts to laugh and roar, and she comes back and she sees him roaring. She says, "You looked at the box." He says, "Yes, you silly woman, what were you making such a fuss about?" She said, "What did you see in the box?" He said, "You foolish woman, why didn't you want me to open the box? There's nothing there." And at that point, says the fairy tale, she turned and walked away into the sunset and was never seen again. Not because he had opened the box, but because when he had opened the box which contained treasures from heaven, he couldn't see anything.

Home Rituals & Customs—The First Step in the Right Direction

Rabbi Fishel A. Pearlmutter, *B'nai Israel, Toledo, Ohio*

We can win an argument, yet lose the debate. That is exactly what has happened with ritual. We have brilliant defenses of ritual practice; but our people do not care and they do not practice. We cannot condemn our congregants. They are not stupid. Rabbi Schulweis demonstrated that if a person does not care, that person will not observe. We cannot win hearts starting with the head. We must first win love, and then all becomes possible. Belonging precedes belief and feeling comes before doing. We can invoke Jewish survival, identity, God, Torah, Israel, grandchildren and ancestors, and we'll win arguments; heads will nod assent, and mouths continue chewing shrimp cocktails.

Jews who observe tradition do so because they care. Some are religious types, who act on their deep commitment; for them, heart comes before head. Some, probably very few, respond to intellectual argument, and, once convinced, will loyally follow their conviction. The vast majority do not begin with religious commitment and will not hear even the most brilliant argument.

We must learn to reach out to hearts. We must learn how to care, because caring is contagious. The primary *mitzvah* in the Torah is *veahavta lereacha kamocha*, Love Thy Neighbor as Thyself; and we must learn how to fulfill this *mitzvah* through the synagogue. My congregation budgets for holiday services, for youth activities, for holiday services, for youth activities, for maintenance; what do we budget for *veahavta*?

Rabbi Schulweis suggested one way to make the synagogue a caring place: the *havura*, which we are attempting in Toledo.

I want to share with you another way to fulfill the *mitzvah* of *veahavta*, one that affected my life deeply.

Last August, urged by a close friend, a Reform rabbi, my wife and I attended a special kind of *kalla*. It began Saturday night, lasted through Monday afternoon. We arrived skeptical and left exalted. In the forty-four hours we listened to a series of presentations offered by lay couples and a rabbi and his wife. There were no group discussions in which people were pressed to strip themselves psychically. Following each presentation, in the privacy of our room we discussed the questions that flowed out of the presentations. Afterwards we realized we had been with Buber, experienced an application of his philosophy. Our marriage was enhanced and in this special religious retreat a Reform rabbi led us to care more about ritual than we had ever cared before.

Last week we shared a similar experience with members of my congregation. Two lay couples from the New York Jewish Expression of Marriage Encounter, together with my wife and I, led the sessions. In the thirteen years of my rabbinate I have never felt more useful, more an instrument of God, more effective than in the conduct of the *kallah* last week.

The lay couples fascinated us. They seemed ordinary people. One, Linda, a thirty-year-old mother of two children, told the group: "Being Jewish is something new to me. I was born and raised a member of the Jewish faith, but I never knew what it was to feel Jewish. There was nothing ever instilled in me, in my childhood, to make me feel Jewish. . . . I wrote my husband: 'How do I feel

when I go to services?" I feel blah about going to services. Temple bores me and I just do not like being there. I don't feel close to God and I don't feel fulfilled. I feel ignorant and hypocritical because I don't know what's going on and my mind is usually a million miles away."

During the same session she continued with these remarks: "Somewhere between then and now I have started to feel Jewish." Because of marriage encounter, Linda told the group, her relationship to Judaism altered. She said: "Now when we go to temple, we bring our love and our God with us. We are in tune with each other. During a holiday or on Friday night, the sounds and words have a much fuller meaning. It was like ringing a bell before, and it's like the sound of a symphony now."

Her husband, again apparently an average layman, told the group: "Since our encounter weekend we have become proud of who and what we are. We have joined a temple, not because we had to, but because we wanted to. We attend services pretty regularly, again because we want to, and we are learning how proud we can feel to be Jewish. We know and believe that God is in our love for each other, and we feel excited and proud to say that God's love is in our home."

Two lay persons who had not cared about being Jewish came to marriage encounter and found their mutual love led them to God and the Jewish people, and now they care.

If couples who attended the encounter left with only their marriage enhanced, and that alone, *dayenu!* Synagogues ought to care about the quality of the marriages of their members, rather than the quality of catering at weddings. It is our function to enhance the marriages of our people. But, a great deal more often occurs. Part of the spillover is increased participation in ritual, at home and in the synagogue.

Marriage encounter changes hearts, opens hearts, and then the head can hear. Without open hearts, logic falls on deaf ears. With open hearts, we can share and celebrate, rather than debate and convince. My wife and I are testimony that we, a rabbi and *rebbitzin*, find ritual at home and prayer at *shul* more meaningful as a result of our attending a marriage encounter.

What to do? Rabbi Schulweis pointed the way. We must make the synagogue a place of love, and it must show. There are many ways to accomplish that goal. The most exciting and effective way I know is through marriage encounter. I urge lay leaders and rabbis to attend a weekend and discover for themselves the power and beauty of the experience. With that experience you will find ways to share with members and to help open their hearts. You will care more and others will catch caring from you, for love is contagious and caring is caught, not taught.

Said Rabbi Akiba: "This is The Great Principle of The Torah—And Thou Shalt Love Thy Neighbor As Thyself."

Synagogue Worship

Nona Levin, *Adath Jeshurun, Elkins Park, Pennsylvania*

Communal prayer, we know, is central to Judaism. In a group, one Jew can help ignite the spark in another Jew. Strong friendships grow as a result not only of praying together in the morning and sharing the "simchas" and the sorrows of one's fellow Jews, but because the fellowship continues at breakfast following the service. In many instances, in our own congregation, families have joined the synagogue because someone needing a place to say "kaddish" has walked in. Women are always welcome to be a part of the warm Jewish community of daily prayer and in a growing number of synagogues can now be counted in the *minyan*.

The next question assigned to me has to do with women's role in the worship service. Each congregation serves the religious needs of its own community, and the customs within each synagogue reflect those needs. Changes can come about, but only after considerable study, and those ritual and prayer changes are always directed by the spiritual leader, the rabbi. Dr. Finkelstein says that one of the greatest gifts of Judaism is the ability it has given us to live in a world of change. Many congregations exploring changes, have spent months of study, realizing that emotion, conditioning, and strong customs are involved in reactions to ritual. Is the change a valid one? Will the change strengthen the congregational community?

If you are in a congregation where *aliyot* and pulpit honors are offered to women, then your women have additional opportunities for participation in the Torah service, perhaps to mark an anniversary, a birth, a marriage, a recovery from illness, and so on. But the most obvious role of the woman in the worship service is that of a worshipper, of a person at prayer. She should be there, reading, studying, singing, praying, as part of the congregation, as she has always been. This role obviously becomes more pleasurable and more natural as it is repeated week after week at *Shabbat* and *yom tov* services. The more one understands, the more one enjoys.

My third question concerns ways and means of bringing people to holiday services during the year, and the role of leaders, including women, as models in holiday observances.

In all things, anticipation is almost greater than realization. Let's think of 3 divisions: anticipation, preparation, and celebration (which includes participation). First, you must block out the time on your calendar when a holiday is coming within the next month or so. I am sure you have a wall calendar, probably the calendar from your synagogue, which gives you all the candle lighting times and all the *yom tov* dates, along with the Hebrew and English dates. I always put a circle around the holiday. That means that whoever walks by that calendar sees very clearly that that holiday is coming. You have to speak about the holiday. You have to let your children know that it is coming. You have to let your husband know that it's important, and both of you have to make it clear to the children that you expect them to come to services with you, and that they should prepare their teachers in public school for their absence. The holiday can be an educational experience for the school.

Most people write an absence note like this: "Please excuse David. It was a Jewish holiday." Of course, David is excused, but I think it's very important when you are writing that absence note to say something like this: Please excuse David's absence from school yesterday. He was attending religious services in observance of the Jewish holiday of (whatever it happens to be), concluding with a brief sentence that describes that holiday. I did that all through my children's school days, and I frequently received a thank-you, because it raised the holiday to a level of importance where the school could understand why Jewish children were absent.

It is often difficult for our children to be singled out, but they are examples; and by their example of Jewish living, they can make a point as well as we can.

Encourage the children to invite a friend to go to services with you and to return home after services for a *yom tov* meal. Prepare foods identified with a holiday and include them in the menu. Find out what your children are studying in religious school concerning the holiday, and be aware of whatever prayer and songs are appropriate for the season.

I think it's important to make phone calls, *within earshot of our children*, to friends, wishing them "good *yom tov*" in advance of the holiday, so our children and our friends will know that the holiday is coming. Sing the songs associated with the holiday, and offer to prepare and serve the holiday "kiddush" at synagogue. In all of these ways we can show our family and friends that Jewish living is joyous living, especially on *yom tov*.

I heard a speaker recently who said something very simple but eloquent. You've seen these ads on television that ask, "Do you know where your children are?" This speaker said she would like to see somewhere the question, "Do your children know where you are?" Now, if our children know that this week we are at a convention, where we are dealing with questions of basic commitment to and understanding of Judaism, that is an example, a lesson for them. So it's very important, when you go to services, when you go to a Federation meeting, or to any other Jewish education program, for your children to know where you are going. If they know that it is important to you, there is every reason to hope it will be important for them, too.

Zev Rosen, President, B'nai Israel, Toms River, New Jersey

One great aspiration of our religion is that man has within him the ability to change for the better, and that man has an effect on, and can perhaps change the world. Hopefully, it follows that man also has the ability to change rite and ritual within Conservative Judaism.

One problem we have in discussing what our needs are with respect to rites and rituals is that each of us has different needs. All of our needs are legitimate, all of our approaches to the Jewish concept of one God and one brotherhood of man are equally valid.

The problem is, in any given congregation, using a single prayer book, having one rabbi, one president and one ritual committee chairman, to bring to each of us a meaningful service when there are people present with such diverse religious needs.

The first topic assigned for me to discuss is: "The Friday evening service, its

lights and shadows." Each of us comes to the service with certain needs. The success of our services or its "lights" are the extent to which we are able to satisfy these many diverse needs. Many congregations have achieved success in this regard. The combination of prayer in Hebrew and English enhanced by cantorial renditions and congregational singing, together with sermons, guests and discussions followed by an *Oneg Shabbat*, have brought large numbers of Jews to the synagogue who otherwise might have no opportunity for all of these needs to be satisfied.

The worst shadow is that Friday evening services may ruin the *Shabbat*.

After a hard week of work, it would be nice to take a hot shower, get dressed, light the candles, say kiddush, cut the chala, have company of friends or family for a slow leisurely dinner; to sit around the table with singing and good conversation; to play with the children, perhaps read a story aloud, appropriate to the *Shabbat*. Relax! Instead, we rush our meal, get baby sitters, dress four children, get to services breathless and with indigestion from eating, just to be there on time to enjoy the *Sabbath*!

Another shadow in some congregations is to listen to the same thing every Friday evening. Although our prayer book may be O.K. for some, it can't be for all. Alternative meditations, readings with different points of view would be an improvement over the one interpretation and style presented in our present prayer book. It isn't fair to impose a single interpretation on everyone.

By placing emphasis on Friday evening, we have, for many, de-emphasized the *Shabbat*, both the morning services and the whole day of rest. Friday evening has become the whole *Shabbat* for some.

In some congregations, Friday evening may become a show on either or both sides of the pulpit. From the *bema*, the flowers, robes, choir and presentation may be of a higher quality than the information provided in the sermon or the participation developed within the congregation. The same may be true out front. The furs, dress suits, jewelry and good decorum may exceed the following of the service, much less any intellectual or emotional participation.

I don't mean to be pessimistic. I'm personally quite optimistic that the lights can outweigh the shadows if we still strive to shed light on the shadows and eliminate them.

The next question I have been asked to comment upon is:

What can be done to revitalize the *Shabbat* morning service? Is it too long? Is it too demanding in terms of language and intelligent participation? Is it too repetitious?

The services are too long! How do I know? Because most choose to come late, some even leave early. The Bar Mitzvah goes ask, "When will it be over?" Some even walk in during the reading of the haftarah.

We must shorten the service. Some congregations that have tried this have doubled or tripled their *Shabbat* attendance, when it was combined with other changes. There are parts that should be expanded, but we must first make room for them. The preliminary prayers may be started before the service by those who wish to arrive early. This would allow more time for Torah study, discussion, searching, and explanations of what is happening.

We should make an effort to make every *Shabbat* special. Aliyot to couples celebrating birthdays, anniversaries, new jobs, new members of the community, going away on trips, commemoration of a Yahrzeit, etc. The junior service and

adult service should end simultaneously so that all may join together in a special kiddush.

A better prayer book is needed. English readings that interpret the Hebrew, and make it fit better are needed.

If the young people are taught in Sephardic, the service should be in Sephardic, not Ashkenazic. Why complicate things? Two languages are tough enough; but two languages and two dialects are even more demanding.

We should consider using other haftarot. It is possible that we can choose others that would satisfy today's needs better than the traditional ones do.

The Hertz Chumash is not necessarily the best at reflecting a Conservative point of view. There is much new material as a result of scholarship and archeological work. The explanations should be updated. Much has been written which should be edited and published. We need more explanations of what's happening, particularly if we are to be successful in attracting and holding new faces.

We need more English. Chanting in the English language can be very effective, but it can be best accomplished if the prayer book is written with this in mind.

There is a great deal being written which is published in periodicals all over the world. We need an anthology of all that is published which would be useful in bringing current scholarship into our Saturday morning Torah discussions and study. The work being done in Israel and our colleges and seminaries should be catalogued so that it can be more readily available to our rabbis, students, and lay people.

Every service should include participation of young people and women to the extent that they are capable.

We should try to have *Shabbat* weekends or at least a program for a whole day which could include a weekend scholar-in-residence or at the very least, lunch followed by Torah study. We could have a study group work on creating and writing a Saturday morning service meaningful to those creating it.

An effort should be made to publicize the Torah portion in a précis which might encourage people to find out more, rather than in terms of the traditional one word Hebrew title of the portion.

The best way to revitalize the Sabbath is to do what we are doing, which is to recognize that something needs to be done.

The last question for me to comment upon is: "High Holy Day Services, a dispassionate, listless obligation or a deep religious experience? What can be done to extend the involvement of the Three-Day-a-Year Jew through the High Holidays?"

In terms of extending the involvement, much of what has been said of the *Shabbat* applies, but we are more fortunate. We do have a better prayer book available. The High Holy Day *machzor* edited by Rabbi Jules Harlow is a superior effort to provide all of us with a more meaningful experience on the High Holy Days. It links itself to a variety of methods to be used by both rabbi and cantor. Congregational participation is easier with a prayer book written in a language more common to everyday expression. Opportunity is available for individual selections for private meditation. Instructions for ark openings and when to rise are included in the text.

Other things can be done in our congregations. We don't have room for

everyone in our sanctuary, so we rented a large tent for our teenagers. They were thrilled with it.

An effort should be made to start early so that adult and junior services may end simultaneously. Baby sitting should be provided.

We should have decorum, but not be uptight. A warm family feeling should be pervasive rather than a cold, institutional formality.

Adequate preparation of seating, honors, aliyot and participation must be thorough and run smoothly with constant direction from the floor.

