



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series I: Wexner Heritage Foundation, 1947-2004.

Subseries 1: General Files, 1949-2004.

Box
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Folder
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Voss, Carl H. Memorial. 1995.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

VOSS - Carl Hermann Voss, author, teacher, lecturer and clergyman, died on March 14 in Jacksonville, Florida. He was a native of Pittsburgh, PA, the son of the Rev. and Mrs. Carl August Voss. The cause of death was heart failure. He received the Bachelor of Arts and later the Doctor of Philosophy degree from Pitt., attended Chicago Theological Seminary, and in 1935 received the Master of Divinity degree from Union Theological Seminary in New York City. He also studied at the International People's College in Denmark, the University of Geneva, and did post doctoral work at Yale Divinity School. Ordained a Congregational Minister in 1935, he was also a member of the Unitarian Universalist Ministerial Fellowship. In addition to holding various pastorates, he served as a member of the faculties of the New School for Social Research in New York, Skidmore College in Saratoga Springs, NY, the Theological School of St. Lawrence University, Canton, NY, and Edwards Waters College in Jacksonville, FL. His major interest was world peace and international justice. He was one of the founders and the first executive director of the American Christian Palestine Committee which, in the early 1940s, gathered support for a Jewish national homeland in Palestine; and he was editor of its house organ, "Land Reborn". He visited and led study tours through Israel and the Arab lands on frequent occasions. For several years he was Ecumenical-Scholar-in-Residence on behalf of the National Conference of Christians and Jews, and carried on his research at the Ecumenical Institute at Tantur on the road to Bethlehem and at the Hebrew University; in the British Isles at the Centre for Postgraduate Hebrew Studies at Oxford University, and in Switzerland at the Ecumenical Institute of the World Council of Churches at Bossey, near Geneva. In 1978 he was presented with the National Brotherhood Award of the National Conference of Christians and Jews, and in 1979, at a special ceremony in Israel, he was made an Honorary Fellow of the Hebrew University of Jerusalem, and in 1981 he was awarded the degree of Doctor of Human Letters, "honoris causa", from Hebrew Union College-Jewish Institute of Religion. In Jacksonville he was active in the United Association of which he was president for several years, the National Conference of Christians and Jews, and many other community organizations and civic groups. As a lecturer and columnist, writer and preacher, he was active in his career of more than half a century. He was the author of nine books, and at the time of his death had been engaged for many years on a definitive history of the support and opposition of American Christian leaders to the founding of the State of Israel as a refuge for the victims of the Nazi Holocaust. Dr. Voss is survived by his wife, Dr. Phyllis G. Voss, a psychologist and formerly associate professor and director of Counseling and Testing Services at the University of North Florida; a daughter, Carlyn Voss Iuzzolino, her husband Harold Iuzzolino and two grandchildren, Teresa and Mark, of Albuquerque, NM; his step-daughter Christina Gierlotka Wynings, her husband, Russell and one grandson, Russell III of Fort Lauderdale, FL; and a sister, Mrs. Robert Casselman Grissom of Fort Myers, FL and Boston, MA, and a number of nieces and nephews. Instead of flowers contributions in his memory may be made to the Holocaust Memorial, Yad Vashem, Jerusalem, Israel, or to any favorite charity. It was Dr. Voss's wish that, after cremation, his ashes be scattered on the Sea of Galilee. A memorial service will be held on Saturday, March 18, 1995 at 2:30 p.m. in the chapel of the HARDAGE-GIDDENS FUNERAL HOME, 4115 Hendricks Avenue, Jacksonville, 32207.

Present at Voss meeting - 7/13/85

Moshe + Lottie Davis

Teddy Kollek

Emil Fackenheim

Geoffrey Wigoder

Shulamit Nardi

Moshe Weiler

Hertzel Fishman

Walter Gytar

Esther Herlitz

Bernard Wasserstein

Al Ellen

Sam Aronoff - Exodus crew
with John Grauel

Mrs. Jack Cohen (Rhoda)

4 other people whose names I didn't get

היברו יוניון קולג' - מכון למדעי היהדות, ירושלים

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION, JERUSALEM

Office of the Dean

לשכת הדיקן

July 6, 1995

TO: Rabbi Herbert Friedman
 FROM: Dr. Michael Klein
 RE: Dr. Carl Hermann Voss Memorial

Dear Herb,

I am pleased to report

1. Our synagogue is reserved for Thursday, July 13, at 12 noon.
2. The photographer, Ariel Jeruzalemski, has been engaged. He will arrive at 11:45 a.m. and follow your instructions regarding the photographs that you require. I have told him that our arrangement is for you to pay him directly, so as to avoid the expense appearing in our books.
3. We have submitted the ad to the Jerusalem Post to appear on Monday, July 10, and Thursday morning, the day of the event. Monday is a day of high circulation because of the New York Times supplement that appears in the Jerusalem Post on that day. Again, we have indicated to the Jerusalem Post that payment will be direct from you.
4. Shulamit Nardi has asked that you prepare a text for the press. Having ordered two ads in the Post, they will be more than likely amenable to carrying a biographical article on Carl and his pro Israel activities.
5. Moshe Davis and Shulamit Nardi would both like to know where you will be staying and when you plan to arrive in Jerusalem. They would like to be in contact with you prior to the event.
6. They would like to have a copy of your ideas regarding the program of the afternoon.

In light of the very tight time schedule, they would greatly appreciate your responding by return fax.

Best regards,



The International Center
for University Teaching of Jewish Civilization
under the auspices of the President of Israel



המרכז הבינ-לאומי
לחידוש תרבות ישראל באוניברסיטאות
בחסות נשיא המדינה

July 3, 1995

Rabbi Herbert Friedman
The Waxner Heritage Foundation
551 Madison Avenue
New York, NY 10022
USA

by FAX: 00 1 212 751 3739

Dear Herb,

Brachot for your *Hesed shel Emet* mission. My home number is 02-634054 - morning until 10:30 a.m. and after 5:00 p.m. The office number of the International Center is 02-619032, where you can generally reach me between 11:00 a.m. and 1:00 p.m.

Lottie and I will certainly do all we can to help in the *Mitzvah*.

Travel with God.

Warmest also to Phyllis.

Yours,


Moshe Davis

The International Center
for University Teaching of Jewish Civilization
under the auspices of the President of Israel



המרכז הבינ"ארצי
להוראת תרבות ישראל באוניברסיטאות
בחסות נשיא המדינה

April 26, 1995

Rabbi Herbert A. Friedman
The Wexner Heritage Foundation
551 Madison Avenue
New York, NY 10022
USA

by FAX: 00 1 212 751 3739

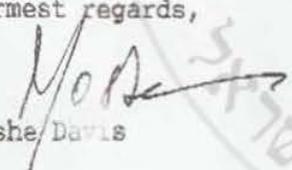
Dear Herb,

Brachot to you for the *Hesed Shel Emet* for our beloved friend
Carl, ז"ל.

Re: your fax: I consulted with Shulamit Nardi. The names that
immediately come to mind are Milton Konvitz, Alfred Gottschalk, Abraham
Karp, and Arthur Hertzberg.

If you wish to discuss this with me further by phone, I can best be
reached at my home (generally speaking) after 5 p.m. Israel time.

Warmest regards,


Moshe Davis

April 24, 1995

FACSIMILE TRANSMISSION

TO: Professor Moshe Davis
FROM: Rabbi Herbert A. Friedman
RE: Memorial Service for Carl Voss

Dear Moshe,

A memorial service for Carl Voss is being held in New York on May 21. It will be held in The Community Church, where he was a member for many years.

I will be taking part, as well as the pastor of that church.

Is there anyone in the Zionist world in the U.S. who remembers Carl and who should be invited to participate in the service?

Please fax me: 212 751-3739.

Best regards,

Herb Friedman

7783 POINT VICENTE COURT
JACKSONVILLE, FLORIDA 32256

TELEPHONE (904) 733-2118

June 19, 1995

Dear Herb:

First of all, I hope you don't mind my typing this letter. I am no hot shot typist, but in my two-finger way I do manage it faster than writing, and at a certain point it is much more legible.

Thank you so much for your letter, and thank you for the much more appropriate acknowledgment from the Jewish National Fund ~~by~~ Dr. Joseph Eaton. I do not know him personally, but he is a professor at Pitt and an old friend of Carl's. If they sent an acknowledgment to him as garbled as the one they sent to me, he must have been quite disappointed.

I should have written to you long ere now to thank you for your part in the ceremony in New York. I thought it was very nicely intimate, and I'm sure Carl would have known how much affection was there.

I was so sorry to hear about Francine's father, but I shall write her separately. How lucky she was to have had him all these years. My father died when I was 20, so I missed out on having him; on the other hand my wonderful mother lived to be 94!

Thank you, too, for your taking Carl's urn to Israel. I don't know what is planned thereafter, but I know a lot of people are interested -- Moshe Davis and Lottie, Shulamith Nardi, Jack Cohen, to name only a few who have been in touch with me. I also received a letter which I enclose from Martin Gilbert in London -- I am sure you know who he is even if you don't know him -- a world famous scholar and author. But to all concerned my warm and affectionate thanks.

After I returned from New York I was fine for a day, and then I came down with either a very severe cold or a bout of 'flu which laid me low for over a week. Since then I have been operating in third gear! My doctor put me on an anti-depressant but it doesn't seem to have produced any of the energy I need to get on with daily life, to say nothing of starting to work on the next chapters of Carl's book. I suppose, as Carl used to say, "This too shall pass!"

My warmest thanks to you and Francine for all that you meant to Carl, and for your help and support now. I seldom if ever get to New York these days, but perhaps you might get to Florida. When those cold winds blow around Manhattan, remember I have lots of room down here!

Fondest regards to you both.

Phyllis.

*Biographies of
Chudril*

from Martin Gilbert, 36 Parliament Hill, London NW3 2TN

11 May 1995

Dear Phyllis,

How very sad about Carl. My heart and thoughts went out to you as soon as your letter arrived.

I always enjoyed Carl's letters, and his vigorous spirit.

Thank you for telling me about those last moments. As you say, if it had to be, that was the best way.

If there is to be a laying to rest in the Holy Land, I hope you will let me know when and where. I should like to be present, if it were possible, to pay my respects.

With every good wish in finishing the book on which he was working: I am sure that you will do this with great merit, and to his honour.

with sincere condolences,

John

Martin

X Herb - could you let him know about my plans
IF there is time - Thank you!! P.

