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"The Synagogue and Social Action." 21 January 1955.

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# The Temple Bulletin

OF  
Congregation Emanu-El B'ne  
Jeshurun  
Milwaukee 11, Wisconsin

Vol. 22, No. 9

January 12, 1955

Tebet 18, 5715

## Sabbath Services

Friday Evening, January 14, at 8 o'clock

MEN'S CLUB SABBATH  
RABBI HERBERT A. FRIEDMAN

will conduct the

Ritual Service in the Main Temple

Motion Picture, "LET THERE BE LIGHT," will be shown in the  
Community Hall

Friday Evening, January 21, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE SYNAGOGUE AND SOCIAL ACTION"

## Sabbath Morning Services

11:15 a.m.

January 15, at 11:15 a.m.

Bar Mitzvah of BARRY PARKER  
son of

Mr. and Mrs. Richard Tabbert

January 22, at 11:15 a.m.

Bar Mitzvah of THOMAS BLUMBERG  
son of

Mr. and Mrs. Gilbert Butenhoff

## THE TEMPLE BULLETIN

Published by  
Congregation Emanu-El B'ne Jeshurun  
2419 E. Kenwood Boulevard  
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Affiliated with the  
Union of American Hebrew Congregations

Herbert A. Friedman ..... Rabbi  
Joseph L. Baron ..... Rabbi Emeritus  
Sol Altschuller ..... Cantor  
Herman Weil ..... Director Religious Ed.

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Charles L. Goldberg ..... Vice-President  
Herman A. Mosher ..... Treasurer  
Lillian Friedman ..... Executive Secretary

## Kaddish List

(Taken from Memorial Tablets)

January 14

Bertha Birnbaum ..... Rosa Heller  
Morris Manasse

January 21

Gusta Aarons ..... Rabbi Charles S. Levi  
Moritz Bloch ..... Nathan Schwartzberg  
Bertha Gottschalk ..... Samuel Sisserman  
Mollie S. Hirschberg ..... Nat Stone

In Memoriam  
**ANNA BARON**  
**NATHAN SONDEL**  
**REUBEN MELCHER**

## SERMON NOTES

### MEN'S CLUB SABBATH

January 14

"Let There Be Light," a motion picture on the work of the Jewish Chautauqua Society, will be shown by the Men's Club in the Community Hall following a ritual service, which will be conducted by Rabbi Friedman in the Main Temple.

The title "Let There Be Light" was taken from the words *Y'be Or*, the slogan which appears on the seal of the Jewish Chautauqua Society and symbolizes its objective to create better understanding and appreciation of Judaism by Christians, and to help build a better democracy.

The movie, which is a newsreel type of documentary, takes one to actual JCS college and Christian church group engagements with rabbis and tells the fascinating history of the Society.

### THREE SERMON-DISCUSSIONS

on the three themes of  
The UAHC 43rd General Assembly

ETHICS — Social Action

January 21

EXALTATION — Prayer

January 28

EDUCATION

February 4

These major themes will be discussed at the forthcoming meeting in February in Los Angeles.

It would be well if we were to study these themes in advance.

Each Friday Evening for three consecutive weeks, the Rabbi will preach on one of these topics. Following the sermon, there will be open discussion in the Community Hall to which all are invited.

## INSTITUTE OF ADULT STUDIES

consisting of lectures and discussions

on

### "IMMORTAL JEWISH PERSONALITIES"

Tuesday Evenings at 8:00 o'clock

January 18 — "Hillel" — Dr. Herman Weil

January 25 — "Saadia" — Rabbi David Shapiro



## TEMPLE MEN'S CLUB MEETING

WEDNESDAY EVENING, JANUARY 19, 1955, at 8 o'clock

### PANEL DISCUSSION

"MAN'S OPPORTUNITY AND RESPONSIBILITY UNDER FREEDOM"

#### Participants:

REVEREND T. PARRY JONES, SHEBOYGAN, WISCONSIN  
PROFESSOR RUDOLPH E. MORRIS, MARQUETTE UNIVERSITY

#### Moderator:

CIRCUIT JUDGE WILLIAM I. O'NEILL

PROGRAM CO-SPONSORED BY THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

Social Hour to follow

#### JEWISH CHAUTAUQUA SOCIETY

The Jewish Chautauqua Society, founded in 1893, is the major educational project of the Temple Men's Club. Often described as "the College without a campus" the Society last year sent 222 rabbis on 446 college engagements to lecture to over 500,000 students. Other phases of the society's activities include sending rabbis to Christian church camps, maintaining resident lectureships in 20 colleges and donating of books to university libraries.