The problems we have discussed are really opportunities to which we must address ourselves. We are not only the beneficiaries of a beautiful tradition, we are also its trustees. We have a responsibility to see that Judaism lives and does not atrophy, wither and die.

Hazzan Samuel Rosenbaum, *Beth El, Rochester, New York*

As a hazzan I am sure you expect that I will confine my discussion to the role of music in the congregation and in the service, and I think I would like to begin with that question, the place and measure of music in worship.

In Jewish life, as you undoubtedly know, music is not merely an enhancement of life, music is part of that life, is part of the very fabric of that life. A Jew up until our own time, rarely if ever *read* anything liturgical or spiritual in nature. If he studied, he studied with a "nigun"; if he made kiddush, he made "kiddush" with a "nigun"; if he sang "zermirot", obviously he sang melody; if he prayed, if he davened, how I wish we could get away from the word "worship", even if he davened by himself, he davened with the appropriate nusah. At a wedding, of course, music is the order of the day. We are bidden by the rabbis to entertain the bride and groom with song and with dance, and even in times of sorrow there is music appropriate to the occasion. Obviously, then, in the expression of our Judaism which is most direct, in prayer, music plays a very important role.

It plays even a more important role because we have been told that it is wrong to make our prayers routine; yet, on the other hand, we are presented with a prayer book, traditional or otherwise, in which the prayer texts are very much routinized.

The answer to that dilemma is that music came to take the routine, the ordinary, the commonplace, the dull out of the text, all of which will normally develop after constant usage and permit the davener to look at the prayer text from a new perspective. This, of course, involves a certain amount of knowledge, a certain amount of artistry, and a certain amount of personal commitment to the words of the prayer text.

So, music plays a very important role. As the cantor of a congregation for 27 years I have seen, over the years, changes in the attitude of congregations toward music. I have heard in recent years some protestation against choir music, even great protestations against the institution of the professional prayer leader. Somehow the feeling is that anybody ought to be able to get up to pray, anybody ought to be able to get up to lead a congregation so long as he knows the text and the music. I ask you only to go back in your own mind to what happened last night, and ask you, forgetting for the moment the folk songs that Mischa

Alexandrovich sang for us so beautifully, but concentrate for a moment on the one or two hazzanic pieces, and ask yourselves whether anyone at all except someone who had a good deal of all of these qualities of knowledge, artistry and commitment could have had the influence which he had upon that audience of some 1800 people. And I think that it is a great tribute to Jews that even when they seek entertainment they will seek entertainment of a spiritual nature, that they can get entertainment and pleasure and joy out of listening to an artistic rendering of a liturgical text. That's something unique in our lives today and I think something which we should consider and hold very precious.

It takes a great deal of knowledge; it takes a great deal of preparation and a great deal of commitment to lead a service, and if those who lead it have it, then music plays an important part. Generally speaking, our congregations, in drives for economy's sake or for other reasons, (maybe for participatory democracy, and a zeal to get into that game) begin to question the importance of choirs and the professional leader of the service. If they succumb then something great will go out of our lives. I dare say that from my experience with over 400 colleagues of the Cantors Assembly, that 90% of them no longer have professional choirs. Those congregations are, therefore, denied the creativity of those great Jewish souls who saw an opportunity to glorify God in the sacred text through the human voice, probably the greatest of all instruments, and I think they are denied that.

The question, therefore, is the quality of the music, the commitment of the music and the knowledge of the congregation in listening to that music. It is not our duty as "hazzanim" or even as rabbis to make our people comfortable, or to entertain them or even to make them just blindly nostalgic. It is rather to give them a moment of insight into the relationship between man and man and man and God, and if that is not done by the music then the music has failed.

And so, I would say that one must be very selective about the music. We have a Jewish musical tradition which altogether too often is ignored and which gives Jewish prayer its unique sound. If you take a man from the moon and bring him down to earth and put him in a synagogue, if he is a knowledgeable Jew, this man from the moon, he has just to listen for two minutes and he will know where he is, whether it's a weekday morning or a *Shabbat* morning or *Rosh Hashonah*, or *Yom Kipper* or what have you. These all add to the richness of our services, to the variety of our services, to the interest of our services, and to their meaningfulness.

I am certain that some of you will ask what is our attitude, or my attitude, to so-called contemporary music. Let me begin with serious contemporary music; the music of composers who have studied, who know our texts, and who know our craft is always welcome. All of our music, indeed all of our tradition, is an amalgam of what each century has added to our knowledge. So we welcome serious, thoughtful and creative contributions. But when youngsters come up and ask us to sing the sacred texts to the tunes of popular songs, then we wonder what value this has.

When we are asked to perform "rock services" merely on the supposition that it will attract the young people, this is a figment of their imagination. No hazzan that I know can equal the artistry of the Rolling Stones or Chicago or any one of the hundreds of groups that infect our cultural scene. We are not a music hall, and we should not try to compete with them. This is their bag, we have our own thing to do; and I think that merely for the sake of bringing people into the synagogue on a one-shot occasion, to give in to the vulgarity of the musical scene

around us today and the commercialism of that scene, is unwise and unwarranted and irreligious.

I would like to conclude with this one thought: that the basic problem with our time is that most of us today do not feel the need to "daven." While we contrive from the pulpit end to bring people into the synagogue, we cannot make them daven unless they feel the need. Unless by their study, by their preparation, by their commitment to what that prayer book stands for, unless that comes beforehand, all the other things are mere gimmickry. They will succeed for one time or for two times or for three times, but they will not bring the Messiah and they will not bring the era that we are looking for.

It is not an easy question. The problem is not with the prayer book; the problem is with our hearts and with our times, and if we look into *those* problems and begin to solve them, then we will be well on the road to solving the problems of worship.

Synagogue Rites, Functions & Ceremonies

BAR-BAT MITZVAH

Dr. Jay Stern, *Educational Director, Beth El, Rochester, New York*

Higher Bar Mitzvah standards will usually help the synagogue school academically, but they may very well hurt the sponsoring congregation financially. In these Ten Commandments for Bar Mitzvah, I take my cue from the original Ten Commandments. The First Commandment does not start with a command, but simply a statement of fact. The fact of the matter is that if you want to make Bar Mitzvah a meaningful educational experience in your congregation, it is likely to hurt the congregation financially, particularly if there are competing synagogues in the area which will offer Bar Mitzvah more cheaply and quickly and with less pain. That is something you simply have to accept, and if you can't accept commandment one, we go no further.

The next two items pertain to the family. It is no secret that a child becomes Bar Mitzvah simply by living for thirteen years. We don't "Bar Mitzvah" a child. There is no such verb as Bar Mitzvah. It is a noun. There is no way we in the synagogue can make a child Bar Mitzvah. He simply becomes Bar Mitzvah, whether or not he ever goes through a ceremony. What we do in our synagogues is to supply some public recognition of this fact, in the form of a ceremony. Now since the ceremony is not essential, since it is something we make up, it seems to me we have the right to withhold or grant the Bar Mitzvah ceremony or give it any format we want. I think we ought to play down the child. We have had enough of child-centeredness, enough of the great thirteen-year-old who rules the roost. I would rather play up the family. Here are some ideas for doing so.

Why put the whole load upon the child? How about putting some of the effort for Bar Mitzvah preparation upon the father and possibly the mother, if it is appropriate to your congregation. How about having the father read the haftarah or a Torah portion. I don't mean just an *aliyah*. How about having the father really do something? In many of our congregations, particularly in the more stable areas where there isn't a lot of coming and going, we have fathers who themselves were Bar Mitzvah in the congregation, now bringing their children for Bar Mitzvah. I know in my own congregation, there are fathers who at their time, read a haftarah or a Torah passage. Why can't they do it again? I realize that not every father is going to be equipped for this. But if a thirteen-year-old can learn to do so, then a thirty or a forty-year-old can learn it. Play up the parent. Play down the child.

Number three: There is a very lovely custom in Sephardic synagogues. When a parent is participating in front of the congregation by having an *aliyah*, or by davening, his children stand up in their places in the synagogue. It is a lovely thing. The father has an *aliyah*, the son in the congregation stands up.

Number four has to do with our schools. Consider raising the Bar Mitzvah date. If you accept the fact that the child actually is Bar Mitzvah without benefit of clergy, and all we can offer is the ceremony, who says that the ceremony has to take place on the thirteenth birthday? How about thirteen and a half? How about age fourteen? The late Philip Arian, *zichrono livracha*, wrote an article once

suggesting that Bar Mitzvah ought to take place at age sixteen. His suggestion was not taken too kindly by our congregations. You see, we return to Commandment One. As you increase standards, you hurt the congregation financially. Not every one of our members would put up with this. But if we really mean it, if Bar Mitzvah really means Jewish commitment, don't expect an adolescent to demonstrate life-long values. Consider raising the Bar Mitzvah date. And in the case of a child who enters your school late, lacking the background of the child who has been in the school for five or six years, it certainly seems that you could move the Bar Mitzvah date up.

Number five. Have the Bar Mitzvah readings repeated in the synagogue, at some later age. Some congregations have the Bar Mitzvah read annually as the haftarah and sidrah come up. It becomes a kind of *yahrzeit*, an anniversary of the death of this Bar Mitzvah child as he left the school. But it needn't be a *yahrzeit*. Instead of teaching haftarot, teach cantillation, trope, *taamei hanegina*. Instead of teaching the child his own haftarah, you insist that the child be taught the music skills to equip him to read any haftarah or any Torah passage. Then as you get blank *Shabbatot* in later years, you can call upon children who have been Bar Mitzvah in the past to read. They will need a certain amount of additional preparation which means extra work for the man who prepares the *b'nai mitzvah* in your congregation. But that, I think, marks the difference between Bar Mitzvah as a termination and Bar Mitzvah as a beginning. That is something the school ought to insist on, and in insisting on it, it is going to make the teaching process for Bar Mitzvah harder, and point number one will once again come into play. Shoppers will compare and find that your congregation is more expensive, not financially, but in terms of the preparation process.

Six: Consider the use of Bar Mitzvah pledges, promises to continue beyond the Bar Mitzvah age through eighth grade, ninth, tenth. The hardship of the Bar Mitzvah pledge, despite what parents and children will tell you, is upon the teacher, who has to teach a child who comes unwillingly to school. This is the cross (to mix metaphors) that Hebrew teachers bear! We are willing to do it. The problem is that most of our synagogue schools, even if they extracted the pledge, would have nothing to offer the child, because they don't run into the high school years. They arrange their schools in such a way that the school ends at the same time that the Bar Mitzvah takes place. We have to provide for Jewish education through the high school years. If this requires consolidations of congregations in the area, so be it. But there must be some provision for continuation. And then I think you have the right to extract a pledge that the child will continue.

Seven: Since Bar Mitzvah is a made-up ceremony, why can't we break the pattern of the great Saturday morning American Bar Mitzvah by using alternative forms? Try a weekday *shaharit* service, where the child learns not to read a haftarah, but to daven. After all, how frequently is even the most educated Jew called upon to read a haftarah? The morning service is far more practical. Have the Bar Mitzvah take place on a Monday or a Thursday morning. Many observant families already do this to prevent having members of the family ride on *Shabbat*. But it need not be limited to such people. Reading the service is a skill that almost anyone can use. It comes up for those who daven regularly or those who unfortunately wait until they have to say kaddish. It is a usable skill, much more so than the haftarah.

Eight: Democratize the kiddush. In many congregations, there is a weekly

competition. First week, white tablecloths; next week, pink tablecloths; following week, blue tablecloths. Why not have the congregation provide a standard kiddush for every Bar Mitzvah, to which the *entire* congregation is invited. Depending upon the size of the congregation, it can be done for a reasonable amount of money. Our own congregation, which usually has six hundred present, charges one hundred and fifteen dollars, which covers everything. The kiddush is a very modest one. It resembles—here is where copying from the Protestants is worthwhile—the sort of reception you have after a Sunday afternoon Protestant church wedding. There may have been a time when the fancy kiddush was necessary, when people came to the synagogue before eating. Our people today are not so deprived. Most of our people would appreciate a simplified kiddush. But they can't do it on their own. One person cannot reduce the scale of lavishness on his own. But let the congregation demand it. Or failing that, another suggestion is: have a self-catered kiddush—that is, have parents and friends bake the kiddush. I understand that there will be a *kashrut* problem involved. Yes, I am willing to give up a little bit of the chemical components of *kashrut* for the educational value of this thing. You don't simply say bake whatever you want and bring it in. Tie it into a program where the people who are going to be involved in the baking are brought in and taught what is involved in the *kashrut* of cookies and bread and cake and so on.

Number nine: In place of bowling parties and bands, how about something like this: have the family which feels that it owes an obligation to a large number of people in the community sponsor a *shiur*. What is a *shiur*? A lesson, a lecture. Have them spend a modest amount of money to bring in a good lecturer for a *shiur* to which everyone in the community is invited. Numbers don't mean anything here. Nothing need be served. It can be done on a Sunday afternoon, a night affair. Now, it's true, the poor child is played down in this. All he can do is sit at the lecture. But it seems to me, it has great educational value and it relieves part of the congregational budget.

There are congregations that have worked out with local banks gift card arrangements. The *B'nai Mitzvah* for the year are listed in the congregational bulletin. People who want to give gifts, make a deposit to an account which is set up in the child's name in the bank. The bank sends a gift card. The account accumulates over a number of years. When the child is sixteen or seventeen, as part of his high school program, a trip is arranged for the high school class to go to Israel. The congregation may even wish to add to the child's funds.

Ten: This point is fairly obvious. In the case of a child who can't meet your standards because of illness or lack of ability, you drop the standards. But only for a legitimate cause.

Finally, sympathize with the school which is preparing the child for Bar Mitzvah. I know of no school in this country which reserves the poorest teachers for the Bar Mitzvah age. The school is not an electrician charged with "turning on" the child. That job is yours.

TORAH READING

Rabbi Herman Kieval, *Temple Israel, Albany, New York*

I have been asked to address myself to the problem of *keriat ha-torah*. Everybody seems to accept the fact that, to a greater or lesser degree, in practically all congregations, *keriat ha-torah* is a problem. There are, of course, many options. There are *shorter* Torah readings, either in the triennial cycle vein or some other form of abbreviation. In my congregation, we *lengthened* the Torah reading instead of shortening it; because, no matter what you do with it, long or short, the problem is to make it a more meaningful and effective part of the service. No matter how you try to solve it, I would say that there should be a *tsad ha-shaveh*, a common characteristic, to any option. That characteristic ought to be that it shall be a *learning experience*. It should be *Talmud Torah*, not only *keriat ha-torah*. It is not a ritual; it should be a learning experience.

The longer I'm in the rabbinate, the less I preach. For me the pulpit has become more the teacher's stand than a preacher's rostrum. I recognize that teaching from the pulpit has many obvious limitations. But I feel that we ought to stress to both rabbis and laymen (because the rabbis will do it if you insist on it) that the pulpit should be an instrument of on-going, continuing education for adults as well as the younger people.

The second consideration is that the pulpit reaches more people, in terms of education, than all the study groups combined—in a typical congregation. Thirdly, and this too is a vital consideration, when you study on *Shabbat*, and you participate in worship on *Shabbat*, you're not *talking* about Judaism, you are *living* Judaism. It is Torah in the historic sense of theory and practice combined. If you can teach the people in a *Shabbat* setting, then you get Jewish living and not mere talk about Jewish living. Learning then takes place within a religious experience.

