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Series B: Early Activities. 1945-1972

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SCA is the central national agency representing the Rabbinic and Congregational organizations of Conservative, Orthodox, and Reform Judaism. Its constituent agencies are:

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RABBINICAL COUNCIL OF AMERICA
CENTRAL CONFERENCE OF AMERICAN RABBIS

UNITED SYNAGOGUE OF AMERICA
UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA
UNION OF AMERICAN HEBREW CONGREGATIONS

5/7/57

FOR RELEASE ON RECEIPT

NATION'S LEADING SCHOLARS TO EXPLORE PSYCHOLOGICAL, SOCIOLOGICAL ASPECTS OF "JEWISH RELIGIOUS REVIVAL" AT SCA ASSEMBLY AT COLUMBIA U.

SEN. LEHMAN TO RECEIVE SYNAGOGUE COUNCIL AWARD: RELIGIOUS STATESMANSHIP CITATIONS TO ROGER STRAUS, SAMUEL SCHNEIERSON, MARVIN SILBERMAN

NEW YORK— Outstanding rabbinic and non-rabbinic leaders representing all branches of Judaism in the United States will participate in the Second Annual General Assembly of the Synagogue Council of America, to be held Sunday, March 24, and Monday, March 25, at Columbia University, New York City. The Assembly, which will be devoted to a comprehensive exploration of the theme, "The Current Jewish Religious Revival," will feature papers on various aspects of the Jewish religious scene by nationally-prominent psychologists, sociologists, educators, theologians, and rabbis.

At the Sunday evening session, former Senator Herbert H. Lehman will receive the Synagogue Council Annual Award for "translating the ideals of Judaism in his service to his people and nation." Rabbi Abraham J. Feldman, of Hartford, Conn., president of the Synagogue Council, will confer the award on Sen. Lehman, who is honorary co-chairman of the National Sponsors Committee of the Council. The Synagogue Council is the central national agency representing the Conservative, Orthodox, and Reform rabbinic and congregational associations of Judaism.

Citations for "Jewish Religious Statesmanship" will be presented at other sessions of the Assembly to Roger W. Straus of New York City, Chairman of the Board of Directors of the American Smelting and Refining Company; Samuel S. Schneierman of New York, president of Loomcraft, Inc.; and Marvin J. Silberman of Scarsdale, N. Y., realtor. Messrs. Straus and Schneierman are honorary co-chairmen of the sponsors committee, Mr. Silberman is National Chairman of the Sponsors Committee, which

consists of 1,000 distinguished Jewish men and women in 235 cities in 44 states who support the program of the Synagogue Council.

According to Dr. Max D. Davidson of Perth Amboy, N.J., chairman of the General Assembly Committee, the program will consist of the following six sessions:

On Sunday morning, beginning at 11 a.m., Nathan Glazer of New York City, author and sociologist, will analyze "What Do We Know About American Jewish Life As It Affects the Jewish Religious Scene?" His paper will be discussed by Rabbis Norman Frimer of Brooklyn, N.Y., Albert I. Gordon of Newton Centre, Mass.; and Joshua Trachtenberg of Teaneck, N. J. Marvin Berger of Jamaica Estates, N.Y., corresponding secretary of the Council and business manager of the New York Post, will be chairman of this session. Dr. Isidor B. Hoffman of New York City, counselor to the Jewish students at Columbia, will bring the University's greetings to the Assembly. The opening prayer will be offered by Rabbi Sidney Regner of New Rochelle, N.Y., executive vice-president of the Central Conference of American Rabbis.

The second session, at 2 p.m., which will be chaired by Rabbi Theodore L. Adams of New York City, vice-president of the Council, will feature the paper, "The Nature of Jewish Religious Commitment in America and Its Relation to Jewish Morale," by Dr. Bernard Lander, visiting dean of the Graduate School of Yeshiva University and professor of sociology at Hunter College. The discussants will be Rabbis Arthur Hertzberg of Engelwood, N. J., Henry Kagan of Mt. Vernon, N. Y., and Jacob Soden of Bronx, N. Y.

The Sunday evening session, to be chaired by Marvin J. Silberman, national sponsors committee chairman, will hear a paper by Will Herberg, adjunct professor of Judaic Studies and Social Philosophy at Drew University, Madison, N. J., on "The Integration of the Jew in America." Rabbis Max Arzt and Bernard J. Bamberger, both of New York City, and Emanuel Rackman of Far Rockaway, N. Y., will be the discussants. Rabbi Joseph Miller of Brooklyn, N. Y., president of the New York Board of Rabbis, will offer the prayer at this session.

Beginning at 10 a.m., the Monday morning session will feature a paper on "Religious Revival and Jewish Education" by Dr. David Rudavsky, of Newark, N. J., president of the National Council for Jewish Education. Rabbis Samuel Glasner of Baltimore, Md., Abraham Millgram and Joseph H. Lookstein, both of New York City, are the discussants. Benjamin Glazer of Brooklyn, national vice-chairman of the sponsors committee, is chairman of the session. The opening prayer will be offered by Rabbi Israel Klavan of Mt. Vernon, N. Y., executive secretary of the Rabbinical Council of America.

The Monday afternoon session, 1 p.m., will highlight a paper on "Religious Revival and Jewish Family Life" by Sidney Aronson of Larchmont, N. Y., instructor in sociology at Brooklyn College. The panel discussants will be Rabbis Jerome D. Folkman of Columbus, Ohio, I. Fred Hollander of New York City, and Jeshaja Schnitzer of Montclair, N. J. Samuel Rothstein of Brooklyn, N. Y., member of the executive committee of the Synagogue Council, is chairman of the session.

The concluding session on Monday afternoon, at 3 p.m., will feature a summary of the General Assembly by Dr. Davidson. Rabbi Marc H. Tanenbaum of Elmhurst, N. Y., executive director of the Synagogue Council, will present a paper on "The Synagogue Council Looks Ahead." Rabbi Wolfe Kelman of Riverdale, N. Y., executive vice-president of the Rabbinical Assembly of America, will offer the benediction.

The citation to Mr. Silberman will be presented by Jesse Cohen of Uniondale, N. Y., Council treasurer; to Mr. Straus, by Charles P. Kramer of New York City, Council executive committee member; and to Mr. Schneierson by Joseph Schlang of New York City, recording secretary of the Council.

The Assembly is one of the major projects of the Synagogue Council's Synagogue revitalization program for which \$125,000 is being sought.



ORGANIZED IN 1926

מועצת בתי הכנסיות באמריקה

SYNAGOGUE COUNCIL OF AMERICA

110 WEST 42nd STREET • NEW YORK 36, N. Y. • BRYANT 9-2647

March 4, 1957

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RABBI THEODORE L. ADAMS
Vice-President

RABBI MAX D. DAVIDSON
Vice-President

JESSE COHEN
Treasurer

MARVIN BERGER
Corresponding Secretary

JOSEPH SCHLANG
Recording Secretary

RABBI MARC H. TANENBAUM
Executive Director

Dear Rabbi Tanenbaum:

I am happy to extend to you, as one of our distinguished national Jewish leaders, this cordial invitation to take part in the Second Annual General Assembly of the Synagogue Council of America, to be held at Columbia University, Broadway and 117th Street, New York City, on Sunday, March 24th, beginning at 11 a.m., through Monday, March 25th.

This Assembly, which has already elicited enthusiastic interest among the academic, general religious and Jewish leadership of our country, will be devoted to a comprehensive exploration of the theme, "The Current Jewish Religious Revival."

In the enclosed "Program Highlights" you will note the high caliber of the speakers and the serious importance of the topics chosen for discussion. You will also certainly want to join with us in honoring former Senator Herbert H. Lehman, Honorary Co-chairman of our National Sponsors Committee, who will receive the Synagogue Council Annual Award on Sunday night.

Because of the expected large attendance from all parts of the country, and in view of the limited seating capacity at Earl Hall, it is essential that seats be reserved. Will you, therefore, please let me know by return mail how many admission tickets you will use?

We invite you to bring the Assembly to the attention of key individuals in your community through announcements from your congregation's pulpit, in your publications, and before various organization meetings.

We look forward with keen anticipation to the pleasure of greeting you in person.

Sincerely yours,

Rabbi Max D. Davidson
Chairman, General Assembly

MDD:bh

PAST PRESIDENTS:

*RABBI ABRAM SIMON	1926-30
RABBI ELIAS SOLOMAN	1930-32
HON. ALBERT WALD	1932-34
*RABBI SAMUEL SCHULMAN	1934-36
*RABBI ELIAS MARGOLIS	1936-38

RABBI DAVID DE SOLA POOL	1938-40
*RABBI EDWARD ISRAEL	1940-41
RABBI ISRAEL GOLDSTEIN	1941-44
RABBI HERBERT S. GOLDSTEIN	1944-46
*RABBI ISAAC LANDMAN	1946

RABBI WILLIAM F. ROSENBLUM	1946-48
RABBI ROBERT GORDIS	1948-49
RABBI BERNARD J. BAMBERGER	1949-51
RABBI SIMON G. KRAMER	1951-53
RABBI NORMAN SALIT	1953-55

*Deceased

CONSTITUENT ORGANIZATIONS

RABBINICAL COUNCIL OF AMERICA

RABBINICAL ASSEMBLY OF AMERICA

CENTRAL CONFERENCE OF
AMERICAN RABBIS

UNION OF ORTHODOX JEWISH
CONGREGATIONS OF AMERICA

UNITED SYNAGOGUE OF AMERICA

UNION OF
AMERICAN HEBREW CONGREGATIONS

HARRY A. GAFFIN
195 PROSPECT STREET
EAST ORANGE, N. J.

April 16, 1957

Rabbi Marc H. Tannenbaum,
Executive Director
Synagogue Council of America
110 West 42nd Street
New York 36, NEW YORK


Dear Rabbi:

Thank you for your letter of April 12th and for your acceptance of our invitation. We note that Mrs. Tannenbaum will accompany you.

I am enclosing a rough sketch showing how you can reach THE GOLDMAN Hotel from Newark.

Looking forward to greeting you.

Cordially yours,


Harry Gaffin,
Annual Dinner & Journal Chairman

enc.

LECTURER: Rabbi Meire H. Tanenbaum
SUBJECT: JUDAISM - THE BEST DEFENSE OF THE JEW

Date: Nov. 26, 1957
LECTURERS OUTLINE

1 - RELIGIOUS GROUPS IN AMERICA:

- A - Herberg's thesis: "Triple Melting Pot" - Catholic, Jewish Protestant
- B - Judaism, one of "Three Major Faiths", means unprecedented status for Jews

2 - NEW STATUS IMPLIES NEW RESPONSIBILITIES

- A - Demands of Government and non-Jewish community for Jewish cooperation require organized, cooperative response from Jewish community
- B - Historic competitiveness among Jewish ideological partisans being replaced by religious statesmanship

3 - RESPONSE OF JEWISH COMMUNITY TO AMERICAN DEMANDS FOR UNITY

- A - Instances in history: Sanhedrin, Gemeinde, Council of the Four Lands
- B - Gradual evolution of Synagogue Council of America as coordinating agency for three major branches of religious Jewry in America

4 - AREAS OF JEWISH RELIGIOUS COOPERATION WITHIN SYNAGOGUE COUNCIL

- A - Externally: vis-a-vis the non-Jewish world: the United Nations, the U. S. Government, the Catholic and Protestant church federations, civic, patriotic, social welfare, inter-religious agencies.
- B - Internally:
 - (1) "Promoting common religious interests" among three branches of Jewry;
 - (2) Relationships with non-religious Jewish agencies

5 - THE EMERGING NEW ALIGNMENT IN JEWISH LIFE

- A - The assertion of the religious dimension of Jewish life
- B - The challenge of building Jewish religious statesmen on a local as well as national level

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LECTURER: ELIEZER WHARTMAN
SUBJECT: OUR RESPONSIBILITY TOWARD ISRAEL

Date: February 26, 1957
LECTURERS OUTLINE

AMERICAN JEWRY AND ISRAEL: A JOINT RESPONSIBILITY

- 1- ARAB CAMPAIGN AGAINST THE STATE OF ISRAEL
 - A- Boycott
 - B- Blockade
 - C- Cold War
 - D- Political and Propaganda Campaign
- 2- ISRAEL'S EFFORTS TO BREAK OUT OF ARAB NOOSE
 - A- Increase of Population
 - B- Expanded Industrial Output
 - C- Expanded Agriculture
 - D- Relieving of Immediate Threat by Sinai Campaign
- 3- REACTION OF THE U.S., * USSR * AND THE U.N. TO #D-ABOVE
 - A- U.S. Freezing of Funds
 - B- USSR Cutting off trade Relations: Continued Arms Shipments to Arabs
 - C- U.N. (Influenced by Asian-African-Communists Blocs) Weighing of Sanctions
- 4- HOW AMERICAN JEWRY IS AFFECTED
 - A- Arab Campaign Against Israel Expanded to Include World Jewry
 - 1- Boycott of Jewish Firms
 - 2- Prohibition against U.S. Jewish Personnel Stationed at U.S. Bases on Arab Soil
 - 3- Discrimination introduced (With aid of State Dept) in U.S. hiring Agencies
 - B- Arab Campaign Designed to Drive Wedge between Jews and Non-Jews
 - C- American Jewry's Obligation to the Jewish People - Israel in the Only Country Accepting Jewish Refugees
 - D- Israel as Laboratory Where Traditional, Prophetic Jewish Concepts of Human Values can be Demonstrated
 - E- Israel as Spiritual Center of World Jewry
 - F- Israel as Major Source of Jewish Creativity for Diaspora (Arts, Scholarship, Literature etc)
 - G- Israel as Exemplar of Democracy, and Buffer against Communism in the Middle East
 - H- Equation in the Eyes of Non Jews of American, and Israeli Jewry
- 5- WHO IS ABETTING ARAB CAUSE IN THE U.S.
 - A- Oil Trusts
 - B- State Department
 - C- Pentagon
 - D- Professional Anti-Semites
 - E- Hierarchy (Not Laity) of Catholic Church
- 6- RESPONSIBILITY OF U.S. JEWRY TOWARD ISRAEL
 - A- Financial - U.J.A., Bonds, U.S. Markets.
 - B- Moral
 - C- Public Relations
 - D- Political
 - E- Aliya
 - F- Private Investments and "Know-How"
 - G- Spiritual Guidance
 - H- Export of the Democratic Process
- 7- THE CONCEPT OF ZIONISM RREXAMINED
 - A- Historic
 - B- Meaning and Implications of Zionism Today

ADULT JEWISH STUDIES COURSE
Winter, 1957-Spring, 1958

TO: Membership of the Jewish Community Center of Mount Kisco

FROM: Adult Education Committee

We are very happy to announce that we have completed plans for our Adult Education for this coming year. The course will consist of two semesters; a Winter session and a Spring session, each consisting of six (6) lectures, and a Hebrew Studies Course.

These lectures are primarily designed to stimulate an informed awareness of Jewish affairs, strengthen the concept of Jewish survival, and help make positive Jewish living a reality.

We list below the program arranged for the Winter Semester. The Spring program will be announced at a later date.

Since time is extremely short, and our first lecture is scheduled to start on October 29, we respectfully urge you to please return the enclosed memo in the enclosed self-addressed stamped envelope, indicating your intention of enrollment.

We sincerely hope that every member of our Center will support the program of Adult Jewish Education.

Sincerely,

Harry E. Schacter
Chairman

Ethel Brensilver, Sec'y
MO 6-8519

A. Major Lecture Course - JUDAISM IN MODERN TIMES-Tuesdays at 8:45 PM

1. Oct. 29 - IS ZIONISM NECESSARY FOR JEWISH SURVIVAL
Lecturer - Hertzal Fishman, Rabbi
Temple Shalom, Greenwich, Conn.
2. Nov. 5 - WHAT IS A JEW
Lecturer - Dr. Charles E. Shulman, Rabbi
Riverdale Temple, N. Y.
3. Nov. 12 - CHANGING ATTITUDES TOWARD THE BIBLE
Lecturer - Raymond Krinsky, Rabbi
Yorktown Jewish Center
4. Nov. 19 - THE IMPACT OF CHRISTIANITY ON JUDAISM
Lecturer - Solomon K. Kaplan, Rabbi
Temple Beth-El, Northern Westchester
5. Nov. 26 - CAN WE OVERCOME THE DIFFERENCES, DIVIDING THE
ORTHODOX, CONSERVATIVE, AND REFORM JEWS
Lecturer-Marc H. Tanenbaum, Director Synagogue
Council of America

6. Dec. 3 - Topic and lecturer to be announced

B. Hebrew Studies Course-12 sessions- Tuesdays at 8 PM to 8:55 PM.

1. Elementary Hebrew - Reading, with special stress on the Siddur
2. Intermediate Hebrew-Conversational Hebrew and fluency in Hebrew reading

Registration fee: Five dollars per couple, for both the lectures and Hebrew. Three dollars per individual, for both the lectures and Hebrew.

Rabbi Sanford H. Hahn-Jewish Community Center-60 Smith Ave., Mt. Kisco

20 October 1957

Rabbi Sanford H. Hahn
Jewish Community Center
of Mount Kisco
60 Smith Avenue
Mount Kisco, New York

Dear Sandy,

Thank you for your thoughtful letter of Oct. 14th. I look forward with pleasure to being with you and to speaking to your congregation on Nov. 26th. I am hoping that my wife, Helga, will be able to join me.

My subject will be: "Judaism - The Best Defense of the Jew."