This work is supported solely by contributions of Men's Club members and friends. You may help maintain this positive program of education where education counts — with the young people of today, who will be the leaders of tomorrow. Please contact the Men's Club JCS Chairman, Robert Mann, WO 4-1038.

#### A CALL

The Union of American Hebrew Congregations has issued an official call to all affiliates to attend the 43rd general Assembly at the Statler Hotel in Los Angeles, February 13-16, 1955.

Convening concurrently with the Union will be the National Federation of Temple Sisterhoods and the National Association of Temple Secretaries.

Members of our Congregation may attend the sessions as official visitors. Call the Temple Office for information.

#### A NEIGHBORLY NOTICE FOR THE Y. M. C. A.

Since January 23-30 is set aside as YMCA week, the Temple extends its greetings to the North Shore "Y", 3906 North Oakland Avenue, which is the branch nearest our Temple.

We salute its Committee on management composed of 22 men for the wonderful task being performed in the program of activities such as: East Side Fellowship, Saturday program for boys, Indian Guide Group, Softball League, High School Clubs, Summer Fun Club, and Camps.

For information about the North Shore YMCA call ED. 2-7326.

#### FLOWERS FOR OUR ALTAR

The Sisterhood Floral Fund acknowledges the receipt of contributions:

##### IN HONOR OF:

Bar Mitzvah of David Henry Karr  
30th wedding anniversary of Blanche and Morris Segal

Speedy recovery of Gene Norman

##### IN MEMORY OF:

Ida Leubusher  
Leone Rosenfeld  
Birthday anniversary of Jacob Goodsitt

#### UNIONGRAMS

Send UNIONGRAMS to your family and friends for all occasions. Call Mrs. Clair Krom, WO 2-7573 or Mrs. Robert Mann, WO 4-1038. UNIONGRAMS — 35¢ each or a package of 4 for \$1.40.

## The Temple Men's Club and Sisterhood

cordially invite you to attend

the presentation of

Arthur Honegger's great lyrical Cantata

### "KING DAVID"

Sunday and Monday Evenings, January 30-31, at 8:15 o'clock

Produced by CANTOR SOL ALTSCHULLER

MR. MILTON RUSCH, Director of Music, Wisconsin State College  
will direct the orchestra and Chorus

Tickets, free of charge, may be called for at the Temple Office  
or will be sent upon receipt of self-addressed stamped envelope.

## THE TEMPLE BULLETIN

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Milwaukee 11, Wis.

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## THE SYNAGOGUE AND SOCIAL ACTION

We are the heirs of the great Jewish religious tradition which conceives of its ultimate goal as the establishment of the Kingdom of God on earth. The God whom we serve is a God of righteousness who would have us be holy as He is holy. The Torah which we cherish is a guide for spiritual living concerned with every aspect of human experience. The prophets of Israel, dedicated to God and the welfare of their fellow men, bade us pursue justice, seek peace, and establish brotherhood among all of God's creatures.

Judaism offers no easy escape from the problems of life. It rejects the device of passing all responsibility for social problems to God. In our tradition, man is called the co-worker or partner of God in the creation of a better world. Judaism insists that we must apply constantly the sharp ethical insights of the prophets to the specific social problems of our generation, as well as to the personal and individual problems of our lives.

It is in loyalty to this heritage, and in the furtherance of our ideal of righteousness, that Reform Judaism has developed a program of social action which relates the ethical and spiritual teachings of our faith to the problems of our communities, of our country, and of the world, and which strives for a society guided by the principles of divine justice and mercy. This program is conducted through the Commission on Social Action, a joint instrumentality of the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the National Federation of Temple Sisterhoods, National Federation of Temple Brotherhoods, and the National Federation of Temple Youth. The primary objective of this Commission is, through programs of social study and social action in each Reform synagogue, to activate the ideals of Judaism in the lives of our congregants. Such programs must be integral and essential aspects of synagogue activity. A synagogue which isolates itself from the fundamental issues of social justice confronting



the community and the nation is false to the deepest traditions and values of the Jewish heritage.