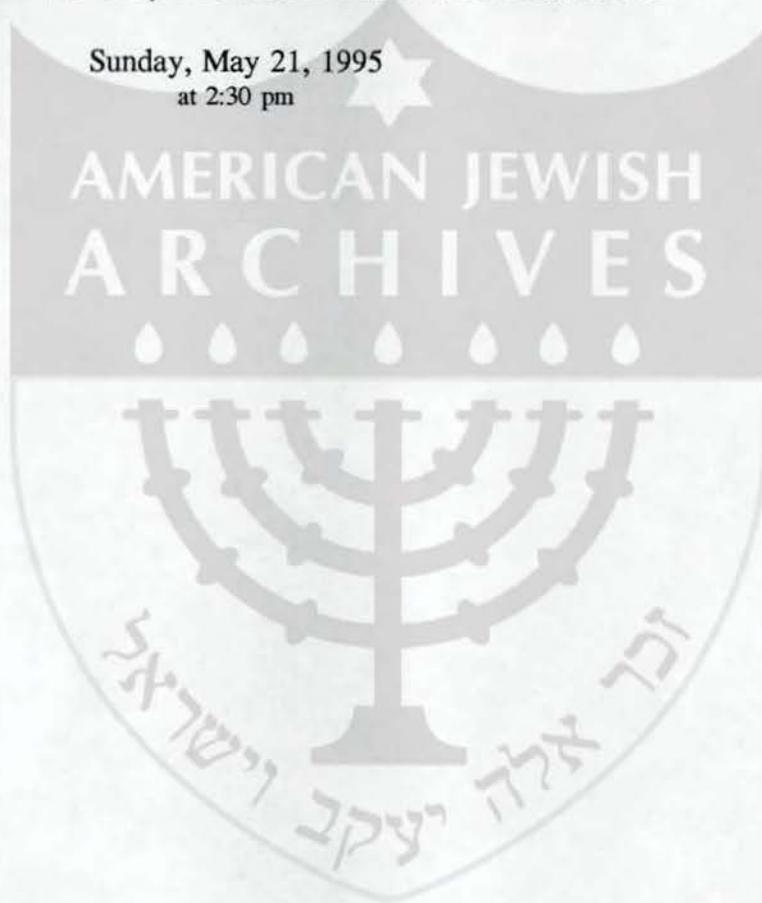
MEMORIAL SERVICE FOR

Rev. Dr. Carl Hermann Voss

December 8, 1910 - March 14, 1995

Community Church of New York
40 east 35th Street, between Park and Madison

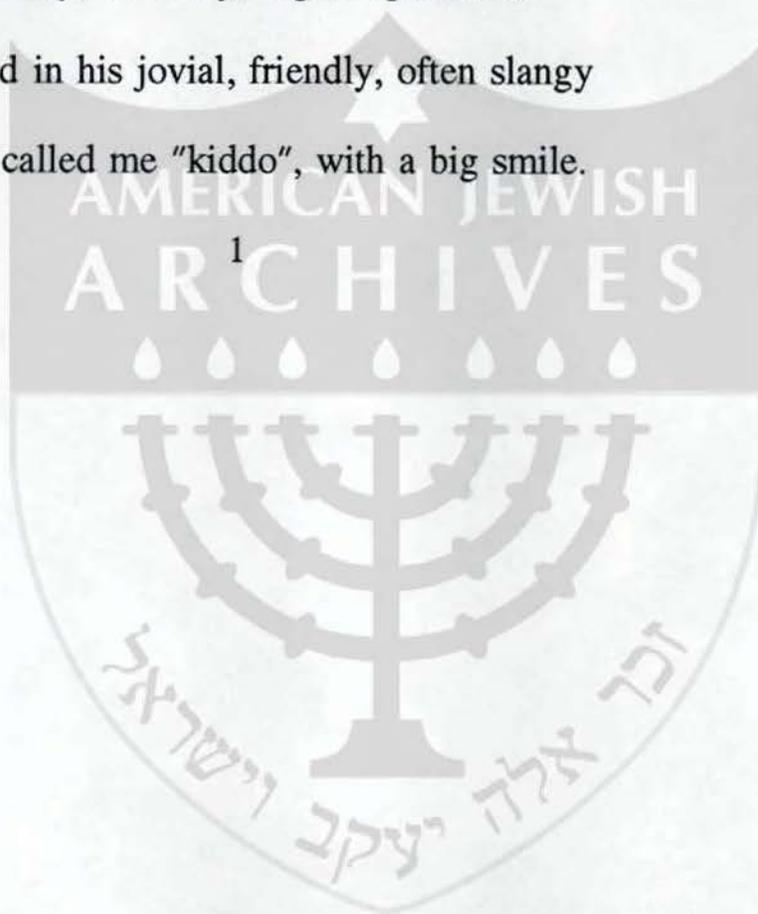
Sunday, May 21, 1995
at 2:30 pm



1. Carl soared, even as other mortals plodded or struggled to move forward. His imagination flew, as did his body, all over this globe.

He soared in enthusiasm, for each new project; in personality, vibrancy, vigor, optimism;

He soared in his jovial, friendly, often slangy manner called me "kiddo", with a big smile.



2. We first met in the early 1940's, when I was rabbi in Denver and he was in Omaha or Kansas City with the Church Peace Union or was it the American Christian ^{Palestine Committee} ~~Zionist Movement~~, whose very first leader he was. We were immediately attracted to one another, out of mutual respect for the strong ideals which motivated each of us. He was a



liberal Christian who saw Jesus as a human prophet,
and I was a liberal Jew who strongly felt that the
mission of my people was to improve human
society. Both of us fought for the dream of a
homeland in Zion.



Our relationship was best described by the lines in Lessing's drama "Nathan the Wise," which Carl quoted in his beautiful book "Rabbi and Minister: The Friendship of Stephen S. Wise and John Haynes Holmes."



Holmes said to Wise: "Nathan, you are a
Christian.

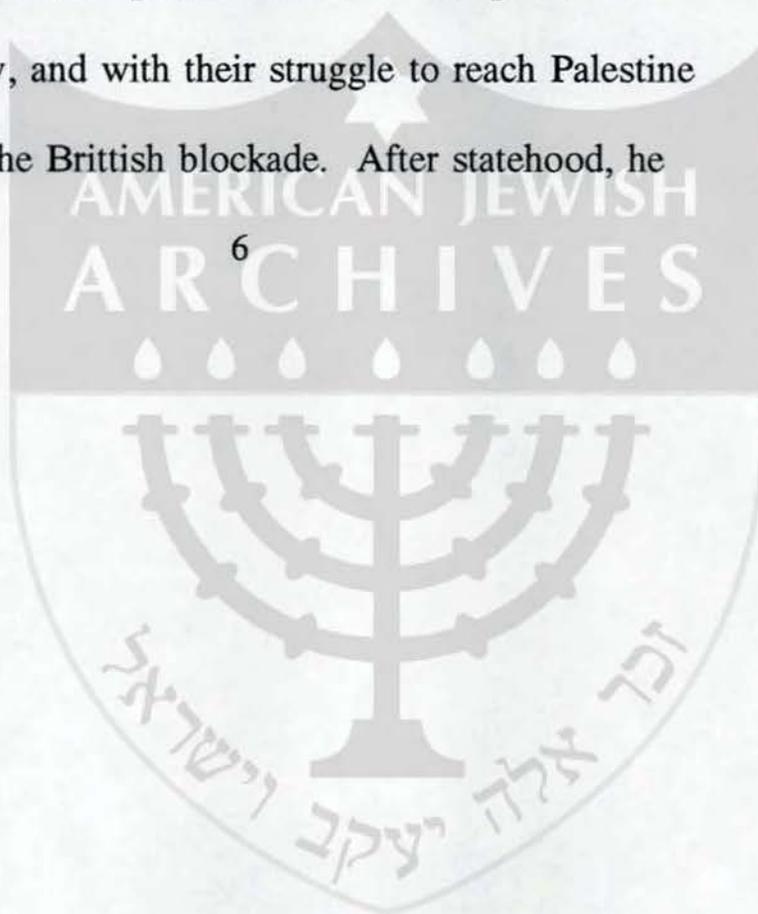
Yes, I swear

You are a Christian - better never lived"

And Wise would say to Holmes: "Indeed, the
very thing that makes me seem Christian to
you, makes you a Jew to me."

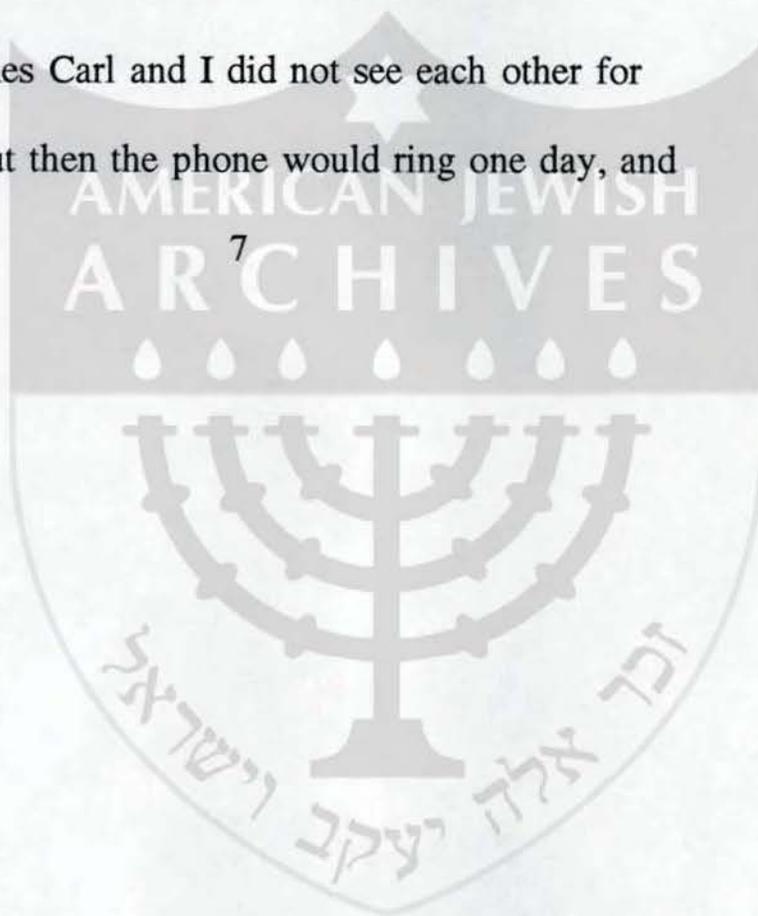


3. His love for Israel, both land and people, was in his heart and on his tongue every waking moment. In the early days, before statehood, He became involved with the fate of the post-Hitlerian refugees, the so called Displaced Persons in camps in Germany, and with their struggle to reach Palestine against the British blockade. After statehood, he