There are many excellent techniques, developed over the years, for teaching from the pulpit. In the Valley Jewish Center outside of Los Angeles, Rabbi Aaron Wise has, for the past ten years, been letting the members of his congregation conduct Talmud Torah during the reading of the Torah period. In other congregations they read poetry; in Minneapolis, Ruth Brin's beautiful poetic interpretations of the *sidrah*. People are waiting to be taught and they want to learn. We all rejoice when somebody comes out of a *shul* on a *Shabbat* morning or any occasion and says, "I learned something new today."

I have only a few minutes to tell you what we have been doing in our congregation in Albany over the past fifteen or sixteen years. It's an unusual technique for teaching the *parashah* of the week during the *keriah*, not before, not after, but during the interstices, as it were, of the *keriat ha-torah*—the interstices are, of course, provided for us by the traditional pauses between the *aliyot*.

The Torah reading should not be subordinated to any other part of the service. This, I think, is the real problem of the *keriat ha-torah*. Rabbis are up tight about it because, in some instances, they don't know what else to do with it. Some think that the thing to do is to get over it as quickly as possible, in order to get to the "more important" parts of the service, namely the sermon and the *musaf*. But I think the sermon, at least on *Shabbat* morning, is *passé* and ought to

be replaced. It's artificial, synthetic. Even the most brilliant sermons, the most artfully constructed and learned don't do justice to the Torah. At best, you give a clever twist to one verse, sometimes to a word. But have the people learned about the *parashat ha-shavuah*, the entire *parashah*? I preach on the *shalosh regalim* and *yamin nora'im*—plenty of opportunity to exercise rhetorical gifts and homiletical ingenuity. But *Shabbat* morning is a time for not only *keriat torah* but *Talmud Torah*.

How do we do it in Albany? We ask questions. That's the basic technique of education anyhow—to ask the right questions, and address yourself to the questions people have, in this case specifically about the *sidrah*. The idea is to try to engage the congregation as much as possible in the whole process of *keriat torah*. We have a large congregation on *Shabbat* morning. It has nothing to do with Bar Mitzvah or Bat Mitzvah; we have those too—but our congregants come, most of them, irrespective of Bar or Bat Mitzvah, several hundreds each *Shabbat* morning. Primarily, in addition to being enthralled by our cantor, I think they come to study Torah; and they enjoy studying.

Everybody should be provided with a *humash*, with English translation, like the Hertz edition. The trick is to get people to use it, not just to pass them out. Use every honest trick you can think of. Ask questions; have people read together. Read some passages in Hebrew if they're important enough; most of our people read Hebrew by now, and the rest should learn. Read passages together in English. Pose problems. Try to get people concerned in what's going to be taking place in the next *aliyah*, the next two *aliyot*. Ask them to think about, not trivial things, but important questions. And then come back to them with provocative discussion between the *aliyot*.

These shouldn't be sermons; to give four or five "little sermons" is not what's called for. Deal with the text, deal with the personalities in the text, the laws. Stress not only archeological emphases, what the ancients meant, or what light can be thrown by the Gilgamesh epic or the laws from Nuzu and Mari, but what light does the Torah text shed upon contemporary problems. You certainly will have no difficulty if you use your imagination, if you are sensitive to what people are concerned about, whether it's Watergate or the Yom Kippur War or the oil crisis.

There are endless possibilities, if you are excited and the rabbis are excited and if the congregation is eager to learn. It may take a while for people to get used to it. They're used to relaxing, you know. *Shaharit* is over and a kind of relaxed air usually sweeps over the synagogue. In my congregation there's a lot of commotion during *keriat ha-torah*, but it's from people walking in. Very few walk out. People are coming in; they're taking up their books. The ushers help by seeing that not too many people walk in while the rabbi is trying to cogitate over something or other and get through either a question or an answer. If your congregation is small enough, you can have the answers called out. Some of my colleagues do this, and occasionally I do it too, but I find myself feeling inhibited in a large congregation. I don't want it to seem like a classroom. It is a synagogue; you're in the midst of a service. Occasionally you have a one-word answer or a two-word answer. You can even have people call it out, or participate more directly. But questions should be asked, problems should be posed and answers should be given where there are answers. Where there are no answers, we have to tell people that "no" sometimes is also an answer, and we just don't know.

WEDDINGS, ANNIVERSARIES, HOLIDAY CELEBRATIONS

Rabbi Yaakov G. Rosenberg, Adath Jeshurun, Elkins Park, Pennsylvania

I would like to begin at the outset to say that I regard the title of this particular seminar as a very unfortunate one, in that it was limited to rite and rituals; for when we discuss the kind of things we've been talking about, I must confess that I regard none of them as rite or ritual. I would much rather that they had all been designated under the rubric of *mitzvot ma-asivot*. These are the practical, day to day, *mitzvot*, and how they are spelled out. I think also that there is a fundamental difference in approach. I have been asked to cover briefly weddings, anniversaries, and holiday celebrations. These to me are *mitzvot ma-asivot*. These are religious commitments. Weddings, anniversaries and holiday celebrations are from my point of view, not rites and rituals, but opportunities for the fulfillment of *mitzvot*, which ought to enable us in varying ways to acknowledge not only that there is a God in this world, but that on each of these occasions, there is a God involved in that event in my life, in the life of my family, in the life of those involved in that given occasion.

First, let me give you certain other fundamentals that apply to all of these situations. In Judaism there is a concept, *simcha shel mitzvah*. There's a *simcha* in the performance of a *mitzvah*. When something is regarded as a *mitzvah*, then you ought to be able to sense the *simcha* in that *mitzvah*. It's a *mitzvah* to drink on Purim, and that's why the Jew drinks. It's a *mitzvah* to have *Simchas Torah*, so the Jew has *Simchas Torah*, has the joy of *Simchas Torah*. Why is there *simchas mitzvah*? Because of the verse in the Torah that says: "And you shall rejoice before the Lord, your God." A Jew, when it comes to a *mitzvah*, ought never to be inhibited, especially in regard to *simcha shel mitzvah*. I fear that one of the great problems that we have in the Conservative Movement is that rabbis and laymen alike, with all of our commitment, are somewhat inhibited. Therefore, I appeal, first of all, for a sense of the *simcha*. *Simcha* means: if you want to tap with the feet or if you want to clap hands, then you ought to be able to do this at a service and at a wedding and at a *simcha*, whether it's in *shul* or out of *shul*.

Now, with reference to weddings, it has been a rule in our congregation so far back that the memory of man cannot go back that far, that we allow no secular wedding music, with one exception. We made an exception, I guess, because of the emotional ties for brides. If a bride wants "Here Comes The Bride", we permit it. But otherwise, we have no traditional wedding march. All the music is either liturgical music or it is Israeli music. At every wedding, we also try, though we're not always successful, to have the dinner part and celebration part as Jewish as the wedding service or ceremony is. Thus, not only ought there to be the *motzi* at the beginning of the meal, but there ought to be, in addition to the *Horah* and *Havah Negila*, *benching* and recitation of the *sheva brochos*. These are beautiful traditions.

With reference to anniversaries, these are the special occasions where God ought to play a role; yet, when I tell a person, "You know, in honor of your wedding anniversary, why don't you come to *shul* that morning, that evening, the closest Monday or Thursday, *Shabbos* morning, *Shabbos* afternoon?"; I get the

kind of a look that says, what's *shul* got to do with my wedding anniversary? Hence, it seems to be that anniversaries become very important occasions when we can help remind people that God has a great deal to do with the fact that we ought to pause to give thanks. I just want to remind you that there's an opinion in the Talmud that says, when the Messiah will come, all the *mitzvot* will go by the board, with one exception of the *korban todah*, the thanksgiving offering, which will always remain. To always be able to say thanks to God will never go out of style even when the Messiah comes.

Finally, with reference to holiday celebrations, these are the occasions during the year, when, it seems to be, we ought to go back to the centrality of the home. To mention just a few of the many things that we must do in order to make *Shabbos* and *yom tov* exciting, we should bake *challah*, prepare *Shabbos* food, etc. The family has to know that *Shabbos* and *yom tov* are something you look forward to. That's why among the Hassidim, *Shabbos* was never the last day of the week. *Shabbos* was the middle of the week. How does a Hassid make *Shabbos* the middle of the week? Because on Sunday, Monday, and Tuesday, he basks in the glory of the previous *Shabbos*; and on Wednesday, Thursday, and Friday, he prepares for the coming *Shabbos*.

CONFERENCE ON ROLE & STATUS OF WOMEN IN CONSERVATIVE JUDAISM

Jewish Law & the Conservative Movement—the Question of Being Counted in the *Minyan*

Rabbi Seymour Siegel, *Chairman, Rabbinical Assembly Committee on Jewish Law & Standards*

According to the code of synagogue procedures and practices of the United Synagogue, the organization under whose auspices we meet this morning, the Committee on Jewish Law and Standards of the Rabbinical Assembly is the official lawmaking and law interpreting body for the whole Conservative Movement, including all of its branches. In the course of many years we have received questions, problems, *shalot*, not only from rabbis of individual congregations but from the important arms of the Conservative Movement such as the United Synagogue, the Women's League for Conservative Judaism, Atid, USY and LTF.

The Committee consists of 25 members, appointed by the president of the Rabbinical Assembly in consultation with the executive council of the Rabbinical Assembly and the United Synagogue. These appointments are staggered so that there is changing personnel in the Committee every year or so. The appointments are designed to represent different age groups within the Rabbinical Assembly, different approaches to Jewish law and different geographical areas.

According to the rules accepted by the Rabbinical Assembly, only members who are present at a meeting can vote on a question that arises at that meeting.

If a decision is unanimous in prohibiting something, for example, our decision which was taken some years ago in regards to bingo, then it becomes mandatory upon all congregations and all rabbis within the Movement to follow that rule. If the decision is unanimous, however, but in permitting something rather than prohibiting it then, of course, it is not incumbent upon every member to accept that rule; it is merely advisory or a suggestion how these things should be carried out.

If, as frequently happens, the Committee is divided on any questions, majority and minority, then according to the rules of our organization, every individual congregation, every individual rabbi, is free to choose either of the two decisions, the minority or the majority.

In regard to the question of the *minyan*, the Talmud says nothing that is sanctity or sanctifying can be done except in the presence of 10. This refers to the recitation of the Kaddish, reading from the Torah etc. The *asara*, which is a masculine adjective, apparently means 10 men. However, there are occasions when the women can constitute a *minyan*. For example, in *kiddush hashem*, the sanctification of the name, which requires 10, women can be included. We have only one record of women being counted to a *minyan* in regard to public prayer,

and that is recorded in the name of Simha of Schprier who, as we are told, counted a woman as a 10th in a *minyan*.

The majority of the Committee felt that the *halachic* precedent, though weak, might be utilized in the case of a new situation. The majority of the Committee invoked the power which is vested in rabbinical groups from the very beginning of Judaism to make *takkanot*, that is, special ordinances and rules, in order to correct an injustice.

Now, the sociological situation, of course, affects any kind of interpretation of Jewish or any other kind of law, and I am sure that there are many distinguished lawyers here and they know that changing sociology should be reflected in changing norms of law. However, it was felt by the majority of the Committee that following the lead of our ancestors who, for example, banned polygamy to help women, that now with the changing status of women in our congregations, it was necessary and desirable to make a new rule in regard to the *minyan*, and it seems anachronistic, especially in these tense and anxious times, that the Jewish people is willing to entrust the status and future and security of the State of Israel to a mere woman and not allow a woman to be a tenth to a *minyan*.

We have already broken down the separation between men and women in the synagogue. We did not see the synagogue as an exclusive men's club.

This was the view of the majority of the Committee. The minority of the Committee felt very strongly that the sociological evaluation of the majority was mistaken, that it was based on a response to the women's liberation movement which has as an aim not only to win equality for women but to somehow or another overcome the biological differences which God Himself had implanted within the human race, that it was the better part of valor, wisdom and practice not to be overwhelmed by a passing fad, to continue the differentiation of roles which the synagogue had heretofore ordained for men and for women.

The majority believed that the sociological imperative was for equality, the minority believed that the sociological imperative was for a maintenance of separation and differentiation. This was reflected in the third consideration, and that is that there is an ethical problem involved here. Is it a fact that women feel humiliated and insulted when they attend a service and there are 9 males and a woman, that when she is not counted she appears to be a non-person?

The minority of the Committee felt that the ethical issue was misstated; there was no ethical issue; that women who knew who they were, who felt their womanhood and their femininity deeply, profoundly and authentically, would know that in the synagogue they may not be counted, but in the home they could be counted more than the men.

The majority thought that an ethical issue was involved here and the minority believed that an ethical issue was not.

Dr. Ruth Waxman, *Managing Editor*, Judaism

We are not here any more to discuss whether it is right or wrong to give women *aliyot*. The R.A. Law Committee has decided that it is right: women may be called to an *aliyah*, women may be counted in a *minyan*. The question for us now is how do we gracefully implement that position. Yesterday, the United Synagogue voted on implementation. Now Mr. Waterston says it was a

revolutionary vote. I don't think it was revolutionary at all; it was simply putting the *hekhsher* on what has already started to happen.

I spoke in the lobby yesterday to a young woman who said, "You know, this whole thing has come so fast, we don't know what to do about it. What we really need to do is spend a great deal of time educating people to the notion that women in the synagogue should have equal rights with the men. We have to get used to the notion." I would say that one of our problems is that we should have been educating all along. The refusal to see what has happened, the refusal to see what is going to happen, doesn't mean that it is not going to happen. If you close your eyes, things don't go away; you open your eyes and they are still there. This particular decision, the whole question of women's roles, didn't start yesterday, nor even the day before yesterday. It has been coming for a long time and anybody who had his eyes wide open would have recognized it.

Simply for the sake of a brief historical statement, let me take you back practically 200 years when the American Revolution created democracy and proclaimed the ideal form of government. Democracy says that all are created equal. And shortly after democracy became the ideal, at least in this country and then in other parts of the world, the Industrial Revolution came along and took people out of their homes and put them in the outside world, and led men and women into business careers. We got public schooling, and higher education was made available for everybody; we have universal suffrage—women, as well as men, are allowed to vote. All of these have been signs of what would come. The R.A. decision on *aliyot* half a generation ago was also a triumph. Why didn't anybody see that as a portent of what was to come? The problem of women's role in the world, and the problem of the women's role in the synagogue as part of that problem, are not a passing fad.

There has been much outcry about breaking with tradition. We are all firm, staunch members of the Conservative Movement which was born out of a break with tradition; otherwise, we would still all be Orthodox Jews. There was a time when it was felt that it was necessary to break with tradition and, as a result, we introduced mixed seating, and prayers in English, and sermons in English, and we have several times revised the prayer book, and I don't think that world Jewry is any the worse for it. On the contrary, I think that world Jewry has flourished because of it.

That break with tradition was not yesterday. We are the heirs of that break and so we take it for granted, and when we talk about tradition I think we might take a look at some of our sentimental notions about that tradition. Which tradition are we talking about? In his speech on Monday night, Dr. Cohen said that the Seminary now has on its faculty brilliant scholars who were born and trained in the United States and who are part of the Conservative Movement. The Seminary now has a number of students who are third generation candidates for the Conservative rabbinate; my son is one such. Our tradition is not Orthodoxy, our tradition is the Conservative Movement. I grew up with it. I have lived in it actively all my life; you and I are the tradition which is to be passed on and we are not sentimentally handing down the *shtetl* to anybody in the future.