My photo will be on its way to you during the week; meantime, herewith my bio highlights:

Rabbi Marc H. Tanenbaum is executive director of the Synagogue Council of America, central national agency representing the rabbinic and congregational organizations of Conservative, Orthodox, and Reform Jewry. He was recently designated chairman of the projects committee for the Jewish community of President Eisenhower's People-to-People movement's Religious Groups Committee. He is the only Jewish vice-chairman of the board of directors of Religion In American Life, a national vice-chairman of the American National Red Cross, a member of the Religious Policy Committee of the Girl Scouts of America.

Rabbi Tanenbaum was a contributing writer to Time magazine, staff member of the Eternal Light radio program, and literary editor for several of the leading publishing firms in New York. He was elected to "Who's Who in America," "Who's Who In the East," and "Who's Who Among World Jewry." Born in Baltimore, Md., in 1925, he was ordained at the Jewish Theological Seminary of America. In 1951, he served as rabbi of the Jewish Center of Lake Mahopac.

In our phone talk, you raised the matter of honorarium. My normal minimum fee is fifty-dollars.

With best wishes for the New Year!

Cordially,

MHT:ed

Rabbi Marc H. Tanenbaum

RABBI SANFORD H. HAHN

JEWISH COMMUNITY CENTER OF MOUNT KISCO
60 SMITH AVENUE
MOUNT KISCO, NEW YORK

October 28, 1957

Rabbi Marc H. Tanenbaum
Synagogue Council of America
110 West 42nd Street
New York, 36, N.Y.

Dear Marc,

Thank you for your letter of October 20th, in which your bio was included. Enclosed you will find a copy of the course outline for the winter semester and also a copy of a typical lecturer's outline used last year. Your outline need not be as long or as detailed as this one.

Since I did not have your topic when the outline was mimeographed, I assumed the responsibility of composing a topic, which will be altered, when the publicity goes out, to the one you suggested "Judaism - The Best Defense of the Jew." Since we have two local newspapers in this area, I would appreciate receiving two photographs rather than one.

Before receiving your letter of the 20th, in which you state your normal minimum fee, I had taken the liberty of requesting a \$30. allowance for your lecture. Since this is the normal fee that we can afford to pay for a lecture, it would be awkward for me to request more. I sincerely hope that leaving the fee at \$30. will meet with your approval.

I look forward to seeing you and meeting your wife, Helga, on November 26th.

Cordially,

Sandy
RABBI SANFORD H. HAHN

SHH:dg
2 encls.

RABBI SANFORD H. HAHN

JEWISH COMMUNITY CENTER OF MOUNT KISCO
60 SMITH AVENUE
MOUNT KISCO, NEW YORK

October 14, 1957

Rabbi Marc H. Tanenbaum
Synagogue Council of America
110 West 42nd Street
New York City

Dear Marc,

This letter is to confirm the arrangements made by telephone for you to participate in our Adult Jewish Studies Program on Tuesday, November 26th at 8:40 P.M.

The overall topic for the six lectures in the series is "The Challenges to Jewish Survival Today." My aim in using this particular area is to arouse Jewish people into understanding the needs for vital Jewish living.

I would appreciate receiving from you, as soon as possible, a biographical sketch, a photograph and the topic of your particular lecture. The outline of your lecture, which we discussed on the telephone, may be sent two weeks prior to the lecture, giving us ample time for mimeographing.

To get to our Synagogue, take the Major Deegan Highway to the Saw Mill River Parkway turnoff (north), which you will get in the north Bronx. Follow the Saw Mill River Parkway to the Hawthorne Circle, go halfway around the circle to the sign which points to Mt. Kisco. This is the Saw Mill River Parkway Extension. Follow this extension for 15 minutes, leaving at the Mt. Kisco exit. Make a right turn onto Route 133, which becomes Main Street, to Smith Avenue. Make a right turn onto Smith Avenue and you will find our Center midway down the block on the left hand side. From Queens it should take you about an hour and a half.

RABBI SANFORD H. HAHN

JEWISH COMMUNITY CENTER OF MOUNT KISCO
60 SMITH AVENUE
MOUNT KISCO, NEW YORK

October 14, 1957

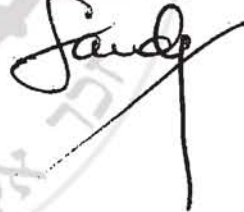
-2-

Rabbi Marc H. Tanenbaum

AMERICAN JEWISH
ARCHIVES

I look forward to seeing you and, if possible,
meeting your wife. Best regards for the year
ahead.

Sincerely,



SHH:dg

ADULT JEWISH STUDIES COURSE
MOUNT KISCO JEWISH COMMUNITY CENTER

November 26, 1957

LECTURER: RABBI MARC H. TANENBAUM
SUBJECT: THE BEST DEFENSE OF THE JEW

LECTURER'S OUTLINE

I. RELIGIOUS GROUPS IN AMERICA

- A. Herberg's thesis: "Triple Melting Pot" - Catholic, Protestant, Jewish
- B. Judaism, one of "Three Major Faiths", means unprecedented status for Jews

II. NEW STATUS IMPLIES NEW RESPONSIBILITIES

- A. Demands of Government and non-Jewish community for Jewish cooperation require organized, cooperative response from Jewish community.
- B. Historic competitiveness among Jewish ideological partisans being replaced by religious statesmanship.

III. RESPONSE OF JEWISH COMMUNITY TO DEMANDS FOR UNITY

- A. Instances in history; Sanhedrin, Gemeinde, Council of the Four Lands
- B. Gradual evolution of Synagogue Council of America as coordinating agency for three major branches of religious Jewry in America.

IV. AREAS OF JEWISH RELIGIOUS COOPERATION WITHIN SYNAGOGUE COUNCIL

- A. Externally: vis-a-vis the non-Jewish world: The United Nations, the U.S. Government, the Catholic and Protestant church federations, civic, patriotic, social welfare, inter-religious agencies.
- B. Internally:
 - 1. "Promoting common religious interests" among three branches of Jewry
 - 2. Relationships with non-religious Jewish agencies

V. THE EMERGING NEW ALIGNMENT IN JEWISH LIFE

- A. The assertion of the religious dimension of Jewish life
- B. The challenge of building Jewish religious statesmen on a local as well as national level

JEWISH BOOK COUNCIL OF AMERICA

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מועצה למען הפפר היהודי באמריקה

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November 6, 1956

AMERICAN JEWISH
Rabbi Marc H. Tanenbaum
Synagogue Council of America
110 West 42 Street
New York 36, N. Y.

Dear Rabbi Tanenbaum:

We would appreciate it if you would let us
have your review of the book **THE PARASITE** by
December 1, 1956.

Many thanks for your anticipated cooperation.

Sincerely yours,


PHILIP GOODMAN

JEWISH BOOK MONTH OCTOBER 26-NOVEMBER 26, 1956

THE PLACE OF THE SYNAGOGUE IN CONTEMPORARY LIFE

A Proposal for Research



Prepared for the
Synagogue Council of America

by the
Bureau of Applied Social Research
Columbia University
March 1956

Preface

This statement outlines in brief plans for a comprehensive research study of the factors motivating and inhibiting the meaningful involvement of the Jewish population in the life of the synagogue. It has been prepared at the request of the Synagogue Council of America by the Bureau of Applied Social Research of Columbia University.

AMERICAN JEWISH ARCHIVES

זכר אלה יעקב וישׂראל

... ..

... ..

The Objectives of the Study

The objectives of the study, as formulated by the Synagogue Council of America, are to learn (1) why more Jews do not affiliate with the Synagogue and (2) why so many of those who hold such an affiliation attend religious services sporadically and/or indifferently. Seen in research terms, the satisfaction of these objectives requires systematic answers to a series of questions bearing on the role of the Synagogue in the life of the Jew. The specification of these questions is perhaps the most fruitful way to express concisely just what a research investigation promises to accomplish.

We begin with the unaffiliated Jews. What accounts for their non-affiliation and what can be done to encourage them to affiliate? A first requirement clearly is to know who they are.

- Are they a cross section of the Jewish population or are they concentrated in certain age, marital status, occupational and economic groups?
- Do the unaffiliated spend most of their time -- at work and at play -- with non-Jews, with other unaffiliated Jews or with synagogue members?
- Have the unaffiliated "fallen away" from the Synagogue or have they never had contact with it?
- Do the unaffiliated generally refrain from engaging in community affairs? Do they belong to secular organizations? Do they belong to Jewish organizations other than synagogues?

Answers to such questions are essential to defining the groups whose behavior we hope to explain and in a modest way, they can be used to provide clues to the reasons for non-affiliation. However, non-affiliation is not only a function of who a person is, but of what he thinks and believes.

Finding out what these beliefs are constitutes the second requirement of the study.

- How concerned are the unaffiliated about the place of religion in their lives? Where there is concern, what is its nature and how, if at all, is it resolved? Specifically, what has been substituted for the Synagogue as a means of resolution?
- Do the unaffiliated have strong negative feelings about synagogues or are they by and large uninformed and indifferent to them? If the former, what are the sources of the negative feelings? If the latter, what accounts for the indifference?
- What are their prevailing images of synagogues - Orthodox, Conservative and Reform? Do they think of the Synagogue primarily as a place of worship or as an ethnic or social institution?
- What are their self-conceptions of themselves as Jews? Do they identify with the Jewish community or do they feel alien to it? How do their self-conceptions relate to their images of the Synagogue?

Our knowledge and understanding will undoubtedly be enhanced by identifying the unaffiliated and by learning the reasons for their non-affiliation. In what ways, however, is such information likely to be useful in helping the Synagogue to reach the unaffiliated? No precise answer to this question can be given, obviously, before the research itself is completed. However, in a general way, this much can be said.

- First of all, the research will function to specify who the least resistant are among the unaffiliated. The Synagogue is thus placed in a more strategic position to direct its activities to reaching those who are most likely to be affected by its message rather than to dissipate its energies in seeking to reach an undifferentiated mass of individuals.
- Secondly, the research will identify the kinds of religious needs now experienced by the unaffiliated which are not being effectively satisfied outside the Synagogue. This will provide directives to the Synagogue for more effectively planning its own program to satisfy these needs.

--Third, the research will indicate the images of the Synagogue which inhibit the unaffiliated from participating in its program. When these images are erroneous, the Synagogue's ability to cope with and to change them will be enhanced by a systematic knowledge of their content.

So much in brief for that part of the study which will focus on the unaffiliated. What about the equally important objective of deepening the involvement of those who are already members of the Synagogue? This objective stimulates a somewhat different set of requirements. A first requirement is to distinguish the different ways in which members now orient themselves to the life of the Synagogue.

--Who participates most actively in all aspects of the Synagogue's program--religious, educational, and social. Who, in turn, participates meaningfully in only part of the program?

--What distinguishes those for whom the Synagogue satisfies primarily a religious need from those for whom it principally serves a social function?

--How can different orientations to the Synagogue be described? How successfully do these different orientations fulfill the highest ideals of the Synagogue's role?

A second requirement, following from the first, is to come to understand the underlying motivations which lead members to orient themselves to the Synagogue in different ways. This involves knowing what religious, social, and psychological needs members experience and how the Synagogue functions to satisfy or not to satisfy these needs.

--To what extent is the member concerned about holding a religious faith? What are the components of his concern? In what ways does the Synagogue help or hinder him in resolving this concern? What differences, if any, exist between members of Orthodox, Conservative and Reform temples?

--What non-religious needs does the member experience either consciously or unconsciously which are satisfied through his Synagogue affiliation?

--How are motivations related to the member's age, his marital and family status, his occupation, and his standard of living?

Motivations are undoubtedly related to members' conceptions of the Jewish religion and of the role of the Synagogue as a religious institution. A third requirement, therefore, is to learn what these conceptions are and how they differ among members having different orientations to the Synagogue.

- What are the conceptions of the religious ritual? Is ritual thought of as a cultural tradition, as an expression of family sentiment, or as a religious expression?
- How clear are the conceptions of Jewish theology and creed? Is it considered meaningful and understandable or abstract and removed from the problems of daily living?
- To what extent does "feeling Jewish" reflect a religious concern, to what extent an ethnic identification?
- Who defines the Synagogue as a "house of worship"? Who defines it as a "house of assembly"?
- Do synagogues ever deflect their members' religious concerns? Are they ever unable to provide satisfactory answers to religious questions?

It is relevant to ask how the answers to these research questions can be used to deepen the members' involvement in the religious life of the Synagogue. Here, again, it is impossible to predict the specific policy implications which the study will produce. Something, however, can be said about the form which they are likely to take.

- First, the research will enable us to distinguish for the first time the different roles that the Synagogue now plays in the lives of its members. Such a self-evaluation has the obvious function of helping the Synagogue to define more clearly just what its ultimate objectives should be.
- Secondly, the research will identify the conditions which lead some members to experience deeply meaningful religious satisfactions from their membership in the Synagogue and the obstacles which prevent others from doing so. Such knowledge will provide the Synagogue with a set of directives such that its program may overcome within the limits of its capability, the obstacles to full religious expression for the bulk of its members.

- Third, in a more specific way, the research will clarify the needs which members experience and the ways in which the Synagogue succeeds or fails to satisfy these needs. The implications of such information for Synagogue policy scarcely need comment.
- Fourth, in providing insight into the varying conceptions which members have of the Jewish religion and of the Synagogue as an institution, the research will point the way to the development of the kinds of educational programs necessary to relate the Synagogue's message to its constituency in an optimal way.



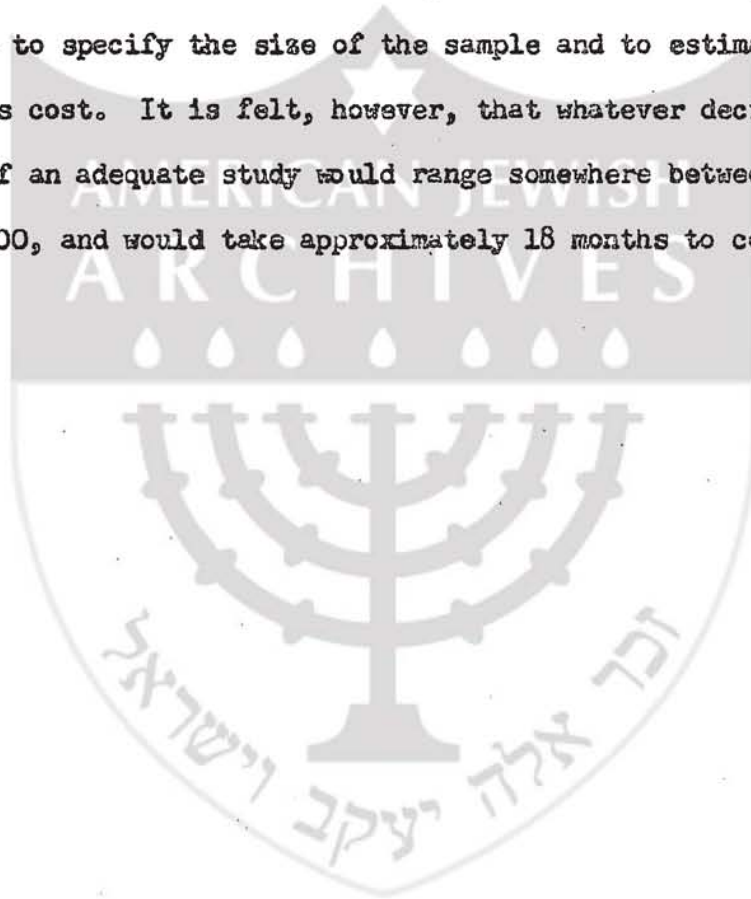
AMERICAN JEWISH
Carrying out the Research
ARCHIVES

To satisfy the objectives and answer the questions outlined above, a research study is tentatively proposed which would proceed along the following lines:

- The study would involve intensive interviews with a sample of present synagogue members and non-members.
- As now conceived, it is planned that the study be limited to the New York metropolitan area. It is felt that the various conditions under which Jews reside can be adequately represented within the confines of this area. It is recognized, however, that other considerations may require the selection of a different site for the study and possibly a decision to have it done comparatively in a number of different areas.
- Whatever the ultimate decision as to the location of the study, it is proposed that the sample be selected to represent the different environmental conditions under which Jews live. Thus, it is not planned that the sample be wholly a random one. Rather, it is proposed that sub-units of the study area be distinguished according to the ratio of the Jewish to the non-Jewish population and according to the rough distribution of Orthodox, Conservative, and Reform Jews in the Jewish population. The sample would then be drawn to represent the predominant sub-units which are thus located.
- The sample of affiliated Jews would be selected from the membership roles of the synagogues located in the sample areas. The sample of the unaffiliated Jews would be selected by a method of probability sampling involving door-to-door interviewing.

--The interviews would be conducted by trained interviewers. The interview guide would be semi-structured. That is, while a standard set of questions would be asked of all respondents, the interviewers would be given considerable latitude to explore in depth the different topical areas to be covered in the study. In this way, all facets of the problem can be explored without the restrictions ordinarily encountered in using fully structured questionnaires.

Until the location of the study has been decided upon, it is impossible to specify the size of the sample and to estimate accurately the study's cost. It is felt, however, that whatever decision is made, the cost of an adequate study would range somewhere between \$60,000 and \$100,000, and would take approximately 18 months to complete.



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SYNAGOGUE COUNCIL OF AMERICA
110 West 42nd Street, New York 36, N. Y.