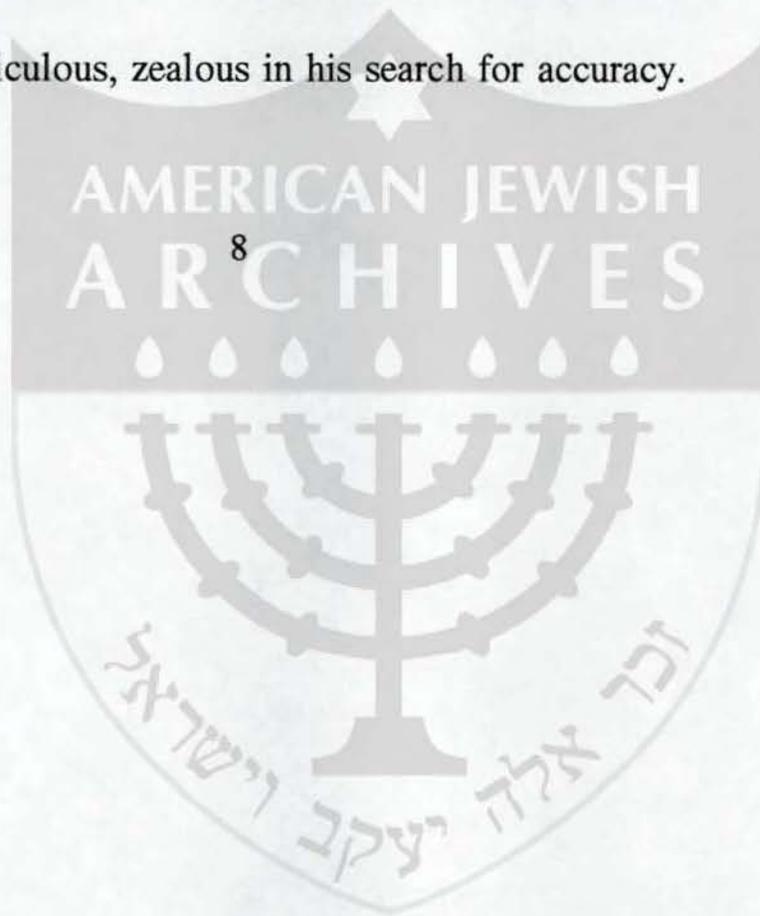


seized every possible excuse for traveling there,
mixing with the professors at the Hebrew
University, many of whom are still alive to mourn
his passing as do we.

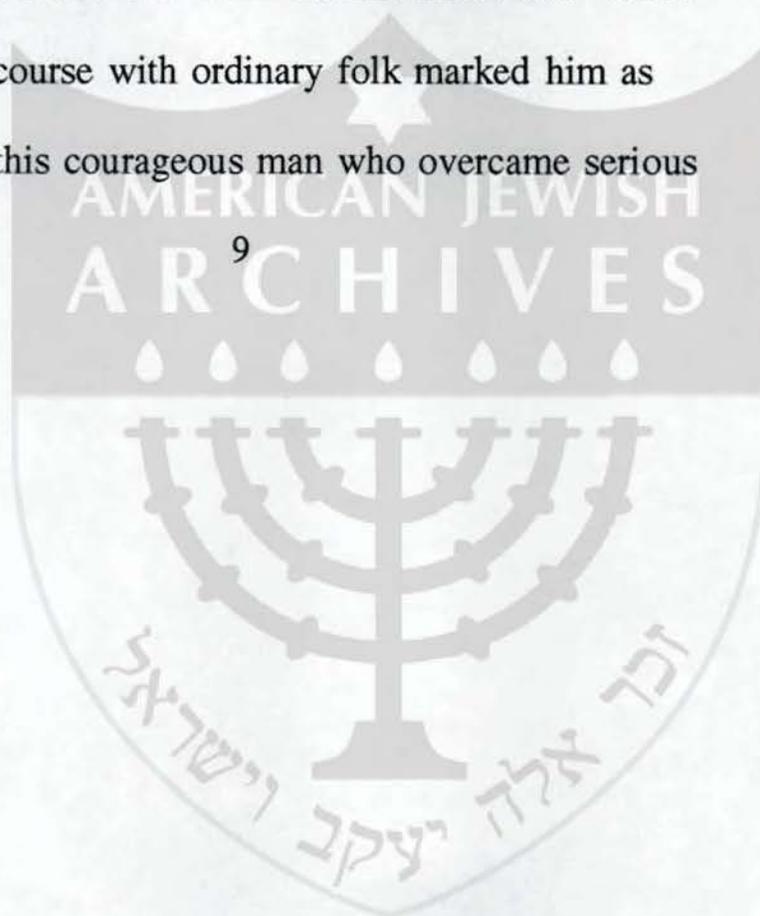
4. Sometimes Carl and I did not see each other for
years, but then the phone would ring one day, and



we would resume conversation as though we had spoken just yesterday. Usually he had a question about some individual who was a member of the United Nations commission of 1947, or something equally obscure. Carl, the author, editor, researcher, was meticulous, zealous in his search for accuracy.



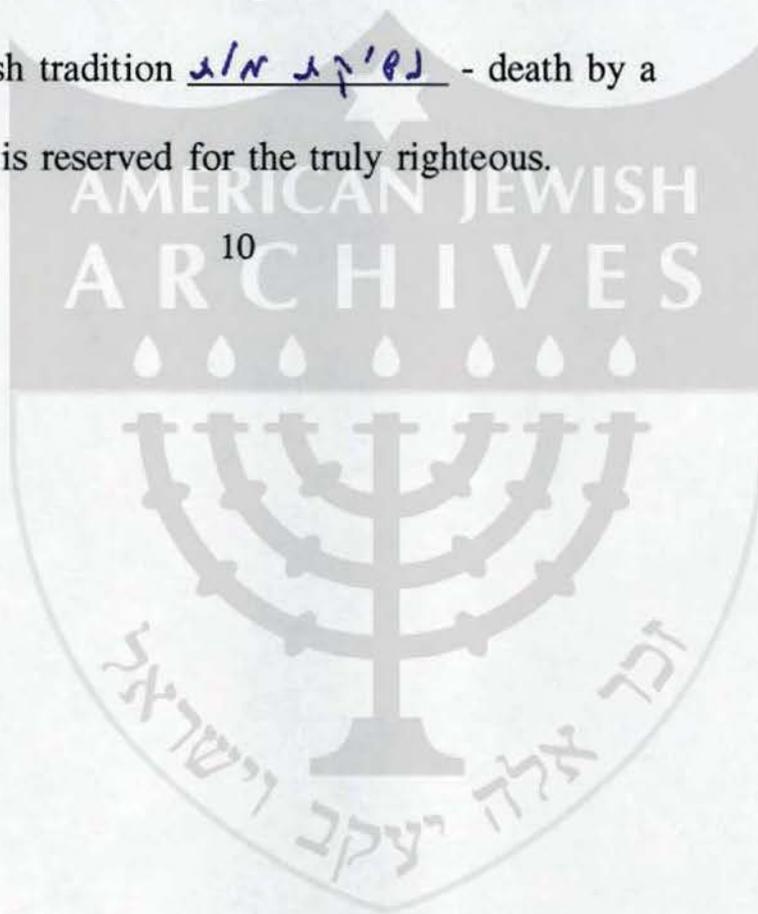
5. This hearty man, lover of life and family,
passionate idealist, who transcended all the
conventional barriers which separated people; this
Christian totally comfortable in the world of
Judaism, Israel and Zionism; this intellectual whose
easy discourse with ordinary folk marked him as
unique; this courageous man who overcame serious



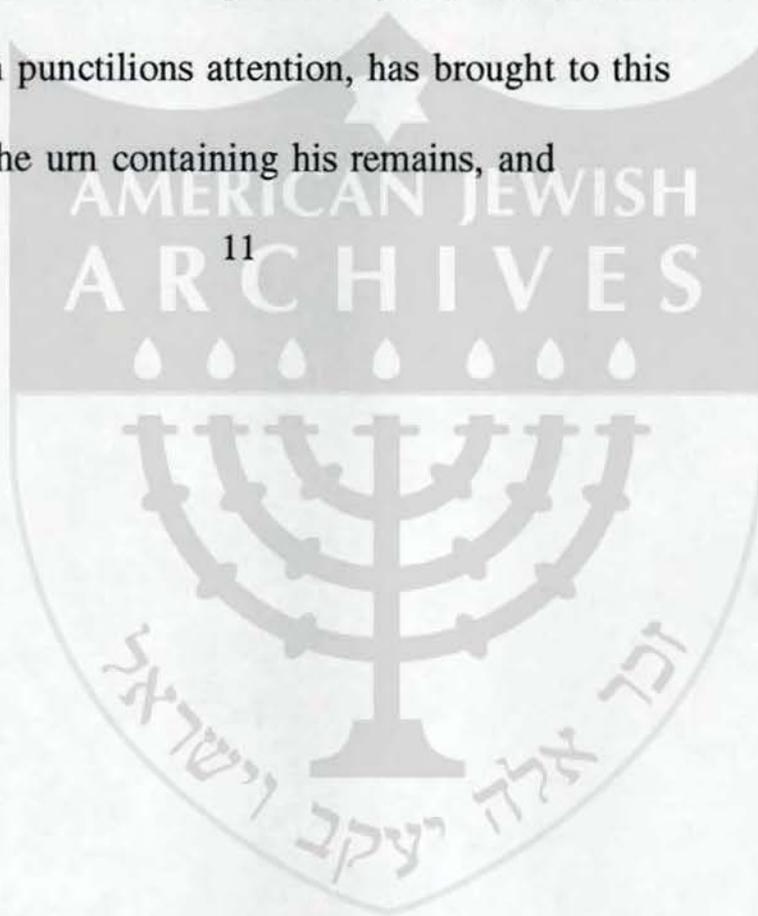
medical problems and remained at his desk; reached his end at age 84 in the kindest manner possible.