What are these traditions? What are these values? And what are some of their implications for us today?

Judaism gave to the world the concept of the sanctity and dignity of the individual. All men are equal in that they are created in the image of God. "One law and one ordinance shall be both for you, and for the stranger that sojourneth with you." (Numbers 15:16) Respect for the civil rights of all men is each man's duty to God. We Jews are challenged by our religion to support the basic human rights of every one: "What is hateful unto thee, do not do unto thy neighbor" (Talmud Shabbos 8). As Jews and as Americans, dedicated to the democratic tradition, we are impelled to join with our fellows in overcoming bigotry and prejudice, in seeking through education and legislation the elimination of discrimination and segregation because of race, religion, or national origin, in demanding for ourselves and for all other Americans equality of opportunity in work, home, health and education.

Judaism teaches that each man has a right to express or keep private the dictates of his soul, for the soul is the divine element in man and cannot be interfered with by other men or governments of men. "The spirit of man is the light of the Lord" (Proverbs 20:27). The Talmud teaches that where honest differences prevail and agreements are difficult: "These and those might be the words of the living God." It was that "flaming fire within" (Jeremiah 25:9) that impelled the prophet to speak out even at grave personal risk. These rights of conscience were enshrined in the Bill of Rights, the cornerstone of the American constitutional system.

We view with deep concern the growing attack upon these principles in American life today. Judaism is fundamentally antagonistic to tyranny -- whether it be totalitarian tyranny manipulated from abroad, or a domestic



tyranny foisted on the American people in the name of anti-communism. We believe that subversion and espionage can and must be effectively opposed without destroying the tradition of individual freedom on which democracy is based. We have faith in freedom and in democracy. We believe that the religious ideals of justice and security for all men can be fulfilled only in an atmosphere of freedom and security, not in an atmosphere of fearful conformity and suspicion. We pledge ourselves to join with all freedom-loving forces in our community and nation to reverse the alarming trend toward suspicion, recrimination, fear, and the equation of dissent with disloyalty. We pledge our unremitting vigilance to the end that neither communist intrigue nor reckless demagoguery shall be allowed to corrode the fundamental liberties which have their origin in religious ideals.

Judaism has always emphasized that our ethical ideals must also be applied to the economic processes of society. Our society must be judged by the extent to which men are enabled to achieve, through their work, a decent standard of living, and to provide for themselves and their families the fullest possible protection of their mental and physical health. We pledge ourselves to the achievement of this ideal not only on the national and world scenes, but most particularly in the conduct of our individual business and professional lives.

Another of the most sacred of our Jewish religious teachings is the vision given us by the prophets of a Messianic Age of peace, the time when nations shall beat their swords into plowshares and their spears into pruning hooks. Motivated by our belief in one world, the Jewish community has supported enthusiastically the United Nations as the best available instrumentality for the gradual accomplishment of world peace. We have rejoiced in its constructive achievements in the improvement of health standards in many parts of the world, in the control of narcotics traffic, in child welfare,



in technical assistance to underdeveloped nations, in the UN's prophetic declarations on Human Rights, Genocide, and similar world problems. We have been deeply concerned about the lack of progress recorded within the councils of the United Nations in easing international tensions. Yet we have remained hopeful that our country, committed firmly to international cooperative action and backed strongly by our citizenry, could continue to exercise leadership in the UN in the direction of world peace.

But we see powerful, organized forces in America striving to weaken the UN and its agencies, pressing even to force the withdrawal of our country from the United Nations. We see a movement to prohibit teaching in our schools about the UN and its activities. We see isolationist groups attempting to sabotage the Covenant on Human Rights and the ratification of the Genocide Convention. We see these tendencies and we are deeply disturbed. We pledge ourselves to the task of strengthening international cooperation for peace.

We must be constantly aware that the fundamental contest between democracy and tyranny is a struggle for the loyalties and minds of men. Armaments, however necessary and however awesome, cannot win this all-important contest. We can win ultimately only by demonstrating constantly and conclusively that democracy is dynamic, that it spurns colonialism and racism, that it can and will address itself to the continuing problem of world poverty, that it offers a way for people to solve their crushing problems and still be free.