JEWISH HOLY DAYS

(1952-1955)

The Synagogue Council of America, representing all phases of Jewish religious life in the United States presents this calendar of Jewish holy days and religious festivals for the years 1952 to 1955 for guidance in regard to absences of Jewish students and employees, and the possible arrangement of dates for examinations, registrations, assemblies, etc., so as not to conflict with these holy days.

All these Jewish holy days and religious festivals, as well as the weekly Sabbath, begin on the preceding evening at sunset.



	1952	1953	1954	1955
THE SABBATH — Every Friday evening to Saturday evening.				
PASSOVER — Commemorating the exodus from Egypt.	Apr. 10 Apr. 11	Mar. 31 Apr. 1	Apr. 18 Apr. 19	Apr. 7 Apr. 8
Conclusion of Passover.	Apr. 16 Apr. 17	Apr. 6 Apr. 7	Apr. 24 Apr. 25	Apr. 13 Apr. 14
PENTECOST — Shabuoth, commemorating the revelation on Mt. Sinai.	May 30 May 31 (5713)	May 20 May 21 (5714)	June 7 June 8 (5715)	May 27 May 28 (5716)
ROSH HASHANAH — The Jewish New Year.	Sept. 20 Sept. 21	Sept. 10 Sept. 11	Sept. 28 Sept. 29	Sept. 17 Sept. 18
YOM KIPPUR — Day of Atonement. Most solemn day of the Jewish year; devoted to fasting, prayer and repentance.	Sept. 29	Sept. 19	Oct. 7	Sept. 26
SUKKOTH — Tabernacles, Harvest festival, commemorating the dwelling of the Israelites in tabernacles in the wilderness.	Oct. 4 Oct. 5	Sept. 24 Sept. 25	Oct. 12 Oct. 13	Oct. 1 Oct. 2
Conclusion of Sukkoth Festival.	Oct. 11	Oct. 1	Oct. 19	Oct. 8
REJOICING OF THE LAW—The annual reading of the Pentateuch is completed and resumed.	Oct. 12	Oct. 2	Oct. 20	Oct. 9

GERSHON HADAS

3400 THE PASEO
KANSAS CITY 9, MO.

RABBI
THE BETH SHALOM
CONGREGATION

August 7, 1956
Ab 30, 5716

AIR MAIL

Rabbi Marc Tanenbaum
% Synagogue Council of America
110 West 42 Street
New York, New York

Dear Colleague,

Please pardon the long delay in acknowledging your very good letter. The gloss is impressive indeed, and the list of your accomplishments is almost overwhelming.

I am glad that you will be able to come several days before Rosh Hashonah so that we may go over the Service together with the Cantor who will officiate with you. It would be helpful if we could have the topics of your sermons, even if the relation between the two be ever so slight.

I am sending you under separate cover ^{the} Mahzor which we use, the order of the Services which this particular group has been following for a number of years, and the songster which contains the melodies familiar to most of the congregation. You will note from the printed outline of the service that large portions of the ritual is omitted.

I cannot very well go back to my committee and ask for an amount greater than the \$1,650.00 that was arranged. The committee had voted a maximum of \$1,500 and it was only after a good deal of bargaining that I succeeded in securing another \$150. Perhaps the impression that you will leave with my people will be so satisfying that they will agree to provide the additional transportation costs for your wife.

I believe Mrs. Hadas expects you and your wife to stay with us and you may be sure that we shall do everything possible to make your stay comfortable and pleasant.

Mr. Hyman Brand has just told me that at your request he has arranged a meeting to which leaders of the several congregations in the city, have been invited. If there is anything special you would like for me to do in connection with this meeting, please write me.

Looking forward to your visit with us, I am

Cordially yours,

Marc Tanenbaum
Rabbi

GH:AJR

Rabbi Jacob B. Agus

BALTIMORE 15, MD.

BETH EL CONGREGATION
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RESIDENCE
3601 ROSEDALE ROAD
MOHAWK 4-7834

November 17, 1955

Rabbi Marc Tanenbaum
140 W. 42nd Street
New York 36, New York

Dear Marc,

After careful reflection, I decided not to mention the manuscript on the "History of Jewish Thought" in my reply to Toynbee. It would have seemed too obvious a publicity measure. As you will note from the enclosed copies of his letter to me and my reply, we shall keep up a correspondence on the Jewish phase of his studies. At a later occasion, such a reference will not be out of place.

It occurred to me that a fitting title for the book might be, "The Story of Jewish Thought." The word, story, suggests that the subject is treated in a semi-popular way. In view of my reputation for a difficult, philosophical approach, such a corrective note in the title is helpful.

With best wishes to you and Helga.

Sincerely,

Jacob B. Agus

Jacob B. Agus, Rabbi

JBA:es

COPY

November 17, 1955

Professor Arnold Toynbee
Institute for Advanced Studies
Princeton University
Princeton, New Jersey

Dear Professor Toynbee,

I was exceedingly delighted to receive your letter in which you express your gratification with my article in "Judaism," and your interest in my studies in the field of philosophies of Jewish history.

Your attitude is exemplary of the truly wise man, who is defined by a rabbi of the second century as "one who is willing to learn from all men."

So soon as my study of the philosophies of Jewish history is completed, I shall send it to you. I read your writing with profound admiration. I should deem it a privilege to be of help to you in whatever way I can, so that you might have all the data you need at your disposal, when you begin your reexamination of the nature of Judaism and the Jewish people.

May God bless your work.

Sincerely yours,

Jacob B. Agus, Rabbi

JBA:es



ORGANIZED IN 1926

מועצת בתי הכנסיות באמריקה

SYNAGOGUE COUNCIL OF AMERICA

110 WEST 42nd STREET • NEW YORK 36, N. Y. • BRYANT 9-2647

March 20, 1956

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Executive Director

"The enrichment of Jewish life and the strengthening of the spiritual contribution of Jewry to America."

That is the headline - and the story - which is being broadcast all over the United States concerning the nationwide "Back to the Synagogue" campaign, of which you are a National Sponsor.

In this dramatic and dynamic campaign, the Orthodox, Conservative and Reform branches of Jewry - marking a new level in American Jewish cooperation and progress - have joined together to bring 1,500,000 unaffiliated Jews back to the Synagogue, and to uplift every Jew in the United States to a deeper sense of piety and pride.

The outstanding character of the Committee of National Sponsors, of which the enclosed is a partial list, attests to the universal and united support for this vital program. At the gratifying rate of nominations, this committee will soon be the most impressive body of leaders ever assembled in Jewish life. These are the men and women who, like yourself, realize that it is the Synagogue and what it stands for that gives us Jews our distinctive character in the total pattern of American life - and that the preservation of all that is significant in Jewishness is dependent on the Synagogue.

You will be exceedingly interested to learn that among our numerous planned projects is a "Motivation Study of Synagogue Attitudes," to be conducted by the Bureau of Applied Social Research of Columbia University. This first study of its kind ever undertaken - to find the factors motivating and inhibiting meaningful involvement in Synagogue life - may prove

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*Deceased

a milestone in the understanding of the serious problem of the spiritually unconditioned and uninspired Jew.

We further wish to report that we have drafted a Blueprint of Action and are scheduling National and Regional Conferences, at which we shall seek your and our other sponsors' advice and guidance on the various projects to be undertaken.

In this crucial period, when it is so important to get off to a constructive start, you can be of tremendous help to us in a number of ways:

Will you please jot down on the enclosed convenient form the names of other Jewish leaders who will be an asset to this movement and whom you accordingly recommend for inclusion in the National Sponsors Committee?

Can you send us a message or statement - on your own letterhead or on the reverse side of the enclosed form - indicative of your support of this vital campaign? Your perceptive suggestions regarding Synagogue needs and fulfillments will be most gratefully welcomed.

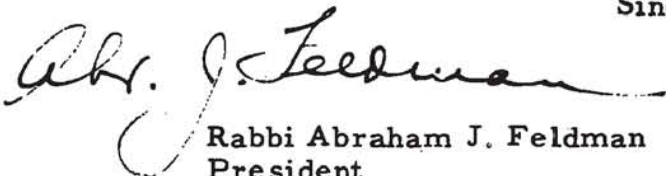
Inasmuch as we are deferring a public fund-raising appeal until our preliminary spade-work has been accomplished, we are in the meantime confronted with the immediate problem of raising part of our \$ 125,000 working budget to cover the initial cost of the campaign.

We are accordingly counting on our leaders to assist us financially in this emergency period, to enable us to proceed without delay with our necessary surveys, studies, National and Regional conferences and the essential first steps of our Blueprint of Action.

It would be truly helpful if you would send us a contribution in as large an amount as you possibly can. It is, of course, deductible under Internal Revenue rulings.

All of us at the Synagogue Council of America wish to express to you our deep appreciation of your enthusiastic and helpful sponsorship and participation - and our sincere thanks in advance for your prompt valuable and generous response.

Sincerely yours,



Rabbi Abraham J. Feldman
President
The Synagogue Council of America



Marvin J. Silberman
National Chairman
"Back to the Synagogue"
Program

June 25, 1956
Tammuz 16, 5716

Rabbi Gershon Hadas
3400 The Paseo
Kansas City 9, Mo.

Dear Friend and Colleague,

I am grateful for your hospitable letter and your gracious invitation to serve you and your congregation during the coming High Holy Days.

I look forward with great expectancy to the privilege of being with you and your charming wife, who "sold" me as much as the other way around.

Thank you for your clear and concise presentation of the information on the services. I will welcome an outline of the services beforehand in order that I might acquaint myself with your "nussach".

The only serious question I have concerning the arrangements is that of providing for the travel of my wife. She is on the faculty of Queens College (a clinical psychologist) in New York, and cannot possibly stay over with me during the Asseret Yemei Tshuvah. She will undoubtedly need to arrive Erev Rosh Hashonah and leave immediately after the second day. It would not make sense for her to come in again for the Yom Kippur observances.

I intend to arrive either on Monday, Sept. 3, or the following morning which I believe will allow sufficient time for "acculturation". Unless, of course, you feel I need more time in advance planning on the scene. I suggest the Sept. 3 date because my being with you and away from the office for almost two weeks makes necessary my being close to office matters down to the last moment prior to my departure. But please let me have your thinking on these suggested dates for, if necessary, I will make whatever accommodations are called for.

June 25, 1956

The fee of \$1,650. 00 is agreeable, except that I would be grateful if provision could be made for the travel expenses incurred for my wife, Helga, for her one-voyage out and back for Rosh Hashonah. I make this request only because being a benedict of one year in the expensive process of establishing a homestead presses this matter of "kemah" home with singular poignancy. But I leave this for the judgment and final disposition of yourself and your Board.

I should like very much to take advantage of your kind offer to arrange for a meeting with the Rabbinical Association in your area during the course of my visit. I should like to get across the concept of the Synagogue Council, its program, and its current nationwide "Back to the Synagogue" movement to them, and in turn, benefit by their reactions to this.

But, undoubtedly, we will have occasion to discuss this at greater length during the summer.

In accordance with your request, I am enclosing a biographical sketch of myself and a photograph. I will of course send you my sermon topics as early as possible.

Again, with many thanks for your thoughtful invitation and with personal good wishes to you and Mrs. Hadas for a wonderful summer!

Cordially yours,

Rabbi Marc H. Tanenbaum

MHT:ed
Enc.

GERSHON HADAS

3400 THE PASEO
KANSAS CITY 9, MO.

RABBI
THE BETH SHALOM
CONGREGATION

June 15, 1956
Tammuz 6, 5716

Rabbi Marc Tanenbaum
83 - 06 - Vietor Avenue
Elmhurst L.I. 73, New York

Dear Colleague,

It was good to talk with you and to know that you will be with us for the Holydays. It is not easy to sell my wife anything - except perhaps and attractive garment - but you certainly did an extraordinary job in selling yourself to her.

We conduct several services concurrently on Rosh Hashonah and Yom Kippur. I officiate in the Main Sanctuary (1300 seats) and I shall want you to officiate at the Assembly Service (1200 seats); this latter service is for adults (not youth) who cannot be accomodated in the Main Auditorium. There are other services for youth groups and the like.

There is a Cantor assigned for the Assembly Service with perhaps a small choir and also a Bal _____ and Bal _____. You will find the schedule on the card enclosed herewith and also the preaching schedule.

You will note that on the Eve of the 2nd day of Rosh Hashonah, because of smaller attendance, the assembly and the regular services are combined and held in the Main Auditorium. One of the youth congregations is also invited to this service.

I have been authorized to allow \$1,650.00 for your services which amount is to include all expenses. You should be here a couple of days before Rosh Hashonah and you will be able to leave immediately after Yom Kippur.

Every worshipper is furnished a Machzor, a Tallis and a Yarmilka. Our auditorium's are equipped with loud speakers and are air-conditioned. We shall do what we can to make your stay pleasant. Please send me your note of approval of the arrangements together with biographic data, a photograph and when you can get to it, topics for your sermons.

Looking forward to your being with us and with every good wish, I am

Cordially yours,


Rabbi

Rabbi Jacob B. Agus

BALTIMORE 15, MD.

BETH EL CONGREGATION
HILTON & DORRITHAN ROADS
MOHAWK 4-3702

RESIDENCE
3601 ROSEDALE ROAD
MOHAWK 4-7834

August 14, 1956

Rabbi Marc H. Tanenbaum
110 W. 42nd Street
New York 36, N.Y.

Dear Marc:

I have now completed the first three chapters of the revision of the "History of Jewish Philosophy." The result gave me great satisfaction. I am grateful to you for your helpful suggestions. Now, I feel certain that the manuscript can be ready for proof reading during the spring or early summer.

I expect to be in New York on Wednesday, August 22nd, at which time I shall be very busy in the forenoon and afternoon. I would like to meet with you sometime in the early evening regarding this and other projects.

With best wishes, I am

Sincerely yours,

Jacob B. Agus

Jacob B. Agus, Rabbi

JBA:es

BENEDICTION - TC BNAI BRITH, Carmel, April 2 55

FATHER OF ALL MANKIND IN WHOSE ONENESS WE FIND OUR UNITY AS BROTHERS & SISTERS
ON THIS DAY OF TRICENTENARY OBSERVANCE WE LIFT OUR HEARTS IN PRAISE
& GRATITUDE AS WE REMEMBER THAT 300 YEARS AGO PROVIDENCE DID GUIDE A
SMALL BAND OF ISRAEL'S CHILDREN TO THESE SHORES. FLEEING FROM BIGOTRY &
PERSECUTION, THEY SOUGHT A HOME FOR THEMSELVES AND THEIR FAMILIES AND
THE FREEDOM TO WORSHIP ~~THE~~ IN THE ^{MILLENIAL} ~~HONORABLE~~ TRADITION OF THEIR FOREBEARS.
HERE THEY FOUND A LAND WHICH BECAME A STRONGHOLD OF FREEDOM FOR THEM AND
FOR MILLIONS OF YOUR CHILDREN OF ALL FAITHS.

---WE THANK YOU FOR HAVING SUSTAINED US TO THIS DAY AND FOR HAVING LED
US TO THIS OUR BELOVED LAND OF AMERICA; ~~WE THANK YOU FOR~~
~~THE~~ FREEDOMS OF HOME AND OF ALTAR AND OF SCHOOL; FOR THE GLORIOUS
TRADITION OF A NATION ESTABLISHED & RULED BY ITS PEOPLE; FOR ITS PATRIOT
SOULS, HEROES OF THE SPIRIT, LOYAL TO YOUR LIVING WORD WHO OFFERED FULL MEASURE
OF SELFLESS DEVOTION THAT LIBERTY MIGHT BE PROCLAIMED THROUGHOUT THE LAND
TO ALL THE INHABITANTS THEREOF.

RECALL
--AS WE/~~RECALL~~ THESE BLESSINGS WE ASK YOUR HELP TO PROVE OURSELVES
WORTHY OF THEM. AS WE ENJOY THE REWARDS EARNED BY THE LABORS OF OUR
GREAT SOULED AND FAR SIGHTED FATHERS, MAY WE UNDERSTAND THAT THE TASKS
THEY SO NOBLY ADVANCED ARE NEVER FINISHED; THAT LIBERTY & JUSTICE,
BROTHERHOOD AND PEACE ARE NOT POSSESSIONS OR ACCOMPLISHED FACTS BUT EVER
GOALS TO BE REACHED, A CEASELESS PROCESS DEMANDING OUR BEST ENERGIES,
OUR DEVOUTEST ZEAL. ^{of all your children, who are observing the}

--GRANT THAT THE WORDS ~~RE~~UTTERED IN THIS HOUR OF ASSEMBLY MAY ECHO
THE HOPEFUL IDEALISM OF OUR FATHERS WHO HELPED FOUND THIS LAND, AND THAT
IN UNITED WISDOM AND IN SHARED FAITH WE MAY GO FORTH TO ~~MAKE~~ MAKE OF
THIS NATION ONE PEOPLE, OF HUMANITY ONE FELLOWSHIP.

Rabbi Marc Tanenbaum
4012 Hilton
Baltimore, Maryland

April 30, 1953

Dear Colleague:

The CCAR Committee on the Unaffiliated is attempting to gather hitherto unavailable data on the conversion of non-Jews to Judaism. It asks that you answer the following brief questionnaire and return it promptly in the enclosed reply-envelope. In order to attain the widest possible participation in this fact-finding effort, the membership list of the Rabbinical Assembly of America has been made available to us and we are sending this questionnaire to all members of both the CCAR and the RAA.