The notion that, somehow or other, Eastern Europe was the acme or the ideal is simply not so, nor is Hassidic fervor the greatest Jewish achievement. In the long years of Jewish history, Hassidism is a Johnny-come-lately. It was a break from the tradition which had become too aridly intellectual for many.

Jewish life has changed according to the needs of the times. Now, the Conservative Movement as we know it assumes that a woman as a human being will be part of the synagogue service. It assumes that I will come to *shul*, whether I sit with my husband, whether I sit there with my children, or whether I sit all alone. That means that the synagogue is not, to use the phrase that Dr. Siegel has used, and which I have used before, the synagogue is not a private club for men. If it is, I am perfectly willing to have it so, but in that case, don't expect me there.

My synagogue allows me, if I choose, to run for president. I do not, however, have any of the religious rights and privileges which come simply from being a male member of the congregation. On the general question of *aliyot* for women, and we have discussed this endlessly at our synagogue, I have found, generally, that the men who are most vociferous against the inclusion of women in the *minyan* or against giving women *aliyot* are those whose wives are never there. They are men who come to the *shul* by themselves, who are moderately active, and whose wives are even less so. There are, however, many of us who are extremely involved on every level, and it seems to me that the great question now simply is, how do we make the advantages, the rights, the privileges and the responsibilities equal. And the answer is always that you start now with honest and good intentions, and you are not supposed to tell me, as did a friend of mine this past Sunday morning, "Relax, you waited 2,000 years, you can wait a little longer." To that I replied, "You had a monopoly for 2,000 years, isn't it time that you shared the wealth a little bit?"

In connection with the whole question as to whether we count women in a *minyan*, the argument that has been most frequently given is based on *mitzvah she-hazman g'ramah*. Prayers are tied to a specific time of day, and women with their domestic responsibilities can't always meet them. I would like to offer a new translation for that phrase and say, this is a *mitzvah* which we can engage in *because* the time has come. And I would add here a famous injunction: *Mitzvah ha-ba-ah le-yadkha al tahmizena*. When you have the chance to perform a *mitzvah*, don't let it go sour on you.

Sora E. Landes, *Director, Forman Day School, Elkins Park, Pennsylvania*

I feel that I am discussing an artificial issue. My role is different from my husband's; but it is in no way inferior. I think there is much confusion today over roles. Roles can be different without one role being subordinate. I see this *takkanah* as a response to a sociological issue, not a response to a religious issue. In *The New York Times* on September 15, 1973 in an article entitled, "The Tenth Man Can Be a 'She'", the following statement appeared: "The secular women's movement has spawned a Jewish women's movement in the last year or two and the atmosphere appears to have contributed to the decision of the Conservatives." I do not consider this sociological climate a basis on which to make a radical departure from Jewish tradition. To me it shows a further weakening of the American-Jewish home.

By far the larger portion of Jewish observance is home-centered rather than synagogue-centered. Today, as fewer observances take place at home, more rituals are being thrust upon the synagogue. What synagogue can you think of

that does not hold a Friday night Sabbath dinner, since so few homes have it, or a community *seder*? Instead of the home being the center of Jewish life now, the synagogue is becoming that center. Historically the synagogue did assume some home practices to accommodate transients or the poor. But now all of these rituals are left to the synagogue and few are performed at home.

The practice of not counting women in a *minyan* does not mean that women are inferior. A *minyan* is a legal classification, 10 people who are obligated to pray at that established time. There are times when this classification excludes men. An *onen*, someone who is bereaved of a near relative who has not yet been interred, cannot be counted to a *minyan*. According to Rabbi David Feldman, a woman would be counted in a *minyan* prior to *kiddush ha Shem*, martyrdom, because that obligation devolves equally upon women, and also to a *minyan* to hear the *megillah*. The *mitzvah* of hearing the *megillah* applies also to women, for women too were the intended victims of Haman. The criterion of being counted to a *minyan* is *hiyuv*, obligation, not sex.

I question the reasoning of the Law Committee in promulgating this decision. Was it necessary to perpetuate the synagogue in America? If that were so I would change my negative view; but I don't believe that that is true at all. The viability of the synagogue was demonstrated dramatically during the Yom Kippur War. This is one step which, having been taken, cannot be retracted.

I have fears about this decision. It is a divisive factor in world Jewry. It further divides American Jewry. Counting women to the *minyan* is a purely American phenomenon. Conservative Judaism was envisioned by Schechter as a historical movement, not a reform movement. This *takkanah* is an abrupt break with tradition. This decision separates us historically from our forebears. I took pleasure in having received the tradition from my grandfather which my husband and I are passing on virtually intact to our children. That continuity has now been interrupted.

I fear, too, that men will be discouraged from their commitment to come to synagogue. In my experience, sisterhoods are often stronger than men's clubs. I fear that we are coming to the point in this matriarchal society where children will perhaps see women mostly at home and mostly on the pulpit. I empathize with those small and far flung communities who used to make great efforts to come together for *yamim noraim* so that everyone could participate in a *minyan*. We have now increased their isolation because the motivation to travel no longer exists.

The modern world is full of vagaries, fads, and whims that last a short while. We can exhaust ourselves trying to keep current with all of them. Is it not one of the purposes of the synagogue to be a buffer against these incessant changes? Only from hindsight do we know which sociological issues of today have permanent substance.

Let me tell you some current pressures to which the synagogue is subjected. There was a request for a "gay" synagogue in our area. A woman refused to recite a prayer, starting *Avinu Shebashamayim*, "Our Father in Heaven". She wanted to say "Our Mother". Should we succumb to these pressures in order to be "relevant"? Relevant for what? I, as a Jewess, want to be relevant to my heritage, not to every 5-year fad.

By all means let's include women in synagogue life in all ways possible. Let's encourage their attendance at services. Let's elect women presidents of the

synagogues. Let's encourage women to pursue independent Jewish scholarship. We women **do** count! But not in a *minyan*. It is for us to decide for our own congregations, regardless of any resolutions that may have been passed.

Woman's Role as a Jewish Communal Leader—Reflections in Law and History

Rabbi Edward M. Gershfield, Associate Professor of Talmud, *The Jewish Theological Seminary of America*

The earliest reference that I can find to women being schul-goers is Exodus 38:8, and there is in *parashat vayakhel* a statement of all the implements and vessels that were made for the *ohel moad*, the tabernacle of meeting. One of the things that were made were some basins of brass, and these were made out of the mirrors of those females who thronged to the *ohel moad*. The reference to Exodus 38:8 shows that even in those days large crowds of women attended the synagogue, the *ohel moad*, and they were among those who donated their most treasured personal effects such as their mirrors, which, in ancient times, were made of highly polished brass (a piece of brass was the only mirror they had in those days.) They donated these things for the use of the tabernacle, the *ohel moad*, which, of course, doesn't put them in a position of leadership, but as a firm support of the synagogue.

The picture given in the Bible of women in the temple, in the various meetings, seems to be one in which women did not occupy any position of specific leadership, but they were always present, and they seemed to be very interested and active, at least attenders and participants in the "goings-on". In the Second Book of Kings (4:23) we have a comment by one of the lesser-known gentlemen in the Bible to his better-known wife, the *Shunahmit*: "Why are you bothering going to the prophet for today—to go visit the prophet Elijah. It is neither New Moon or the Sabbath." Apparently this implies that on the New Moon, on *Rosh Hodesh*, and *Shabbat*, the women made a special visit to the place where they would get religious instruction. *Rosh Hodesh*, which has probably been mentioned before, became a kind of special women's day, every month, the beginning of each month, because the rabbis had a tradition that on the occasion of the making of the Golden Calf, when people began to throw their jewels and gold into the pot to make a golden calf, the women refused. The men put their gold items into the pot, but not the women. Because of that refusal, it became customary to observe *Rosh Hodesh* as a special women's day. In medieval times, women took on the custom of not working on *Rosh Hodesh*, that is a kind of *yom tov*, and for that reason, we have an extra *aliya* on *Rosh Hodesh*. It's been pointed out that it's very ironic that the rabbis instituted a fourth *aliya* on the occasion of *Rosh Hodesh* to the men to observe this wonderful day of the women. Perhaps it would have been better observed if they had handed out an *aliya* to the women on *Rosh Hodesh*. But that being unthinkable, they just didn't do it.

Esther, as you know, instituted prayer and fasting, although according to the Book of Esther, she did so indirectly. She made plans for it, but it was done through Mordecai as the official head of the Jewish community or at least the leading court Jew of that generation. Probably that's the way in which women exerted their leadership throughout Biblical times, indirectly through relatives. They exerted their influence through the official male leadership of the community.

In Talmudic times, women attended synagogue frequently. There are many references in the Talmud that indicate that. They did not come all the time apparently. They were especially attracted, just as they were in Biblical times, to those prayer meetings at which sermons were given, and the Torah explained and expounded. We even have a few examples of ladies who were so avid in their pursuit of the Torah that they began to attend sermons and synagogues to the great consternation of their husbands. Anyhow, it's clear that women were frequently there, but I would say that there's no evidence of great leadership, any leadership in the synagogue's affairs.

There were on occasion female communal leaders. We all know about the great prophetess, Deborah, a kind of Jewish Joan of Arc, who led her legions with Barak into battle. She sang a lovely song, which is printed in the fifth chapter of the Book of Judges, and so on. But that is very exceptional. Again, she was not apparently a military or communal leader, but rather a prophetess or spiritual leader of her generation. There is also the prophetess, Hulda. We know all these examples.

In the time of the Talmud, the Hasmonean times, there were a number of instances where the female members of the royal house exerted a lot of influence, and one queen, who ruled alone, Salome Alexandra, the widow of King Yannai. She reigned for some time, quite successfully; she was well-liked and a popular leader. But her two sons got into a squabble which led to the downfall of Jerusalem by introducing the Romans into Palestine, and disaster followed upon disaster. So we didn't have any more Jewish queens after that. No fault of the ladies.

There is something which is very interesting to those who follow the history of the structure of the synagogue. In the remains of the Jewish community in Rome, we have a mass of inscriptions, various writings on grave stones in the catacombs of Rome and in many of the cemeteries in and around Rome. We have in those inscriptions a lot of information because, according to the Roman custom, the way that a person was memorialized was to put up a stone, and on that stone you'd compose a biography of that person. Because of this custom, we have information about the Jews and their communal life written on their tombstones. We have a number of inscriptions giving titles and functions of people in the synagogue of Rome. I think that this model of the Roman synagogue became the model of synagogues later in central Europe, and, of course, in America after that.

There is only one title in which women appeared to have figured, and that is, in Latin, *mater synagogae*, the mother of the synagogue. There are three such inscriptions. You'll find much of this information in a very fine book called *The Jews of Ancient Rome* by Harry J. Leon, published by the Jewish Publications Society. The late Professor Leon was a professor in Texas, and he made a very careful study of all these inscriptions. Three times we have that title: mother of the synagogue. There's also a title: father of the synagogue—*pater synagogae*. Commentators and historians are not clear on what exactly this title meant, but it appears to be a kind of honorific title. The person who had that title was given it for having done charitable or other important voluntary work on behalf of the community. It is otherwise presumed, on the basis of some evidence, although a lot of it is guess work, that the mother of the synagogue was one who had

undertaken to take care of many charitable works involving the sick, people who needed care, orphans, widows, and things of that sort.

In medieval times, as I'm sure everybody is aware, the position of women in the synagogue was progressively diminished and set aside, not only practically, but physically into a corner or a balcony or even an adjoining building to the synagogue. There they developed a kind of independent service for the women, who progressively were less and less educated in Jewish affairs, and untrained to read or understand Hebrew. What developed was a kind of ritualistic praying of the women in their own secluded place, following one lady who would be a kind of learned lady. These *zugerins* were very pious. They were acknowledged to be probably more pious than any of the men in the synagogue. I myself have read many accounts of ladies who had this office and were considered above any form of corruption. They could not be swayed in any way from anything pious. Hence, when a question of trust or completely unbiased opinion had to be obtained, very frequently people in the village would go to the *zugerin* and she would give them good advice and so on. She spoke, not in any official capacity, but as an acknowledged spiritual person of very great spiritual capacity.

The modern synagogue has now changed much of this. As you know, we now have a great variety in the way in which women participate in synagogue affairs. There are congregations where women are full members, where women are officers, where women have *aliyahs* or women read the Torah and do anything that any of the men do, with one possible exception. I think even in the liberal synagogues there is rarely a female rabbi or cantor. But please recall that there is a very great variety. I myself know of congregations in the Conservative Movement where men and women still sit separately, where women cannot become members of the congregation, except by virtue of family memberships in which their husbands are actually the members. Even in the family membership, if the husband dies the ladies are not members any more. They may be given all the privileges of membership just out of the good will of the congregation, but technically they're not members. There are also many congregations in which women do not hold office, and this debate is still going on.

I want to close with just two comments. Women as cantors is a question of *halachah*, in the first instance, because the position of a cantor is that of a *sh'leach tzibbur*, a representative of the congregation. Therefore, depending on the extent to which the woman is an obligated member of that congregation, the *halachah* will permit her to act as a representative or *sh'leach tzibbur* of that congregation. If it is held that a woman is not officially obligated to be a member of that *minyan* or congregation, then obviously she cannot, according to Jewish law, exempt others from their obligation by being the representative or leader of the services. Whether the decision on women in the *minyan* will then imply that women can also serve without any restriction as cantors, I don't know. That question hasn't come up to the Law Committee, as far as I know, and I'm not ready, at this point to say if it will happen. There are some synagogues that I know of that have ladies functioning as cantors, and this is not to say women in choirs or that sort of thing. That we've had for a long time. But as the official leader of the services, as a cantor, I don't think that more than just a tiny handful of congregations in the United States have women in that capacity. Women as rabbis is something new, although not that new. Lady Montague in England officiated at services of the progressive synagogue there around the turn of the century. In the liberal

tradition of England that was considered perfectly okay. The Reform rabbinate has long held that women have full equality with men in all respects, but, somehow or other, didn't get around to ordaining a lady rabbi until the past year. There are a few more now enrolled in their school. The Rabbinical Assembly does not contain any women rabbis at the moment, and the Jewish Theological Seminary does not ordain women as of 7 A.M. this morning when I left New York.

Now, the question did arise and I may say that the faculty did consider the question, and rejected the idea. This does not mean that it cannot be raised again. No one can predict what is going to happen in the future. The question of the rabbinate for women is less of a halachic question than the cantorate because, since in view of the whole history of the rabbinate and the congregation, you can see that our present-day office of rabbinate, of the rabbi, is principally a social institution, rather than a halachic one. There's no part of the *Shulchan Aruch* that I know of that regulates what qualifications you need to serve on a joint panel with Christian clergymen to discuss the latest issues of the day, or what qualifications you have to have to conduct a funeral, or to give an exposition of the Sidra of the week, or to visit the sick, or to give a speech on the radio about Shavuot, or any of these other things. Thus, many of the functions of the rabbi appear to be a social institution rather than a halachic one. On the other hand, the fact that it is a very deeply ingrained tradition to have men as rabbis and not women is in itself a social fact not to be easily disregarded. As a result, I would say that the question of women in the rabbinate is, at this point for the Conservative Movement, in the air. It's a possibility, but no official vote of the Seminary faculty has allowed it. Although there is a young lady who is on the faculty of the Seminary, she's not ordained, and she doesn't want to be ordained, as it turns out. Also the Rabbinical Assembly, which can accept member rabbis other than those graduated from the Jewish Theological Seminary, raised the question of women rabbis at the last convention; but since it was only a theoretical question, at that time it was left unresolved. As a result, the question will remain as to what happens when individual women apply who are qualified according to the present existing rules, possessing a college degree, being a graduate of a rabbinical school, etc. etc. If they should apply to become members of the Rabbinical Assembly, I don't know what would happen with such an application. So perhaps I can leave it at that.