We can win this contest only by affirmative deeds. A Marshall Plan, a Point 4 program of technical assistance, President Eisenhower's plan for an international atomic pool for peaceful pursuits, achievements of a more humane U.S. immigration policy than the one we now have, can be mightier weapons in this contest than a thousand H-Bombs. A decision by the U.S. Supreme Court, outlawing segregation in American public schools, speaks more loudly than a



thousand propaganda broadcasts over a thousand Voices of America. In the same way, resolute action by the American people to cleanse our nations of the poison of fear and suspicion would immeasurable strengthen us in the continuing ideological struggle against Communism. We must constantly prove that democracy works. Thus, the propaganda bombardments of world Communism will be revealed as a collection of false and cynical slogans, and democracy will be welcomed in places where its blessings will lift hearts and hopes and point the way to a more promising future. We pledge ourselves to this momentous task.

Jewish religious bodies -- and certainly Reform synagogues -- have a deep responsibility to seek to strengthen democracy and the ideals of justice by translating our faith into concrete social action. Such Jewish ideals as reverence for individual freedom, love of peace, concern for the weak, equitable relationships between employer and employee, regard for the stranger, and many others are strikingly relevant to the current world scene. We urge establishment of a standing committee charged with the responsibility of educating the membership on the pertinence of these ideals to contemporary social issues as an indispensable part of the program of every synagogue. Such committees will enable us to color our individual lives and the shaping of our society by the ethical imperatives of our faith.

Through an intelligent program of social justice in the synagogue, we help to bridge the gap between confession and commitment, between word and deed and thus bring a sense of greater reality to our faith. We as Jews fulfill ourselves by working for the establishment of justice and peace which are fundamental to Judaism as they are to democracy. In the words of our prayerbook: "O may all created in Thine image recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled: The Lord will reign forever and ever."



## Committee on Social Action

I.

We urge establishment of a standing committee charged with the responsibility of educating the membership on the pertinence of Jewish ideals to contemporary social issues.

The primary objective of such a committee (and also a National Commission) is, through programs of social study and social action, in each Reform synagogue, to activate the ideals of Judaism in the lives of our congregants.

(This is the proposal to be discussed at the Biennial.)

II.

What are the social ideals  
of Judaism, as they relate to  
contemporary life, of politics, economics,  
world peace, etc.?

Contained in document of

1937.



# Reform • Liberal • Progressive Judaism



*its ideals and concepts  
as set forth in the*

## Guiding Principles of Reform Judaism



*Published by*  
**THE NEW YORK FEDERATION OF REFORM SYNAGOGUES**  
an agency of the  
**UNION OF AMERICAN HEBREW CONGREGATIONS**  
838 Fifth Avenue, New York 21, N. Y.  
REgent 7-8200



## INTRODUCTION

For more than a century, Reform Judaism has played a challenging role in the American Jewish scene. It has insisted on the principle of change and evolution as vital to the preservation of Judaism. To express this principle at work in Judaism, it has created the American Liberal Synagogue.

While the first impact of Reform made itself felt in the modernizing of the Synagogue Service and the first evidences of the principle of change at work in Jewish thought were found in the revision of ceremonials and in the creation of a new prayer book for the Synagogue, Reform Judaism did not limit itself to the changing of forms and practices.

Since Reform Judaism was essentially a liberal movement, ideas and concepts were brought under the influence of the free mind. This process of demanding the interpretation and the reinterpretation of ideas has been a characteristic of Jewish thought through the ages. In this sense, Judaism has never been orthodox. Freedom of thought was allowed expression even at times when there was the most rigid conformity in practice.

Great movements in Judaism arose out of new interpretations. The genius of Judaism was always to be found in its response to new ideas and in its ability to harmonize with the progressive thought of every age. Maimonides, twelfth century Jewish philosopher, was the rationalist who made his interpretation of Judaism one that sought to glorify

its philosophical reasonableness. The rise of Chassidism in the eighteenth century restored the elements of emotion to a central place in Judaism and under its influence, religion became again for the Jew a matter of the heart and not alone a concern of the mind.

