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AMERICAN JEWISH ARCHIVES

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Subseries 3: Rabbinic Career, 1943-1993.

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Union of American Hebrew Congregations. Biennial conference.
1955.

For more information on this collection, please see the finding aid on the
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STATEMENT ON

JUDAISM and INDIVIDUAL FREEDOM

everywhere Judaism teaches that liberty stems inalienably from God, and that the soul is the divine element in man which ~~cannot~~ be interfered with by other men or governments of men. Deep respect for the right of conscience inheres in Jewish reverence for the human personality. The right to express or keep private the dictates of his conscience, and to give utterance to honest differences among men, is part of the Jewish tradition: "These and those are the words of the Living God." In the conviction that these principles of Judaism are equally relevant to the contemporary scene, and because we believe that the preservation of democracy, in the United States rests in large part upon preservation of the American principles of civil liberties and civil rights, the Union of American Hebrew Congregations, at this Biennial Assembly, hereby declares these basic principles:

The most significant trend in the area of civil liberties is the steady encroachment upon our freedoms by certain elements in Government. The legitimate and necessary requirements of protecting ourselves from communist infiltration and espionage have been grossly exploited by some to justify certain governmental procedures which corrode freedom of speech and of conscience under the claim that these must yield to the larger security of the nation. The need for a calm, steady, and positive program to insure the triumph of democracy over communism has given way to a pathological fear of communism which inhibits the thinking of some political leaders and colors the judgment of many citizens. We oppose any effort, legislative or otherwise, which would make criminal the expression of opinion, no matter how controversial. We must not hark back to the days of the Alien and Sedition Laws which the people repudiated 150 years ago. The anomaly of the concept that the State can preserve its security while it weakens individual freedom seems to have been lost upon us. Seven centuries of travail, blood, and sacrifice, from Magna Carta to the Atlantic Charter, hang in the balance.

We have tended to proscribe every person and organization at any time pro-Soviet, including many of the most effective present opponents of communism, and regardless of whether former attitudes now condemned were at the time consistent with our national policy. Those loyalty-security procedures which deny confrontation and thus encourage false witness; the type of congressional investigation which in contravention of constitutional liberties tries individuals for their beliefs; the public condemnation by the Attorney General of organizations without previous hearing; these must not become accepted techniques of government.

We deny the validity of the proposition that our government can make itself more secure by denying justice to any man. Absolute security for the State is possible of achievement only in a totalitarian regime and is unattainable in a democracy. There can be no freedom without some measure of risk. In the current demand for absolute security, we must not utilize the totalitarian practices of the enemies of democracy, thus destroying the human and spiritual values which are the mark of civilized men.

Irked by the constitutional inhibition against self-incrimination, some Congressional investigators are calling upon schools, colleges and other institutions to deny the right to work to those who would seek refuge in the charter of our liberties. The University is being attacked because of the presence on its faculty of persons claimed to be politically undesirable. The unfortunate result is that the campus and class rooms in a number of our institutions are ceasing to be places where the youth of America may learn the spiritual values of dissent and nonconformity.

Within the framework of the National Community Relations Advisory Council we have taken our position with respect to the usurpation of power by *some* Congressional investigating committees, and have made suggestions for curbing their excesses.

We protest the irresponsible use of political informers by our law enforcement agencies. We deplore the view that citizens should be encouraged to inform against fellow citizens with respect to their opinions and political associations.

We would defend all constitutional privileges and immunities without regard to the guilt or innocence of those who invoke them. In our view, the preservation of these rights is of greater significance to our way of life than any benefit our law enforcement agencies can derive from curtailment or suspension of these rights.

We abhor the test oath and its loyalty oath derivations. As did our forefathers before us, we reject the notion that the techniques of the Inquisition, the High Commission and the Star Chamber are to have acceptance by us in any form.

We favor the vitalization of the Civil Rights Section in the Department of Justice by whatever legislative and administrative procedures are necessary. We believe that the preservation of civil rights and civil liberties is a function of government equal in importance to the prosecution of subversive offenses.