Following his regular morning exercise and breakfast, he laid down for the regular morning nap and died in sleep. This painless death is called in

the Jewish tradition נש'תג נ/ג - death by a kiss and is reserved for the truly righteous.



6. He wished to be cremated, and also wished to be laid to rest in the Holy Land, preferably near the Sea of Galilee so closely associated with the historical figure of Jesus. These wishes will be carried out. His loving wife Phyllis, who cared for him with punctilions attention, has brought to this service the urn containing his remains, and



entrusted same to me which I will deposit in the sea
near Capernaum, and Carl will join the band of
disciples who surround Jesus in that beautiful place.



MEMORIAL SERVICE FOR
CARL HERMANN VOSS
ON MAY 21, 1995

Speaker - Rabbi Herbert Friedman:

From the same book, Rabbi and Minister. Those two were extraordinary friends, absolutely authentic, absolutely genuine, They understood each other so well and that is what is so good about that book. Carl has a passage about the famous confrontation between Rabbi Stephen Wise and Temple Emanuel ~~at~~ the big cathedral on 5th Avenue and 65th Street.

"If I accept" (you can remember how Wise's voice was) he continued steadily, "I must have an absolutely independent pulpit not dominated or limited by the views or opinions of the congregation." Louis Marshall was the chairman of the committee interviewing Wise. Marshall was instantly alert. "Dr. Wise, the pulpit of Temple Emanuel always has been and is now subject to the control of the board of trustees." "It ^{may} be true," Wise answered quietly. "~~It is, then~~" there is nothing more to say." He put his notes in his pocket, buttoned his coat, started to rise. "Wait a minute," said a Mr. Moses. "Just what do you mean, ^{by} a free pulpit?" Wise faced them resolutely, ^{and} he later recalled ^{at} a crucial moment he said, "This is what I mean. - "In Oregon," (he at that point was the rabbi in a congregation in Portland and was being interviewed for the pulpit here in New York.) ~~in Oregon~~ "I've been among the ~~and~~ leaders of a civic reform movement in my community. I would want to do the same in New York no matter whom it affected. - Mr. Moses, (turning to the person who had just interrogated him) "if ~~would it~~ be true, as I have heard it rumored, that your nephew, - Mr. Hermann, is to be a Tammany Hall candidate for a Supreme Court judgeship I would oppose his candidacy ~~and I tell it to you to your face, both in and out of my pulpit.~~ " ^{And} "Mr. Guggenheim," (and he turned to another member of the committee) "as a member of the Child Labor Commission of the State of Oregon I must say to you that if it ever came to be known that children were being employed in your mines, I would cry out against such wrongs. " ^{And} now Mr. Marshall, ~~as for you~~, the press states that you and your law firm are to be counsel for the Equitable Life Assurance Society. ~~They're now going under investigation by Charles Evans Hughes, not yet Chief Justice what to become, and then it turns out that there are acts committed by the insurance companies in New York.~~ I would speak in praise of Mr. Hughes's report and in condemnation of the crimes committed by the insurance people whom you are defending." Wise faced their first quick reactions of consternation, resentment, even amusement. "This is my conception of a free pulpit

check the text
for this
quote.

Mr. Hyde at

That may or
may not be true;
but knowing
that Charles
Evans Hughes'
investigation of
the insurance
companies in
New York has
been a very great
service,

gentlemen. You will wish to discuss it," and he walked from, the room, writing a letter later on that evening in one sentence saying that unless they changed their definition he was certainly not interested in pursuing the matter.

They asked him for a further explanation and here is the final classic paragraph. He defined his conception of the function of a preacher:

"The chief office of the ministry^{er}, I take it, is not to represent the views of the congregation, but to proclaim the truth as he sees it. How can he serve a congregation as a teacher save as he quickens the minds of his hearers by the vitality and independence of his utterance. How can a man be vital and independent and helpful if he be tethered and muzzled? A free pulpit, worthily filled, must command respect and influence. A pulpit that is not free, how-so-ever filled, is sure to be without potency and honesty. A free pulpit may sometimes stumble into error. A pulpit that is not free cannot powerfully plead for truth and righteousness." ~~And~~

^{new R} One more effort was made by Mr. Jacob Schiff who took Wise out for a walk on 5th Avenue and said, "Oh listen, you don't have to be too concerned about that committee. Take the job, then do what you want, and say what you want, and the hell with it, (that's a direct quotation) and I'll back you up."

^{After you're elected,}
^{You can tell them to go to hell}
^{He} Wise did not take the job. ~~Wise~~ went back to Oregon, resigned and returned to New York to found the Free Synagogue as he defined it and exercised that pulpit at Carnegie Hall for the next thirty-five years until finally he got his own synagogue built on West 68th Street.

Thank you.

Speaker ~~Rabbi Herbert Friedman:~~

The remarkable thing about Carl was that he soared even as other mortals plodded or struggled to move forward. His imagination flew as did his body all over this globe. He soared in enthusiasm for each new project in personality, vibrancy, vigor, optimism. He soared in his jovial, friendly, often slangy manner. He use to call me "kiddo" with a big smile. We first met in the early 1940s, ^{when} but I was rabbi in Denver and he was in Omaha or Kansas City, I'm not sure which, as the chairman of the American Christian Zionist Movement, whose very first leader he was. We were immediately attracted to one another out of mutual respect for the strong ideals which motivated each of us. He was a liberal Christian who saw Jesus as a human prophet and I was a liberal ~~too~~ Jew who strongly felt that the mission of my people was to improve human society. Both of us were therefore in sync and each of us fought for the dream of a homeland in Zion. Our relationship, his

and mine, was best described by the lines in Lessing's drama, Nathan the Wise which Carl quoted in that beautiful book, Rabbi and Minister. You remember ~~the~~ the quotation. Holmes use to say to Wise in the words of the drama, "Nathan you are a Christian, yes I swear you are a Christian. Better never lived." And Wise would say to Holmes, "Indeed, the very thing that makes me seem Christian to you makes you a Jew to me." And that was Carl and myself. His love for Israel, both land and people, was in his heart and on his tongue every waking moment. In the early days before statehood, he became involved with the fate of the post-Hitler refugees in the displaced persons camps in Germany, (and that is one of the places I saw him), and with their struggle to reach Palestine against the British blockade. After statehood he used every possible excuse for travelling there, mixing with the professors at the Hebrew University, many of whom are still alive to mourn his passing as do we. A note was received from Professor Moshe Davis, that name is known, who felt very close. And just yesterday in a special message to you, Phyllis, the former mayor of Jerusalem, Teddy Kollek passing through New York on the way to Boston College where he is receiving an honorary degree today, and using that as an explanation of why he couldn't be here, wanted you to know how strongly he felt about Carl and wanted you to know that he was sending you his respects. Sometimes Carl and I didn't see each other for years, but then the phone would ring one day and we would resume conversations as though it was just yesterday. Usually he had a question about some individual. Do you remember Adolph Robinson from New Jersey? What was he doing in 1946? Do you remember around then? I would say yes or no. And then two days later another call: Do you remember that fellow who was on the United Nations Commission of 1947 and I'm trying to say something about him and I want to be sure I'm right? Carl, the author, the editor, the researcher was meticulous, zealous in his search for accuracy. This hearty man, lover of life and family, a passionate idealist who transcended all the conventional barriers which usually separate people; this Christian, totally comfortable in the world of Judaism, Israel, and Zionism; this intellectual whose easy discourse with ordinary folk marked him as unique; this courageous man who overcame serious medical problems and yet remained at his desk; reached his end at age 84 in the kindest manner possible. Following his regular morning exercise and breakfast he lay down for the regular morning nap and died in his sleep. His painless death is called in the Jewish tradition Neshiket Mavet, death by a kiss and is reserved for the truly righteous. He wished to be cremated and also wished to be laid to rest in the Holy Land, preferably near the Sea of Galilee so closely associated with the historical figure Jesus. These wishes will be carried out. His loving wife Phyllis, who cared for him with punctilious attention, has brought to this service the urn containing his remains and entrusted the same to me which I will deposit in the Sea near Capernaum and Carl will join the band of disciples who surrounded Jesus in that beautiful place.

MEMORIAL SERVICE FOR
CARL HERMANN VOSS
ON MAY 21, 1995 IN NEW YORK CITY

Speaker - Reverend Bruce Southworth:

From the Midrash come these words which were spoken at the memorial service for our friend Carl Hermann Voss in Jacksonville:

I am standing upon the seashore; a ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until at length she hangs like a speck of white cloud just where the sea and sky come down to mingle with each other. Then someone at my side says, "There! She's gone!" Gone where? Gone from my sight -- that is all. She is just as large in mast and hull and spar as she was when she left my side and is just as able to bear her load of living freight to the place of destination. Her diminished size is in me, not in her; and just at the moment when someone at my side says, "There! She's gone!" there are other eyes watching her coming and other voices ready to take up the glad shout, "There she comes!" And that is dying.

From the Psalmist these excerpts:

Oh God, Thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and world, even from everlasting to everlasting, thou art God. . . .The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength and labor and sorrow; for it is soon cut off and we fly away.

So teach us to number our days that we may apply our hearts unto wisdom. Oh satisfy us early with thy mercy; that we may rejoice and be glad all our days. . . .Let thy work appear unto thy servants and thy glory unto their children. And let the beauty of God be upon us; yea, the work of our hands establish thou it.

We gather this hour to celebrate the life of Carl Hermann Voss one whom we have known, cherished, loved and we are grateful for the many ways in which he has enriched our many lives and our world. We meet here in the presence of death to pay homage to the spirit of life and we would make this hour, love's hour, and these simple rites love's confession. It is love's tribute that we come here to offer today, love's immortality and love's consecrating power. We gather in this good company of family and friends and

admirers to offer our tributes for a life well lived, a life of character, of daring, of steadfastness to a vision of justice; and I welcome you all here today into this church in which Carl kept his membership, though at a distance, and to which he gave so deeply, and so much by his scholarship and his writing.