1. a. How many converts have you received in:
 - a'. The past year? Men _____ Women _____
 - b'. The past five years? Men _____ Women _____
 - c'. Your entire ministry of _____ years? Men _____ Women _____
- b. Are the above figures based on (please check one) actual records _____ or indirect evidence _____ or pure estimate _____ ?
2. What advance preparation do you require of a convert? Please specify nature of preparation and time limits, if any. _____

3. What percentage of your conversions would you estimate have been motivated by marriage to a Jew or Jewess? _____%
4. What percentage of those whom you have converted would you estimate:
 - a. Have joined a synagogue? _____%
 - b. Are rearing their children as Jews? _____%
5. a. How many converts, received by yourself or other rabbis, are currently members of your present congregation? _____
- b. Evaluate briefly the extent of their participation in synagogal affairs.

6. Would you favor the establishment by each rabbinic group of a central record bureau to which a copy of the record of each conversion would be sent? _____
7. If a fuller study of this subject is undertaken, would you be willing to assist by preparing detailed case-histories of those conversions about which you have adequate knowledge? _____.

DAVID MAX EICHHORN, Chairman
CCAR Committee on the Unaffiliated

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
NORTHEAST CORNER, BROADWAY AND 122ND STREET
NEW YORK 27, N. Y.

OFFICE OF THE CHANCELLOR

December 20, 1954

Dear Colleague:

There has been great activity at the Seminary since my last newsletter, but the most important facts are already known to you. However, as a member of the Seminary family, you are entitled to a complete informal report about the revised ketubah or marriage contract.

Like all great innovations of the past in Jewish law, this represents a longstanding development of the tradition, even though a particular emergency provided the stimulus. I welcome the proposal not only as a rabbi concerned with day-to-day problems of human beings, but as a student of theology and history.

In the long life of Judaism there have been only three or four great developments in Jewish law. Each was stimulated by an outstanding scholar and presumably led to considerable discussion, but after the passage of time each came to be the accepted norm. The present takkanah (innovation) is another such development, devised by Professor Saul Lieberman, one of the most learned rabbinical scholars of our time, and embodies his own rare combination of practicality with true piety and saintliness.

The revision of the ketubah has been accomplished without violating either the letter or the spirit of our ancient heritage, and dramatically proves yet again its validity and vitality, illustrating the potentialities of Jewish law for useful contemporary application and its recognition of the equality of men and women.

The takkanah has to Jewish law the relationship borne to the Constitution by decisions of the United States Supreme Court. These never amend the Constitution, and, indeed, are powerless to do so. However, decisions of the Court interpret the Constitution, thus affecting the whole nature of American life without changing the basic law of the land. Jewish law, as a live force applicable to all human problems in all places and all times, is also subject to this sort of development.

In the United States, we Jews face an unprecedented situation. As Americans we are obviously bound by the laws of the land, and as Jews commanded by our religion to obey those laws. Here a rabbinic court (Beth Din) has no sanctions and wants none -- that must be reserved for the civil courts. However, in America the Jewish community, for the first time on such a scale, lacks the cohesiveness and ensuing moral force possessed by a Jewish community in the small ghetto of another day. Accordingly, in our country there is need for instruments to protect those who would observe Jewish law, and thus to further its observance. In New York City, for instance, even a police force roughly equal to the rest of the population would have difficulty in preserving order, if the public were lawless. Yet, even in a generally lawabiding city, there must be police and courts to control the lawbreaking minority. Similarly, in the observant Jewish community the great majority adhere to basic religious law with regard to marriage and the family; yet there are infractions which cause great hardship, and such exceptions have been frequent enough to warrant deliberate community action. This is the emergency mentioned before. It will be met through the plan announced by the Faculty of the Seminary and the Rabbinical Assembly to persuade even the most arbitrary to follow the steps always taken by decent members of the Jewish community, and thus will go far to preserve moral family life.

As is well known, Talmudic law includes established rules and procedures for divorce, regardless of any action by civil authorities. This is necessary because Talmudic Judaism considers marriage a contract not only between husband and wife, but also between the pair and God; therefore to be dissolved only in accordance with prescriptions set down in His Torah.

In Jewish law, divorce (except in certain unusual cases) may be granted only with the agreement of both parties. In practice, observant Jews arrange for a get (bill of divorcement) by a rabbinical court when suit for civil divorce is instituted, but the divorce proceedings (which include the actual handing of the get to the wife) are not completed until after a civil divorce has taken place.

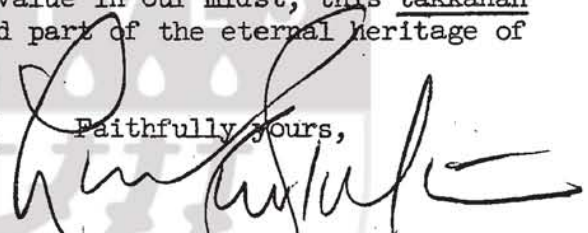
In our day a young Jewish wife often neglects to arrange for a get, either because of emotional stress during the divorce proceedings or through ignorance of Jewish law. Should such a young woman wish to remarry, she will find that a Conservative or Orthodox rabbi would not officiate at her wedding, because according to Jewish religious law she would still be married to her first husband. Should a young woman in this situation wish to marry a man from an observant Jewish family, her failure to obtain a get would interfere with her opportunity to refashion her whole life and perhaps that of her children as well. Understanding this situation, unscrupulous individuals who have been divorced in the civil courts will sometimes resort to extortion and demand huge sums for agreement to a Jewish religious divorce. Unfortunately, such disgraceful action, by both men and women, is not infrequent.

To avoid abuse of Jewish religious law -- whether motivated by malice or by greed -- the Faculty and the Rabbinical Assembly will now require a special premarital agreement by all those whose marriages are solemnized by members of the Assembly. At the time of marriage a couple must promise that should proceedings for civil divorce ever be instituted, either party may summon the other to the rabbinical court to demand a get, and that the rabbinical court may summon the other party (either before or after the civil divorce has been granted) for the sake of effecting a reconciliation or if that fails of arranging a get. Failure to agree to a get, when civil proceedings for divorce are under way or have been completed, will subject the recalcitrant party to all the social pressures which can be exerted by the Beth Din, now being established by the Rabbinical Assembly and the Seminary. (The marriage contract even contemplates the possibility that the Beth Din may be able to demand compensation for the injured party from the recalcitrant party. But it is believed that moral suasion will suffice and that resort to civil suit for such compensation will not arise.)

Because it is incongruous to discuss possible divorce with a couple at the time of marriage, the provisions in the ketubah are formulated positively instead of negatively, stressing the obvious concern of the rabbinical authorities for continuation of the marriage, rather than its possible dissolution. However, the Beth Din does not intend, and is not intended, to become involved in any issues between husband and wife, except those here described.

The takkanah was adopted by the Rabbinical Assembly at its annual convention of 1953, with the proviso that every effort should be made during the following six months to obtain the cooperation of rabbis and Jewish scholars of all other groups. To our regret, despite all efforts this cooperation has been withheld because of institutional divisions rather than any objection to the takkanah itself. Accordingly, both the Faculty and the Rabbinical Assembly still hope that before long the Beth Din will represent all American Jewry, and meanwhile have published the revised marriage contract and created the Beth Din. That so important a contribution to Torah should have originated in our country is cause for rejoicing. Let us pray that, having proved its value in our midst, this takkanah by our group may stand a blessing and part of the eternal heritage of our tradition.

Faithfully yours,



Louis Finkelstein



"Nor do I suggest that you flay yourself in asking why we died. Some, you remember, thought we died as a warning to others, the first victims of a flame that was to consume other races, peoples and faiths. Perhaps we died that the State of Israel might be born. Perhaps we died to erase in your mind all ideas about differences among Jews. But see how futile my words seem. Why should any of these demand a foundation of six million corpses? You are thinking about what you will say to your people when you dedicate these mementos. I suggest that you go to them and ask them to assume the worst. Say to them: suppose that they, the Jews of Europe, died for naught? Suppose that the only thing their destruction can prove is the depravity to which man can sink? The unspeakable hate by which the heart can be consumed? The fiendishly indescribable cruelty to which the human hand can give itself? What then? Will you deny life? Will you thus betray them, yourselves, and your children? Will you then be ready to say that there is no other meaning to human existence?"

Rekindling the Spark

"Or will you not rather see the universe as the prophet Zachariah saw it—in which the forces of good and evil, of the Lord and Satan, are pitted against each other, with Satan standing at the right hand to accuse and the Creator answering: 'The Lord rebuke thee, O Satan, yes, the Lord rebuke thee, for is this not a brand plucked out of the fire?'"

"Yes, here are our possessions, verily brands plucked from the flames. And if they have the faintest glimmer, if these sparks yet live, let them warm us not to the tears but to the challenge, not to mourn but to build.

"Let us build citadels of faith without fear. Let us build bastions of knowledge without superstition. Let us join hands

with all who share our convictions—with men of every faith and color, to build, in spite of disappointment and defeat, wherever possible, for health and security, for justice and truth and peace. Let us build, even as we prayed on Passover, for the blessing of all and the hurt of none; for the joy of all and the woe of none; for the life of all and the death of none.

"What shall we prove in building thus?" you ask. Let us make no mistake and let us not distort our piety. We will not prove that they, the six millions, did not die in vain. For theirs was and ever will be a needless death. By our striving, we shall not prove that they did not die in vain, but that we are not living in vain. Nor is it in our hands that their redemption lies. In their own pain, their tears, their blood, their dying for the sanctification of God's name, were they redeemed. What we must now redeem is ourselves. We must now redeem the world. We must wrest man from evil, from the sins of smugness, superficiality, ignorance, fear and hate, from the sin of knowing how to spend untold fortunes for destruction and, by comparison, a pittance for life and the healing of life, and the understanding of life.

"What we can do, all that there remains for us to do, and in it lies the only hope of man, is for all to do their share for the fulfillment of the prophet's vision. As long as God gives us strength, we must live for the triumph not of hate but of love, not of Satan but of God. Then shall we have the right to believe that the day will yet come when 'all iniquity will be removed from the land.' Then shall we be justified in hoping that the ageless dream will beckon us from ever diminishing distance, the dream of the hour when 'ye shall call every man his neighbor, under the vine and under the fig tree.'"

"A Brand Plucked Out of the Fire"

by

JOSEPH R. NAROT



Reprinted from THE RECONSTRUCTIONIST Vol. XVII, No. 11, October 5, 1951.

"A Brand Plucked Out of the Fire"

The following is a sermon preached in Temple Israel, Miami, Florida, on the occasion of the dedication of a Torah Plate and Pointer reclaimed from the ravaged synagogues of Europe and transmitted through the Synagogue Council of America.

ONE morning a week or so ago, as I walked into the Temple office, I noticed a package that had been sent to me. From its cardboard exterior, I could not tell precisely who had sent it or what it was. But as I tore open the binding and the tape, one glance brought with it a flood of recognition. There they lay, mute symbols of a long and sad chapter of history, a tarnished Torah Plate and an equally unglamorous Pointer.

The Sacred Objects in Their New Home

At long last, they had arrived, I mused. It had been weeks since the Synagogue Council of America had written, advising that it had fallen heir to a number of ceremonial items wrested from the Nazi-destroyed synagogues of Europe. Would Temple Israel assume the guardianship over several of these sacred objects, survivors of European Jewish spiritual treasures? I had answered that this congregation would be ready to assume that melancholy trusteeship.

And here they were. Yet, I asked myself, what were they, these cold and lifeless metals, these brassy things? For some reason, I could not touch them, as they protruded there, partly through torn newspaper wrappings. Instead, I lifted the box and walked with it slowly through the corridor and into the Temple, all the while staring into the peculiar contents of the parcel.

In the heavy stillness of this room, every detail seemed to charge me with another current of grievous recollection. Suddenly it was not the metal that lay there gaping at me, but an image of the six millions of our people whose death had made us heir to these. As I lifted the Plate and as its chain clanged and rattled, it did not seem to require too much imagination to hear rattling instead, the chains that bound our brethren, the closing of furnace doors, the slamming of box cars, packed with human cargo, and the starkly painted Shield of David upon their walls—destination death.

And that Pointer, I reflected, why does it lie just so, its finger toward me? What is this outstretched hand trying to say in its frozen gesture? Is it the finger of rebuke, of admonition, or of some startling summons it would have us meet? Or is it merely the finger of those whose property it once had been?

Too Late for Tears

They whose property these once had been? Who were they that, in some distant land, beheld, touched and revered these selfsame holy vessels? Whose were the eyes that gazed into an ark and lingered there upon the shining decorations? Whose the lives touched by these millennial symbols of our faith? Whose the lips that moved like ours in adoration of the ever living God? And while I knew that to ask these questions is not again to shed tears—it is too late for

tears—I also knew that it was to be for us a time for sorrowful reminiscence. Sorrow—how feeble the word—for the nameless dead. Sorrow for a world in which the dead had met such death. Sorrow for mankind whom death has taught seemingly little, save perhaps to kill with greater fury and to die with lesser pity.

"I think I understand your feelings," I heard someone say, "If it will comfort you, let me intrude upon your meditations." Now I pride myself on my support of reason. Yet then, in the lateness of the afternoon, perhaps because I had made myself susceptible to such voices, I heard them. "Picture me," the voice continued to say, "as the rabbi, an aging man, in my community. The synagogue, you understand, was my second home, if not my first. Daily I looked upon such objects as you have now inherited. Always—but especially, of course, for the Sabbath and festivals — they shone in splendid lustre. Who knows, across the chasms of years and worlds, my memory fails me, perhaps it was these very ones you now hold in your hands. So I held them and that was my fatal sin. For this apparently was I torn from my dear ones, for this led into a realm of pain, for this my life was more than they could bear and, at the last, more than I could bear."

"Yes, I think that was the very pointer," another voice broke in, in younger, boyish pitch. "I remember holding it at my Bar Mitzvah, when I stood before the Torah. I trembled then, before my teacher, before my parents, and my older brothers, before the awesome, expectant congregation. I trembled then as I began, with parched throat to speak, *Borchu es Adonoy Hamvoroch*. . . . I recall how tightly I held the pointer, my hand wet with perspiration, reading from the scroll as my father had done and his before him and so on through the ages. Yes, I trembled then. But what was I to know of trembling? What did I know then of

fear? That was my next lesson, after my Bar Mitzvah lesson had come to an end. The fear of seeing one's father and mother beaten before his eyes, the fear of seeing one's brothers taken away, the fear of miraculous hiding and bitter loneliness and flight and escape. Even now, as I am building my new life in Israel, I remember that fear and grow faint."

"I am not sure about that Torah Plate, but I think I recognize it." This time it was a woman's voice. "Yes, I think I recognize it; it was the one I saw when I stood on the altar by the side of my groom. Like many brides, I pretended to be casual, but my heart was pounding. In order to stand quietly, I fixed my gaze on one of the Torahs and on the Plate upon it. As I stood by my beloved, whose eyes shone like the polished silver, I memorized every detail on it. We did not know then the fire had already become a conflagration. We comforted ourselves with the hope that we would be spared. But when my beloved and I were led away, branded like cattle and separated, we both knew, and told each other so with a look, that it was forever."

A Saga That Can Never Be Told

"Well," spoke the rabbi again, "you could continue to hear such voices for days and weeks on end. You could let your imaginings run wild and always be correct. For if your generation did naught but pen the saga of our martyrdom, you could not tell the entire story. But why tell it and dull the mind which cannot absorb such horror without end? Does it really matter who saw, touched and admired these, which are now your possession? Perhaps it is better not to know. Then you will remember not just one or several of us, but all; the child, the man and the woman; the saint and sinner. All of us deserve to be remembered. We were all of us—the Jew of Europe.

covery of the spirit of our people. Each one of us should set aside a few hours on the Sabbath for Synagogue attendance. Each one of us should encourage and exhort our friends to cultivate the habit of Sabbath attendance at the Synagogue. Each one of us should bring our family, neighbors and friends to the House of God, and refuse to accept invitations to secular, social or recreational activities on the Sabbath. Thus shall we all share in the rebuilding of the "fallen tabernacle of David."

However far we Jews may have wandered, the Synagogue is the home that gathers us back to the fold. Whatever land we may have come from, we are welcome in "the tents of Jacob and the dwelling places of Israel." It speaks the language of the heart, of youth and of age, of ancient visions and of present hopes; it whispers "to him that is far off and to him that is near, peace and healing."

The call of our age is to cherish this palladium of Judaism. Who is there who would destroy it? What woman or man but would desire to do his share in guarding and strengthening that which has preserved our people in the past and that can still prove our worth, our dignity, our character, before God and man in the present and future!

SYNAGOGUE COUNCIL OF AMERICA

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Rabbi David de Sola Pool,
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Mr. Benjamin Koenigsberg,
Union of Orthodox Jewish Congregations
of America
Mr. Charles P. Kramer,
Union of American Hebrew Congregations
Mr. Samuel Rothstein,
United Synagogue of America

SYNAGOGUE ATTENDANCE and the SABBATH

A Call Issued By
The Synagogue Council of America

Constituent Organizations:

<i>Rabbinical Council of America</i>	<i>Union of Orthodox Jewish Congregations of America</i>
<i>Rabbinical Assembly of America</i>	<i>United Synagogue of America</i>
<i>Central Conference of American Rabbis</i>	<i>Union of American Hebrew Congregations</i>

Synagogue Attendance and The Sabbath

In response to many requests, and with a sense of deep concern, the Synagogue Council of America, representing the Orthodox, Conservative and Reform branches of Jewish life in this country, issues this call to all Jews. This call summons the Jew to a renewed dedication to the Sabbath and the Synagogue in order to strengthen the spiritual roots of our people, to refine and ennoble the Jewish home, and to uplift our communal life by restoring the sanctity and dignity of Jewish life.