There are heartening signs of increased awareness of the need to reverse current assaults on fundamental liberties. Yet the fever of suspicion and fear, which has impaired our country's prestige throughout the world, has not yet abated. We know that the price of civil liberties is eternal vigilance. Liberty cannot be stored away, even for a day.

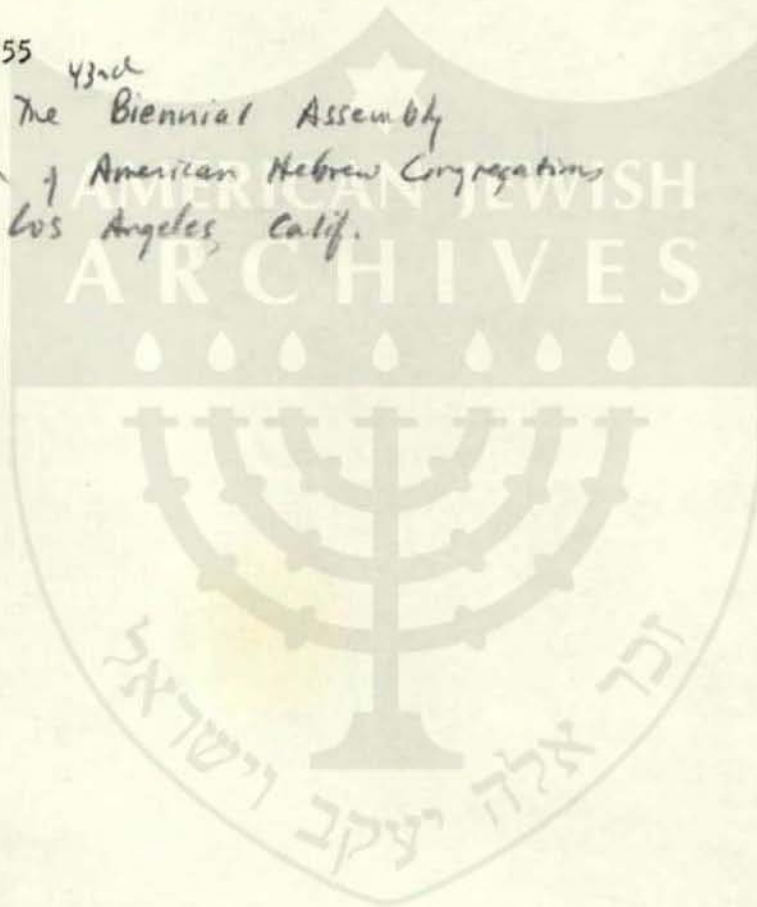
Therefore:

1. We re-affirm the recommendation, adopted at our 42nd Biennial Assembly, that the President of the United States be requested to appoint a Commission of outstanding citizens representative of the broadest possible cross-section of American life to study the best ways of protecting our nation from totalitarian dangers without subverting our traditional American freedoms.
2. We urge the Rabbis and leaders of our congregations to join forthrightly in the struggle to safeguard civil liberties and to speak out with dignity and with courage for their preservation. The Jewish ethic supports, indeed is the spiritual source of, these liberties. As teachers and adherents of Judaism, we are, by our religious faith, committed to defend them for the benefit of all men.
3. We urge the appointment of congregational Social Action Committees to study the application of ethical principles to the problems of civil liberties, and to consider ways of resisting all efforts to enjoin upon us conformity of thought or speech.

4. We urge our national Commission on Social Action to seek the cooperation of all groups which share our concern for the maintenance of American liberties. Our political and religious faiths are both bound up with the preservation of our liberties; as Americans and as Jews we must cooperate with those who would defend them.

February 15, 1955

43rd
Passed by The Biennial Assembly
of the Union of American Hebrew Congregations
meeting at Los Angeles, Calif.