When I think of Carl I think of so many things, his smile, his kindness, his integrity, his keen intellect, his vitality. He was working on how many books when he died, four maybe? (Phyllis stated, "He's been working on one for a long time. I think that was all he was working on.") There is in his work that of the interfaith community that brings so many here. He was a true pioneer. For us here at the Community Church of New York, there is something special in his offerings of Rabbi and Minister, and the anthology of the writings of John Haynes Holmes, an anthology titled The Summons Unto Men. For a reading I wanted to offer this excerpt which speaks not only of John Haynes Holmes, but I think speaks of Carl, and it was one he included in this volume of Quotations of Courage and Vision. John Haynes Holmes writes:

I have never surrendered my mind to any church or party or individual yet and I do not propose to begin now. I have ever counted it my highest duty as well as my most precious privilege to do my own thinking, reach my own opinions, stand by my own convictions, and I shall try to remain faithful to that duty to the end, for I was raised in a tradition which seems to be unfamiliar to this age. I was taught early in my life that one must be true to oneself, that independence of ideas and ideals was essential to dignity and self-respect, that Emerson was right when he said that who would be a man must be a nonconformist. Nothing to me is quite so intolerable as running with the crowd, lining up with the church of the party, licking up the dust before the feet of a great leader.

Carl was a free spirit, an independent thinker, a courageous spirit in the spirit of John Haynes Holmes whom he admired so much.

Rabbi Friedman, will you offer us the next reading?

New Speaker - Rabbi Herbert Friedman:

From the same book, Rabbi and Minister...Those two were extraordinary friends, absolutely authentic, absolutely genuine, They understood each other so well and that is what is so good about that book. Carl has a passage about the famous confrontation between Rabbi Stephen Wise and Temple Emanuel -- the big cathedral on 5th Avenue and 65th Street.

"If I accept," (you can remember how Wise's voice was) he continued steadily, "I must have an absolutely

independent pulpit not dominated or limited by the views or opinions of the congregation." Louis Marshall was the chairman of the committee interviewing Wise. Marshall was instantly alert. "Dr. Wise, the pulpit of Temple Emanuel always has been and is now subject to the control of the board of trustees." "If that be true," Wise answered quietly, "there is nothing more to say." He put his notes in his pocket, buttoned his coat, started to rise. "Wait a minute," said a Mr. Moses. "Just what do you mean by a free pulpit?" Wise faced them resolutely, and as he later recalled the crucial moment he said, "This is what I mean. In Oregon," (he at that point was the rabbi in a congregation in Portland and was being interviewed for the pulpit here in New York.) "I've been among the leaders of a civic reform movement in my community. I would want to do the same in New York no matter whom it affected." Mr. Moses, (turning to the person who had just interrogated him), "If it be true, as I have heard it rumored, that your nephew, Mr. Hermann, is to be a Tammany Hall candidate for a Supreme Court judgeship I would oppose his candidacy in and out of my pulpit."

"Mr. Guggenheim," (and he turned to another member of the committee), "as a member of the Child Labor Commission of the State of Oregon I must say to you that if it ever came to be known that children were being employed in your mines, I would cry out against such wrongs."

Mr. Marshall, the press states that you and your law firm are to be counsel for Mr. Hyde at the Equitable Life Assurance Society. That may or may not be true; but knowing that Charles Evans Hughes' investigation of the insurance companies in New York has been a very great service, I would speak in praise of Mr. Hughes's report and in condemnation of the crimes committed by the insurance people whom you are defending." Wise faced their first quick reactions of consternation, resentment, even amusement. "This is my conception of a free pulpit gentlemen. You will wish to discuss it," and he walked from the room, writing a letter later on that evening in one sentence saying that unless they changed their definition he was certainly not interested in pursuing the matter.

They asked him for a further explanation and here is the final classic paragraph. He defined his conception of the function of a preacher:

"The chief office of the minister, I take it, is not to represent the views of the congregation, but to proclaim the truth as he sees it. How can he serve a congregation

as a teacher save as he quickens the minds of his hearers by the vitality and independence of his utterance. How can a man be vital and independent and helpful if he be tethered and muzzled? A free pulpit, worthily filled, must command respect and influence. A pulpit that is not free, how-so-ever filled, is sure to be without potency and honesty. A free pulpit may some- times stumble into error. A pulpit that is not free cannot powerfully plead for truth and righteousness."

One more effort was made by Mr. Jacob H. Schiff who took Wise out for a walk on 5th Avenue and said, "Oh listen, you don't have to be too concerned about that committee. Take the job. After you're elected, then do what you want, say what you want; you can tell them to go to hell and I'll back you up."

Wise did not take the job. He went back to Oregon, resigned and returned to New York to found the Free Synagogue as he defined it and exercised that pulpit at Carnegie Hall for the next thirty-five years until finally he got his own synagogue built on West 68th Street.

Speaker - Bruce Southworth:

There are many special friends here today to offer some remembrances and while some of those are listed on the program, and I hope all received one when you came in, we will have some opportunity after the special guests for those who have a thought, a memory, an anecdote, a story to share about Carl to do that and I want to begin with Rabbi Herbert Friedman.

Speaker - Rabbi Herbert Friedman:

The remarkable thing about Carl was that he soared even as other mortals plodded or struggled to move forward. His imagination flew as did his body all over this globe. He soared in enthusiasm for each new project in personality, vibrancy, vigor, optimism. He soared in his jovial, friendly, often slangy manner. He use to call me "kiddo" with a big smile. We first met in the early 1940s, then I was rabbi in Denver and he was in Omaha or Kansas City, I'm not sure which, as the chairman of the American Christian Zionist Movement, whose very first leader he was. We were immediately attracted to one another out of mutual respect for the strong ideals which motivated each of us. He was a liberal Christian who saw Jesus as a human prophet and I was a liberal Jew who strongly felt that the mission of my people was to improve human society. Both of us were therefore in sync and each of us fought for the dream of a homeland in Zion. Our relationship, his and mine, was best described by the lines in Lessing's drama, Nathan the Wise which Carl quoted in that beautiful book, Rabbi and Minister. You remember the quotation. Holmes use to say to Wise

in the words of the drama, "Nathan you are a Christian, yes I swear you are a Christian. Better never lived." And Wise would say to Holmes, "Indeed, the very thing that makes me seem Christian to you makes you a Jew to me." And that was Carl and myself. His love for Israel, both land and people, was in his heart and on his tongue every waking moment.

In the early days before statehood, he became involved with the fate of the post-Hitler refugees in the displaced persons camps in Germany, (that is one of the places I saw him), and with their struggle to reach Palestine against the British blockade. After statehood he used every possible excuse for travelling there, mixing with the professors at the Hebrew University, many of whom are still alive to mourn his passing as do we. A note was received from Professor Moshe Davis, that name is known, who felt very close. And just yesterday in a special message to you, Phyllis, the former mayor of Jerusalem, Teddy Kollek passing through New York on the way to Boston College where he is receiving an honorary degree today, and using that as an explanation of why he couldn't be here, wanted you to know how strongly he felt about Carl and wanted you to know that he was sending you his respects.

Sometimes Carl and I didn't see each other for years, but then the phone would ring one day and we would resume conversations as though it were just yesterday. Usually he had a question about some individual. Do you remember Adolph Robison from New Jersey? What was he doing in 1946? Do you remember around then? I would say yes or no. And then two days later another call: Do you remember that fellow who was on the United Nations Commission of 1947 and I'm trying to say something about him and I want to be sure I'm right? Carl, the author, the editor, the researcher was meticulous, zealous in his search for accuracy. This hearty man, lover of life and family, a passionate idealist who transcended all the conventional barriers which usually separate people; this Christian, totally comfortable in the world of Judaism, Israel, and Zionism; this intellectual whose easy discourse with ordinary folk marked him as unique; this courageous man who overcame serious medical problems and yet remained at his desk; reached his end at age 84 in the kindest manner possible. Following his regular morning exercise and breakfast he lay down for the regular morning nap and died in his sleep. His painless death is called in the Jewish tradition Neshikat Mavet, death by a kiss and is reserved for the truly righteous. He wished to be cremated and also wished to be laid to rest in the Holy Land, preferably near the Sea of Galilee so closely associated with the historical figure Jesus. These wishes will be carried out. His loving wife Phyllis, who cared for him with punctilious attention, has brought to this service the urn containing his remains and entrusted the same to me which I will deposit in the Sea near Capernaum and Carl will join the band of disciples who surrounded Jesus in that beautiful place.

New Speaker - Rabbi Emily Korzenik:

I had the pleasure of speaking to my dear friend, and good friend of many of you just this morning, Sister Katherine Hargrove. I had the pleasure of coming to know her in connection with the work for the NCCJ when David Hyatt was the president and Carl, too, was very much involved at that time, so we were sometimes together. Yesterday she shared with me a few of her recollections which I shall now share with you.

Carl and I never had to get acquainted. We always had known each other. It was at an Anglo meeting of the International Conference of Christians and Jews that we faced each other at lunch. I knew his name because he had already spoken and as we talked together it was quite obvious that we agreed on the basics. The same spirit of communal thinking came through. We were at Hamburg and he wanted very much to go to a town in Denmark not far away. (Katherine could not remember the name of the town.) He wanted very much to go there because his grandfather, his family, had come from this town, and there was a statue in the middle of the square of his grandfather. (Phyllis interrupted and said it was in Butin, Germany, not in Denmark), -- Not in Denmark, well you see that is what Katherine told me and I myself was a little puzzled and I said to Katherine, "It must have been Germany" and she said "No, no, no," so there you are. It was in Germany. "We went to the town together and I remember him telling me about the statue. He was a well-known person in the town certainly, if not in the world, a great scholar, and that statue looked just like the gentle scholar that he was. Carl was so thrilled and so excited, he had heard about it for so long, and then he was moved to say "maybe there are people here who knew the family, who knew him." So we went to a little restaurant together on the square and sure enough people did know the family. Carl was just so elated and many times subsequently he referred to that occasion together. It was an expression again of his enthusiasm, of his concern for family, of his delight in things." Katherine spoke about her view of his work for Israel. With ease he conveyed his appreciation, his knowledge of Israel to others, and made others appreciate Israel with him. And Certainly Katherine herself was involved in working for Israel and had reason to understand Carl's responses.

Katherine has over the years come to our house almost every year for a couple of days in the summertime and each time she would come I would say, "Let's call Carl!", and I would then not get on the phone, but let the two of them go at it and she always had the same comment to make, "I haven't spoken to him for a year or two, but it was as if I had just spoken to him yesterday." And they were off and running and I would sit back and just enjoy it. And finally she said, "He was a prophet for each one of us", and then she asked, "Emily is that right"? and I said "Yes it is." I think she was speaking in part about his conveying Israel to all of us, but in a very personal sense too.