EVANGELIZATION ON THE AMERICAN SCENE

Donald Campion, S.J., *Editor-in-Chief, America*

The problems implicit in this symposium can, I would suggest, be studied as well at the psychological and sociological levels as at the historical or theological. We are all aware, in our respective traditions, of the need for constant review of our understanding of that tradition and of its imperatives. That is a challenge for every age. But equally we must ask ourselves to face up to the task of seeing ourselves as others see us.

A well-known story about the first visit of Clare Boothe Luce to Pope Pius XII at the Vatican suggests part of the problem here. Mrs. Luce has always been recognized as an ardent and skillful advocate of causes. Add to that the fact that at the time of this visit she was only recently a member of the Catholic Church, a decision she had taken in the light of a series of personal developments. The story is told that when time came for the Pope's secretary to advise him that other visitors were waiting, as he entered the Pope's study he heard Pius XII protesting in somewhat agitated fashion: "But Signora Luce, I am a Catholic." Whether or not there is any truth in this suggestion that Mrs. Luce was extending her missionary activity to the Pope himself, the story conveys a point.

The history of religions suggests that there is a recurrent phenomenon of "enthusiasm" that characterizes individuals or groups within the various traditions. This is certainly and particularly true of Christians over the past two thousand years. How does one explain it?

There are, to be sure, differences in theological orientation or understanding that account at times for this so-called missionary drive. I will advert to one problem under that heading at a later point. Here I would like to note that the "problem" we think of under the heading of our discussion is often related to a situation where theology is mixed with other drives.

It was William James, I believe, who long ago spoke about the problem of "tribal loyalties" in religious experience. Some would hold that psychologically and sociologically such loyalties are necessary for arrival at self-identity or for survival of the group. Certainly a sense of fidelity to a tradition is an important factor in life, in religion as in other areas of human experience. But must this sense of identity or fidelity derive from a continuous denial of the validity of the "other" or the exaltation of the "self"? Is one's own "way" the only way?

One difficulty here is the perennial problem of extricating ourselves from images that tend to enslave us. In this country, for instance, we have all had experience with the problem of a simplistic acceptance of the "melting pot" image of American society. Whatever the accidental circumstances surrounding this manifestation in different instances, I think we can all welcome the reassessment of the "melting pot" theory that has been occasioned by a rediscovered sense of identity among various minorities in this country within the past generation.

But this problem is true not only of sociological or psychological concepts.

Whatever the theological or religious truth and significance of images such as that of "saving remnant" or the "mustard seed" or the "leaven," the problem is that they can come to be understood as a justification for religious imperialism.

A further and more troubling question is that of seeming conflicts of rights. The problem I have in mind manifests itself in a particularly acute and troubling form when we speak of a situation where an individual seeks information about another religious tradition or even seeks affiliation with it. In our civil tradition, this right to information is properly a respected one. At the same time, however, the existence of this right imposes a serious responsibility not only on the individual but also on the group approached, and particularly on the religious leaders or spiritual guides of that group.

Then, too, these responsibilities must be seen in the light of the particular social context in which the parties find themselves. Thus, I am sure that Roman Catholics benefit greatly when they find themselves in a variety of situations. One is that of the Catholic in a very predominantly Catholic culture such as that of the Republic of Ireland. Let him be transplanted to the North of Ireland, for instance, or to the southern part of the United States, or to a country such as Pakistan. His sensitivity toward the situation of a minority member is immediately enhanced.

Let me sum up my reflections in a few guidelines I believe may be acceptable to both Christians and Jews, but that have in my mind special relevance for Catholics. One is the importance of having knowledge and respect for other traditions. This is especially a duty for a majority over against a minority. I mention this first because I am very much convinced that the challenge of avoiding an unhealthy "ethnocentrism" is a pressing one for all religious educators. How do you teach a child to be a "good" member of a tradition without seeming to "put down" other traditions or members of other traditions?

Second is the matter of special concern in dealing with the young. Here I mean not merely the young of one's own tradition but also those of other traditions. At the risk of sounding paternalistic toward the young, I must say I find it intolerable that individuals would take advantage of the immaturity of young minds in an effort to lure them from their own tradition.

The third is, I see no reason for backing away from attempts to arrive at a growing "social ecumenism" as a result of any concern over the problem of proselytization. There is a sense in which all traditions should combine in proclaiming the glory of the Almighty and developing a just world for His creatures.

Fourth and finally, I am convinced that at least within my own tradition of Roman Catholicism, we have made great theological and religious advances as a group by opening ourselves up more and more to a sense of awe and humility before God's mysterious ways. These ways extend to His dealings with both individuals and groups. For myself, one of the most profound experiences derived from my first-hand contact with the sessions of the Vatican Council, 1962-65, was a sense of the deepening of the world Catholic community's awareness of the depth and vitality of the Almighty's relationship to the Jewish people in the light of His living covenant with them. To stand in awe and full respect before that religious reality is in itself an enriching experience. Moreover, I submit it is an essential element in any approach to a proper understanding of cultural pluralism and missionary activity.

Rabbi Bernard Mandelbaum, *President, America-Israel Cultural Foundation*

In the earliest chapters of the Bible diversity within an overall unity is affirmed as a principle of creation, a characteristic of the world, in all of nature as in man.

This fact of differences as well as similarities (unity and diversity) creates problems, but is, at the same time, the great blessing of man's nature. What is true of individuals applies to groups and to nations. Diversity within unity is God's pattern of creation. The idea of groups of men and nations—equal but different—is not an invention of twentieth century goodwill programs, but a view of the universe that goes back to the Bible.

This commitment to diversity has been an integral part of the American character, even when, for a period, we mistakenly spoke of the melting pot that would eliminate differences. The great diversity of ethnic groups in this land and the flowering pride of each group in its unique history and culture are the most recent expressions of authentic pluralism.

Any consideration of diversity in nature, people, the nation, and the world must deal with the existence of various religious traditions. According to the Talmud, there is a framework within which religious diversity is accepted. The seven "Commandments of Noah", the father of all mankind, are binding on all his children. They command all men: (1) not to worship idols, (2) not to blaspheme the name of God, (3) not to murder, (4) not to steal, (5) not to engage in illicit sex relations, (6) to establish courts of justice and (7) not to be cruel to animals. A member of the Jewish faith has the obligation to observe many other commandments, including the ritual law of his tradition. However, members of other religions—Christian, Moslem—who adhere only to the basic core of ethical principles in the "Commandments of Noah" are considered "the righteous of the people of the world" and are worthy of God's bounty.

A common misconception of the commitment of Jews to minority rights, the rights of others generally, attributes it to the natural response of a group that has suffered throughout history because of its own minority status. It is viewed—not critically—as a kind of "insurance policy" that Jews adopt for their ultimate self-protection. Yet, historically, the Jewish people established the principle of minority rights in the 2nd century B.C.E. when Judea was reconquered from the Greeks and the state was re-established under the control of a *Jewish majority*.

The fact that this principle was most clearly formulated when the Jews were the majority and in power in Judea, underscores this truth: *Judaism views religious diversity as a principle of Creation*. Such diversity is a theological truth reflecting the very nature of God's way of creation and not a sociological conclusion based on experience which demonstrates that pluralism functions best in society.

The reality of religious diversity and its acceptance were a precise development in Judaism in the 2nd century B.C.E. In our day, the same problem was faced by the Catholic Church at its Ecumenical Council convened by the late Pope John.

Without minimizing the profound, sincere, soul-searching within Catholicism, it is correct to summarize the conclusion of the Council as follows:

Non-Catholics have every right to follow their conscience and reject the "One Truth" of the Church. In addressing Protestant and Jew, particularly, Pope John's Ecumenical Council proclaimed, in effect, "You have a right to be wrong, but you are *wrong!*" While not negating the great change this represents in the Catholic Church, starting from where it was, this, nevertheless, is not a genuine acceptance of pluralism. A summary of the view of Judaism in relation to other religions would *not* be "you have a right to be wrong", but "you have a right to be different, provided you are ethical."

Despite a remarkable, historic Ecumenical Council which condemned the accusation of deicide against the Jew, offered freedom of conscience and warned against the moral evils of anti-Semitism, the Catholic Church, and Christianity generally, insist upon the exclusive truth of their teaching and traditions. They are the only way to salvation and, therefore, the logical, unselfish consequence is a missionary program to enable others, especially Jews, to benefit from being part of Christianity.

We have now come to the most sensitive area of Christian relations to Jews and the world at large. I discern the possibility of three points of view: that of a Jew, that of a Christian and that of a secularist. For a Jew, a missionary program is not only offensive in its clear judgment of implication that Judaism is inferior, but it also evokes the most horrendous memories of the historic evils perpetrated in its name. The non-believing democrat or secularist wonders: Is genuine trust among men and the consequent fellowship and peace possible in a world of diverse groups—religious, economic, political, cultural—when there is a kind of spiritual or ideological imperialism, with one group feeling an inner compulsion and justification to influence all groups to see the truth of its way as the only way? Finally, the Christian wonders, especially in a free society, is he required to deny a basic teaching of Paul (" . . . my heart's desire . . . for them—Israel—is that they may be saved." Romans 10:1), and abandon the hope of converting Jews to the exclusive truth of Christianity?

Indeed, many distinguished Christian thinkers in our times have given clear and vivid expression to their opposition to such traditional missionary activity. These occasional statements unequivocally opposed to missionary activity amongst Jews, however, are very much a minority view. In any event, should we, as Jews, be demanding and seeking to influence Christianity to abandon its hope of converting Jews to the Gospel? I agree with a statement of Professor Robert Gordis: "Christians are not called upon to abandon their hope (and deep belief and commitment) for a world converted to the Gospels any more than traditional Judaism has given up the prophetic faith that the day will come when the Lord shall be one and His name one."

My position is based on the Christian's basic right to believe as he wishes without presuming to suggest a change in this cardinal article of his faith. In this context, I make two specific suggestions and express one hope: still believing in the exclusive truth of your faith, I ask the Christian minister to respond to a Jew's inquiry about conversion to Christianity, not as an opportunity to chalk up another victory, but rather as a responsibility to help another human being, to be sure that he finds himself before inviting or accepting him into another tradition that is alien to his past and will probably turn out to be frustrating to his future.

My second suggestion to Christian leaders and ministers deals with a way of decreasing the tension and misunderstanding that result from missionary activity.

I propose that Christian leadership take activist responsibility for methods used in missionary work so that deceptive methods such as a church made to look like a synagogue, use of bribes (as with the poor), cheap public relations gimmicks—all of which are presently employed by individuals and missionary societies—be condemned for what they are, a disgrace to the very religion they seek to promote.

Having made two concrete suggestions, I now express the hope that conversion to Christianity will be limited to those who sincerely come to seek it out; and that there will be discouragement of invading Jewish living rooms, and no devious infiltration of Jewish youth clubs and play centers with the purpose of bringing “light” to the innocent, the naive, the uninformed, and very often, the emotionally disturbed.

It must be clear that what is right is the fact that we can speak to and about one another openly, frankly, critically, and yet with a mutual respect and friendship. Such a healthy relationship augurs well for a future which will see all men, regardless of race or religion, living together in fellowship and peace in the one big neighborhood, usually referred to as the world.

Dr. David Hunter, Associate General Secretary of the National Council of Churches

The amalgam of people who comprise the United States of America—if it ever was an amalgam—is becoming less and less so as ethnic, religious and political differences deepen our already established tradition for advocacy and make of unity a phenomenon reserved for moments of national peril. It is now a part of our national heritage that we both take firm positions on matters of concern to us and endeavor to win other people to them. We behave this way more universally in matters political and social than in advocating our religious convictions, but for many of us advocacy is a way of life which refuses to be channeled, even though restrained.

On the American scene evangelism, or the winning of other people to one's own religion, is inescapably a part of our heritage since our nation has always been predominantly Christian in its religious affiliation. Both Protestants and Catholics have taken seriously, with whatever emendations and qualifications, the great commission to “go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

In this year 1973 an evangelism coalition known as Key '73 has given rise to serious questions about the propriety of certain kinds of evangelization. When does advocacy in the form of evangelization cross the borders of propriety and introduce negative forces which vitiate the positive intent of what is being advocated? What I am suggesting is that our judgment with respect to any particular manifestation of evangelism be determined by the way it relates to, threatens, violates or enriches four important characteristics of our religious and civil heritage:

1. The present-day living reality of the Covenant the Jews have with God.
2. The obligation variously held by Christians to share the “good news” they find in Christ.

3. The twofold constitutional guarantee of the free exercise of religion and protection from the establishment of religion.
4. The rich diversity of religious pluralism on the American scene and its potential for creative interaction and mutual enrichment.

There are times when Christian fervor leads followers of Christ to go far beyond anything their Master ever espoused, and this is the sad history of the Christian stance toward Judaism. It was not this way in the beginning, and in this latter part of the twentieth century we are on the threshold of a large-scale return to an earlier state of grace; but for long centuries Judaism was conceived by Christianity as having to do with an old Covenant which was a thing of the past and not of the present.

In the last two decades there has been a slowly rising tide of Christian dissent on the part of some younger biblical theologians which maintains that "it is not enough merely to assert some kind of continuity between the present-day Jews—whether religious or not—and ancient Israel, but that they actually are still Israel, i.e., that they still are God's elect people After Christ the one people of God is broken asunder, one part being the Church which accepts Christ, the other part Israel outside the Church which rejects him, but which even in this rejection remains in a special sense beloved by God." To be beloved by God is no small nor meaningless attribute.

So this is the first of the four manifestations of our heritage in this country which should not be violated nor threatened but must be permitted to enrich all of us. If any program of evangelization diminishes or further obscures the reality and richness of this heritage which Christians have in Judaism then such evangelism is not of God.

Of the same order of importance is that portion of our religious heritage in this country known as the Christian Gospel. This too cannot be permitted to be threatened or deprived of its freedom so long as it does not by its proclamation attempt to vitiate the reality and the inherent values of the other three elements which characterize our American heritage.

It is at the point of determining whether and when people are willing to listen that the act of proclamation can become the act of violation of someone else's freedom, whether in the form of harassment or coercion. When proclamation takes on any of these characteristics of the violation of human freedom it has lost its contact with the Christ who came to set men free, not to enslave them.

This, then, is the second of our religious legacies which must be protected against inhibition or suppression, subject only to reciprocity on the part of those who are so protected.

Whether one recognizes the present-day living reality of the Hebrew Covenant or the reality of the Gospel of Jesus Christ or rejects them both, the First Amendment to the Constitution presents all of us with an aspect of our civil heritage which we ought to preserve at almost any cost. In the year 1973 the profound wisdom of this amendment is being accented for us almost daily.

Since having a constitutional guarantee does not necessarily mean that it will be maintained and practiced, we must remain alert to the deterioration of constitutional rights even at the hands of well-meaning citizens. For many decades after the adoption of the American Constitution and the Bill of Rights, Protestantism continued to have many of the advantages of an established

religion in this land. This constitutional guarantee is one of our guidelines for determining the healthy parameters of evangelical fervor.