STATEMENT ON
JUDAISM and INDIVIDUAL FREEDOM

Judaism teaches that liberty stems inalienably from God, and that the soul is the divine element in man which cannot be interfered with by other men or governments of men. Deep respect for the right of conscience inheres in Jewish reverence for the human personality. The right to express or keep private the dictates of his conscience, and to give utterance to honest differences among men, is part of the Jewish tradition: "These and those are the words of the Living God." In the conviction that these principles of Judaism are equally relevant to the contemporary scene, and because we believe that the preservation of democracy in the United States rests in large part upon preservation of the American principles of civil liberties and civil rights, the Union of American Hebrew Congregations, at this Biennial Assembly, hereby declares these basic principles:

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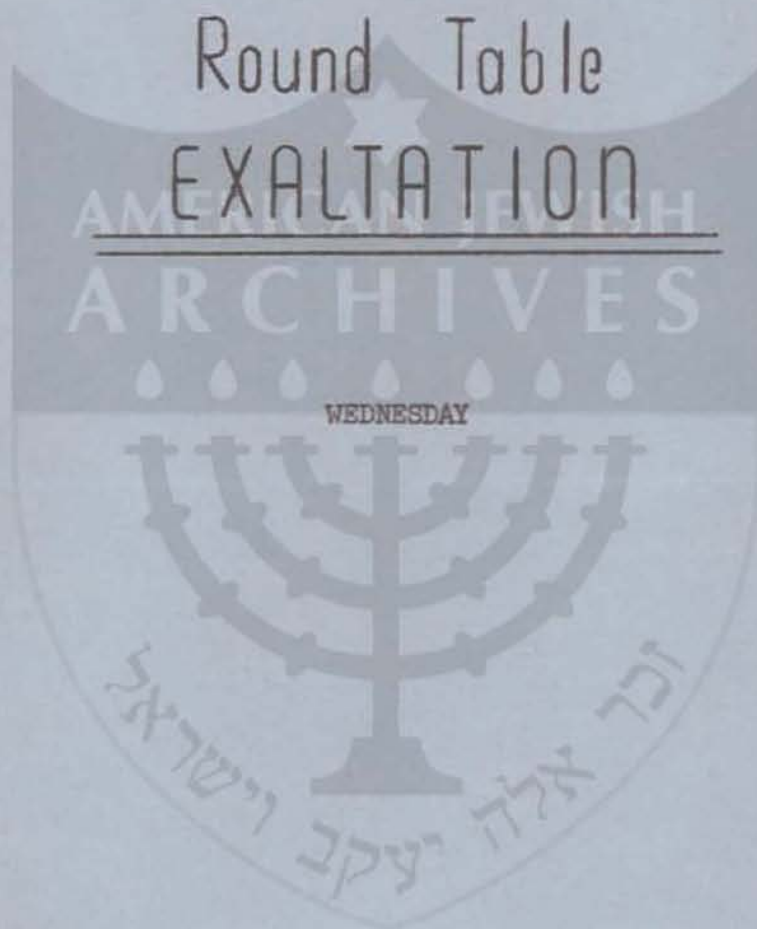
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February 15, 1955



SYLLABUS



Union of American Hebrew Congregations

43rd General Assembly

February 13 - 16, 1955 Los Angeles, California

SYNAGOGUE ACTIVITIES

ROUND TABLE

- I. Reading of the document: The Synagogue and Religious Exaltation.
- II. Is the document accurate in its assertion that our members cannot be designated, by and large, as praying people? If so can we evaluate the relative validity of the various reasons and causes noted? If we cannot, is this matter of sufficient and fundamental importance to justify detailed study within our movement? If so, should this Biennial authorize an extensive study immediately?
- III. To what extent are we justified in placing responsibility for dissatisfaction with religious services (and non-attendance at them) upon (a) our liturgical tradition and (b) the Union Prayerbook? Has the experimentation of the past two decades by the Joint Committee on Ceremonies been of help? Should there be more experimentation or less? Should experimentation go in different directions? If so, what directions?
- IV. To what extent and in what ways is the programming of our temples, both in the school and with our adults, responsible for the relatively non-observant homes of so many of our members? What can we do to make our homes more observant?
- V. What should be the role of the Union in research? Experimentation? (vis-a-vis CCAR?) Publications?

RESOURCES

Dr. Solomon B. Freehof, Small Sanctuary
Rabbi Jacob D. Schwarz, Reform Jewish Practice
Berman Report
HUC Alumni - Reform Judaism

The Synagogue, Vol. XI-XIII 1943-1946

Montgomery Prunejuice, Prayer Book Amachurs
January, 1944 - Page 76
Rabbi Samuel H. Markowitz, They Do Participate
May, 1944 - Page 4

The Synagogue, Vol. XVII 1949-1950

Sidney N. Gubin, Sydney Kellner & Raymond Israel, Family Worship Service
June, 1950 - Page 52

(cont.)