My husband and I knew Carl for about twenty years, which in the course of his whole lifetime and even mine is not so very long. But I felt immediately as if I had always known him or certainly that I wished I had. We met on a trip, a National Conference of Christians and Jews trip to Israel. David Hyatt was himself very interested in Israel. Carl was a mentor of mine on that trip as I was then contemplating rabbinical school. He seemed first of all to know more important Jews, more influential Jews than certainly I knew, so he was directing me as to who was the right person to speak to and how I should go about it. And I was really amazed that this Christian gentleman also clearly knew more about Israel and its history than I did. And furthermore, what was so particularly touching to me, in our conversation he could explain Christianity to me, fully understanding my Jewish perspectives. And as if that were not enough, he understood women's perspectives. Now this was twenty years ago and I expected most men to have at least a trace of male chauvinism. Of course he had a brilliant wife whom he had certainly to respect as a peer. But nonetheless I was quite amazed, especially as he was an older man. I guess I was enchanted by it all. And then, too, he had the same spirit with regard to blacks, because not then, but I think shortly thereafter, (you will have to correct me about this too, Phyllis) he taught at a Black college in Florida and his comments about that experience were full of that same goodwill and openness which he brought to everything.

While we were in Israel I wanted very much to visit Mordecai Kaplan. He was then well into his nineties and we had had the pleasure of having him as a guest in our home on his 80th birthday. Sidney and I just loved having him. He was like a grandpa to our very little children. He had just married Rifka. I was eager to go, yet I was a little afraid to go. I wasn't sure that I could rouse him or knew enough about the things that would interest him to be a good guest. So Carl said he would go with me and sure enough Mordecai Kaplan was not quite up to the present at that time, but he remembered the past very, very well. Carl was really able to engage him and to get him going about the things that he cared so much about. So I went off with Rifka to look at her art work and give her a little attention as well. And I left feeling it would not have been as joyful a visit without Carl's assistance. He brought that kind of warmth and enthusiasm to everything.

In the midst of all this I kept saying. "Carl you have to meet my husband, you're both philosophical, theological men and you will just love each other." And, of course, that is just what happened and in a way my relationship with Carl receded somewhat into the background. Sidney and Carl became very close friends. They were constantly on the phone together. Sidney did some editing, most recently on Carl's book that is still to be completed. I know Phyllis has plans for that. Carl had a great capacity for friendship and warmth and enthusiasm which never left him. He wanted to share even the minutiae of the day, what he ate

for breakfast, the time and the date. He could remember all those details. I always puzzled over that.

I must tell you that one of my sons is here because Joshua responded to Carl's love and reaching out to him. I think it was the year that Carl was at Tantur that he was speaking to me on the phone and he said he didn't have any place to go for the Passover Seder. I was upset about that. When I got off the phone Joshua said to me, "You can't allow that to happen. You just get on the phone with friends in Israel and see to it that Carl has a place to go." So, of course, I took my son's advice. We learn soon enough that our children become our advisors. I got on the phone and called friends we had in common and I think it ended up that Jack Cohen had Carl for Seder.

Any finally, when Carl and I were talking about theology and the hereafter, I remember his making the comment, "There has to be a heaven," he said, "I have to have more time with my fiends". And I would like to think that's where he is today. We are with Carl and he, in heaven, is surely with us.

New Speaker - Dr. Franklin Littell:

I would like to say one or two personal things, to make a kind of Wesleyan testimony - if I may be permitted - because I owe so much to Carl personally. We are all aware of the lonesome place against the sky, when a giant leaves us for a time. We are happy that we can come together and comfort each other and tell stories, sometimes funny. It helps, on the personal side.

All these years I have been impressed by Carl's sense of history. We seem to live today in a kind of wasteland, where people simply lost the sense of development and change, of what goes before the covenant of fathers and sons, of mothers and daughters. I have never known anyone else who could tell me what happened on April 24, 1947, at 10:25 in the morning, at some organizational office where a committee was arguing about the survival of Israel. But Carl was right there, and he knew what went before, and he knew what came after and he understood what is yet to come. ...his wonderful sense of history!

The second thing personal is what I owe him for introducing me to the concern for Israel. Oh I suppose I had the kind of concern any person may have who reads and writes, particularly if he likes geography and developing countries. It was Carl who showed me Walter Lowdermilk's Palestine - Land of Promise. A wonderful book! We were talking about the mandate, the area that included what is now Jordan as well as Israel. Lowdermilk had this vision of the Jordan Valley Authority, of the whole land sharing the water - water, the most valuable thing in the area. ...how all the various peoples would benefit by cooperation....

Carl was already the mentor - as others have mentioned - of the American Christian Palestine Committee and like enterprises. He sent me one summer to various student summer camps to tell the story of Eretz Israel. Shortly thereafter, Israel was born as a state. It was a thrilling time. I don't know how many I converted, but like every good preacher I converted myself. Since then I've had his help and advice - like so many of us here - by sudden telephone calls. On Israel, he brought me back into history and what's important in history; and he gave me his encouraging and informal word, often very helpful.

Now I could also talk about other junctures: about Christians concerned for Israel, and about the National Conference of Christians and Jews under our mutual friend David Hyatt. (God bless his memory, too!) But mostly I simply want to pay a tribute to Carl personally - a beloved teacher and friend, with his blessed wife, Phyllis - in Love's golden circle, from which a gem has fallen away.

New Speaker - Dr. Fred Gottschalk (President of HUC/JIR):

Dear Phyllis, friends, members of Carl's extended family. It says in the tradition of our people y'ziat zaddik mi-mekomo osch roshem. This was said originally about forefather Jacob, that when he left a place and went to another place his imprint remained. This is the way I feel at this moment about Carl. In this room there are those on whom his imprint remains because he was such an unusual personality, an individual who was passionate about everything he cared about, his family, his friends and the ideals which animated him through all of his life. Much has been said this morning about Carl's remarkable ability to recall persons, events, developments around the world. I want to add one other great gift he had. The uncanny ability to find me anywhere at any time when he needed to talk. And ours was a rather remarkable relationship, remarkable to me for I deemed it a great privilege that he picked up the phone for the first time and said, "You know, whether you like it or not you are a successor to Stephen Wise and I must talk to you about your school." I swallowed hard. Sometimes it delights me, and thrills me that I'm a successor to Stephen Wise and just as often it absolutely terrifies me. So I sat with Carl and talked passionately about liberal Judaism, about liberal Christianity, about who are the enemies today; those who wanted to extinguish that great spirit that he and Wise and Holmes and others have engendered in a generation that created a whole new era in the past and a whole new era in the rabbinate and Christian ministry. I felt that Carl Hermann Voss could have been a rabbi as easily as he was a minister of the Gospel, because he understood the origins of both faiths so well. His love of Israel and of the Jewish people was not incidental. It grew out of his theological awareness of a centrality of the people of Israel and the drama of being a part of history, the history of culture and religion. Carl sensed with excruciating pain the horrors of the Holocaust and he

knew that the Jewish people, having suffered the Holocaust, needed to return to the very start, to the homeland, Eretz Israel. For that he profoundly labored as few did in his day, Christians for Judaism. He had the capacity to organize himself, to focus himself and to pursue that very passionate role. Carl used to consult regularly about books, translators, new ideas, who could help remember what. You've heard all this so many times this morning, this afternoon and you know therefore there is a pattern here, of a Renaissance man who wanted to know everything and could almost know everything and remember that which he had mastered. We are grateful for his great enthusiasms, for his capacity for love and for friendship. I had the privilege as president of Hebrew Union College and as a successor to Stephen Wise, and this I relish very much, of bestowing upon Carl the honorary degree. We grappled with the whole idea of whether he should get a doctorate of divinity degree or a doctorate of humane letters degree, and so we concluded that really he should receive the doctorate of humane letters degree. But I told him that that made him no less divine, for he had the right to the DD on his own, being a minister, a devout, believing human being who has consecrated his life to God and to the welfare of his fellow creatures. The following citation is contained in his degree:

Carl Hermann Voss, teacher, writer, pastor whose devotion to the ideals of his own faith and commitment to the brotherhood of man have strengthened the fabric of American society; who with understanding and sensitivity has championed the cause of Israel; who in classroom, pulpit, and community has taught the message of social justice and brotherhood.

That is a formal description of a man whom we knew as a passionate, vital, vivid human being. His memory we recall this day. Sekkor Zaddik livrachah, may the memory of this truly exceptional man, devoted to justice and righteousness, remain among us as a living benediction. Amen.

Speaker - Reverend Bruce Southworth:

Each one here who knew Carl carries many memories, times and places, and can picture his face. And these pictures here bless us as well. I wonder if there are others who might want to share a story or anecdote. Please just come up or stand where you are and speak from there.

New Speaker - Carl Casselman:

I knew Carl Hermann Voss from a different vantage point. I knew him as "Unk." He was my uncle. I was named after him. He was 35 years older than I was. I remember him because he could beat me at arm wrestling until I was 17. I remember him because when I was all wise in my early twenties he would stay up and drink

beer with me until 3:00 in the morning and argue. And he was right, and he would win, I remember that. I remember that at the same time in the late 1960s when the motto was "Don't trust anybody over 30" I always thought, "Well, except Uncle Carl, he's probably okay." And he was okay, too. What he leaves me with I'm sure he leaves with many of you in the room. The single most important thing he leaves me with is what many people have been talking about, his vitality, but what that is to me is that he never stopped living. No matter how old he got he just kept living more. At an age when I'm sure many people are deciding what they are going to eat the next day, he was planning his trip to Egypt two years hence. And that is what he left me with, that he lived until he died; he lived every single day and that is what I share with you today.