Movements are the response of great thought to deep-felt need. Reform Judaism, a Jewish movement of the nineteenth and twentieth centuries, has sought and continues to seek to so interpret Judaism that it may meet the need of the Jew in these times. No basic concept of Judaism is abandoned, but the reinterpretation of Jewish concepts makes clearer their application to the living need. It is in this sense that Judaism has been reluctant to establish a creed, as it has refused to impose dogmas. It is for this reason that the important ideas of God, Israel, the Torah and revelation, man, humanity, ethical conduct, and hope for the future have remained in Judaism so real, even for the modern world, when many creeds and much of dogma seem to lose their relevancy.

In 1885, a conference of American Rabbis sought to express their interpretation of nineteenth century Reform Judaism in a Statement of Principles. Changing conditions of life and thought in the twentieth century imposed the necessity of reinterpreting Reform Judaism. In 1937, the Columbus Convention of the Central Conference of American Rabbis adopted a statement which it called "Guiding Principles of Reform Judaism". These are reprinted here, not as the "last word" in Jewish thought, but as an indication of the liberal, progressive nature of Reform Judaism welcoming change in both thought and practice as a means of keeping alive the great imperishable ideals of Judaism.

## GUIDING PRINCIPLES OF REFORM JUDAISM

In view of the changes that have taken place in the modern world and the consequent need of stating anew the teachings of Reform Judaism, the Central Conference of American Rabbis makes the following declaration of principles. It presents them not as a fixed creed but as a guide for the progressive elements of Jewry.

### 1. Judaism and Its Foundations

1. *Nature of Judaism.* Judaism is the historical religious experience of the Jewish people. Though growing out of Jewish life, its message is universal, aiming at the union and perfection of mankind under the sovereignty of God. Reform Judaism recognizes the principle of progressive development in religion and consciously applies this principle to spiritual as well as to cultural and social life.

Judaism welcomes all truth, whether written in the pages of scripture or deciphered from the records of nature. The new discoveries of science, while replacing the older scientific views underlying our sacred literature, do not conflict with the essential spirit of religion as manifested in the consecration of man's will, heart and mind to the service of God and of humanity.

2. *God.* The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, who rules the world through law and love. In Him all existence has its



creative source and mankind its ideal of conduct. Though transcending time and space, He is the indwelling Presence of the world. We worship Him as the Lord of the universe and as our merciful Father.

3. *Man.* Judaism affirms that man is created in the Divine image. His spirit is immortal. He is an active co-worker with God. As a child of God, he is endowed with moral freedom and is charged with the responsibility of overcoming evil and striving after ideal ends.

4. *Torah.* God reveals Himself not only in the majesty, beauty and orderliness of nature, but also in the vision and moral striving of the human spirit. Revelation is a continuous process, confined to no one group and to no one age. Yet the people of Israel, through its prophets and sages, achieved unique insight in the realm of religious truth. The Torah, both written and oral, enshrines Israel's ever-growing consciousness of God and of the moral law. It preserves the historical precedents, sanctions and norms of Jewish life, and seeks to mould it in the patterns of goodness and of holiness. Being products of historical pro-



cesses, certain of its laws have lost their binding force with the passing of the conditions that called them forth. But as a depository of permanent spiritual ideals, the Torah remains

the dynamic source of the life of Israel. Each age has the obligation to adapt the teachings of the Torah to its basic needs in consonance with the genius of Judaism.

5. *Israel.* Judaism is the soul of which Israel is the body. Living in all parts of the world, Israel has been held together by the ties of a common history, and above all, by the heritage of the faith. Though we recognize in the group-loyalty of Jews who have become estranged from our religious tradition, a bond which still unites them with us, we maintain that it is by its religion and for its religion that the Jewish people has lived. The non-Jew who accepts our faith is welcome as a full member of the Jewish community.

In all lands where our people live, they assume and seek to share loyally the full duties and responsibilities of citizenship and to create seats of Jewish knowledge and religion. In the rehabilitation of Palestine, the land hallowed by memories and hopes, we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its upbuilding as a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed but also a center of Jewish culture and spiritual life.

Throughout the ages it has been Israel's mission to witness to the Divine in the face of every form of paganism and materialism. We regard it as our historic task to co-operate with all men in the establishment of the kingdom of God, of universal brotherhood, justice, truth and peace on earth. This is our Messianic goal.