This is both a protest and warning directed to those who yield to the abandonment of our two greatest spiritual possessions, hallowed by age-long observance—the Synagogue and the Sabbath.

The Synagogue is the mainstay of Judaism and Jewish communal life. To the individual it has been a refuge of comfort in times of sorrow, a haven of brotherliness in times of joy, and a center of inspiration and enlightenment at all times. To the community it is the place where Israel has found the moral purpose of life through communion with God. It is the soul of the body of Israel. It has served as our central sanctuary, as a Jerusalem in exile, throughout the millennia of our dispersion. In it the Jewish people have found expression of their highest religious and poetic genius. It has been the religious, social, educational and philanthropic agency of our people. It is the institution that can and must give American Jewry ennobled spiritual, intellectual and moral fiber.

The Sabbath is one of the priceless contributions of the Jew to our civilization. It is the symbol of man's freedom from the slavery of labor, from the subjugation of our minds and spirits to our material needs. Its unique importance in Jewish tradition is attested to by its inclusion in the Decalogue, the fundamental law of all religion, "Remember the Sabbath day

to keep it holy." No wonder that the Sabbath is connected with our liberation from the bondage of Egypt. Indeed, as Achad Haam tells us, "One can say without exaggeration that, more than Israel has kept the Sabbath, the Sabbath has preserved Israel."

The Sabbath Day is holy and it must be consecrated to the higher joys of life—to worship and study, spiritual recuperation and self improvement. The Sabbath has been a day of rest and spiritual refreshment, a day differentiated from other days by distinctive dress, meals, speech and song and by avoidance of the daily cares and occupations and all that tends to secularize life and place it upon a common level. It has therefore been termed a day of "n'shomo yesero," of spiritual invigoration. Careless or willful use of the Sabbath Day for shopping or for secular amusement instead of its dedication to Synagogue attendance and social union of family and friends, has tended to debase the life of some of our people in this country and to weaken the very foundation of their Jewish heritage.

Attendance on the Sabbath at the Synagogue becomes the means of communion between man and God and the method of maintaining the religious community of Israel. A Jew who fails to attend the Synagogue services at least weekly deprives himself of the chief source of inspiration, and contributes to the defamation of the good name of his people. A Jewish family which does not cultivate the habit of Synagogue attendance, denies its children much of their sense of fellowship with Israel, defrauds them of the ability to pray, and exposes the Jew to the contempt of his Christian neighbors.

In addressing this appeal to the Jews of our country, we ask them to bear in mind that America is largely a church-minded country. Americans are conscious of the religious roots of their democratic institutions. They foster and cherish numerous houses of worship, and view with suspicion any group which lives without religious observance and practices of worship. It is the foremost duty of each Jew in America to work for the restoration and re-

"THE NATURE OF THE RELIGIOUS REVIVAL"

A Paper Presented by David Rudavsky

at the Second Annual General Assembly of

The Synagogue Council of America

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THE PROBLEM

The recent growth of considerable dimensions in synagogue affiliation, building activity, religious school enrollment and congregational budgets, have encouraged some observers to believe that there has come about an unanticipated, though no less welcome, religious revival of substantial proportions among American Jews, in common with other Americans. Some writers have hailed this upsurge as a healthy return to the synagogue that augurs well for the advancement of American Jewish life. Others on the contrary, regard it not as the result of a genuine religious enthusiasm, but rather as only a shallow quantitative upswing of little spiritual significance. In fact one outstanding Jewish leader characterizes this phenomenon not as a "back to the church (or synagogue) movement", but as one with the back towards the church, but with the front away from it". In the latter event, the boom in synagogue construction, sometimes referred to as "an edifice complex" and a reversion to the "stone age" in Judaism, is hardly more than a surface deep manifestation of outward splendor - the sort of enterprise envisaged in Hosea's verse. "And when Israel has forgotten his Maker, they built 'בתי אלהים', which cynics translate not as "palaces" but as "Temples".

If we are to utilize to the utmost whatever there is of positive good in this religious expansion, we must attempt to understand its true nature and quality. Accordingly, we must appraise the situation on the basis of facts and not mere appearances, for only then shall we be able to gauge its inherent potentialities.

CRITERIA FOR EVALUATION

Perhaps a logical first step is to begin with a definition of the pivotal term "religion"; but the concept of religion, particularly in its application to Judaism, has so many different meanings and nuances, as to make an attempt of this nature impossibly intricate and complex. Practically speaking also, few individuals have a clear and crystallized theology; their religion is replete with beliefs, sentiments and emotions which would be difficult to probe. It is much simpler to inquire into a person's outward behavior which is, of course, motivated by feelings and emotions. Such a procedure lends itself well to the fundamental outlook of Judaism, in which Professor Heschel explains, "we answer God's will in deeds.... deeds to objectify faith, (and) definite forms to verify belief". For Judaism is a way of life, rather than a creed, and the שומר מצוות or the performance of religious precepts occupies a paramount role. Accordingly, we may be able to assess the degree of religious revival largely by the extent of religious conduct and we can utilize as criteria, rituals and observances about which there may be substantial agreement. These may well include attendance at worship, the keeping of the Sabbath and festivals, ethical practices, the pursuit of Torah or Jewish study as a pattern of Jewish living - and at least as far as Orthodox and Conservative Jews are concerned, also adherence to the dietary laws.

FACTS AND FIGURES

To help us in our analysis we have on hand a report on a study of the backgrounds, observances and opinions on congregational matters, of the leadership in Conservative synagogues. This survey made in 1953 by the United Synagogue in cooperation with the Bureau of Applied Social Research of Columbia University, was based on a national sample consisting of 1787 responses from officers and Board members of 155 congregations out of a total of 9100 individuals canvassed in 443 congregations. The Bureau of Applied Research considered this return of slightly less than 20% of those circularized from only 35% of the congregations invited to participate, "both in terms of the number of questionnaires and the geographic

distribution of the returns, as adequate to provide an overall view of the synagogue leadership."

This leadership is economically largely middle class, 26% having an annual family income ranging from \$6000 to \$10,000; 23% between \$10-\$15,000. Their secular educational status appears to be very high; 20% possessing a post graduate degree; 29% having graduated from college and 18% having had some college work. Their Jewish training is, however, very meager: 6% were without any Jewish training; the same proportion attended a one-day-a-week school; 24% had a tutor or attended a week-day afternoon school for less than four years, while the majority or 54% did so for 4 years or more; only 7% studied in an all-day school for at least a year. As for adolescent Jewish schooling, 60% had none beyond Bar Mitzvah; only 35% claimed any formal Jewish study after Bar Mitzvah. Almost the same proportion attended an adult Jewish education course of more than five lectures within the past two years. Thus, there is an imbalance between the Jewish and general training of the Conservative synagogue leadership, so common among American Jews today.

Here is the outcome of this kind of Jewish training. The study reveals that of the synagogue officers and Board members, 13% cannot follow the Hebrew text of the service; 51% follow but understand very little of it; a minority - 25% understand "quite a lot" of the text, while only 8% understand all the Hebrew text. Nor is it surprising to find that only 24% of this leadership reads books or magazines of Jewish interest "quite regularly"; 21% "often but not regularly"; 50% occasionally", while 5% "never" read them.

Let us now gauge the attendance of the congregational leadership at the main worship service, held either on Friday evening or Sabbath morning, and compare it with the attendance of the rank and file, as reported in a 1950 study.

GENERAL MEMBERSHIP

Never attended	7%
Once in a while	42%
Often	21%
Regular	30%

LEADERSHIP (OFFICERS AND BOARD)

Hardly ever	16%
Occasionally	28%
Often	21%
Quite regularly	35%

The 1950 study indicates that the attendance at the main service in 21% of the congregations responding was less than 50; 36% had between 50-99; 22% between 100-199; 11% between 200-299 and only 10% above 300. Over 50% of the worshippers in 56% of the congregations were women.

As far as participation in the daily minyan is concerned, 20% "never come"; 42% come on Yahrzeit, Rosh Hodesh or special occasions; 22% "occasionally", 9% "often but not regularly"; a meager 5% come "quite regularly". Only 13% engage in daily services at home. These statistics justify the surveyors' conclusion that the "synagogue leadership lead their congregation" in not attending services.

We find an indication of the basic religious drive felt by the Conservative synagogue leadership in the fact that as many as 59% acknowledge that they do not engage in private prayer in addition to formal prayer, and only 37% do.

In the matter of the observance of the dietary laws, it appears that 37% or a little more than 1/3 of the officers and board members of Conservative synagogue have kosher homes; 27% or over 1/4 have "partially" kosher homes, that is, they mix dishes; while 36% admit that their homes are not kosher. The ritual of lighting Sabbath candles is observed by 76%, and not observed by 22%. In 41% of the families kiddush and grace after meals is recited on the Sabbath, not so in the majority or 57%. These figures are in all likelihood better than those for the membership at large, for as the popular Talmudic expression goes: "If a flame bursts forth among the cedars, the hyssop certainly succumbs."

Under these conditions, it does not seem as if the Conservative synagogue plays a vital spiritual role in the lives of its membership. They evidently are concerned more with the synagogue expansion and social activities of the congregation than in

its religious phase. They display little interest in Jewish knowledge - and one can hardly be uplifted by ethical principles he does not know, or stirred by Prophetic ideals he has little acquaintance with; and moreover does not take great pains to learn more about.

The Conservative movement constitutes the middle group in our Jewish religious alignment. The Jewish background of Reform Jews and their observance and synagogue attendance are known to be even poorer than those of Conservative Jews. We can well assume that there is more piety among the Orthodox Jews, especially the extreme elements, but as we know from experience, it is not so too widely. Frequently, a synagogue is Orthodox only because of the inclinations of the rabbi, rather than that of the congregation. The following excerpt from a letter recently published in an Anglo-Jewish periodical is a case in point. The congregations referred to are in a Mid-western city.

"There are two Orthodox synagogues. Men and women sit together in both. One recently started late Friday evening services. Cars are driven to shul and their parking areas are filled even on the High Holy Days. There are no more SHOMREI SHABBAT and observers of KASHRUT among members of the Orthodox synagogues than among those of the Conservative." (Reconstructionist, Vol. 23, #2, p. 30)

Religious practice is increasingly left to the rabbi in Orthodox and Conservative congregations; in Reform congregations no appreciable degree of piety is expected even from the rabbi.

SOCIOLOGICAL FACTORS

A configuration of sociological factors, rather than spiritual, have produced the burgeoning movement towards synagogue affiliation.

The post war migration of the enlarged Jewish families from urban Jewish areas to the suburbs has taken on proportions as vast as the earlier mass Jewish immigration from abroad. In the suburbs one cannot take his Jewishness for granted as he has in the metropolitan Jewish neighborhood in which he lived; nor can he lose his identity in the crowd. Moreover, parents are concerned with facilities for Jewish education for their younger children and congenial Jewish social surroundings for their older boys and girls. There is therefore no alternative but to join a

congregation.

Religion, too, has become quite the conventional thing among what David Riesman describes as the "other directed", middle class Jewish population, particularly since the old anti-religious proletarian elements have all but disappeared from the American Jewish scene. This tendency may be attributed also to Marcus Hansen's theory of the "third generation reaction" to the effect that though the second generation, the children of the immigrants rejected their families' ethnic and religious interests as foreign, their assimilated grandchildren of the same immigrants, secure in their Americanism, were ready to accept their grandparents' religious heritage, without the cultural component, i.e., the ethnic language and lore. Thus, Hansen explains, that what the sons wished to forget, the grandsons wished to remember. Aside from these factors there is a groping for something to fill the void caused by the anxiety and instability of the modern age; the fear of communism and the hydrogen bomb. The church on its part is a stable institution and anchorage, and the sworn enemy of godless communism.

But the kind of religion thus engendered became a matter of joining and dues paying and social location, rather than the product of genuine religion conviction. The new religiosity in America, Will Herberg points out in his keen and penetrating analysis of current religious trends, takes the form of a deplorable psychological cult of the "peace of mind" and "count your blessing variety". But true religion is far more than an anodyne; its purpose as taught by our Prophets and sages is to challenge rather than merely approve or acquiesce in contemporary social practices and values. Biblical heroes like Abraham and Job have dared to challenge God's moral judgments. Why not man's? Judaism cannot reconcile itself to complacency, if it is to remain true to its Messianic ideals.

IMPLICATIONS OF NEW RELIGIOSITY

Judaism, Herberg further observes has achieved an equal place with Protestantism and Catholicism as one of the religions of America. Because it is basically different, Judaism must follow its own pattern of development, for it will not be

Judaism if it emulates the Christian model. As has been often pointed out, the term religion, in the Protestant sense, as a faith, is not an indigenous Hebrew concept and has no Hebraic equivalent. The term "dat" as used in medieval Hebrew literature connotes divine law, and "Emunah", meaning faith, refers only to that aspect of Judaism dealing with the belief in God.

Unlike Christianity, Judaism is bound up with a historic nationality--the Jewish people. It is much more than a faith; it is an organic term--it is Torah, in a broad sense, and includes language, literature, ideals, values and practices which Jews have evolved, as a creative response to the challenge of the environment in which they lived at various times. Judaism, moreover, unlike Protestantism, is not a matter of private or individual commitment; it is a community concept, with community values shared by all Jews. It is for this reason that our prayers are pluralistic in form; and that a "minyan" is required for public worship.

Because of these inherent characteristics of Judaism, we cannot accept a "normal" Judaism which does not fall in line with what we regard as "normative" Judaism. A Judaism minus any of its basic components is an attenuated and eviscerated kind, which is bound to deteriorate into a sect along the lines of "Jews of the Mosaic Persuasion". Such a sect can easily decline and disappear. These are some of the implications of the present religious tendencies in American Jewish life.

EFFECT ON JEWISH SCHOOL

IMPACT ON JEWISH SCHOOL ORGANIZATION AND ENROLLMENT

The same factors that operated in bringing about a peak in synagogue affiliation, also had a positive effect on Jewish school enrollment, which exceeded the ratio of increase in Jewish child population. It was natural for the congregations to organize schools along the dominant Protestant pattern, since it is the most economical form of organization, for it places the synagogue, school and social activities of the institution under one roof and under the supervision of one

executive, the rabbi. About 90% of the 450,000 children in Jewish schools, attend them under synagogal auspices.

That the rise in synagogue identification does not reflect a genuine return to religion is indicated by the fact that the upsurge in school register was accompanied by a gain from 50.5% in 1948 to 52% in 1954 in the proportion of children enrolled in the one-day-a-week schools. The expanded enrollment is characterized by a tendency for lesser instruction. In other words, 52% or roughly 215,000 children receive 70 hours of instruction per year, which as, has been well said may be sufficient for learning a catechism but not for a Jewish education.

The enrollment in the communal Talmud Torah has been declining steadily for the last few decades, and now represents less than 10% of the estimated 200,000 pupils in weekday afternoon schools. The weekly hours of study in these schools still average from 6-8.

The less intensive congregational school, supplanted the more intensive Talmud Torah. At present, slightly more than 50% of the weekday afternoon school pupils attend Conservative institutions; over 20% Orthodox, 7% Reform and less than 2% inter-congregational schools. The instruction in Orthodox congregational schools ranges from 5-7½ hours per week, while the Conservative religious schools provide from 4-6 hours and the Reform weekday schools even less.

PROBLEM OF TIME

This writer has pointed out elsewhere that with the approximately 200 hours per year of a child's time that is allotted to the Jewish school for several childhood years, it is not possible to score even an acceptable minimum of Hebraic achievement in the many areas of instruction we include in our school program. How much can children actually cover even in an optimum period of five years of study in Hebrew, grammar, conversation, spelling, Pentateuch, Former Prophets, Literature, Hebrew Composition, Customs, Prayers, Jewish History, Jewish Current News, Israel, Singing, the Jewish Community and the like? We must attempt to answer this question frankly and realistically.

Our problem is complicated by the fact that the number of weekly classes have been reduced, and that as a result, the instruction in a growing number of schools is concentrated in a longer, two hour late afternoon session for a child already fatigued by a day in public school. Moreover, a number of our three-day-a-week schools hold their main session on the Sabbath, when they combine a worship service with an instruction period--all in an effort to leave their pupils more time for recreation or other competing activities. This schedule no doubt contributes further to our reduced achievement.

We can no longer leave this problem in the grip of inaction, but we must cope with it realistically and courageously. Either we determine to increase our hours and days of instruction or we must trim our program of studies. If we cannot do the former, we must choose the latter course. We must then determine priorities in subject matter, and select the most essential content in line with the interest and capacities of our children. Nor may we delude ourselves in the belief that we can succeed in giving our children the basic essentials of a Jewish education in the few years of their elementary Jewish schooling; we must rely and insist on several years of continued study beyond the Bar Mitzvah. In sum, we must radically and imaginatively overhaul our Jewish school curriculum in line with conditions that we must accept or at least cannot overcome.

PLACE OF HEBREW

Hebrew is a second but by no means a foreign language for the Jewish child. In the Hebraic curriculum we inherited from the Heder Metukan in Eastern Europe, Hebrew was an end in itself; in the synagogue school curriculum, it has been regarded at least as a tool for achieving a better mastery of original Hebrew sources.