A second element of exceeding value in our American civil heritage which must be maintained and the maintenance of which can serve as a guideline in our attitudes towards evangelism is the rich diversity of religious pluralism on the American scene and the potential this pluralism has for creative interaction and mutual enrichment. This pluralism is the fruit of our constitutional guarantee and it is the product of the home which the New World offered refugees from all parts of the world. Whereas in the early part of this century assimilation and the melting pot image were looked on with favor and were thought to characterize the genius of Americanization, we now know that the real uniqueness of the United States in contrast with the nations of Europe was the way in which people of different races, creeds, religions and national backgrounds were capable of living side by side within a system which provided a healthy atmosphere for maintaining diversity within unity. Assimilation is an on-going process, but assimilation is no longer glorified, nor has it taken place on such a scale as to cause our root differences to disappear. Appreciation of our ethnic and religious backgrounds is on the ascendant.

Therefore, let not evangelism or the fear of evangelism become a force which would reduce and minimize religious pluralism in the USA. Rather, whether we believe in evangelizing or not, let what we do toward this end realize the richness of the diverse religious scene in our country and sustain it. In any event, we are in a state of grace when Christians and Jews are able to talk openly about these matters, putting their hopes and concerns on the table, responding to one another with as much love and honesty as can possibly be mustered. In this is based our hope for Jewish-Christian relations in the USA in the last decades of this century.

NEW AFFILIATES OF THE UNITED SYNAGOGUE OF AMERICA

Dr. Maxwell Kaye, chairman of the Committee on Affiliations, inducted the following congregations into the family of the Conservative Movement at the opening banquet. With their affiliation, the United Synagogue of America now numbers 828 congregations.

We welcome the following congregations that have become affiliated with the United Synagogue of America since the last biennial convention.

BETH TEFILAH
San Diego, California

B'NAI EMUNAH
San Francisco, California

MIKRO CHADOSHOSH
Bloomfield, Connecticut

TEMPLE BETH SHOLOM
Stratford, Connecticut

TEMPLE JUDEA
Fort Meyers, Florida

BETH SHALOM CONGREGATION
Jacksonville, Florida

CONGREGATION SOF MA'ARAV
Honolulu, Hawaii

CONGREGATION B'NAI JACOB
Fort Wayne, Indiana

CONGREGATION BETH ABRAHAM
Auburn, Maine

THE OLNEY JEWISH CONGREGATION
Olney, Maryland

CONGREGATION SHAAREY ZEDEK
East Lansing, Michigan

CARTERET JEWISH COMMUNITY CENTER
Carteret, New Jersey

TEMPLE BETH SHOLOM
Fair Lawn, New Jersey

BETH EL SYNAGOGUE
1056 Hightstown, New Jersey

OHAV SHALOM-MARLBORO JEWISH CENTER
Marlboro, New Jersey

HEBREW CONGREGATION OF MT. FREEDOM
Mt. Freedom, New Jersey

PINEBROOK JEWISH CENTER
Pinebrook, New Jersey

CONGREGATION B'NAI ISRAEL
Albuquerque, New Mexico

BEACON HEBREW ALLIANCE
Beacon, New York

BRENTWOOD JEWISH CENTER
Brentwood, New York

TEMPLE SHAARE EMETH
Brooklyn, New York

EAST MEADOW JEWISH CENTER
East Meadow, New York

KINGS PARK JEWISH CENTER
Kings Park, New York

CONGREGATION BETH-EL
Massapequa, New York

MANETTO HILL JEWISH CENTER
Plainview, New York

CONGREGATION BETH ISRAEL
Richmond Hill, New York

SEAFORD JEWISH CENTER, INC.
Seaford, New York

SHAAREY TFILOH CONGREGATION
Spring Valley, New York

MIDWAY JEWISH CENTER
Syosset, New York

B'NAI ISRAEL CONGREGATION
Wilmington, North Carolina

AGUDATH ACHIM B'NAI ABRAHAM
Elyria, Ohio

CONGREGATION BETH ABRAHAM
Zanesville, Ohio

NES AMI PENN VALLEY
CONGREGATION
Belmont Hills, Pennsylvania

1973 SOLOMON SCHECHTER AWARDS

Congregations excelling
in various areas of
synagogue activities
were presented with
Solomon Schechter Awards
by Horace Bier,
chairman of
the awards committee

ADULT EDUCATION

Beth Tikvah Synagogue
Willowdale, Ontario
Temple Beth-El
Troy New York
Valley Beth Shalom
Encino, California

Honorable Mention

Arlington-Fairfax Jewish Center
Arlington, Virginia
Beth Abraham Synagogue
Dayton, Ohio

CREATIVE ARTS

Congregation Beth El
New London, Connecticut

DAY SCHOOL EDUCATION

Solomon Schechter Academy
Montreal, Quebec

Honorable Mention

The Brandeis School
Lawrence, New York

ELEMENTARY EDUCATION

Har Zion Temple
Philadelphia, Pennsylvania
Tri-City Jewish Center
Rock Island, Illinois

Honorable Mention

Park Synagogue
Cleveland, Ohio

HIGH SCHOOL EDUCATION

East Midwood Jewish Center
Brooklyn, New York

Honorable Mention

Huntington Hebrew Congregation
Huntington, New York

LIBRARIES

Hillcrest Jewish Center
Flushing, New York
Jewish Community Center
Spring Valley, New York
Congregation Shaar Hashomayim
Montreal, Quebec

MUSIC

Beth Abraham Synagogue
Dayton, Ohio
Beth-El Ner Tamid Synagogue
Milwaukee, Wisconsin
Congregation Adath Jeshurun
Louisville, Kentucky

PUBLICATIONS

Temple Shomrei Emunah
Montclair, New Jersey

Beth Tzedec Congregation
Toronto, Ontario
Temple Emanu-El
Englewood, New Jersey
Westbury Hebrew Congregation
Old Westbury, New York

SOCIAL ACTION

Congregation Shaare Zedek
New York, New York
Temple Emunah
Lexington, Massachusetts
Valley Beth Shalom
Encino, California

YOUTH ACTIVITIES

Congregation Beth El
Levittown, Pennsylvania
Temple Israel Center
White Plains, New York

Honorable Mention

Shaare Tefila Congregation
Silver Spring, Maryland
Valley Beth Shalom
Encino, California

SPECIAL

Camp Givah

Temple Israel
Albany, New York

Commemoration Program

Temple Shalom of Milton
Milton, Massachusetts
Temple Beth-El
Albany, New York
Temple Beth-El
North Bellmore, New York

Havurah

Valley Beth Shalom
Encino, California

Israel Affairs

Temple Beth Am
Los Angeles, California

Honorable Mention

Congregation
Ohev-Tsedek-Shaarei
Torah
Youngstown, Ohio
Temple Beth-El of Rockaway Park
Rockaway Park, New York

Kallah

Adath Jeshurun Congregation
Minneapolis, Minnesota

Learning Resource Center

Shaarey Zedek
Detroit, Michigan

Visually Handicapped

Congregation Rodfei Zedek
Chicago, Illinois

Young Adult Congregation

Beth-El Congregation
Baltimore, Maryland

Midrasha

Har Zion Temple
Philadelphia, Pennsylvania

YEAR ROUND

CONGREGATIONAL PROGRAM

Oxford Center Jewish Community
Center
Philadelphia, Pennsylvania

RESOLUTIONS

1. THE UNITED SYNAGOGUE COMMISSION ON JEWISH EDUCATION

A. The School Systems of Our Movement

The United Synagogue of America notes with delight the increase in Solomon Schechter Day Schools from 9 to 47 in some 10 years, with an enrollment of 8,000.

The United Synagogue of America, believing that the Solomon Schechter School offers unique opportunity for Jewish youth to acquire education, urges the rabbinic and lay leadership of the Conservative Movement to intensify their efforts in supporting the growth of this movement both financially and in encouraging congregational families to enroll their children in day schools.

The United Synagogue of America also takes delight in the fact that its congregational schools continue to enroll a vast number of children and it is expected that such enrollment will continue for the foreseeable future.

The United Synagogue of America echoes the delight expressed that there are two normative peer structures into which parents of our Movement can now position their children, both of which serve the overall community.

B. The Association of United Synagogue of America Schools

The delegates to this 1973 Biennial Convention, United Synagogue of America, note with delight that the United Synagogue Commission on Jewish Education has already enrolled over 100 of our affiliate afternoon congregational schools in the newly established United Synagogue School Association. It has been felt, for some time, that in the same fashion that the young people are banded together in their organizations, and other special groupings have joined together in other organizations, the religious schools of our Movement should be associated together in a continent-wide structure. The Association of United Synagogue Schools now provides this framework.

The Association will provide a forum for congregational leadership, making possible the exchange of information and planning in concert through the medium of newsletters, as well as through periodic area and national meetings.

Resolved that the Convention warmly encourage every United Synagogue congregation, which sponsors an afternoon congregational school, to identify its school with the newly-created Association.

C. Federation Support for Jewish Education

Whereas, there is unanimity of opinion among virtually all segments of American Jewry that the continued viability of the American Jewish community rests upon the effective transmission of our cultural and religious heritage to our young, and

Whereas, the leadership of Jewish Community Councils and Federations across the country is in substantial agreement that the desirability and even necessity of an effective Judaic education is one of high if not highest priority, and

Whereas, the measure of meaningful implementation to this well-intentioned expression of support has, almost without exception, been painfully inadequate and indeed reflective of a low-priority consideration, therefore

Be It Resolved, that the United Synagogue of America call upon every Jewish Community Council and Federation to give immediate and effective assistance to Judaic education by taking such steps as will provide for the creation or expansion of both afternoon and all-day schools, and will assure their adequate financial support.

2. THE NATIONAL ACADEMY FOR ADULT JEWISH STUDIES

A. The Study of Bible

The study of Bible has historically been one of the pillars of Jewish learning in all ages. In our own day it represents one of the most popular subjects in the formal adult studies curriculum, second only to Hebrew language and literature.

We rejoice, therefore, to note that a new impetus has been given to the study of all three divisions of the **Tanakh—Torah, Nevi'im and Ketuvim**—through the program of the World Jewish Bible Society in Jerusalem. We urge each constituent congregation to encourage its members to develop the habit of daily study of a chapter in Bible. The appropriate schedule of daily readings should be published in a prominent place in the synagogue bulletin.

B. The Kallah

One of the most valuable adjuncts to the program of formal and informal adult Jewish studies is the **Kallah** or Laymen's Institute, held at the congregation or at a suitable site away from the congregation. Such two-to-four-day sessions provide a unique and intensive opportunity for study and Jewish living.

We recommend that each congregation review its program so as to make provision for this creative opportunity to deepen the spiritual roots of its membership.

C. Synagogue Libraries

The Jewish people has traditionally been known as the "People of the Book." In this context, the United Synagogue notes with great satisfaction the development of synagogue libraries in increasing number. Such collections—now found in almost every congregation—serve to stimulate the study of Torah and to supplement the formal program of adult learning.

We urge every congregation to establish and enlarge such libraries, providing for reference and circulation needs. Professionally staffed and operated on a regular schedule of hours, such library collections should be considered an indispensable part of the congregation's total educational program.

D. National Academy Publications

The United Synagogue of America commends the National Academy for Adult Jewish Studies on the 11 titles of the **Jewish Tract Series**, a popular yet authoritative treatment of basic aspects of Jewish life and thought;

On the model program of adult studies outlined in the **Objectives, Standards and Program for Adult Jewish Education in the Congregation**;

On the continuing sponsorship of the **El Am Talmud Series** now in its ninth year of publication.

We urge all our congregations to consider the most appropriate ways in which these valuable materials and projects can be utilized in their programs.

3. CENTRAL YOUTH COMMISSION

A. Youth Activities

Whereas the United Synagogue of America has duly recognized and taken pride in the growth and achievements of its youth activities programs and is desirous of seeing a continuation of this far reaching informal education program

Be it resolved that

1. Every congregation establish and affiliate their youth clubs of 5th, 6th, 7th and 8th graders with the Kadima movement.

2. Since a youth club's success in attaining the goals established by its sponsors is dependent upon proper leadership, all congregations should encourage Kadima and USY Advisors to apply for certification under the new program established by the Central Youth Commission. Furthermore, the constituent congregations are urged to do everything possible to assist the Central Youth Commission to upgrade the standards and quality of Advisors within our Kadima and USY youth groups.

3. All congregations give full support to the International Convention of United Synagogue Youth to be held in Los Angeles, California, in December of

1973. This is the first time that any organization of the Conservative Movement will have held its Central gathering on the West Coast.

4. Because the Atid Curricula Judaica (formerly Subscription Program) has created a new mode of providing Jewish "outreach" to the collegiate population of our congregation, every congregation should encourage the enrollment of its collegians with this program.

5. The continued and exceptional success of the Atid Bookmobile is dependent upon the wholehearted support and cooperation of our constituent congregations.

B. USY-Israel Pilgrimage

Whereas the USY-Israel Pilgrimage has in the course of 8 years developed into one of the finest programs for teenagers in Israel from North America, and

Whereas each year hundreds upon hundreds of USYers return to their chapters and congregations better equipped to participate in activities and eventually to take their place as laymen and lay women within our United Synagogue of America congregations,

Therefore, be it resolved that each congregation be urged to develop a group for the summer of 1974, said Pilgrimage group to go under the auspices of our USY-Israel Pilgrimage and Department of Youth Activities and

Further, that the United Synagogue Convention recommend to each congregation the establishment of additional scholarship programming to make possible greater participation in the USY-Israel Pilgrimage.

C. Campus-Community Liaison

Whereas the United Synagogue of America recognizes the important role that local communities must play on the college campus.

Be it resolved that all synagogues, rabbis and organizations of the Conservative Movement be urged effectively and immediately to implement direct campus-community liaison and to give professional direction to the Jewish student community in consultation with the Atid Staff of the Central Youth Commission.

4. THE ROLE OF WOMEN

A. The Place of Jewish Women in Synagogue Life Today

Whereas, it is demonstrably evident that women have the same concerns and commitment to their synagogue as do men; and

Whereas, it is also demonstrably evident that women have not, generally, been accorded equal opportunity commensurate with their ability to serve as officers and trustees and members of congregational committees; and

Whereas, we recognize the justice of extending equality of opportunity to Jewish women in synagogue life; therefore

Be it resolved that the United Synagogue calls upon its member congregations to take such action as will insure equal opportunity for its women congregants to assume positions of leadership, authority and responsibility in all phases of congregational activity.

B. The Role of Women in Ritual

Whereas, the United Synagogue of America desires to encourage and foster the availability of creative Jewish identity and experience to all members of the Jewish community; and

Whereas, women are, and have been, an integral part of synagogue life, generously contributing their energies and resources to its growth and development; and

Whereas, the Committee on Jewish Law and Standards of the Rabbinical Assembly has determined it is halachically permissible for women to participate in synagogue ritual; and

Whereas, the United Synagogue of America believes that the concept of full and equal opportunity and participation by women in religious as well as secular roles is an idea whose time has come; therefore

Be It resolved that the United Synagogue of America looks with favor upon the inclusion of women in ritual participation, including but not limited to participation in the *minyan* and *aliyot*, and looks with favor upon its member congregations adopting such programs as will meaningfully implement this resolution.

C. Admission of Women in the Rabbinical School of The Jewish Theological Seminary of America

Recognizing the growing role of women in the life of our congregations, the United Synagogue of America, in convention assembled, wishes to note that it looks with favor on the admission of qualified women to the Rabbinical School of The Jewish Theological Seminary of America.