## 2. Ethics

6. *Ethics and Religion.* In Judaism religion and morality blend into an indissoluble unity. Seeking God means to strive after holiness, righteousness and goodness. The love of God is incomplete without the love of one's fellowmen. Judaism emphasizes the kinship of the human race, the sanctity and worth of human life and personality and the right of the individual to freedom and to the pursuit of his chosen vocation. Justice to all, irrespective of race, sect or class is the inalienable right and the inescapable obligation of all. The state and organized government exist in order to further these ends.

7. *Social Justice.* Judaism seeks the attainment of a just society by the application of its teachings to the economic order, to industry and commerce, and to national and international affairs. It aims at the elimination of man-made misery and suffering, of poverty and degradation, of tyranny and slavery, of social inequality and prejudice, of ill-will and strife. It advocates the promotion of harmonious relations between warring classes on the basis of equity and justice, and the creation of conditions under which human personality may flourish. It pleads for the safeguarding of childhood against exploitation. It champions the cause of all who work and of their right to an adequate standard of living, as prior to the rights of property. Judaism emphasizes the duty of charity, and strives for a social order which will pro-



tect men against the material disabilities of old age, sickness and unemployment.

8. *Peace.* Judaism, from the days of the prophets, has proclaimed to mankind the ideal of universal peace. The spiritual and physical disarmament of all nations has been one of its essential teachings. It abhors all violence and relies upon moral education, love and sympathy to secure human progress. It regards justice as the foundation of the well-being of nations and the condition of enduring peace. It urges organized international action for disarmament, collective security and world peace.



### 3. Religious Practice

9. *The Religious Life.* Jewish life is marked by consecration to these ideals of Judaism. It calls for faithful participation in the life of the Jewish community as it finds expression in home, synagogue and school and in all other agencies that enrich Jewish life and promote its welfare.

The *Home* has been and must continue to be a stronghold of Jewish life, hallowed by the spirit of love and reverence, by moral discipline and religious observance and worship.

The *Synagog* is the oldest and most democratic institution in Jewish life. It is the prime communal agency by which Judaism is fostered and preserved. It links the Jews of each community and unites them with all Israel.

The perpetuation of Judaism as a living force depends upon religious knowledge and upon the Education of each new generation in our rich cultural and spiritual heritage.

*Prayer* is the voice of religion, the language of faith and aspiration. It directs man's heart and mind Godward, voices the needs and hopes of the community, and reaches out after goals which invest life with supreme value. To deepen the spiritual life of our people, we must cultivate the traditional habit of communion with God through prayer in both home and synagogue.



Judaism as a way of life requires in addition to its moral and spiritual demands, the preservation of the Sabbath, festivals and Holy Days, the retention and development of such customs, symbols and ceremonies as possess inspirational value, the cultivation of distinctive forms of religious art and music and the use of Hebrew, together with the vernacular, in our worship and instruction.

These timeless aims and ideals of our faith we present anew to a confused and troubled world. We call upon our fellow Jews to rededicate themselves to them, and, in harmony with all men, hopefully and courageously to continue Israel's eternal quest after God and His kingdom.

*Adopted by the Central Conference of American Rabbis  
at Columbus, O., May 27, 1937.*

### ADDITIONAL READING

For further reading and information, the following pamphlets may be secured by writing to the New York Federation of Reform Synagogues, 838 Fifth Avenue, New York City.

Reform — Liberal — Progressive Judaism: What it is and  
What it Does by Rabbi Daniel L. Davis

Reform — Liberal — Progressive Judaism: Its Forms and  
Practices by Rabbi Daniel L. Davis

What is Reform Judaism? by Dr. Solomon B. Freehof

### AMERICAN JEWISH ARCHIVES

The following brief works are recommended and may be secured from the Union of American Hebrew Congregations, at 838 Fifth Avenue, New York 21, N. Y. REgent 7-8200.