But experience has shown that our success in this area is woefully meager, due to the factor of pupil capacity and time. Yet we cannot think of abandoning the teaching of Hebrew, for Hebrew is so vital to Jewish life. It is a window to the Jewish soul, a link with our past and present, and an important line of communication with the burgeoning Jewish life in Israel. Israel will become culturally

isolated if we do not disseminate a knowledge of Hebrew among our youth. We must, therefore, adhere to the principle that all our children be given an opportunity to learn some Hebrew, but that of course does not mean that regardless of interest or language aptitude or instruction, we must insist on the same program for all. Dr. Samuel Dinin has well said: "we cannot expose all the children in our schools to a uniform curriculum in the expectation that they will become Hebraists and classicists, when we know how many reach a point of no return".

Those of our children who possess the skill for acquiring a fair speaking knowledge of Hebrew should be given every possible encouragement to do so - special attention on the part of our best teachers, a supplementary reading and coaching program, scholarships for a stay at a Hebrew educational camp and every other possible aid to learn the language. We must select the pupils who show linguistic promise as early in their Hebrew school careers as possible, and give them an intensive Hebraic program. These, will ultimately become the Hebraic leaven in our schools. The others must also get some Hebrew but in a modified form. They might study the vocabulary associated with the synagogue, or ceremonials or Israel - the Hebrew idioms and expressions formerly used in Yiddish. Learning this kind of Hebrew can also be made an enriching and meaningful experience. The precious hours spared from teaching Hebrew conversation to those not qualified could, incidentally, be devoted to other significant Jewish content. What is necessary in this regard is a pioneering spirit and a determination on the part of Jewish educators to devise and experiment with a course of study and text materials suitable for the less linguistically minded students.

A good means of increasing our Hebraic potential is for congregations to establish Hebrew kindergartens and nursery schools. We now recognize that bilingualism is a source of personality enrichment. With children in their early childhood years it may be possible to utilize the experience of the elementary public and private schools in teaching new languages. The early childhood years, moreover, offers an unusual opportunity for prejudicing the child Jewishly and for

cultivating positive Jewish attitudes. In this level of Jewish schooling, we suffer from a lack of qualified teachers to an even greater extent than in our elementary schools, and it behooves our teachers' training institutions to remedy the situation.

RELIGIOUS EMPHASIS

Despite the fact that the congregational school represents the religious component in our schools, it has as yet done little to provide for its effective teaching. The religious phase, it should be stressed, is inseparable from the other elements in Judaism, for as the medieval mystic put it: "Israel, its Torah and the Holy One Blessed be He is one." The religious current runs through every aspect of Jewish life; it is its warp and woof. The teaching of religion in our schools must therefore emanate from the other areas of the curriculum as a natural concomitant.

As yet, the national synagogue educational bodies have engaged in little experimentation in the teaching of the God-idea, ethics or related aspects of religion. We realize too, that the religious spirit cannot be inculcated by direct teaching; that it must be caught rather than taught. We do however, possess a rich treasure house of materials in both our classic and even present day Hebrew literature which could serve as a springboard for instruction in Jewish spiritual and ethical values; yet we have done so little towards organizing it for use in our schools. The aim of achieving mechanical fluency in the reading of the prayers ("speedreading") still supercedes the goal of inspiring children to pray, and the need for understanding the prayers or their purpose is overlooked. Our Siddur is the depository of the woes and joys of our people for centuries; it is replete with Jewish ideals - yet it is a closed book, even on their own level, to all but a very few. We have also done little towards making these prayers an integral part of Jewish home life.

Moreover, we have assumed that while adults require the atmosphere, dignity and inspiration of a magnificent synagogue for their worship, young people can do with simple and makeshift accommodation. How many of our congregations have concentrated sufficiently on establishing youth synagogues as the pivot of the association

of our adolescents with the synagogue, rather than merely teen-age lounges? If the numerical increase in our congregations has any vital spiritual meaning, it must be translated into qualitative terms, along the lines indicated.

BEYOND THE ELEMENTARY JEWISH SCHOOL

The congregational schools graduate an even smaller ratio than the meager 4-5% of the elementary school enrollment produced by the Talmud Torahs; moreover, the level of preparation of the synagogue school students is considerably lower, as is also the proportion of those among them who continue their Jewish studies. The net result of this situation is that the congregational school contributes a negligible number to teachers' training or other higher institutions of Jewish learning. It follows also that by and large, pupils of these schools will be equipped for their adult lives, with only juvenile notions of Judaism; for a proper grasp of Jewish concepts and ideals, requires greater maturity than that possessed during childhood; and no Jewish education worthy of its name can be acquired in the few pre-Bar Mitzvah years.

Aside from a determination to build a system of secondary Jewish education, the congregational schools should help to popularize the study of Hebrew in the public high schools. There is a unique opportunity that congregations now have to induce their young people by means of scholarship aid where necessary, to pursue courses in Jewish culture and in Hebrew as part of their college studies at institutions offering substantial programs in this field; among them Yeshivah University, Columbia, Harvard, Brandeis, New York University, Temple, Wisconsin and others. If this should become a fashion in congregational life, it will not be long before the demand in these courses would climb; and offerings would be considerably expanded. It would also add to the intensification of Jewish life on the campus and raise the Jewishly intellectual tone of our potential Jewish leadership.

THE ALL DAY JEWISH SCHOOL

About 15,000 pupils or 8% of our total Jewish school enrollment now attend Jewish day schools which represent the brightest spot on the American Jewish

educational scene. The unprecedented growth of this form of Jewish schooling may be credited to the group which formerly fostered the intensive Hebraic Talmud Torah, as well as to the recent Orthodox influx to this country. These Jews prefer to pay the high cost of Yeshiva instruction rather than expose their children to the declining achievement of the supplementary week day Jewish school, or to the double burden of attending a public school and an afternoon Jewish school. There is, of course, much to be done by way of experimentation and critical evaluation of the Jewish day school, if its effectiveness is to be enhanced.

It is high time that not only Orthodox but Conservative and even the Reform section in Jewry should establish Jewish day schools. It is encouraging to note that the United Synagogue is now convening a special conference on this question. The interest of Conservative congregations in the Jewish day school might be directed toward the Junior and Senior High School level, the new pattern followed by the Akiva Academy in Philadelphia, which capitalizes on the valuable adolescent years for Jewish study and enables its students to spend their earlier years in the public schools.

JEWISH HOME-SCHOOL RELATIONSHIPS

One of the points of strength of the congregational school is its closer bond with the families of its members; yet it has done so little to "capture the home".

That intrepid pioneer in American Jewish education, Dr. Samson Benderly ^{ר"ס} was wont to illustrate the importance of creating a Jewish milieu in the home with the parable of the North Pole explorer who had to have his daily bowl of hot broth - and after devising a way of cooking the broth in the sub-zero North Pole temperature, found that the very first spoonful froze even before he could bring it to his mouth. Similarly, the instruction and experiences a child acquires in the Jewish school are soon congealed because of the unsympathetic atmosphere outside. It is as if the Jewish school operates in a vacuum and is remote and detached, rather than a vital part of life.

Synagogue schools will either find ways of bringing the home closer to the

school, or their efforts will be largely wasted. Some may have to resort to a home guidance program along the lines carried on experimentally by several Reform congregations some years ago, which has proven to be eminently worthwhile, though costly. This program involved the employment of a full time teacher, who besides teaching on Sunday morning, met groups of her pupils on weekday afternoons for "enrichment" sessions, trips to places of Jewish interest or other informal activities. She also made it a point to visit the homes of her students for coaching or other purposes, and while there, guided the parents in introducing Jewish ceremonies and observances in their family life. Jewish influences were thus literally brought home to the parents who also began to regard their children's Jewish education with more earnestness. If our wealthier parents who send their children to Sunday schools, could be induced to pay for this kind of extension education, much could be achieved towards making their homes something of the sanctuary that the Jewish home had always been.

CONGREGATIONALIZATION OF JEWISH EDUCATION

Traditionally, Jewish education was either the responsibility of the parent or in the case of orphans or the indigent, that of the community. In this country, while the Jewish population was small, it was natural for the synagogue to take charge of all religious, social and philanthropic activities: overseas relief, charity and also the education of the children. Though later, specialized agencies took over the other services, the congregations continued to retain their schools in one form or another.

Towards the beginning of the current century, a number of community schools were established in the larger Jewish neighborhoods, while synagogues generally conducted schools in the more fashionable areas in which they were located. After 1910, local community educational agencies in New York and other cities attempted to coordinate and interrelate the community schools, which were intended to serve all classes and levels of Jews without regard to ideological or social distinction. After a relatively short period of florescence, however, the community schools with

their higher Hebraic standards declined and were displaced by the congregational schools. The community educational agencies, acting on the principle of establishing a "unity in diversity", proceeded to formulate a program of service for the divergent group of synagogue schools, Talmud Torahs and Yiddish culturist schools in the community. It sought not uniformity but a means and modicum of cooperation among the various independent schools and school types.

In their approach to the congregational schools, the educational bureaus were confronted with several problems, peculiar to the congregational school setting. These schools, in many instances, were treated as mere adjuncts to the synagogues; they were subjected to the aims and standards of a single independent congregational unit with restricted resources in terms of budget, leadership or educational policy. In the main, too, they were detached and isolated, stressing institutional loyalties and distinctiveness rather than a sense of sympathy and fellowship with other ideological orientations in Jewish life. Such an attitude is bound to give our children a distorted view of Jewish life and defeat our goal of imbuing our pupils with a sense of belonging to Kelal Yisroel, the entire community of Israel. We see the small beginning of a new trend in this regard, in the fact that already 2% of our children are enrolled in inter-congregational schools of the same or different orientations. The so-called Schenectady Plan might also be mentioned as a practical means of utilizing the best in the congregational and synagogue school set-up.

The relationship of the local community agencies to the denominational organizations has also become a vexing problem. Recently, Judge Simon Sobeloff indicated that the current so-called religious revival is associated with a "divisiveness" and denominationalism which are beginning to characterize the American Jewish community more and more.....and the bridges of communication between Jewish groups are being broken down. We must have communication between the groups and a cross-fertilization which results from the meeting together of people of different views and different ideas." Actually, the various alignments should assist rather than compete with each other, for there is so much to be done by each of them and they must therefore

learn to supplement and complement each other. Given the good will, it should not be impossible to find a formula for effective co-existence and cooperation among these local and national agencies.

These are some of the problems arising from the movement towards synagogue affiliation. This movement has not as yet been characterized by the "preparation of the hearts", so essential to a genuine religious awakening. Perhaps it is an the "dawn of a religious revival". At this stage in our synagogue educational enterprise we have only bigness, which must not be confused with goodness. Our task now is to embark on an effort to improve our work internally and to attain quality - to make of our schools a vital factor in our struggle to build a culturally creative and dynamic Jewry on American soil. Time is running out, and we must not delay this need of the hour.



"THE INTEGRATION OF THE JEW IN AMERICA"

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THE INTEGRATION OF THE JEW IN CONTEMPORARY AMERICA

By Will Herberg

Throughout the long history of the diaspora, the integration of the Jew into his environment has in major part been conditioned by the forms and structures, by the necessities and pressures, of the larger society in which he has found himself. The patterns of Jewish life, individual and corporate, that have emerged have always been closely related to the social and cultural configurations of the non-Jewish community in which they were embedded. So it was in post-exilic Babylonia, and again in the "Babylonia" of the Talmud; so it was in Alexandria and the Hellenistic world generally; so it was in medieval Christendom and Islam; so it was in the East European ghetto community of yesterday; and so again it is in contemporary America. It is, of course, possible in each of these cases, and others that might be mentioned, to discover continuities and to trace the operation of perennial "Jewish" factors in a way transcending the particularities of culture and history, but no understanding of Jewish life is possible in terms of such "Jewish" factors alone; the non-Jewish environment has always exerted a significant, though often indirect and hard-to-discern, influence upon the forms and structures of Jewish existence and upon the interpretation of that existence which itself becomes part of existence.

All this is preeminently true of present-day America. It is almost self-evident that the forms and structures of Jewish existence in America today, and the specific kind of integration that is characteristic of American Jewry, are defined primarily by the compelling

exigencies of the American environment, which have fundamentally recast the conditions of Jewish community life almost within the span of a single generation. It is the purpose of this paper to call attention to some of the main features of the new form of Jewish integration in midtwentieth century America, and to explore some of the more important implications for contemporary Jewish life. Nothing more than broad generalization in outline are intended, but it is hoped that these generalizations will be seen to bear some relation to the concrete realities of Jewish life and will help to illumine them for our understanding.

I

The basic fact that constitutes the context of contemporary Jewish integration is the transformation of America in the course of the past generation from a Protestant country into a three-religion country. It is necessary to examine somewhat more closely the nature of this transformation and its concomitant circumstances.

Writing just about thirty years ago, Andre Siegfried described Protestantism as America's "national religion", and he was largely right, despite the ban on religious establishment in the Constitution. Normally, to be born an American meant to be a Protestant; this was the religious identification that in the American mind quite naturally went along with being an American. Non-Protestants felt the force of this conviction almost as strongly as did the Protestants; the Catholic and the Jew experienced their non-Protestant religion as a problem, perhaps even as an obstacle, to their becoming full-fledged Americans; it was the mark of their foreignness. (This was true despite the much

esteemed colonial heritage of both Jews and Catholics, since it was not the "old American" elements in these two groups that influenced American attitudes, but the newer immigrant masses.) In the familiar Troeltschean sense, Protestantism constituted America's "established church".

This is no longer the case. Today, to be born an American is no longer taken to mean that one is necessarily a Protestant; Protestantism is no longer the obvious and "natural" religious identification of the American. Today, the evidence seems to indicate, America has become a three-religion country: the normal religious implication of being an American today is that one is either a Protestant, a Catholic, or a Jew. These three are felt, by and large, to be three alternative forms of being religious in the American way; they are the three "religions of democracy", the "three great faiths" of America. Today, unlike fifty years ago, not only Protestants, but increasingly Catholics and Jews as well, feel themselves to be Americans not apart from, or in spite of, their religion, but in and through it, because of it. If America today possesses a "church" in the Troeltschean sense - that is, a form of religious belonging which is felt to be involved in one's belonging to the national community - it is the tripartite religious system of Protestant-Catholic-Jew.

This transformation of America from a Protestant into a three-religion country has come about not as the result of any marked increase in Catholics or Jews - the Protestant-Catholic ratio has remained pretty well the same for the past half century, and the proportion of Jews in the general population has probably been declining. It has come about as an accompaniment of the shift in the pattern of identification in twentieth century America. "When asked the simple question,

'What are you?', "Gordon W. Allport has noted, "only ten percent of four year olds answer in terms of racial, ethnic, or religious membership, whereas 75 percent of nine year olds do so." "Race" in America today means color, white vs. non-white, and racial stigmatization has introduced an element of caste-like stratification into American life. For white Americans, ethnicity and religion have been the major forms of self-identification and social location in American society, and with the fading away of ethnic identifications that has been taking place in the course of the past four decades, since the cessation of large-scale immigration, religion has emerged as a major factor in establishing the "kind" of American one is. In effect, America has been transformed in little more than a single generation from a land of immigrants, where ethnic identification was normal and prevalent, even for the native-born children and grandchildren of immigrants, even for Americans of "old American" stock ("Yankees"), into a tripartite society where identification is increasingly in terms of religious belonging. The change in the meaning of the word "intermarriage" (among whites) - once it meant ethnic intermarriage ("Abie's Irish Rose"); today, almost everywhere, it means religious intermarriage - vividly reveals how the religious community is replacing the ethnic group as a primary form of self-identification and belonging in contemporary America.

Thus has concrete historical reality given the lie to the best prophecies and prognostications of earlier generations. For what has emerged in contemporary America is neither the "cultural pluralism" nor the "melting pot" of which we once heard so much, and still hear on occasion something here and there. "Cultural pluralism" in the old

familiar sense - that is, the perpetuation of ethnic-cultural distinctiveness from generation to generation - was never a real possibility in America, and has been completely refuted by what has happened in the course of the past three or four decades. But neither has the "melting pot" theory been vindicated. Not one vast undifferentiated melting pot operates in present-day American life, but a much more complicated system of three "population pools", religiously defined - the so-called "triple melting pot", Protestant, Catholic, and Jewish. The three religious communities referred to in this designation by no means constitute three distinct cultures, to be contrasted with general American culture, as was the case with the older ethnic group; they are at most variants of a common American culture emerging amidst a complex interplay of regional, ethnic, social, religious, and intellectual factors. This is the reality of American life, a reality that would seem to be best expressed in the phrase "three-religion country".

Two words of caution are necessary. In the first place, all that I have said I would claim to be true only by and large. It seems to me to be most true of the new suburban society that is burgeoning out all around us, least true of the rural areas of the country, and measurably true, sometimes more, sometimes less, of the older cities. Other exceptions and qualifications could and should be made; yet I feel that the suggestions I have ventured are significantly true for America as a whole. The other point of caution is perhaps more important. It would be a great error to believe that with the fading out of the older ethnic identifications, ethnicity has ceased to play a

part in American social, cultural and religious life. Ethnicity still remains a potent force, which we cannot afford to overlook; but it has been fused with religion into a unique type of ethno-religious structure very different from the combination of religion and ethnicity that was characteristic of the immigrant. Whereas, for the immigrant, religion was regularly an aspect of his ethnicity, was indeed the religious side of his ethnic culture, for the contemporary third generation, ethnic symbols and traditions are taken up, redefined, and expressed through the religious community. For the immigrant, in other words, religion was included in his ethnic identification; for his typically American grandson or granddaughter, on the other hand, the ethnic elements of their heritage, which they are beginning to view so nostalgically, are included in their religious identification. A basic change, and one that has far-reaching implications for contemporary American life, above all for contemporary American Jewish life.