5. HIGH COST OF KOSHER FOOD

The high cost of kosher meat and kosher food products has been with us for many years.

The United Synagogue of America believes that observance of the laws of *kashrut* should not result in undue economic hardship.

We ask the president of the United Synagogue of America to appoint a Select Committee of Five to hold hearings on the factors leading to the high cost of kosher meat and other kosher food with a view to bringing their cost down to a more

reasonable level, and to have this committee report to the Board of Directors of the United Synagogue of America by its June 1974 meeting.

6. PROPOSAL TO APPOINT A COMMISSION ON AGING

Be it resolved that the president of the United Synagogue of America, upon his election, shall, subject to the approval of the Board of Directors, designate a Commission on Aging and appoint a chairman to this Commission.

Be it resolved that the Commission on Aging of the United Synagogue of America shall perform the usual functions incident to its designated name, which may be conferred upon it by the Board of Directors which shall have the right and power to fix and limit its powers and duties.

7. ONE PARENT FAMILIES

Resolved that the United Synagogue take such measures as will be helpful in meeting the needs of one parent families and develop plans for synagogues to assist these families with the sociological, psychological and financial problems of adjustment.

8. JOINT SYNAGOGUE PROGRAMMING

In view of the fact that some of our synagogues are facing increasing budgetary stringencies and related problems as a result of neighborhood change, a decline in the number of school-age children, and allied causes too difficult of solution by any one synagogue,

Be it resolved that the Committee on Regional Activities is directed to study this problem with a view to assisting some synagogues to develop joint programs wherever feasible and others to merge into one viable congregation.

9. UNITED SYNAGOGUE SELF STUDY

Whereas, it is essential to institutional vitality periodically to re-examine its objectives, programs and administration, therefore

Be it resolved that the United Synagogue of America plan and undertake a thorough self study of the objectives, structure and program of United Synagogue. A committee to conduct this self study should avail itself of outstanding Jewishly committed professional people. The findings of the self study should be reported to the next biennial convention.

10. UNITED SYNAGOGUE DUES STRUCTURE

In view of the fact that inflation and increasing costs threaten an erosion of the financial base of the United Synagogue of America, it is recommended that a

Study Committee be appointed by the new administration to consider ways and means of meeting the anticipated financial gap. The Committee should include in its study an examination of our present financial base and explore alternative sources of funding.

11. UNITED SYNAGOGUE BIENNIAL CONVENTION REPRESENTATION

Since the United Synagogue is composed of member congregations, the leadership of which rests in laymen, delegates chosen to represent those congregations in the National Convention should be laymen, wherever possible. Representation from congregations, including professional staffs, should be encouraged, but voting delegates, wherever possible, should be selected from the lay leadership of the congregation.

12. WORLD COUNCIL OF SYNAGOGUES

The United Synagogue of America greets the World Council of Synagogues on its continual progress in furthering the cause of Conservative Judaism throughout the world.

It notes with particular pleasure the dedication of the Center for Conservative Judaism in Jerusalem which took place during the ninth international convention on November 22, 1972. The Center has already established itself as the focal point of our activities in Israel.

The United Synagogue of America extends greetings to the World Council of Synagogues on its forthcoming tenth international convention which will convene in Jerusalem in 1974 and urges its congregations to participate in this gathering of synagogue leaders coming from all corners of the world.

13. DEPARTMENT OF ISRAELI AFFAIRS

Whereas, the present emergency in the Middle East has again demonstrated the need for the American Jewish Community to urgently respond to the varied needs of Israel in the time of strife;

Now, therefore, be it resolved, that we urge the Board of Directors of the United Synagogue of America to consider the establishment of and staff a Department of Israeli Affairs, within the structure of the United Synagogue of America.

14. SOVIET JEWRY

We believe that it is imperative for the Soviet Union to change its restrictive emigration policy in order to achieve detente.

We commend all administration and congressional efforts to induce the Soviet

Union to end its ruthless policy of denying religious and cultural rights and freedom of emigration to its Jewish citizens.

We call attention to the fact that 100,000 Soviet Jews have applied for visas but that the great majority have not been granted, and there is continuing harassment and imprisonment, under inhuman conditions, of those wishing to emigrate.

We call for the repeal of the onerous restrictions to emigration which the Soviet Union continues to impose, such as the requirement of prospective emigrants to secure parental permission, regardless of age; the humiliation of interrogation before hostile workers councils; denial of employment in their regular fields of occupation upon applying for emigration and subsequent castigation as parasites; arbitrary denial of emigration permits based on spurious security considerations and geographical origins. We call for the liberation of those who have been imprisoned solely because of their expressed desire to emigrate and call upon the USSR to desist from new prosecutions of would-be emigrants.

We strongly support the Jackson-Mills-Vanik legislation, with its extraordinary and unprecedented demonstration of congressional support, with respect to the pending trade bill, which proposes to deny most-favored-nation status, credits and investment guarantees to states which restrict emigration or impose excessive exit fees.

The Committee on Soviet Jewry of the United Synagogue of America urges our congregations to remain on the alert.

Our Jewish brothers and sisters in the Soviet Union are an ever-wondrous source of inspiration to us by their bravery, courage, and spirit of self-sacrifice. We must continue to support and succor them.

15. SOCIAL ACTION

A. Affirmative Action, Preferential Treatment and Quotas

Equality of opportunity, and the elimination of discrimination based on race, religion, color, national origin, or sex is a cardinal goal of the Jewish community and a cornerstone of American democratic society. Therefore, the United Synagogue of America

1. opposes racial, religious, ethnic or sex quotas in employment and admission to educational institutions, whether public or private;
2. supports as the basis for employment or promotion the selection of the candidate best qualified for the position;
3. approves affirmative action programs which make provision for compensatory education, training, retraining, apprenticeship, job counseling and placement, welfare assistance, and other forms of assistance to any and all individuals who might benefit therefrom;
4. supports not only the restoration of budgetary cuts but also the increase of federal funds allocated to implement those programs designed to improve the

skills of the underqualified in order that they might more effectively compete in the educational and labor market;

5. supports the expansion of educational facilities with the support of federal funding where necessary to provide adequate educational facilities for all of those best qualified as well as to alleviate certain critical national shortages, such as in the medical profession.

B. The Jewish Poor

Resolved that the Joint Commission on Social Action be directed to develop a program with regard to the Jewish poor whereby individual synagogues can utilize their youth and adults to incorporate the Jewish poor into the synagogue family and help them meet the problems of daily living.

C. Social Justice and Human Welfare

Whereas the United Synagogue of America continues to identify itself with and to be a strong advocate of public and private programs which advance social justice and human welfare;

Therefore be it resolved that the United Synagogue urges the restoration of budget cuts and the use of appropriated funds for programs vital to diverse groups in our society; the utilization of manpower training and other positive aids for the nation's unemployed; increased federal aid to public education; the restoration of federally subsidized housing programs and the revitalization of the poverty and legal service programs; continued enforcement of non-discrimination in all areas of economic and political and social activity; gun control legislation; and effective but fair law enforcement, penal and judicial systems.

D. Study of Amnesty

One of the major issues concomitant with the end of the Vietnam war is the question of amnesty for those who for one reason or another refused to enter the armed services during the Vietnam war.

Because of the many moral, social and political factors involved in the question of how to treat such persons, the Joint Commission on Social Action is directed to give serious attention to the problem of amnesty and to bring recommendations to the Board of Directors of the United Synagogue of America for its consideration as soon as practicable and feasible.

16. EXPRESSION OF APPRECIATION TO MORRIS SPEIZMAN AND DAVID ZUCKER

The United Synagogue of America expresses its deep appreciation and gratitude to Morris Speizman and David Zucker for their generous gift of the

Jerusalem buildings which are now enabling the Conservative Movement to develop a vital program in Israel.

17. HAVURAH

Whereas, the United Synagogue of America recognizes that Jewish education and practice must involve the laity as active students, teachers and participants; and

Whereas, we desire to encourage and emphasize the need for family celebration of Jewish festivals and experiential responses to the events of each other's lives; and

Whereas, some member synagogues have achieved high levels of success through the installation and development of Havurah programs; therefore,

Be it resolved that member synagogues everywhere be encouraged to establish Havurah programs, and that literature and resource material be prepared and disseminated for this purpose through the national office of the United Synagogue.

18. ISRAEL

Recent hostilities in the Mideast demonstrated once again the strong ties of Jews throughout the world to the State of Israel. The struggle of Israel to protect its existence and national life against unprovoked and massive attacks evoked deep concern and prompt support from world Jewry.

The United Synagogue of America will continue to carry out its program to interpret the struggle and aspirations of Israel, particularly in the months ahead when efforts for achieving peace between Israel and its neighbors will hopefully continue.

We reaffirm the need for a lasting peace in this area, with just and secure boundaries guaranteed for all nations and the development of all peoples in friendship and prosperity.

We strongly urge our congregations to continue enlisting public support, community efforts and fiscal assistance for Israel by using the synagogue in cooperation with overall community structure to:

- a) educate and disseminate factual information to congregants and all members of the community, Jewish and non-Jewish.
- b) encourage the communication of views to our elected representatives and government officials.

We commend the administration for its outstanding efforts in support of Israel and in effecting the cessation of hostilities, firm in our conviction that support of Israel is in the best interests of the United States.

We strongly endorse the prompt adoption by Congress of the pending legislation to appropriate 2.2 billion dollars for fiscal support of Israel at this time of its grave economic emergency.

19. UNITED SYNAGOGUE OF AMERICA REPRESENTATION ON JOINT PLACEMENT COMMISSION

The Convention calls upon the United Synagogue of America to enter into discussions with the other parties of the Joint Placement Commission to achieve at least fifty percent of the total representation on the Joint Placement Commission.

20. BINDING ARBITRATION OF DISPUTES BETWEEN CONGREGATIONS AND THEIR PROFESSIONAL STAFFS

A. The United Synagogue of America condemns in all respects the use of civil litigation in any dispute between a congregation and its professional staff and between congregations.

B. Arbitration procedures as set forth in Section 3 of Article VI of the *Standards For Synagogue Practice* shall be utilized by the parties to the dispute.

C. In any dispute between a congregation and its professional staff, no services to the congregation shall be withheld during the period pending the final resolution of the dispute provided that the congregation has agreed to binding arbitration as set forth in paragraph B above.

D. In the event that services are not provided to the congregation by the appropriate professional group such services shall be provided by the United Synagogue of America.

E. The Convention directs the administration of the United Synagogue of America to take such steps as are necessary to implement the foregoing resolutions and further recommends that arbitration clauses be included in all future contracts between congregations and their professional staffs.

21. EXPRESSION OF THANKS

The United Synagogue of America expresses its thanks to the Convention Committee, its chairman, Edward B. Rosenberg, its co-chairman, Harold Stubenhaus, and the Convention Director, Jack Mittleman, for providing a stimulating and meaningful experience which shall long remain in the minds and hearts of all who attended this Convention.

COMMITTEE ON RESOLUTIONS, 1973

Chairman: Elliott A. Lipitz, Flushing, New York

Charles Abramowitz	Dayton, Ohio
Harry B. Aron	Chicago, Illinois
Max Chill	Chicago, Illinois
Burton Citak	Flushing, New York
Dr. Robert Coblens	Granada Hills, California
Martin D. Cohn	Hazleton, Pennsylvania
Judge Joshua V. Davidow	Bridgeton, New Jersey
Ben Evans	Spring Valley, New York
Jerome Farber	Salt Lake City, Utah
Franklin J. Feder	Vineland, New Jersey
Michael Feldman	Willowdale, Ontario, Canada
Frank Fishkin	Sun Valley, California
Dr. Morris Fond	Manhasset, New York
Clarence S. Freedman	Salem, Massachusetts
S. Harry Galfand	Philadelphia, Pennsylvania
Paul Gelbard	Yonkers, New York
Dr. Morris Geller	Pittsfield, Massachusetts
Norman Glikin	Hillside, New Jersey
J. M. Goldenberg	Saskatoon, Saskatchewan, Canada
Robert Greenberg	Minneapolis, Minnesota
Manual Grife	Philadelphia, Pennsylvania
Harold L. Groh	Norfolk, Virginia
Mrs. Sarah Harwick	Beverly Hills, California
Julius Harwood	Oak Park, Michigan
Leonard Horn	Harrison, New York
Nathan O. Hurwich	Toronto, Ontario, Canada
Martin L. Kamerow	Silver Spring, Maryland
Charles Kramer	Atlantic City, New Jersey
Emanuel Laster	Scranton, Pennsylvania
Dr. Judith Lax	Summit, New Jersey
Jules L. Levenstein	Chicago, Illinois
Jesse Levin	San Francisco, California
Judge Stanley Levine	Orange, New Jersey
Edwin M. Levy	New City, New York
Charles L. Lippitt	Van Nuys, California
Francis Mintz	Beverly Hills, California
Charles Pascal	Washington, D. C.
Hyman B. Pave	Milton, Massachusetts
Dr. Joseph Peyser	Hillside, New Jersey
Dr. Harold C. Rivkind	St. Petersburg, Florida
Isadore Roosth	Tyler, Texas
Robert Rottman	Denver, Colorado
Leonard S. Sattler	Arlington, Virginia
Simon Schwartz	Toms River, New Jersey

Harold Shugar
Leon Steiff
Joseph H. Tudor
Jerry Wagner
Ralph Wolff
Edward D. Wyner
Norton Zavan

Albany, New York
Peabody, Massachusetts
Washington, D. C.
Bloomfield, Connecticut
Fair Lawn, New Jersey
Cleveland, Ohio
Great Neck, New York

Consultant: Morris Laub

Convention Committee

EDWARD B. ROSENBERG, *CHAIRMAN*
HAROLD STUBENHAUS, *CO-CHAIRMAN*
JACK MITTLEMAN, *DIRECTOR*

Ex Officio Members

Jacob Stein, *President, United Synagogue of America*
Rabbi Bernard Segal, *Executive Vice-President, United Synagogue of America*
Dr. Morton Siegel, *Executive Director, United Synagogue of America*

Committee Members

Harry B. Aron, *Chicago, Illinois*
Joseph Berlin, *Montreal, Quebec, Canada*
Horace Bier, *Irvington, New Jersey*
Arthur Brand, *Kansas City, Missouri*
Arthur S. Bruckman, *Bronx, New York*
Morris Bufferd, *Bridgeport, Connecticut*
David Chamovitz, M.D., *Aliquippa, Pennsylvania*
Monte Daniels, *White Plains, New York*
Franklin J. Feder, *Vineland, New Jersey*
Fred R. Fine, *Los Angeles, California*
Dr. Max Fishelson, *Pittsfield, Massachusetts*
Dr. Morris Fond, *Manhasset, New York*
Herman Freidson, *Minneapolis, Minnesota*
Gilbert Gertner, *Houston, Texas*
Norman Glikin, *Hillside, New Jersey*
Seymour Goldberg, *Linden, New Jersey*
Philip Greene, *Jamaica, New York*
Judah Gribetz, *Rockaway Park, New York*
Harold Groh, *Norfolk, Virginia*
Victor Horwitz, *Burlingame, California*
Martin Kamerow, *Silver Spring, Maryland*
Dr. Sheldon Kamin, *Highland Park, Illinois*
Dr. Bernard Kaplan, *Alexandria, Louisiana*
Joseph Kaplan, *St. Paul, Minnesota*
Dr. Maxwell M. Kaye, *Newark, New Jersey*
Herbert Kohn, *Minneapolis, Minnesota*
Dr. Sam Kolmen, *Galveston, Texas*
Dr. Sheldon Kriegel, *Amsterdam, New York*
Sam Krupnick, *St. Louis, Missouri*
Arthur J. Levine, *New York, New York*
Elliott Lipitz, *Flushing, New York*
Isadore Marder, *Philadelphia, Pennsylvania*
George Maislen, *Freeport, New York*
Seymour Mann, *Hollywood, Florida*
Francis Mintz, *Beverly Hills, California*
Richard Moline, *Wilmette, Illinois*