New Speaker - Margaret Gilmore:

I would like to say that I'm from the National Conference of Christians and Jews and they are _____

and I would like to say that many of my colleagues would like to be here today. Unfortunately most of my colleagues who knew Carl are old enough to be scattered in retirement places. Jeff Cohen particularly sends his regrets for not being able to be here today. I would like to say that I'm not a member of the clergy. I was the director of the National Conference of Christians and Jews in Westchester when I first met Carl and what I want to say is he meant something somewhat different when he talked about the book Rabbi and Minister. Back in those days I was trying to convince people in Westchester to get their own rabbis and ministers to talk. I mean, this is just such a, you know, recognized concept today that we forget that even though we started back in 1927 in this country, it still hadn't caught on in some of the more provincial places, if you'll forgive me. But also he did something that was very interesting. He talked very early on, that is you know, for his love of life in the Christian community to support the State of Israel, but often talked about the Holocaust. Incidentally many of you may have forgotten or never known that that wasn't a very welcome subject back in those days. Now, we take it for granted that people want to talk about it. They didn't want to talk about it then. I went to a conference with young people and talked about anti-semitism; and I even, had a rabbi who sort of wanted me to tone it down, because he did not want to make the children feel uncomfortable. You forget about these things. It is very difficult in turning interreligious dialogue and once that was done by the executor of greater New York, so I mean I still remember having gone throughout the counties and persistent New York. I just want to say that he made a lot of difference. I mean his talking compassion. He was so passionate one time that I gave a conference called "Christian Perspectives of Israel." That caused quite a little bit of concern around that time. All this was in the very early sixties and Carl Hermann Voss was there and

I remember he was so passionate about the Holocaust that one rabbi turned to me and said, "Oh, that young man he didn't know," and he said, "that young man wasn't personally responsible for the Holocaust." Carl made the people feel, many of them feel, as though it was something very personal and he had to do something about it in those days. That kind of _____ I'm sorry _____, but not the most young _____ stick to the brim that he always was _____ history we don't have _____. It was my great privilege _____ in life _____. Thank you.

New Speaker - Dr. (M.D.) Lester Coleman:

I'm Lester Coleman. Carl and I have hated each other for about 55 years. The consistency of that hatred is unique. The only thing we ever agreed on was that we loved each other. I am sure the psychiatrists would have a lot to say about that.

Carl and I fought about everything. The fact that he was my patient didn't matter. He knew more medicine than I did and I conceded that he was right about that. We fought about politics, theology, science, Plato, Brahms and Bach. When we exhausted those, we fought about the fact that there was no more to fight about.

We spoke to each other often in Jacksonville and he irritated me endlessly with his enormous capacity to recall dates, years and places. If I dared make a definitive statement he would invariably say "Lester, it was on a Tuesday and not on Thursday, just before the World Series." I finally reconciled myself to the fact that I just could not win.

I spoke to Carl a few days before he died and he said with great enthusiasm, "I think I'll finish my book in two years." I think it is right for somebody to die without finishing his book or his work. It was Robert Browning who said, "Man must reach beyond his grasp or what is heaven for?" That was Carl.

Carl knew no limitations and was not threatened by time. His productivity continued during periods of good health and illness.

Carl and Phyllis presented a bonding phenomenon. They were sustained and soothed by an unfaltering trust by which they supported each other so lovingly and for such a long period of time.

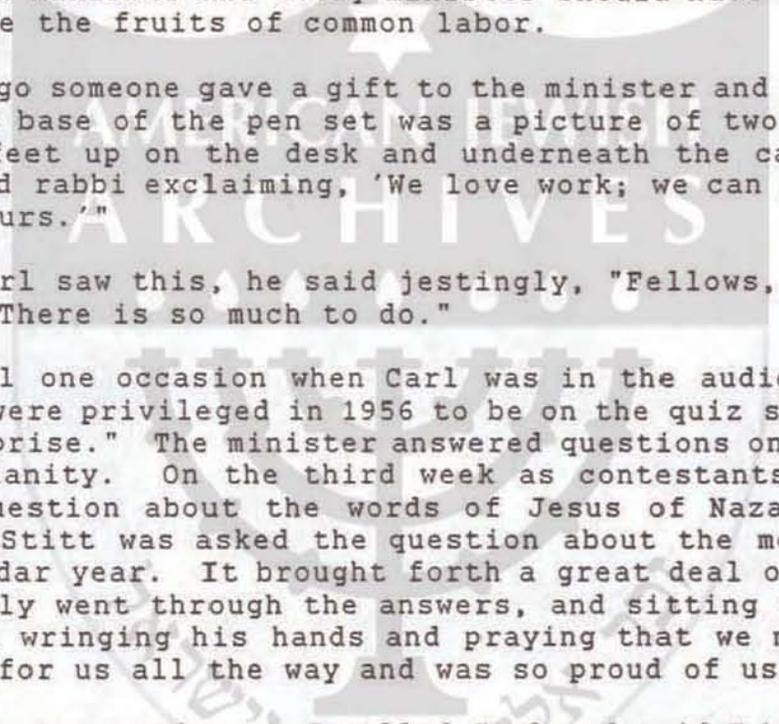
As of this moment I'm still angry with Carl and I won't forgive him wherever he is because we still have so many things about which to fight.

Carl is a rare possession. I will treasure his gift of friendship.

New Speaker - Rabbi Irving Block:

My wife and I just came from the Salute to Israel Parade and I can't help thinking of how propitious this moment of the Memorial is on this day, for Carl loved Israel so much.

I first met Carl with the Reverend Dr. Jesse Stitt with whom I worked for 20 years and with whom I shared a joint sanctuary. Thus, I, too, often thought about writing a book about a rabbi and a minister until I came to realize that the book had already been written. I came to share with Carl my feeling that every rabbi should have a minister and every minister should have a rabbi with whom to share the fruits of common labor.

Years ago someone gave a gift to the minister and me of a desk set. On the base of the pen set was a picture of two men sitting with their feet up on the desk and underneath the caption read, "Minister and rabbi exclaiming, 'We love work; we can sit and look at it for hours.'" 

When Carl saw this, he said jestingly, "Fellows, get on with your work. There is so much to do."

I recall one occasion when Carl was in the audience and Dr. Stitt and I were privileged in 1956 to be on the quiz show entitled "The Big Surprise." The minister answered questions on Judaism and I on Christianity. On the third week as contestants I had been asked the question about the words of Jesus of Nazareth on the cross. Dr. Stitt was asked the question about the months of the Jewish calendar year. It brought forth a great deal of tension as he laboriously went through the answers, and sitting in the front row was Carl wringing his hands and praying that we make it. He was rooting for us all the way and was so proud of us.

Not too many months ago I called Carl and said I had just read again his book on the letters of Stephen S. Wise, "Servant of the People." I said to Carl that in the past I had just glanced through the book from time to time but more recently I picked it up and read it from cover to cover. I just couldn't put it down, and he said to me that was probably one of his best books. In my mind, all of Carl's writings are the best. He leaves us with the heritage that he was best among men.

I want to end with an expression of love from my Phyllis to you, Carl's Phyllis. We take comfort in the verse of the 127th Psalm, "God giveth His beloved sleep."

New Speaker - Hal Rast:

I'll be very brief. My name is Harold Rast, and I have had the privilege of serving as Carl's publisher for the past 15 years. I just want to say that I came to love the man and his dear wife Phyllis. In the past two months my life has felt very empty, because I no longer receive phone calls from Carl. I miss talking with him terribly. Recently, I looked at his file in my file cabinet -- it is the largest file that I have. I expected that, and I thought to myself, "Perhaps I'll clean it out." But I want you to know I haven't done that and I never intend to do it. As far as I'm concerned, Carl, the file is still open and will remain so.

New Speaker - Sidney S. Korzenik:

Through my wife Rabbi Emily, we have already expressed something of our love for Carl. Though what I say may now seem like surplus - as if there could be any surplus of this theme - I feel compelled, nevertheless, to add a few words of my own.

For many years scarcely a week or two would pass without a telephone chat with him. When his voice came on, I would hail him, "Ah, excellent Carl". This greeting would invariably bring a chuckle from him as if I were expressing an exaggerated flattery.

But I intended nothing of the sort. He was of surpassing excellence, particularly in his capacity for friendship. I am proud to have enjoyed his and will always miss it.

And these qualities of warmth and sympathy were evident not only in his individual relationships but also in the sensitivity of his moral reactions to the news of world events. This was true particularly regarding the Holocaust and deepened as its ghastly dimensions became known, indeed even before it was a subject that people would dare to talk about openly. Not only in that sensitivity but in the courage, the great moral courage that impelled Carl to participate so energetically and to urge others in the Christian clergy to join him in denouncing those fearful events at a time when so many others in the ministry were hesitant or even reluctant to do so.

His was the kind of integrity and courage that caused him to speak out and express his deep concern over the Holocaust and his sympathy for the founding of the new State of Israel. In doing so he made his outstanding contribution to the enduring bond of friendship that has emerged between America and Israel. His qualities thus continue to glow in the memory of our personal friendship with Carl as well as in our recollection of the major events that were taking place in the world during his time and his unremitting efforts to encourage and nurture the new beginnings of the surviving Jewish remnant that straggled back to join the

earlier settlers in their ancient land.

His efforts have been honored by many in Israel and are memorialized here by all of us today.

New Speaker - Fritz Casselman:

I'm another nephew, and I would like to talk for a second about Uncle Carl _____ because I was one once and one of the great joys, there were two great joys; one great joy was talking to him, because he was so interested in what I was doing and no one else was that interested in what I was doing and I simply knew he was interested in what everybody was doing and that's part of what brought us at the age to be together. The only great pleasure was that I got to stay up late and my parents would go to bed and we would stay up for hours. That was Carl's _____ was pretty special. What made it special is then when I had children and then Carl's misfortune coming to Boston frequently to have his eyes checked was our good fortune, because then he could come and see my children. I particularly remember four, five and six years old growing up with Uncle Carl and staying up too late and talking to Uncle Carl. And when my mother remarried a year and a half ago we all went to Florida. Mom, they were real happy to come down to the wedding and see you, but what they were really excited about was they were going to get to go see Uncle Carl. That is all for me.

Speaker - Reverend Bruce Southworth:

There are many more stories. Thank you very much. There is family here and Phyllis. Please, after we conclude the service in just a few minutes, we have a small collation in our assembly hall and if you have a chance to stay, please do greet Phyllis.

Speaker - Phyllis Voss

I would like to thank you all for coming. It means a great deal and I know it would have meant a lot to Carl. Thank you.

Speaker - Reverend Bruce Southworth:

I was thinking about today and the parade [Israel's Independence Day parade] and whether this was an inappropriate day to have some competition, but on the other hand it seems like a very fitting day to celebrate his life.

I must add just a couple of words. I was sitting here thinking about my relationship with Carl and he seemed to adopt the ministers of this church. Dr. Harrington, our Emeritus minister is in Transylvania, and we exchanged letters a month or so ago saying, "Have you heard that Carl had passed away?" He was such a special friend of the Church and for me he was a mentor. When I came here

sixteen years ago, I acquired with the Church an abiding friend. With his confidence, his encouragement, and his good counsel that he offered to me from the very first days of my ministry here, he blessed me and I cherish this.