Recommendations

1. Study by Union of the
Extent } of Prayer
Concept }
2. Reemphasizes Sabbath in homes
3. Experiment creatively
in public & home worship
4. Intensify school worship
5. Guide Homes in patterns of Worship
6. Develop Family worship Services
7. Meaning of prayer books
Study of rituals

Zellerbach

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the reasons for lack of attendance

Kagan

8. To develop a qualitative study of the
psychological evaluation of prayerful-
ness & the establishment of prayer groups
9. Kovinsh - To establish a Joint Commission
to implement the Recapture of Exaltation
Worship and Theology.

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(cont.)

Synagogue Service Bulletin, Vol. XVIII-XX -- 1950-1953

Rabbi Eric Friedland, Religious Fellowship Rendezvous
November, 1950 - Page 3

Rabbi Ely E. Pilchik, Improving Synagogue Worship
December, 1950 - Page 7

Rabbi Ely E. Pilchik, The Daily Service
March, 1951 - Page 7

Rabbi David Jacobson, Juniors Worship God
October, 1951 - Page 7

Rabbi Ferdinand M. Isserman, Worship as Drama
November, 1951 - Page 10

AMERICAN JEWISH
ARCHIVES



התאחדות ישראל
אגודת ישראל
התאחדות ישראל

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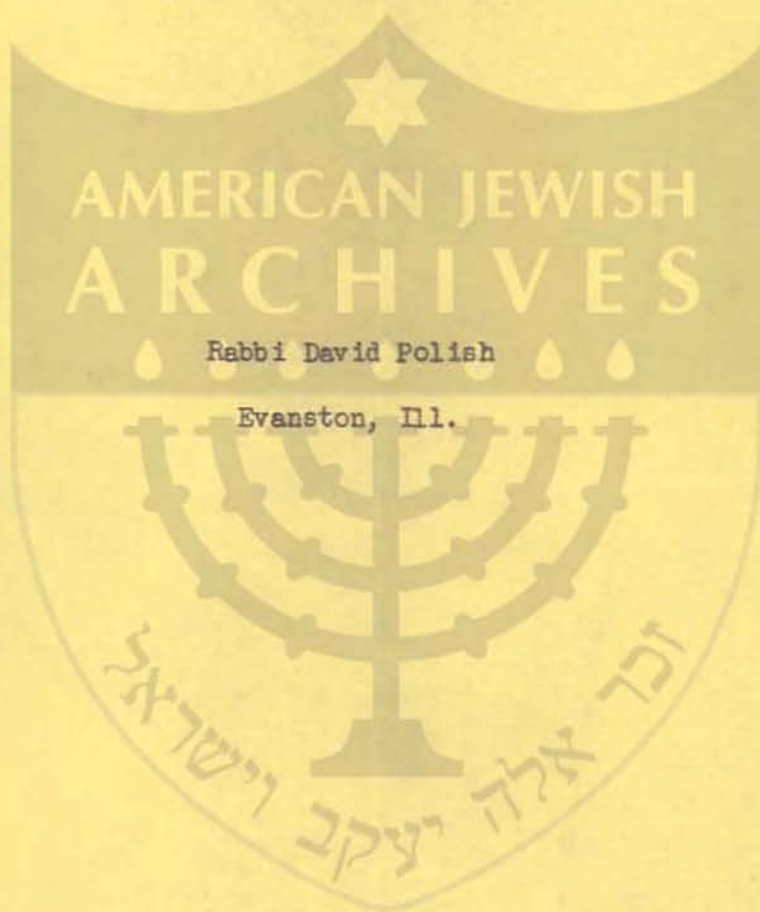
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RELIGIOUS SERVICE