Judaism — A Way of Life by Dr. Samuel S. Cohon

Reform Jewish Practice by Dr. Solomon B. Freehof

History of the Jews in The United States  
by Dr. Lee Levinger

Reform Movement in Judaism by Dr. David Philipson

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*This pamphlet is supplied by Congregation Emanu-El B'ne Jeshurun, 2419 E. Kenwood Blvd., Milwaukee, Wis. to acquaint its members with the message of Reform-Liberal-Progressive Judaism. Additional copies may be obtained from the Temple office.*



## The Ethics of the Halachah - Lauterbach

The progress of mankind has been accomplished by two distinct processes: the process of conceiving high ethical ideals and the equally important but nevertheless distinct process of their application to life. Ethical ideals are first conceived and expressed by some great mind - prophet, priest or teacher. Only afterward do the people, striving for moral improvement, make these ethical concepts the basis of law & enactment. Thus they endeavor to make the ideal real.

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Jewish law & life are dedicated to making ideals practicable

### III

The synagogue must go so far as to teach revolution, if necessary.

1. Teach people to revolt against conformity.
2. Train leaders to revolt against injustice.
3. ~~Agitate~~ <sup>Teach</sup> the youth to revolt against the materialism of their elders, which often destroys their idealism.
4. Teach teachers to revolt against stereotyped explanations and force people to think.

Preaching revolution is an honorable role.  
Founding Fathers of U.S. did it.

Rights are born with man - inalienable rights  
The duty of government is to make those rights secure, <sup>protect them</sup>  
When government fails to do this, it must be overthrown <sup>+ replaced</sup>  
This is in second part of Declaration of Independence.



We hold these truths to be self-evident  
that all men are created equal; that  
they are endowed by their Creator with certain  
inalienable rights; that among these are life,  
liberty and the pursuit of happiness. That, to  
secure these rights governments are instituted  
among men. That whenever any form of  
government becomes destructive of these ends it is  
the right of the people to alter or to abolish it,  
and to institute a new government.



IV.

So, the U.S. was born in revolution, as was many another good thing in the long history of man! —

The industrial revolution — which gave us our goods we enjoy in such abundance.

The financial revolution — which permitted the modern capitalist economy to be born.

The artistic revolution — which reintroduced light & color after a thousand years of dark ages in Europe.

These are new — all in last 400 years.

The synagogue has been preaching moral revolution for 400 years and 2000 and more.

This moral revolution has not yet succeeded, but must continually be taught.

Conclude with story of one man -  
David Einhorn - forced to flee  
Baltimore on night of 22 April, 1861 -  
went to Philadelphia

---

Race Relations statement issued <sup>just</sup> last week.  
Still at it.

*Social  
action*

# **We seek our brethren**

**A MESSAGE  
FOR  
RACE RELATIONS  
SABBATH  
1955**



*Issued by*  
**THE COMMISSION ON JUSTICE AND PEACE  
of the  
CENTRAL CONFERENCE OF AMERICAN RABBIS**



## We seek our brethren

*"Why was man created a solitary human being without a companion? So that it might not be said that some races are better than others."*

SANHEDRIN, 37a

We have come a long way in recent years in eliminating from the American scene many manifestations of discrimination and segregation based upon race, religion, color, national origin or ancestry. At long last, moral considerations as well as the national interest have combined to urge upon us the necessity of translating into action the principles of our religious faith and our democratic heritage.

The American people have always sought to recognize the inherent dignity and innate worthwhileness of the individual. All men were deemed of intrinsic merit by virtue of being children of God. This Biblical doctrine of the essential brotherhood of man—so basic to our own heritage of faith—was woven into the Declaration of Independence and the Constitution, into the very fabric of our society. We may have fallen short from time to time of attaining the goal, yet we have never slackened in our pursuit of the ideal. It is to the everlasting credit of this nation that since the conclusion of World War II, from the monumental survey by President Truman's Committee on Civil Rights through the recent historic Supreme Court decision ruling segregation in the public schools unconstitutional, great progress has been achieved.

We rejoice to see the frontiers of democracy extended in American life. The program of integration which was begun in the armed forces in 1945 has been virtually completed. The fulfillment of that program has justly been hailed as "the second most important advance toward equality during the past decade, the first being the increase of voting by Negroes in the South." Of equal moment was the clarification and strengthening by the President's Committee on Government Contracts of the clause which requires equal employment opportunity for all engaged under government contracts. The passage of state and city Fair Employment Practice laws further attests to the effectiveness of administrative and legislative procedures in promoting racial equality. It is estimated that today 60 million Americans live under the protection of such legislation. Too, there is ample evidence that the wall of segregation is crumbling in other areas. The recent ruling of the Supreme Court has made

it mandatory for movies, hotels, and public housing projects to end discrimination in our nation's capital. Recreational facilities are being opened to Negroes in the North. Nineteen states have anti-bias laws covering places of public accommodation. In 1953 more than two million Negroes were members of unions as compared with 700,000 in 1938.