II

It is in terms of this reality that the American Jew must achieve his integration and work out his destiny in contemporary America. For the American Jew, the transformation of America into a three-religion country has meant a status and a security quite without precedent in the millennia of diaspora history. It has meant that, on one level at least, his Americanness and his Jewishness have ceased to be in conflict - perhaps even to be in tension.

Contemporary American Jewry, particularly the rising third generation, has shown an extraordinary facility for adapting itself to the newer religio-social style of American life. In fact, the celebrated

three-generation pattern which Marcus Lee Hansen described in connection with Scandinavian Lutherans in the midwest two decades ago is perhaps nowhere so classically, and yet so uniquely, exemplified as among American Jews of the East European immigration. The "return" of the Jewish third generation to its "heritage" defined in religious terms is abundantly evidenced on almost every campus and in almost every suburban community where Jews are to be found. Practically without exception, American Jews of the third generation understand their Jewishness as religious belonging, in fact, as a variety of American religious belonging: to be a Jew means to "belong" to the Jewish religion, just as being a Protestant means to belong to the Protestant religion, and being a Catholic means to belong to the Catholic religion. Among older segments of American Jewry, earlier secular definitions of Jewishness in so-called "national" or "cultural" terms are still to be found, though decreasingly, since even the older generations are beginning to feel the influence of third generation attitudes. For the third generation, which like most of America today tends to see American diversity in religious terms, these once familiar/^{secular} definitions of Jewishness are quite unacceptable, in fact hardly intelligible. Their Jewishness, or Judaism, is to them their way of fitting into the American tripartite scheme, their way of taking their place in America as Americans.

So, increasingly, is Protestantism for the American Protestant, and even Catholicism for the American Catholic. Yet in the case of the American Jew there is a difference, a difference that enters very significantly into the developing picture of contemporary Jewish

community life. With other immigrants, the emergence of the third generation has regularly meant the approaching dissolution of the ethnic group, which the first generation formed and with which the second generation was perforce identified. True, the third generation, in search of a "heritage", is eager to retrieve - "remember", in Marcus Hansen's brilliant phrase - what the second generation was so often eager to "forget" and abandon. But practically all that the third generation of Italians or Poles, for example, can, as Americans, "remember" is the religion of the grandfather; ethnicity in any other sense can hardly come into consideration here, at least directly. And so the emergence of the third generation among Poles or Italians in America has regularly meant the disappearance of "Italianness" or "Polishness", or rather its dissolution into the religious (that is, the Catholic) community. With the Jews, however, it has been otherwise. The first and second generations of Jews in America repeated the common immigrant pattern: immigrant foreignness followed by an anxious effort to overcome that foreignness and become American. But the third generation of American Jews, instead of somehow finally getting rid of their Jewishness, as the Poles were getting rid of their Polishness, and the Italians were getting rid of their Italianness, have actually begun to reassert their Jewish identification and to return to their Jewishness. For Jewishness has from the beginning been an ambiguous term, with religious as well as ethnic connotations. What the third generation Jew is doing to shifting his understanding of Jewishness from the ethnic to the religious, which makes it possible for him not only to retain but even to reinforce his Jewish

identity - something that his Italian or Polish counterpart could never do with his Italian or Polish identity, since that is irretrievably ethnic. In other words, among Jews no less than among other immigrants, the advancing dissolution of the old ethnic group has been accompanied by the returning identification of the third generation with the religious community, but among the Jews alone this religious community bears the same name as the old ethnic group and is practically coterminous with it. The young Jew for whom the old immigrant-ethnic group has lost all meaning, because he is, and intends to remain, an American and not a foreigner, can nevertheless still think of himself as a Jew because to him being a Jew now means identification with the Jewish religious community. The dual meaning of Jewishness, reflecting the complex multidimensionality of Jewish existence, has made the "return" movement of the third generation into a source of renewed strength and vigor for the American Jewish community.

All this defines the new form of the Jewish community that is emerging in the suburbs, in the smaller towns where Jews are to be found, and increasingly even in the large cities. It is a community that understands its Jewishness primarily in religious terms, and sees itself as a third to the Protestant and Catholic communities in the tripartite structure of the "three great faiths". It is a community in which ethnic traditions and ethnic reminiscences play a recognized role as symbols of "heritage", but in which these ethnic elements are embedded in a religious matrix, as a kind of "enrichment" of community life. It is a community that is both American and Jewish

in a very different way from the way that was characteristic of American Jewry up to our time.

The primary fact about Jewish life in this country today is that for the first time since the mass immigration of the nineteenth century began, the Jew is a full-fledged American, and occupies his place in American society as such. To be a Jew is today one of the three recognized ways of being an American. The thoroughgoing integration of the Jew into American society has been made possible by this fact.

This same fundamental fact may be seen in another and even broader perspective. By and large, being a Jew in America today does not stand in opposition to one's being an American; on the contrary, being a Jew is precisely the way in which the American Jew is an American, just as being a Protestant or being a Catholic is the way his non-Jewish neighbors and friends are Americans. This is something new in the whole history of the diaspora. I do not think it is too much to say that American Jewry is now achieving a form of integration radically different from anything that is to be found in the thousands of years of Jewish experience. We are only just beginning to catch some inkling of the full implications of the essentially new conditions of Jewish life in contemporary America.

I do not want to suggest that because the integration of the American Jew is that of an "American of the Jewish kind" - which seems to me a not inaccurate way of putting it - that conflict and tension between Jew and non-Jew in our society are at an end. Anti-semitism runs deeper than any merely sociological analysis can penetrate, and even on the sociological level the new tripartite

structure of American society would seem to make almost as much for the exacerbation as for the alleviation of intergroup tensions, at least in this period. Anti-Jewish manifestations are, for the moment at any rate, at a very low ebb, but Protestant-Catholic antagonism seem to be growing sharper. One thing certainly can be said: group conflict in America is taking a new form in which even those who are attacked or slandered are, nevertheless, implicitly acknowledged to be Americans. The taint of foreignness has been largely removed, and with it one of the most vicious sources of embitterment of group relations in this country.

Nor is the new Americanness of the American Jew really called into question by his bond of interest with the State of Israel. Americans are of many and diverse origins, and they have often retained an attachment, largely sentimental, to the "old country", with which American Jewry's relation to Palestine is rather incongruously assimilated. On the other side, this interest of American Jews in the State of Israel is not to be interpreted in classical Zionist terms. American Jews, by and large, simply do not understand what is meant when they are told that they are in Galut; they feel at home in America, and cannot envisage the possibility of any other home. No more than the tiniest proportion of American Jews evince the slightest intention of resettling in Palestine, and this is today true of all generations alike. The way American Jews understand their Jewishness, a "full Jewish life", to use the familiar phrase, is not only possible in America; it would seem even to require the American scheme of things, particularly American democracy, for its

achievement. With all his pro-Zionism - which, let it be noted, is not exactly equivalent to Zionism - the American Jew is most thoroughly American in his orientation, in his hopes and aspirations, and in his understanding of his future. He is America-centered at least as much as his Protestant or Catholic fellow-American. This is part of the meaning of his new pattern of integration.

It would take us too far afield to attempt to describe even briefly the new American Jewish community emerging under the sign of third-generation integration. It is increasingly middle class, increasingly suburban, ethnically and culturally more homogeneous than ever. In all this it is characteristically American. American too is the new role of the synagogue in American Jewish life.

The new form of integration I have described, where the Jew takes his place as an American side by side with Protestant and Catholic as an equal citizen of a three-religion country, means that no form of Jewish activity or pattern of Jewish life can be really understood or approved unless it is somehow related to religion. Secular Jewish institutions, so characteristic of the second generation, are rapidly declining; in the suburbs indeed, where the new forms of integration appear most clearly, purely secular Jewish institutions are virtually unknown. In the suburbs again, and in the smaller towns as well, the Synagogue is recognized by Jew and non-Jew alike as the center of Jewish community life; and even in the big-city Jewish settlements, where the older forms and customs are most deeply entrenched, the synagogue is coming to play a more important and central part in Jewish life than it has played since the earliest immigrant days.

But, of course, it is a different synagogue. It is no longer a refuge for the recent immigrant from the bewildering strangeness of the new world; it is the most American of American institutions - in fact, the institutional vehicle of the American Jew's identification not merely as a Jew, but also as an American.

The new religion-centredness and synagogue-centredness of contemporary Jewish life follows from the new forms of Jewish identification and integration we have described. This shift, still in its initial stages, is clearly of major significance. Perceptive observers of secularist, non-religious background have been among the first to note and document it. I call attention to a very thoughtful article by C. Bezalel Sherman, which appeared five years ago in the first issue of the quarterly journal Judaism. It is significantly entitled "Secularism in a Religious Framework", and makes the point that under the new conditions of American life, even the secularist Jew who wants to remain a Jew can do so only by helping to build up and finding his place within a religious community, for only as a religious community can American Jewry survive. "It is a fact," the article concludes, "That without affiliation to a shul or a temple countless Jewish individuals would remain without concrete identification with the Jewish collectivity." This statement would have seemed utterly preposterous to the "modern-minded" Jew of a generation or two ago; yet today it must appear a mere commonplace to the younger modern set in the suburbs, who join synagogues and send their children to temple schools at a rate unprecedented in American Jewish history. So quickly do fashions in modernity change,

and so drastically have the conditions of Jewish life been transformed in one generation.

III

The integration that American Jewry is now achieving under the influence of a stabilized third generation is an integration of adjustment in terms of religious belonging in which Jews have come to constitute one of the "three great faiths" of the American way. Through this form of integration, which has only recently become available on a large scale and with a fair show of permanence, the American Jew has ceased to be an "outsider" and has become a recognized part of America. The frictions, discriminations and difficulties of Jewish existence have by no means been eliminated, but they are diminishing, and what is even more important, they are beginning to impress the American mind as unfair and unjustifiable, since (within the limits of class stratification) the Jews are coming to be more and more "our kind of people", entitled to be treated like the Americans they are. It is hardly to be disputed that American Jews today are achieving an integration into American society more intimate, more genuinely free and equal, than ever before in Jewish history, and it is an integration that is being achieved not at the expense, but rather through the consolidation, of the Jewish community. It is a situation that holds much promise for American Jewry.

But it is a situation that is by no means unambiguous. The very character of the integration creates serious problems on various levels. I want to make two points in particular.

1. The integration of the Jew into American society today is

integration through belonging to one of the three religious communities of the American way. But though religion is required as a vehicle of identification and belonging, it is only too often a religion without content, without true personal involvement, without faith or commitment. For purposes of identification and belonging, a contentless religion, a religion of mere externals, can prove more useful than a religion with an inner content of faith, since personal faith may well find expressions that appear from an external institutional standpoint to be unsocial, individualistic, and disturbing. We are confronted today with the strange paradox of more religiousness and less religion: indeed, we are confronted with the possibility that with the rapid **spread** of religiousness among American Jews in the form of religious identification and synagogue membership, the very meaning of religion in its authentic sense may be lost for increasing numbers. There is great danger, as one Jewish leader recently put it, that our synagogue cards may hide from us the basically secularistic character of our religion. This is a danger that confronts Protestant and Catholic in America as well as Jew, but the Jew perhaps most of all, since the need for religion as an instrument of identification and belonging is today felt most acutely by the Jew. In every assessment of the religious situation, and in every program of religious revival, the ambiguity of contemporary American religiousness must be taken into account.

2. The integration of the Jew into American society today is an integration of thoroughgoing adjustment to the American Way of Life. In one sense, this is all to the good, for on its own level the American Way of Life contains very much that is admirable for a

democratic mass society. But no matter how admirable the social order, an adjustment that strives to be total and without reservation harbors a real danger for the historical vocation of the Jew, and for his sense of "chosenness" in which this vocation is reflected. A Judaism that is not permeated with a sense of the Jew's distinctiveness and essential unadjustedness is both spurious and unviable. The authentic Jew lives on two levels: as a responsible member of the historical community of which he is part, and as a "son of the covenant", a member of the transhistorical community of faith with which his destiny is inextricably linked. The authentic Jew is in this world, but never quite of it, never fully conformed or adjusted to the world in which he lives. He preserves a sense of transcendence and lives in a state of tension. It is out of this tension of unadjustedness that the dynamic of Jewish existence is engendered, for it is this tension that, humanly speaking, endows the Jew with the ferment of spiritual creativity and the power to fulfil his historical vocation of "giving the world no rest so long as the world has not God" (Jacques Maritain). There is real danger that out of too great an eagerness to be fully integrated into his environment, the American Jew may come to forfeit his essential unadjustedness as a Jew. It is by no means certain how far the Jew can rid himself of this unadjustedness of his, but the very attempt may well prove disastrous to Jewish life. Here too the situation is ambiguous and full of dangerous possibilities.

These ambiguities and perils, real though they are, should not obscure the fact that the kind of integration which the Jew is achieving in present-day America holds out genuine opportunities for creative Jewish life along new and unexplored lines. The challenge to American Jewry is a great and fateful one; particularly fateful is the challenge to Jewish religious leadership, for the problem confronting American Jewry today is perhaps more than ever a religious problem demanding a religious answer.



Founded 1881

THE NEW YORK BOARD OF RABBIS

700 *who serve* 2,500,000

THE NEW YORK BOARD OF RABBIS, established in 1881, is an association of 700 Orthodox, Conservative and Reform rabbis who serve this, the world's largest Jewish community of 2,500,000. During the more than seven decades of its existence, the Board has represented Judaism, protected the religious rights of Jews, encouraged Jewish education and philanthropy, offered a program of spiritual ministrations to the sick and has been a force for civic betterment.

MINISTERING TO JEWISH NEEDS

The Chaplaincy Program of the Board, through its corps of more than 70 chaplains, brings solace and spiritual guidance to over 250,000 Jewish men, women and children in more than 150 hospitals, homes for aged, prisons and mental institutions in New York State.

WATCHMAN FOR THE COMMUNITY

The Board serves as a watchman against Jewish and non-Jewish individuals or groups who would debase our most sacred traditions. The Board is alert to the fair enforcement of the Religious Corporations Law, a series of statutes designed to secure the rights of congregants and spiritual leaders alike.

GUARDING THE COMMUNITY

The Board endorses beneficent legislation and opposes unwholesome legislative encroachments. In its role as a guardian, the Board intervenes in instances where Jewish rights are violated and vigorously upholds the traditional American principle of separation of Church and State.

TRAINING RABBIS FOR GREATER SERVICE

The Department of Human Relations of the Board's unique Institute for Pastoral Psychiatry, which meets at the Mount Sinai Hospital, offers a program of lectures on pastoral counselling by outstanding medical and psychiatric authorities. As extensions of this initial project, two additional departments have since been successfully founded: the Department of Clinical Pastoral Training and the Department of Pastoral Care, which meet at Bellevue Hospital. The former offers rabbinical students an intensive three-month summer course; the latter provides training in pastoral guidance and religious ministrations for rabbis and chaplains.

SPOKESMAN FOR THE COMMUNITY

Both New York City and State look to the Board for recruiting and endorsing Jewish chaplains for service in municipal and state institutions. Government authorities call on the Board to designate official representatives of the Jewish community to participate in civic ceremonies.

PROMOTING JUDAISM

In the important field of mass education via radio and TV, the Board sponsors regularly scheduled programs of religious interest. The Board, further, helps to sponsor an annual radio and TV workshop for Rabbis.

BERG HALL

Early in 1953, the Board moved into its new home at 10 East 73rd Street, New York. Berg Hall - which houses a chapel, conference rooms, counselling chambers, offices and a library - impressively symbolizes the Board's increased functions and central role within the Jewish community.

FINANCING ACTIVITIES

The Board finances its many operations through membership dues, a subvention from the Federation of Jewish Philanthropies of New York and congregational and individual gifts.

RABBI NORMAN SALIT, President
MARC H. TANENBAUM, Public Relations

IN LESS THAN ELEVEN WEEKS.....

The SYNAGOGUE COUNCIL OF AMERICA REPRESENTED YOU IN THESE WAYS. . .

GENERAL ASSEMBLY: Leaders of Orthodox, Conservative, and Reform rabbinic and lay movements meet under Synagogue Council auspices to clarify "areas of agreement" on major moral, social, and religious issues at all-day General Assembly on Monday, November 15, at Congregation B'nai Jeshurun. This parley climaxes week-end of religious Tercentenary observances, co-sponsored by New York Board of Rabbis, dedicated to theme, "The Synagogue Speaks". Citations to oldest U. S. Jewish congregations at Carnegie Hall gathering highlight observances.

HUMAN RELATIONS: Synagogue Council of America, meeting with key officials of National Council of Churches and National Catholic Welfare Conference on November 11, formulate pioneer tri-faith approach for implementing local community human relations projects, with special emphasis on integration problems of Negroes in South.

"CHRISTIAN AMENDMENT": U. S. Senate Resolution (SJR-87) introduced by Sen. Flanders (Rep., Vermont) calling for amending U. S. Constitution "to recognize the authority and law of Jesus Christ" is defeated, thus precluding possible "second-class" citizenship for American Jewry, SCA and National Community Relations Advisory Council (NCRAC) announce September 10, following appearance of SCA and NCRAC spokesmen before Senate Judiciary Committee who voiced Jewish opposition.

HANUKAH-CHRISTMAS SEASON: Joint Advisory Committee of SCA and NCRAC issue SCA's formal statement of principles "opposing religious and joint holiday observances in the public schools"; circularize rabbis and community leaders offering guidance and assistance in handling this "delicate problem".