Sunday, February 13, 1955



Union of American Hebrew Congregations

43rd General Assembly

Los Angeles, California

READER

Wherever men gather in Your name, our God, they declare that their hope is in You. Without this hope, we could not escape our plight. Merciful One, we attest to Your mercy. Holy One, we bear witness that all life issuing from You is holy. Righteous One, You will not permit Your world to see utter corruption. We trust in Your covenant which You made with all men, "Neither will I again smite any more every living thing, as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease." We believe in Your covenant with Abraham, "I will make you a great people and in you shall all the families of the earth be blessed." We submit to Your covenant with Israel at Sinai, "You must be a kingdom of priests and a holy nation." You have foretold to us that these covenants shall not depart from us, nor from our children, nor from our children's children forever. So, even in a frightened and darkened world, we hope in Your salvation. We understand little of Your ways, but we know that in adversity many of us come to know You. The troubles of men awake our compassion. The callousness of men calls forth our reverence for life and for You. The despair and hopelessness of many revive our faith in man's salvation and in Your world. Some men's certainty of the eternal victory of evil prompts us to live by Your assurance that we may triumph over it. We are gathered under the sign of Your promise, "If you seek me, you shall live." And so we affirm our faith in You and in Your kingdom.

CONGREGATION RISES AND RECITES

BORCHU ES ADONAY HAMEVOROKH
Praise the Lord to Whom all praise is due.

BORUCH ADONAY HAMEVOROKH L'OLOM VO'ED
Praised be the Lord to Whom all praise is due
forever and ever.

CHOIR. CONGREGATION IS SEATED

READER

RIBBONO SHEM OLOM, Master of the Universe, we know our insufficiency in Your sight and in our own. By day we walk with haughty steps, but at night our rest is troubled, and the visions of those we have hurt and shut out invade our sleep. We are not really so clothed in majesty that fear does not cling to our very flesh. We are not really so dazzled by our own splendor that we do not see Your children, languid with famine, among the ruins of a hundred cities. We are not so encrusted in ourselves that we forget how our lives are bound to the fate of the most remote and most obscure of Your children. We know that our salvation lies not in pampering our distress with smooth words and easy slogans, but in turning our hearts outward, into Your world, in compassion and in love. For

"A king is not saved by a multitude of hosts."

CONG: Nor a nation by massive power.

READER: "A mighty man is not delivered by great strength."

CONG: Nor by trespass on the rights of his fellow men.

READER: "A horse is a vain thing for safety."
CONG: And where righteousness is lacking, nothing else avails.
READER: "But the eye of the Lord is for them who fear Him
CONG: To those who wait for His love."

READER

On a day when all men stood before God, His word came to them in the wilderness.

You are standing this day, all of you, before God.
CONG: Our generation, too.
READER: That you may enter into the Covenant of the Lord your God
CONG: A covenant that each generation must renew.
READER: Not with you alone do I carve out this covenant
CONG: Not with Jew alone, white man alone, American alone.
READER: But with him also who is not here with us this day
CONG: Him who is yet unborn, him who is in hiding from God.
READER: This mitzvah which I command you this day is not too
awesome nor too far off for you.
CONG: For those who love God and man, nothing is too awesome,
nothing too far off.
READER: The word is very near to you, in your mouth and your
heart to do it.
CONG: But when men forsake their Creator, they cannot bestir
themselves.
READER: See, I set before you this day life and good, death and
evil.
CONG: They are all one primal substance. Only the heart of man
can turn it into desolation or salvation.
READER: I command you this day to love the Lord your God, to walk
in His ways and to keep His mitzvos.
CONG: It is in God's power to command us, in ours to defy Him.
READER: But if you do not listen, I tell you this day that you
will surely be lost.
CONG: For we have squandered reprieve after reprieve.

READER: I have set before you life and death

CONG: The blessing and the curse.

READER: Choose life that you may live

CONG: You and your seed.

READER: So we, who are summoned by God, summon one another to Him and to His Kingdom.

CONGREGATION RISES AND RECITES

SEMA YISROEL ADONAY ELOHENU ADONAY ECHOD
Hear O Israel, the Lord our God, the Lord is One

BORUCH SHEM KEVOD MALCHUSO L'OLAM VO'ED
Praised be His Name Whose glorious Kingdom is
forever and ever.