Certainly, the Supreme Court's unanimous decision outlawing racial segregation in the public schools represents the apex of the uphill battle to remove all legal barriers to educational equality. In reaffirming the essential dignity of the individual and abjuring the "separate but equal" doctrine, the Court undermined the entire legal structure of segregation in the United States. The favorable reaction of so many people in all sections of the country to this landmark decision provides even more eloquent proof of America's commitment to the spirit and principle of equality.

Yet, despite all these gains, and heartened though we be by the many signs of a nation taking its profession of democracy most seriously, we dare not deny that much "unfinished business" remains. Foremost, of course, is the implementation of the Supreme Court decision holding segregation in the public schools to be unconstitutional. In the next few years this will be one of the most serious domestic problems faced by the people of America. Good judgment, thoughtful planning, and a determination not to dilute the essence of this far-reaching decision will be required. We cannot retreat from the clear mandate which the highest tribunal in the land has given us even though we are fully aware that the period of transition will be fraught with many difficulties. On our own part, we proudly re-affirm the resolution passed at the last meeting of the Central Conference of American Rabbis which said, in part: "... We hail this ruling as a profound victory of our prophetic tradition and an eloquent expression of the faith of all Americans in the basic justice of our democratic system. We call upon our colleagues and the congregations they serve to assist in the swift and harmonious implementation of this decision which re-affirms America's position as leader in the free world."

We regret that the Congress of the United States has not kept pace with the rest of the country in helping to end discrimination in employment. Federal civil rights legislation has long been overdue. While we commend the President on the steps taken by the executive branch of government, we would urge him to lend the support of his office to the passage of this much needed federal legislation. We likewise urge him to convene a conference of the Governors of the states to consider necessary action

for the elimination of those forms of discrimination that continue to mar our society.

Efforts to curb discrimination in public housing have been fairly successful. The question of private housing is, however, still a paramount issue even in the North. The focus of attention must now be directed to that vast field of housing owned and operated by private investors and receiving direct or indirect government financial assistance. New homes are almost unavailable to Negroes, regardless of their economic and social status. Despite the erection of a million dwelling units a year, they find themselves barred from new communities and confined to overcrowded ghettos.

Population shifts have added to the problem of achieving racial equality. Our cities are becoming more heavily populated by Negroes and our suburbs tend to remain exclusively white. Nor has this problem of changing neighborhoods and mass migrations been faced at all times in a calm and judicious manner. Just as in the field of employment the criterion of merit has been gradually accepted, so in this thorny area should the effort be made to apply the concept of occupancy standards based on the individual and his conduct. We point with pride to the example of the Hyde Park-Kenwood area near the University of Chicago which proves that different races can have a satisfying life in a single neighborhood without endangering property values.

In the final analysis, the granting of racial equality depends upon the readiness of the individual citizen to live out his democratic faith. In the words of President Eisenhower: "The final answer is up to you and me and must be achieved in the communities where we live." The problems of minorities are at once the city's liability and opportunity. We must strive to involve all citizens in concrete projects that spell out the inner meaning of a free democratic society. This can well represent the individual American's contribution toward winning the world-wide struggle for the minds of men. Nor dare we become discouraged at the seeming slowness of the pace. As Rabbi Tarphon, one of our ancient sages advised us long ago: "It is not incumbent upon thee to complete the work, but neither art thou free to desist from it altogether."

*Additional copies of this message may be obtained by writing to the Central Conference of American Rabbis, 40 West 68th Street, New York 23, New York.*



Some want the Jew to be silent.

I want the Jewish voice to be loudest of all.

If the synagogue does not teach applied ethics,  
it will grow self righteous, be guilty of Marx's  
condemnation and become an instrument of  
oppression, as other religions have become.

Instead, it must sharpen the knife of indignation in  
the soul of its people.

The passions of man for doing evil can only be  
conquered by the greater passion for doing good.

Synagogue must teach ethical ideals - and must  
relate these ideals to life.

END WITH R. TARPON