Ed Moskowitz, *Portland, Oregon*
 Nathan Oscar, *Cleveland, Ohio*
 Hyman Pave, *Milton, Massachusetts*
 Mrs. Milton Perry, *Philadelphia, Pennsylvania*
 Abram Piwosky, *Philadelphia, Pennsylvania*
 Henry N. Rapaport, *Scarsdale, New York*
 Dr. Harold C. Rivkind, *St. Petersburg, Florida*
 Samuel Rothstein, *Brooklyn, New York*
 Phillip Schiff, *Miami, Florida*
 Harry B. Schwartz, *Malverne, New York*
 Simon Schwartz, *Toms River, New Jersey*
 Leonard Segall, *Youngstown, Ohio*
 Irving Silverman, *Roslyn, New York*
 Dr. Solomon Soloff, *Toms River, New Jersey*
 Jerry Wagner, *Bloomfield, Connecticut*
 Jonathan Waxman, *Great Neck, New York*
 Norton Zavan, *Great Neck, New York*
 David Zucker, *Great Neck, New York*

Convention Subcommittees

COMMITTEE ON ARRANGEMENTS: Arthur S. Bruckman, *Chairman*
 COMMITTEE ON CONVENTION ATTENDANCE: Seymour Goldberg, *Chairman*
 COMMITTEE ON CREDENTIALS: William Morgan, Abram Piwosky,
Co-Chairmen
 COMMITTEE ON RESOLUTIONS: Elliott Lipitz, *Chairman*
 COMMITTEE ON SOLOMON SCHECHTER AWARDS: Horace Bier, *Chairman*
 COMMITTEE ON SYNAGOGUE SUPPLIERS' EXHIBIT: Philip Greene, *Chairman*
 CONVENTION PARLIAMENTARIANS: Francis Mintz, Henry N. Rapaport
 COMMITTEE ON 1974 YEARBOOK DIRECTORY AND BUYERS' GUIDE
 Norton Zavan, *Chairman*

Regional Convention Committee Chairmen

Seymour Goldberg, *Coordinator*
 CENTRAL STATES: Jerome Fischbein, *Minneapolis, Minnesota*
 CONNECTICUT VALLEY: Bernard Blum, *West Hartford, Connecticut*
 Marvin Horwitz, *Norwich, Connecticut*
 EASTERN PENNSYLVANIA: Alvin Weiss, *Pottstown, Pennsylvania*
 EMPIRE: Albert Brunn, *Buffalo, New York*
 MICHIGAN: Mrs. Abe Katzman, *Oak Park, Michigan*
 MIDWEST: Dr. Kenneth Freedman, *Flossmoor, Illinois*
 NEW ENGLAND: Leo Rabinovitz, *Chestnut Hill, Massachusetts*
 NEW YORK METROPOLITAN: Irving Silverman, *Roslyn, New York*
 NORTHERN CALIFORNIA: Martin Bergman, *Saratoga, California*
 NORTHERN NEW JERSEY: Dr. Julian Orleans, *Livingston, New Jersey*

OHIO: Charles Mendel, *Akron, Ohio*
 PACIFIC NORTHWEST: Reynold Atlas, *Mercer Island, Washington*
 PACIFIC SOUTHWEST: Irving Dubin, *Los Angeles, California*
 PHILADELPHIA: Benjamin Ritter, *Andalusia, Pennsylvania*
 SEABOARD: Sigi Strauss, *Baltimore, Maryland*
 Sydney Shuman, *Silver Spring, Maryland*
 Charles Pascal, *Washington, D.C.*
 Leonard Sattler, *Arlington, Virginia*
 Albert Kaplan, *Norfolk, Virginia*
 Manuel Saunders, *Norfolk, Virginia*
 Hugo Rosenberger, *Charlotte, North Carolina*
 SOUTHEAST: Joseph Golden, *North Miami Beach, Florida*
 SOUTHERN NEW JERSEY: Bernard Cohn, *Bridgeton, New Jersey*
 SOUTHWEST: Dr. Edward Genecov, *Dallas, Texas*
 WESTERN PENNSYLVANIA: Ben Finkelstein, *Pittsburgh, Pennsylvania*
 EASTERN CANADA: H. Bill Rosell, *Town of Mt. Royal, Quebec, Canada*
 ONTARIO CANADA: Syd Starkman, *Downsview, Ontario, Canada*

Staff Consultants

*Available for individual consultation, Appointments
 arranged at Convention Office—Room A224*

Adult Education

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

Synagogue Art

Rabbi Reuben R. Levine
Temple Beth Ahm, Springfield, New Jersey

Board and Leadership Development

Charles Parmet
*Executive Director, Hillcrest Jewish Center
 Flushing, New York*

Andrew Braun
*Administrator, Beth El Congregation
 Baltimore, Maryland*

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

Budgets: Preparation and Analysis

Hans Weinberg
*Executive Director, Beth Shalom
 Roslyn Heights, New York*

Charles Parmet
Executive Director, Hillcrest Jewish Center
Flushing, New York

Burton D. Shanker
Executive Director, Temple Beth Shalom
Haddon Heights, New Jersey

Building Committee

Raphael Ellenbogen
Executive Director, Temple Beth-El
Cedarhurst, L. I., New York

David I. Siegel
Executive Director, Fairlawn Jewish Center
Fairlawn, New Jersey

Building Maintenance

Seymour Myerson
Executive Director, Congregation Beth El-Keser Israel
New Haven, Connecticut

Arthur Tannenbaum
Executive Director, Temple Adath Veshurun
Syracuse, New York

Cantorial Placement

Hazzan Harry Altman, Chairman
Joint Commission for the Placement of Hazzanim
Hazzan Paul Kavon, Executive Secretary
Joint Commission for the Placement of Hazzanim
Hazzan Kurt Silbermann, Consultant

Capital Funds

Andrew Braun
Administrator, Beth El Congregation
Baltimore, Maryland

Raphael Ellenbogen
Executive Director, Temple Beth El
Cedarhurst, N. Y.

Camps Ramah

Rabbi David Mogilner,
Director of National Ramah

Donald Adelman
Director, Ramah in New England

Rabbi Stanley Bramnick
National Enrollment Coordinator, Tikvah Program

Teachers Institute

Rabbi Morton M. Leifman
Director of Recruitment for all Seminary Schools

Computer Services

Leo J. Chak

*Executive Director, Temple Beth El
Cedarhurst, New York*

Ben L. Katz

*Executive Director, Beth Yeshurun Congregation
Houston, Texas*

Raphael Ellenbogen

*Executive Director, Temple Beth El
Cedarhurst, New York*

David I. Siegel

*Executive Director, Fairlawn Jewish Center
Fairlawn, New Jersey*

Congregational Surveys

William Abrams

*President, Eastern Canada Region
United Synagogue of America*

Stanley I. Minch

*Executive Director, Chizuk Amuno Congregation
Baltimore, Maryland*

Charles Parmet

*Executive Director, Hillcrest Jewish Center
Flushing, New York*

Community Center Aspects of Synagogues

Jesse Abels

*Executive Director, Jewish Community Center of Harrison
Harrison, New York*

Martin Lerner

*Executive Director, Brooklyn Jewish Center
Brooklyn, New York*

Charles Parmet

*Executive Director, Hillcrest Jewish Center
Flushing, New York*

Max D. Weinles

*Executive Director, Shaare Torah Community Center
Brooklyn, New York*

Elementary and High School Education

Joseph Braver

*Assistant Director, Department of Education
United Synagogue of America*

Abraham Spack, Coordinator,

*Department of Education
United Synagogue of America*

Solomon Schechter Day Schools

Horace Bier, *President*

Rabbi Jonathan Porath, *Consultant*

Solomon Schechter Day School Association

Dues

Irving M. Galanty

***Executive Director, Abavath Achim Congregation
Atlanta, Georgia***

Mrs. Doris Jaffe

***Executive Director, Clifton Jewish Center
Clifton, New Jersey***

Burton D. Shanker

***Executive Director, Temple Beth Sholom
Haddon Heights, New Jersey***

Sidney Someth

***Executive Director
Beth El, Cherry Hill, New Jersey***

David I. Siegel

***Executive Director, Fair Lawn Jewish Center
Fair Lawn, New Jersey***

Educator Placement

Hyman Campeas, *Chairman*

Hazzan Paul Kavon, *Executive Secretary*

Joint Committee on Educator Placement

Abraham Spack, *Coordinator*

Department of Education

United Synagogue of America

Endowments

Martin Leichtling

***Executive Director, Park Avenue Synagogue
New York, New York***

Lionel Semiatin

***Executive Director, Temple Israel
White Plains, New York***

Sidney Someth

***Executive Director, Beth El
Cherry Hill, New Jersey***

Leo J. Chak

***Executive Director, Congregation Shaarey Zedek
Southfield, Michigan***

Fund Raising

Leo J. Chak

*Executive Director, Congregation Shaarey Zedek
Southfield, Michigan*

Raphael Ellenbogen

*Executive Director, Temple Beth El
Cedarhurst, L. I., N. Y.*

Ben L. Katz

*Executive Director, Beth Yeshurun Congregation
Houston, Texas*

Golden Ageds

Rabbi Seymour Friedman

Director, Southeast Region, United Synagogue of America

Martin Lerner

*Executive Director, Brooklyn Jewish Center
Brooklyn, New York*

Robert Fox

*Executive Director, Congregation Etz Chaim
East Rockaway, New York*

High Holy Day Administration

Leo J. Chak

*Executive Director, Congregation Shaarey Zedek
Southfield, Michigan*

Sidney Someth

*Executive Director, Beth El
Cherry Hill, New Jersey*

Doris Jaffe

*Executive Director, Clifton Jewish Center
Clifton, New Jersey*

Israel Affairs Committee

David Zucker, Chairman

Rabbi Paul Freedman, Director

*Israel Affairs Committee
United Synagogue of America*

Kashrut

Rabbi Salamon Faber

*Kew Gardens Anshe Sholom Jewish Center
Kew Gardens, New York*

Leaders Training Fellowship

Arthur Ruberg

Director, Leaders Training Fellowship

Carl Astor

New York Regional Director, Leaders Training Fellowship

Long Range Planning

Andrew Braun

*Administrator, Beth El Congregation
Baltimore, Maryland*

Martin Leichtling

*Executive Director, Park Avenue Synagogue
New York, New York*

Stanley I. Minch

*Executive Director, Chizuk Amuno Congregation
Baltimore, Maryland*

Membership Integration and Retention

Robert Abramson

*Executive Director, Temple Emeth
Chestnut Hill, Massachusetts*

Andrew Braun

*Administrator, Beth El Congregation
Baltimore, Maryland*

Stanley I. Minch

*Executive Director, Chizuk Amuno Congregation
Baltimore, Maryland*

Lionel Semiatin

*Executive Director, Temple Israel
White Plains, New York*

David I. Siegel

*Executive Director, Fair Lawn Jewish Center
Fair Lawn, New Jersey*

Melton Research Center

Dr. Elaine Morris

Education Coordinator

Men's Clubs

I. Murray Jacobs, President

Morton Tabas, Past President

Abraham A. Silver, Vice-President

Max M. Goldberg, Honorary President

Rabbi Joel S. Geffen, Spiritual Advisor

National Federation of Jewish Men's Clubs

Music

Hazzan Paul Kavon

*Director, Department of Music
United Synagogue of America*

Office Administration

Arthur Tannenbaum

*Executive Director, Temple Adath Yeshurun
Syracuse, New York*

Sidney Someth
Executive Director, Beth El
Cherry Hill, New Jersey

Parent Education

Joseph Braver
Assistant Director, Department of Education
United Synagogue of America

Pensions and United Synagogue Insurance

Leo J. Landes, C.L.U.,
Rockville Centre, New York

Placement of Synagogue Administrators

Martin Leichtling
Executive Director, Park Avenue Synagogue
New York, New York

David I. Siegel
Executive Director, Fairlawn Jewish Center
Fairlawn, New Jersey

Max D. Weinles
Executive Director, Congregation Shaare Torah of Flatbush
Brooklyn, New York

Congregational Programming

Mrs. Doris Jaffe
Executive Director, Clifton Jewish Center
Clifton, New Jersey

Charles Parmet
Executive Director, Hillcrest Jewish Center
Flushing, New York

Andrew Braun
Administrator, Beth El Congregation
Baltimore, Maryland

Phillip Redelheim
Executive Director, Har Zion Temple
Philadelphia, Pennsylvania

Public Relations

Martin Leichtling
Executive Director, Park Avenue Synagogue
New York, New York

Max D. Weinles
Executive Director, Shaare Torah Community Center
Brooklyn, New York

Regional Activities

Dr. Max M. Rothschild
Director, Department of Regional Activities
United Synagogue of America

Singles

Rabbi Simon Glustrom
Fair Lawn Jewish Center
Fair Lawn, New Jersey

Sisterhoods

Mrs. Henry N. Rapaport, *National President*
Mrs. Harold Kamsler, *Assistant to the President*
Mrs. Sol Henkind, *National Chairman Torah Fund*
Residence Hall
Mrs. A. David Arzt
Educational Director, Women's League for Conservative Judaism
New York, New York

Small Congregations

Joseph Braver
Assistant Director, Department of Education
United Synagogue of America
Mrs. Doris Jaffe
Executive Director, Clifton Jewish Center
Clifton, New Jersey
Harry Loewy
Educational Director, New York Metropolitan Region
United Synagogue of America
Rabbi Nathan Reisner
Regional Director, Philadelphia Branch
United Synagogue of America
Burton Shanker
Executive Director, Temple Beth Sholom
Haddon Heights, New Jersey
Hans Weinberg
Executive Director, Temple Beth Sholom
Roslyn Heights, New York
Rabbi Joseph Wiesenberg
Regional Director, Central States and Southwest Regions
United Synagogue of America

Social Action

Sidney R. Katz
Executive Director, Karen Horney Clinic
New York, New York
Leon Malman
Temple Israel
Great Neck, New York

Synagogue Finance

David I. Siegel
Executive Director, Fair Lawn Jewish Center
Fair Lawn, New Jersey

Hans Weinberg
Executive Director, Temple Beth Shalom
Roslyn Heights, New York

Synagogue Publications

Martin Leichtling
Executive Director, Park Avenue Synagogue
New York, New York

Harry Waterston
President, New York Metropolitan Region
United Synagogue of America

United Synagogue Tour Service

Mrs. Susan Nissim, Manager

Young Marrieds

Rabbi Howard J. Hirsch
The Park Synagogue
Cleveland Heights, Ohio

Phillip Redelheim
Executive Director, Har Zion Temple
Philadelphia, Pennsylvania

Youth Activities — U.S.Y. and ATID

Rabbi Paul Freedman, Director
Barry Churchman, Assistant Director
Robert Leifert, Program Coordinator
Sandy Silverstein, Administrator
Rabbi Richard Hammerman
Director, ATJD — College Age Program
Department of Youth Activities
United Synagogue of America