CHOIR. CONGREGATION IS SEATED

READER

"The heart of the pious one is generous and his spirit is humble. He is neither vengeful, nor covetous, nor does he speak ill of anyone. He despises greatness and detests acclaim. He is serene, remembers kindnesses, is grateful, self-effacing, and harms no one. When he is angered, he is not consumed with wrath. Great are his wisdom and his humility. His decisions are firm. He is not hasty and therefore does not act rashly. He is righteous in anger, and is compassionate when his forgiveness is asked. His loyalty is strong and his promise faithful. He seeks to know his Creator's will, and he governs his passion. He does not gloat over the misfortune of his enemies, and does not keep a grudge. He is of little trouble, and of great help to others. His gratitude for kindness is great and he is long suffering when injured. When one wants to borrow from him, he lends. When he is wronged, he forgives. When he is deprived, he is generous. When he is kept at a distance, he brings near.

CONGREGATION

He is helpful to the poor and a champion of the oppressed. He does not humiliate anyone. He does not violate a confidence. When he sees good, he remembers it. When evil befalls him, he overlooks it. To him every deed is better than his own, and every man is better than he is. He recognizes his own defects, is mindful of his sins, loves God and seeks to do His will. He sits with the poor, loves the righteous, is loyal to truthful people, aids the needy, is a father to the orphan, a protector of the widow, and honors the lowly." (From Chovot Ha-Levavot, By Bachya Ibn Pakuda)

READER

When God is betrayed in the betrayal of innocent men, a nation is shamed. The spirit of our people recoiled from such infamy, and our Bible tells this story with indignation and sorrow:

READER: It came to pass after these things, that Naboth the Jezreelite had a vineyard, hard by the palace of Ahab, king of Samaria. And Ahab spoke to Naboth, saying: "Give me your vineyard, and I will give you for it a better vineyard."

CONG: And Naboth said to Ahab: "The Lord forbid it me, that I should give the inheritance of my fathers to you."

READER: And Ahab came into his house sullen and displeased because of the word which Naboth had spoken to him. But Jezebel his wife came to him, and said to him: "Why is your spirit so sullen?"

CONG: And he said to her: "Because I spoke to Naboth, and said to him: Give me your vineyard; and he answered: I will not give you my vineyard." And Jezebel his wife said to him: "Do you now govern the kingdom of Israel? Arise, and eat bread, and let your heart be merry; I will give you the vineyard of Naboth the Jezreelite." So she wrote letters in Ahab's name, and sent the letters to the elders and to the nobles that were in his city, and that dwelt with Naboth.

READER: And she wrote in the letters, saying: "Proclaim a fast, and set Naboth at the head of the people; and set two men, base fellows, before him, and let them bear witness against him, saying: You cursed God and the king. And then carry him out, and stone him, that he die." And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had said to them. They proclaimed a fast, and set Naboth at the head of the people.

CONG: And the two men, the base fellows, came in and sat before him; and the base fellows bore witness against him, in the presence of the people, saying: "Naboth cursed God and the king." Then they carried him forth out of the city, and stoned him with stones, that he died. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab: "Arise, take possession of the vineyard of Naboth the Jezreelite; for Naboth is not alive, but dead." And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth, to take possession of it.

READER: Then the prophet Elijah risked his own life by coming out of hiding, confronting the king and pronouncing God's condemnation upon him. The conscience of Israel and the voice of God could not be stilled. Israel lived because it shrank from this infamy. And this nation, too, will endure as long as the spirit of Elijah abides within it.

CHOIR: Prepare to meet your God, O Israel. Seek the Lord and you shall live. Let justice flow forth as water and righteousness as a mighty stream.

READER

Man's hope is in You, God of our fathers and of our children. You have not placed us on this earth for a tortured hour of despair. In numberless ways You have stored up for us the means of our salvation and have bidden us to find them. The very earth cries out to us a message of healing and hope. The soul of man yields up the promise of transforming our perversity into wisdom and holiness. The groping of men across borders and council tables and racial barriers for the secret of human oneness, speaks of Your presence among us. You have planted within us the capacity for goodness and though it be delayed, it will flourish in the lives of men. Our hope is in You and You are in our midst.