As I was sitting here and thinking about his spirit, I thought of words from one of the so called early Christian fathers, Irenaeus. He said, "The glory of God is a human being fully alive." Carl surely was the glory of God, fully alive.

And like others, I corresponded occasionally, then the phone would ring here and there. The last time we talked, I think, for some reason we were talking about Union Theological Seminary. Had he been here in New York a couple of weeks ago, he would have been celebrating his 60th anniversary of graduating from Union Seminary and this month also would have been the 60th anniversary of his ordination. Such an extraordinary kind of relationship to have had.

His life was filled with all of these seemingly small things that entered his life that impacted so many others. The wreath here is from the Unitarian Universalist Association, for Carl found his way into our ministry as well as having been ordained by the Congregationalists and had dual fellowship with each. It is a token of appreciation from our Department of Ministry for the service he gave to our congregation over the years in so many ways.

The details of Carl's life are known to many here. Having been born in Pittsburgh, he travelled far and wide and he lived richly and fully and gave so much to so many others. We were having a celebration about Dr. Holmes just a couple of years ago here. I wanted Carl to be our special guest speaker but health then prevented his travelling. I am only sorry that we had not planned this particular celebration some years earlier so that he could have been more fully introduced to a newer generation of this congregation which he could have influenced. His gifts to us have been abundant.

His name was Carl Hermann Voss. We shall miss him deeply but know that his spirit and work live on in so many ways. Let us unite our hearts and minds in the spirit of prayer.

Oh God of life and love, whenever death comes it is hard, but we remain thankful for the gifts of every human companion who may have touched our lives, brightened our days by his caring and blessed our souls by his presence. This day we give our thanks for Carl Hermann Voss. May the thoughts of this moment be thoughts of tenderness and gratitude, tenderness because of our friend in whose memory we are gathered, and gratitude for all the love through the years, gratitude for his vibrant spirit. If there be some tears this day, then generous tears, but laughter this day too for joy was part of his life and he would not want us to walk in gloom or

despair. May the memories of our times together be healing and give us strength and may we ever be grateful for life such as his. Amen.

Phyllis, you are much in our hearts and I look forward to our all having the chance to greet the entire family, Carl's sister as well as nephews.

For our benediction: Life ends, life goes on. Much perishes, but life abides into each new day. The body of our beloved friend is now returned to the elements from which it came. Earth to earth, ashes to ashes, dust to dust. We go forth in the sure knowledge that his life continues in us and his works abide upon the earth and with love and gratitude we commemorate his life and the years of our companionship. May our grief and our gratitude be freely spoken among us and may the same peace into which he has entered be in our hearts as we remember him now and always. Amen.



EULOGY: REV. DR. CARL HERMANN VOSS
DIED: MARCH 14, 1995
MEMORIAL SERVICE: MARCH 18, 1995
JACKSONVILLE, FLORIDA

By

Rabbi Howard R. Greenstein

Jewish tradition tells of a legend that the beauty and goodness of this world depends upon the eternal vigilance of thirty-six righteous and compassionate human beings. Without their love and devotion to all that is true and decent, the world soon collapses under the burden of human greed and envy and destructive impulses.

No one ever knows who these righteous people are. Their identity is a secret known only to God. They are supposedly very inconspicuous and ordinary souls. In fact, their lives are filled with more than the usual share of hardship and disappointment. Their generosity of spirit and self-sacrifice, however, are indispensable for the survival of human reverence for life.

We gather here this day to reflect upon the departure from this earth of a man who may well have been one of these precious souls. It is painfully difficult for those who loved him and cherished him to know that Carl Hermann Voss no longer dwells among us, even as it would be difficult to believe that all the goodness of life had suddenly vanished.

Our heartache is even compounded because of the endless blessings Carl obviously bestowed upon those he loved and who loved him. I knew myself in a very personal way for more than two decades that no man was a more loving, caring, thoughtful or gentle friend, a more generous or understanding neighbor, a more devoted and dependable companion than he. But he was also the most cherished husband and father and grandfather and brother. Phyllis especially knows so well the depth of this man's goodness and honesty and integrity and passion for truth and justice and peace and human decency. And so do his daughters Carlyn and Christina and their families as well as his sister and so many nephews and nieces.

Carl Hermann Voss was the proverbial "man for all seasons" in the quest for knowledge and human decency. He was meticulous in his scholarship and just as particular in his demand for justice and social conscience. He was the author of nine books, two of which were devoted to definitive biographical statements of the late Rabbi Stephen S. Wise. Because of continuing public demand, one of his books was even published twice on the subject of World Religions: Our Quest For Meaning. For the last several years,

until the time of his death, he had been working intently on a definitive history of the support and opposition of American Christian leaders to the founding of the State of Israel as a refuge for the victims of the Nazi Holocaust, which he had titled, They Were Not Silent -- American Christians For and Against Israel, 1917 to the Present. And I only pray that somehow, somewhere that work will finally find its way to completion.

But the Christian voice that was least silent of all was Carl Hermann Voss. Dr. Voss was the architect of Christian support for Zionism and Israel. Nowhere on the face of the earth did this world witness a greater Christian champion or defender of the Jewish people in their darkest hour than Carl Hermann Voss, and he led that lonely agonizing cause long before any church organization in America or anywhere else even mentioned it.

Nearly half a century ago, he was the primary catalyst in forming the American Christian Palestine Committee, of which he served as Executive Director for fifteen years, and as editor of its literary journal, Land Reborn. He gained national recognition for his struggle to win support for a Jewish homeland in Palestine at a time when such a cause evoked serious questions even among Jews. Carl Hermann Voss was undaunted, and he persisted in his vision of Jewish rebirth, however fierce the opposition. The most prominent Israeli leaders cherished his eloquent and heartfelt encouragement for nearly five decades. In recognition of that distinction and of his work for interfaith understanding, Dr. Voss received the Doctor of Humane Letters from our seminary of Reform Judaism, the Hebrew Union College-Jewish Institute of Religion, and was named an Honorary Fellow of the Hebrew University in Jerusalem.

In his own personal correspondence with Dr. Voss several years ago, David Wyman, the very distinguished author who documented America's shameful moral failure in his book, The Abandonment of the Jews, assured Dr. Voss: "You have made a crucially important and a blessed contribution. You have done all that one person could do to make up for the terrible failures of Christianity and Western society in their relationship with the Jews. I am grateful to you, and I am so glad that I am able to see what your role has been, and that I am privileged to be your friend."

To recite all of the public and professional achievements which Carl Hermann Voss has accumulated would require far more time than this hour permits. For myself, however, that is only part of the memory I cherish about him. Even more significant for me was what he meant personally to me in my life and to my family, including Lenore, and all our children, but most especially our son and rabbi, Micah Greenstein.

Carl was one of the dearest, closest, best and most loyal friends I have ever had. I loved him almost as if he were my father, who died not that many years before I met Carl. In fact,

he was even more than a parent. In every person's life, a few special people stand out above all the rest. For most of us those people include our parents, our spouse, perhaps an extraordinary teacher or two, or an unforgettable friend. Invariably, we remember them in only one particular way, because they touched our lives in only one way. But for me, it is difficult to remember when I ever learned more, gained more or grew more than I did since my friendship began with Carl Voss. I not only respected him, as all of us did. I not only admired him, as all of us did. I loved him very dearly for all his encouragement, his support and his confidence in me and my aspirations. Indeed, sometimes I think he believed in me more than I did, and that, perhaps, for a rabbi is the most precious blessing one could ever obtain.

Actually, I met Carl Voss even before I arrived in Jacksonville twenty-three years ago. I met him through correspondence in advance of my coming. I was just completing the final touches on my doctoral dissertation on Zionism and Reform Judaism. I learned almost as much from him on the subject in three weeks as I did elsewhere in three years. Dr. Voss not only facilitated publication of that dissertation in book form; he proof-read the entire manuscript. A few years later, he was my indispensable consultant for my second book on Judaism: An Eternal Covenant.

Few people I know have ever challenged and invigorated my spirit as he did. Few occasions were more precious to me than our occasional lunches or meetings at home to review and assess old issues and new ones. I cannot count the times when his faith and confidence in Israel and the Jewish people revived me when my own were sagging and wavering. He was very simply my enduring inspiration, and I shall miss him very, very much.

People like Carl Hermann Voss are impossible to describe fully in just a few words. Few, however, came closer to capturing better the spirit that moved him than the President of the Hebrew Union College-Jewish Institute of Religion, Dr. Alfred Gottschalk in his brief preface of personal accolade to Dr. Voss before he called him to the platform to award him the Doctor of Humane Letters. Dr. Gottschalk said then, "Carl Hermann Voss is a candidate for the degree of Doctor of Humane Letters. That makes him no less 'divine', for he has the right to the 'D.D.' degree (Doctor of Divinity) on his own, being a minister, a devout human being, who has consecrated his life to God, to the welfare of his fellow creatures.

"Carl," continued Dr. Gottschalk, "I'm taking a moment to say something about you that is not in your citation. You are, in a sense, a co-builder, together with Stephen S. Wise, who helped to create the atmosphere, the climate of concern and of devotion to the ideals of the Judeo-Christian heritage.

"Stephen Wise instilled in you the love of the Jewish people, and you have returned that love with your concern for the Jewish people and for the land and the people of Israel. In the sense of that special relationship that bound you together with Stephen S. Wise through the many years that you were co-workers, I take pleasure in calling you to this dais..."

Dr. Gottschalk then went on to recite the inscription on the citation which read: "Carl Hermann Voss, teacher, writer, pastor, whose devotion to the ideals of his own faith and commitment to the brotherhood of man have strengthened the fabric of American society; who with understanding and sensitivity has championed the cause of Israel; who in classroom, pulpit and community has taught the message of social justice and brotherhood.... And so," Dr. Gottschalk concluded, "does the Hebrew Union College bestow this honor upon this man."

To which I would only add in turn that knowing and loving this man has bestowed honor upon all of us. We thank God for the exquisite gift his life truly was, and we pray only that his memory may inspire us to embrace in our own lives the ideals he cherished most, that together we may bring closer the healing and harmony he so earnestly longed for and labored for to the very end of his days.