READER: God revealed in the cyclotron

CONG: Teach us now to save ourselves

READER: God revealed in telescope and microscope

CONG: Teach us now to save ourselves

READER: God revealed in Dachau

CONG: Teach us now to save ourselves

READER: God revealed in untracked reaches of man's soul

CONG: Teach us now to save ourselves

READER: God revealed in man's hunger for peace

CONG: Teach us now to save ourselves

READER: God revealed in Egypt, and in every Egypt where men reach out for freedom

CONG: Teach us now to save ourselves

READER: God revealed at Sinai, and wherever the shadow of Sinai falls

CONG: Teach us now to save ourselves.

READER

Now we of the household of Israel must hear Your call,
our God.

CONG: And we must respond to it, as did our fathers.

READER: We must speak to men the word of foreboding

CONG: And of hope

READER: The word of reproof

CONG: And of consolation

READER: "Thus says the Lord"

CONG: And "Comfort you, comfort you."

READER: Let the task not be deferred

CONG: By our own failings and poverty of spirit

READER: But let us merit Your call:

CONG: "I the Lord have summoned you in righteousness, for a
light of the nations, to open the blind eyes, to bring
out the prisoners from the dungeon and them that sit
in darkness out of the prison-house."

READER: Then will the promise be fulfilled.

CONG: "The Lord of Hosts is exalted through justice

READER: And God, the Holy One, is sanctified through righteousness."

CONG: Amen.

SYLLABUS

Workshop On Jewish Education



Union of American Hebrew Congregations

43rd General Assembly

February 13 - 16, 1955 Los Angeles, California

JEWISH EDUCATION

RELIGIOUS SCHOOLS

1. What are the primary aims of our Jewish religious schools? How does Reform or Liberal Jewish education differ from other types of education? How should it differ?
2. What should we seek to achieve in our course of study in the religious school?
3. What should be our minimum requirements for Confirmation? If parents wish to have their children become Bar Mitzvah, what should be our minimum requirements for Bar Mitzvah?
4. What are some of the recent textbooks used in your school? What are some of the recent audio-visual aids (filmstrips, motion pictures, recordings, etc.) which are used in your school?
5. What is the attitude of your parents to the school? Are they cooperating in the religious school program? If so, how? If not, why not? What can you do about it? Report your successes and your failures.
6. Are there any special methods employed in your religious school which you have found particularly satisfactory? If so, please report.
7. Is Hebrew taught in your school on Sunday? On week days? If so, how many hours of instruction does the child receive in Hebrew weekly? Do you think he learns enough to read and understand the major prayers in the Union Prayerbook? Do the children learn any selections from the Bible? If not, what can we do about it?
8. Are your teachers well qualified to teach in a religious school? From the point of view of Jewish studies and background? From the point of view of pedagogic training? From the point of view of their secular education?
9. How do you encourage your teachers to prepare their class work? Do you require lesson plans in your school? What has been your experience in this regard?
10. Have you a junior congregation in your school? When does it meet for services? How do you train your children for participation in such services?
11. Do you arrange for assembly programs regularly? How often? How do you plan the program? Is it related to the work done in some of the classrooms?
12. Most religious schools have a kindergarten and an elementary course of eight or nine years up to Confirmation. Confirmation usually takes place in Grade 9 or 10. How do you continue the Jewish education of your young people? Some of our schools have regular high school departments. Do you have one? How many years of instruction do you provide above Grade 8? Do you have a high school graduation?

JEWISH EDUCATION

YOUTH

1. RELIGIOUS IDEALISM INTELLECTUAL CURIOSITY RESTLESSNESS

- - these are dominant drives in our congregations' teen-agers. How are we to guide these drives so our youth can grow - -

(a) as persons?

(b) as members and leaders of the congregation and the community?

(c) as proponents of Judaism?

2. CREATIVE FUNCTIONAL

- - these are the key-words in this workshop discussion.

(a) what does youth, after confirmation, want --

- from Judaism?
- from his congregation?
- from his youth group?

(b) what does youth consider creative and functional?

3. What do adults want youth to get from congregational life and from activities in the Temple Youth Group?
4. To what extent, in your temple, are the youth programs and activities products of youth's own ideas and energies? What are some examples in your temple of youth's creative energy and youth's functional ideas in action?
5. What are the channels, in your congregation, of adult supervision of youth activities? Youth Committee, Sisterhood aid, Youth Advisor? Is your rabbi close to your youth group?
6. How does the National Federation of Temple Youth and the overall Union of American Hebrew Congregations' program help Reform Jewish Youth
 - in the congregation?
 - in the Regional Federation of Temple Youth?
 - through the NFTY's National Activities Projects and publications?
7. How else can your national organization be of service to your youth?

JEWISH EDUCATION

ADULT EDUCATION

A. Content

1. Do you follow a curriculum over the course of several years? Do you find it more advisable to select the courses each year?
2. To what extent do members of the temple have a voice in the selection of courses to be offered?
3. Do you have an adult education committee? What are its functions?
4. What courses have you found most instructive? Bible? Hebrew language? Jewish customs and observances? The prayer book? Comparative religion? The principles of Reform Judaism? Others?
5. Are any adult courses related to the program of the religious school?

B. Method

1. Do you use any techniques other than the lecture-and-question period method?
2. To what extent are students required to prepare lessons at home? To give reports (written and oral)?
3. Do you require students to purchase textbooks? Which books have you found most helpful?
4. To what extent do you make use of audio-visual aids (films, filmstrips, etc.)? Which ones have been most helpful?

C. Administration

1. How many sessions do you conduct in each semester?
2. How many semesters do you conduct each year?
3. Who, in addition to the rabbi of the congregation, constitute the members of the faculty?
4. What fees do you pay for teachers in your adult courses?
5. What fees do students pay?
6. Are all adult courses conducted in the temple building? Are courses conducted in the temple building? Are courses conducted in the home of the rabbi?
7. Do students receive any form of public recognition for completing courses? What form does this recognition take? Have you used the certificates of the American Institute for Jewish Studies? What requirements do you have for such recognition? Attendance? Examinations?

NATIONAL COMMISSION TO STUDY THE FINANCING OF CONGREGATIONS AND THE UAHC-HUC-JIR

Louis Brodov, Chairman

STATISTICS ON MEMBERSHIP, DUES INCOME, SUNDRY INCOME OF UAHC CONGREGATIONS
compiled by Irving I. Katz, Honorary President, NATS

No. of Reporting Congregations	Dues Paying Members	Non- Paying Members	Total Reported Members	Dues Income	Sundry Income	Total Reported Income
173	76,523	1,723	78,246	\$ 7,451,629	\$1,670,815	\$ 9,122,444
Estimated in 327 Non-Reporting Congregations	68,804	3,105	71,909	\$ 6,698,860	\$1,501,673	\$ 8,200,533
TOTAL 500	145,327	4,828	150,155	\$14,150,489	\$3,172,488	\$17,322,977

AMERICAN JEWISH
ARCHIVES

COMMENTS

Membership

On the basis of the presently accepted average of 3.4 per family, the number of individuals affiliated with Reform congregations is estimated at 510,627.

The American Jewish Community now numbers 5,000,000. This means that one out of every ten Jews is affiliated with our movement.

There are, however, thousands of Jews in the United States who, although unaffiliated, look to the Reform Temple in their community for spiritual guidance.

Dues

The average per capita for dues in 1954 was \$97.37. This represents an increase of \$20.77 per member, or a 27% increase, over the survey conducted in 1950 when the average was \$76.60.

Sundry Income

The average per capita for Sundry Income in 1954 was \$21.83 against \$15.90 in 1950. This reflects a \$5.93 per member increase in 5 years, or a 37% increase.

Dues and Sundry Income

The 1954 per capita average for Dues and Sundry Income was	\$119.20
As compared with the 1950 average of	92.50
An average increase of	26.70
Or a 29% increase in five years.	

IMPORTANT

Additional statistics, dealing with the entire financial structure of our congregations, are now in the process of compilation and will be made available to all congregations. IF YOUR CONGREGATION HAS NOT AS YET RETURNED THE QUESTIONNAIRE SENT BY MR. BRODOV, PLEASE DO SO AT ONCE. Your cooperation is needed in order to make the survey as complete as possible and will be greatly appreciated.