RELIGION AND PUBLIC SCHOOLS: At close of three-day conference of 100 rabbis, community leaders, and community relations workers, Synagogue Council of America and NCRAC's Joint Advisory Committee formulate draft statement of principles "to be used as guide to policy for all American Jewish organizations and communities" in handling local efforts to introduce study of "common core religion," or "moral and spiritual values," or "objective teachings about religion" into public schools curricula.

DANISH JEWISH REFUGEES: SCA Plenary meeting, October 27, votes unanimously to hold reception on November 30 to honor Dr. Aage Bertelsen, Danish schoolmaster who during Nazi occupation of Denmark, helped develop underground movement which saved 6,000 Jewish refugees from annihilation.

INTER-RELIGIONS: SCA's executive director, Rabbi Marc H. Tanenbaum, responding to National Council of Churches invitation for SCA to serve as representative for American Jewish religious community vis-a-vis Protestant community, addresses NCC workshop pledging cooperation in areas of common interest.

SCOUT MOVEMENTS: SCA's Girl Scout Commission chairman, Rabbi Max Schenk, represents SCA at two-day Religious Policy Commission of Girl Scouts of America, November 4-5; SCA President Salit serves on Jewish Service Commission of Boy Scouts of America, both advise on religious programs for thousands of American Jewish boys and girls in scout movements.

RELIGION IN AMERICAN LIFE: SCA meets with non-Jewish religious leaders in blueprinting nationwide movement to encourage attendance in synagogues and churches, under theme, "He Restoreth Your Soul". Dr. Salit serves as board vice-chairman.

FEDERAL CHAPLAINS: SCA plans conference around January 1955 of 25 SCA-sponsored Federal Prison chaplains to help improve religious services to Jewish inmates in correctional institutions, and their integration in home communities.

STATEMENTS: Labor Day (Sept. 7), Day of Prayer (Sept. 22), Rosh Hashonah and Yom Kippur (Sept. 28-29, Oct. 7), Newspaper Week's Religion and Press Day (Oct. 3), Condemnation of Bingo for religious fund-raising (Nov. 8) issued by SCA bring organized American Judaism's views to American and Jewish public through press, radio, television and Voice of America.

COMMUNITY SERVICES: Special American Jewish Tercentenary Service, written by Rabbi Albert Goldstein for SCA used by 25,000 Jewish congregants; Jewish calendar distributed by SCA to universities and schools throughout America to help educators respect Jewish students' observance of holidays; Sabbath Attendance Chart used by Hebrew and Sunday schools stimulate wide-spread increase in children's attendance at Sabbath service; Commission on Jewish Information advises communities and individuals on all non-halachic queries dealing with current Jewish practices; SCA's Social Action Commission prepares handbook on juvenile delinquency to aid rabbis and local communities in combating rise of delinquency in America.

UNITED NATIONS: U. S. National Commission for UNESCO names SCA, through its president Dr. Salit, to panel for "proper utilization of America's moral and spiritual resources" for improving relations with other nations.

RADIO: SCA's Radio-TV Commission, headed by Rabbi Theodore Adams, prepares year-long Mutual Network national radio program, "Synagogue Forum of the Air," produced by SCA executive director Tanenbaum.

(The Synagogue Council of America is the only central national Jewish agency which represents American Jewry as a religious community.)

"IF THE SYNAGOGUE COUNCIL DID NOT EXIST, WE WOULD HAVE TO CREATE IT..."

the
Synagogue Council
of America

1956-57

address of the president



**Address of
the President**

the Rev. Dr. Abraham J. Feldman



**THE SYNAGOGUE COUNCIL
OF AMERICA**

at Installation Ceremony on October 12, 1955

Community House, Congregation Emanu-El, New York City



Rabbi Abraham J. Feldman, President of the Synagogue Council, (above, left) is shown presenting the first annual Synagogue Council Citation to Gov. Ribicoff during the installation of SCA officers. Text of citation reads:

"The Synagogue Council of America awards its First Annual Citation to His Excellency Abraham A. Ribicoff, Governor of Connecticut, as that American Jew who, in 1955, gave a superb demonstration of the abiding meaningfulness and dynamic validity of the teachings of Judaism and the Synagogue through translating his love of God and his devotion to the precepts of our faith in serving the people of his state and nation with all his heart, and soul, and might."

With very deep humility I accept the Presidency of the Synagogue Council of America. This office is potentially the most exalted office in the American Synagogue and I confess that as I consider the challenges which this office offers, I am *nir'osh v'nifchod*—greatly frightened. As I formally take this office I voice the prayer of the leader of the service on Rosh Hashanah, "*Justify me, give me strength and the skill to rise to the demands of the post and to succeed, for Thou, my gracious God, art my stronghold.*"

On and off I have represented the Central Conference of American Rabbis in the Synagogue Council of America for a quarter of a century. Repeatedly have I been impressed by the spirit of the men who have represented the Rabbinical and non-Rabbinical Synagogue units and by the confidence of each in the integrity of the other, by the respect and reverence demonstrated in the face of differences, by the fairness of all groups and by the growing desire of all for a strong and effective American Synagogue. I have been repeatedly stirred by the evidenced will for unity without uniformity, for cooperation without dominance, for loyalty to our own respective interpretation of Judaism with an equal reverence for the loyalties of others to their interpretations. I have been repeatedly cheered by the eager quest for and demonstration of the shared elements of our common religious heritage.

I have often thought during these years of my participation in the deliberations of the Synagogue Council of America, that here something of extraordinary value was coming into being. In the course of meeting together, planning together, working together; in the course of the give and take of deliberations, a noble pattern for American religious Jewry was developed.

Reverence for All Religious Approaches

Through these years my own attitude of reverence for all religious approaches in American Jewry has been strengthened by the mannerliness of disagreement and by the oft manifested will to find the common unifying factors of our religious devotion. In my own humble way I have tried to contribute to this effectuation.

And so—I accept this great office with great humility, but also with happy anticipation because of my continuing confidence in the good will of delegations which carry on the work of the Synagogue Council of

America, because of my continuing faith in the desire of all of us to achieve the sought-for goal, and because of my own keen desire to continue to serve in that direction.

Nearly thirty years ago the Synagogue Council of America was called into being by the Central Conference of American Rabbis. From the very beginning the Synagogue Council of America was not envisioned as an independent policy-making body but, primarily, as a coordinating agency where all American religious Jewry, Rabbis and Congregations, Orthodox, Conservative and Reform, could meet as equals, seeking only the strengthening of Synagogue life in our beloved country. It became obvious then, as it is even more obvious today, that in the blessed ghettoization of Jewish life in America and in the democracy of American life in which all of us share, no one group could speak for the total Synagogue. Then as now, diversity exists. That is a fact of history and no leaders of organized Orthodoxy, or organized Reform or organized Conservative Judaism, then or now, can alter the fact of diversity. There are amongst us profoundly-held differences in interpretation and definition. But, however we may disagree in our definitions and emphases, each group, considering the pattern of American life, is here to stay and is here as of right. None can speak for the total. And since each has an identical goal and since all of us share in a common religious, spiritual and cultural heritage, it is obvious that only through unity, through meeting together on the common ground which we have, could we create the possibility of serving the total American Synagogue, and of having a body which could be truly representative and speak with the voice of the Synagogue.

Agreeing to Disagree in Mutual Respect

As such a meeting point for all the branches of the Synagogue in America, has the Synagogue Council of America been organized. It is a unique organization. There is none other like it in the world, nor has there ever been one like it in Jewish history. Moreover, it is uniquely American since nowhere else could such an organization have been conceived or established. And it is uniquely Jewish in its recognition of the right to differ and yet recognizing that in the common will to serve God and His people all of us are standing on sacred ground and are speaking and hearkening to the words of the living God. *Ailu ve'ailu divrai Elohim chayim.*

And since I quoted the *Bas Kol*, the heavenly voice which recognized the dignity and sincerity of religious disagreement in Jewish life of yore, may I not refer also to that passage in the Talmud which joyously and

approvingly reported that: "*Although Beth Shammai and Beth Hillel are in disagreement (on many important questions of religious law), one school forbidding what the other permitted, Beth Shammai did not, nevertheless, abstain from marrying women of the families of Beth Hillel, nor did Beth Hillel refrain from marrying those of Beth Shammai. This is to teach you that they showed love and friendship towards one another, through putting into practice the Scriptural injunction 'Love ye truth and peace' (Zechariah 8:19; Yebamoth 14).*"

Agreeing then to disagree and with deep respect and profound reverence, the Synagogue Council of America has been established as the agency where we could share in our common effort to vitalize the organized expression of the Jewish religion, the Synagogue, and to have its voice heard in the land, "*for the blessing of all and the hurt of none.*"

In the course of these nearly three decades and in the pursuit of this goal many achievements are found to the credit of the Synagogue Council of America.

Major Instrumentality for American Jewry

It has become the recognized central national agency which represents the congregational and Rabbinical bodies of Orthodox, Conservative, and Reform Jewry in the United States, and as such is the effective spokesman for the total American Jewish religious community, particularly in its relations with the Protestant and Catholic denominations, the United States Government, and the United Nations.

The Synagogue Council has become the major instrumentality through which American Jewry can be heard on a parallel basis with the Protestant and Catholic groups by international, national, and local agencies. This is demonstrated by its role as spokesman for its constituents, in making representations to federal governmental and inter-governmental agencies on matters of Jewish interest (Immigration, Disarmament, Juvenile Delinquency, "Christian amendment" to the Constitution, FEPC, Germany, Genocide Convention, UN and UNESCO).

• This is demonstrated by the Synagogue Council's participation in interfaith activities with national non-Jewish church councils in the areas of religious and social action, human relations, family life, youth organizations, TV and radio.

- It is demonstrated in its supervision, in cooperation with the U. S. Department of Justice, of a Jewish chaplaincy program for federal prisons, and supplying such chaplains with religious materials.

- It is demonstrated in its intervention on behalf of Sabbath and Kashruth observers, and in providing religious articles, and religious services on major ship lines, periodically inspecting their religious facilities.

- It is demonstrated in distribution of Jewish calendars, sermons, reprints of articles and copies of religious service for special events (Anniversary of the State of Israel, Memorial Services for Nazi Victims, special Tercentenary services, etc.).

- It is demonstrated by its bringing the message of Judaism to a nationwide audience through its public relations program, publications, newsletters, radio and television programs.

But in one area we have failed, and this failure cripples us tragically and hampers us pathetically. We are, after all, a federation of federations of Synagogues and of Rabbis. These federations, whether of congregational or Rabbinical organizations, have never achieved financial adequacy as one of their characteristics. The financial struggle of our constituents has always been reflected, I might say, "majestically", in the Synagogue Council of America. Hence, while the achievements, in spite of material limitations and inadequate financial support, have been considerable, the fact remains that many important projects by which we could have served the cause of the Synagogue the more greatly, have not even been attempted because of the lack of nourishment from which this organization has suffered chronically.

Internal Structure of the Synagogue Council

Let me state, for the information of those of you here who are not familiar with the internal structure of the Synagogue Council of America, that this organization consists of six member agencies functioning through appointed delegates. The sources of our income with which we might do whatever work is projected or agreed upon, are:

- a) The six member agencies;
- b) Very modest contributions from some Federations of Jewish

Philanthropies and from Welfare Funds;

- c) Contributions made by some generous individuals.

These thirty years in the history of American Jewry have been the years of the greatest largesse of American Jewry. I rejoice in the generosity of American Jewry in whichever direction it went. It has been a glorious chapter of our history and it is a source of great satisfaction for all of us that American Jews rose to the demands of the times. But at the same time, it is painful to realize that even though the Synagogue in matters of principles and of faith has followed the injunction of the prophet, "*lift up thy voice with strength; lift it up, be not afraid*" (Isaiah 40:9), judging by the response to *our* repeated appeals for sustenance, the voice of the Synagogue Council has been exceedingly thin and hardly even audible.

We have blueprints for significant activities which are within the purview of the coordinating, sharing, unifying function of the Synagogue Council of America, but we shall continue in this blueprint stage unless American Jewry responds and provides the necessary sustenance. And for this support I appeal—for the glory of God and for the honor of the Torah.

The Current Religious Revival

I visualize that in the midst of the current religious revival which has developed throughout our country, the Synagogue Council can, and indeed *must*, be a formative influence in deepening the religious character of our people. The Synagogue Council, and its constituencies, must exert themselves greatly to convert this period of religious responsiveness on the part of our people into a widespread, profoundly spiritual experience with consequences which would be lasting. I believe that this is altogether possible, and I believe that the time for embarking on such an adventure is—*now!*

To that end, I propose that the present Administration of the Synagogue Council of America, with the cooperation of its constituent agencies, with the moral and material support of *K'lal Yisrael* which we uniquely represent, launch a nationwide effort calling the entire Household of Israel "Back to the Synagogue." Please observe that this proposed program lies altogether in the area of the coordinating function of the Synagogue Council of America. Nothing suggested here is intended to compete with the work or programs of our constituencies. Its purpose is to help each through the cooperation of all. Our people must return to the Synagogue—if it is to survive in American life. Our people must find itself in the inner sancta of the Synagogue, and be touched by the spiritual greatness which challenges even the many of us already active in Synagogue life. I am convinced that we can create a climate among our people in this country and develop a mood which can uplift every Jewish man and woman in all the varied precincts of American life, conveying a sense of renewed pride and dedication as Jews who stand in the unbroken line of religious commitment which is our heritage.

But how shall we usher in such a period of spiritual greatness? What would we do if we had the means with which to do it? Let me share some of my hopes, my dreams concerning the Synagogue Council of America.

Program for the Spiritual Regeneration of Jewry

I said "Back to the Synagogue". Allow me to spell out in some detail the objectives, the projects, and the methods for implementing them which, if successful, can bring about, at least in part, the kind of spiritual regeneration of American Jewry on which I allude.

We may not be able to achieve the full program in one year or two years, but have we not been taught by our ancient sage: "*You may not be able to complete the task, but neither are you free from the obligation to attempt it.*"

What would we do if we had the means with which to do it? Let me share some of my hopes, my dreams concerning the Synagogue Council of America.

1. GENERAL ASSEMBLY. Last year we held the first General Assembly of the American Synagogue under the general title of "The Synagogue Speaks." It was an assembly in which all of our groups participated effectively. It was not a convention. There were no motions, no resolu-

tions, no votes taken. It was a gathering in which representatives of the various groups of the Synagogue spoke with dignity and with force of the ideals and concepts of the Synagogue as they apply to various aspects of human experience. Obviously, we did not cover the whole front. Last year we spoke in the frame of reference of the Tercentenary of the Settlement of the Jews in the United States.

These General Assemblies should become annual events. These meetings of our various groups and the pronouncements made by our most gifted scholars and eloquent teachers, Rabbis and non-Rabbis, in the very large areas in which we have agreement, would make an impact both upon Jews and upon the non-Jewish world—upon the whole American community, an impact of incalculable value.

2. SURVEYS. The Synagogue Council, representative of all shades of opinion in the American Synagogue, should undertake surveys in the areas of interest which are shared by all our constituencies, and study the problem of Jewish religious life in urban and rural communities, the problem of isolated individuals in areas where no Jewish religious services are available, the effects of suburban trends on Jewish religious life and on Synagogue life, the problem of Jewish statistics. These are some of the areas in which surveys are needed and would be of benefit to all of the constituents of the Synagogue Council of America as well as of Jewish life generally.

3. REGIONAL CONFERENCES. It would be a blessing if we could sponsor periodically, regional conferences of Synagogues, of their spiritual and lay leaders, so that the information which would be compiled nationally by the Synagogue Council of America, the sense of comradeship which is developed by the delegates of our constituents as they meet in New York, could be communicated in various regions of our great country, whilst those present would discuss there the common problems and make vivid the common elements of our shared religious life. I can envisage great blessings to be derived from such regional gatherings.

4. UNSYNAGOGUED. There are too many Jews in the United States who have no affiliation whatever with the Synagogue. Many of those, perhaps most of those, can be reached and brought back to the Synagogue for their spiritual health and our spiritual good. Various modern techniques are available for reaching them. It has been suggested, as an immediate program, that three test areas be selected, an urban, a semi-urban and a suburban area, and in those areas we might hold well-organized rallies to which some of the most effective leaders from the three branches of the Synagogue might go to stir up the dormant religious conscience of our people. These might be followed by a well-organized door-to-door campaign to enlist membership in synagogues, in syna-

gogues of their own choice, some Synagogue which would be expressive of their religious preference and religious attitudes and needs.

5. INTENSIFICATION OF PIETY. Through some of the above techniques and others we might create a climate in which a greater piety might develop amongst our people, whether the affiliated or the unaffiliated. There are many, all too many, members of Synagogues who are weak in their expression of piety. I am talking not of sanctimoniousness, not of externalism only. I am speaking of the translation into daily experience of the meaningfulness of the slogans we have inscribed on the Arks of our Synagogues, "I have set the Lord always before me", and "Know before Whom thou standest." I am thinking of Sabbath observance. I am thinking of the sanctity of festivals and holy days. I am thinking of our homes and the need for piety within them. This is not a job for Orthodoxy alone, nor Conservatism alone, nor Reform alone. When all of us together would attempt to intensify these, each group in accordance with its own point of view, the total impact is bound to be effective and fruitful. This is an area in which the Synagogue Council of America can be most effective.

6. PUBLIC RELATIONS. More and more the Government of the United States, the United Nations and the UNESCO, as well as the opposite numbers of the Synagogue Council of America in Catholicism and Protestantism, turn to the Synagogue Council of America as the voice of the American Synagogue. There are wonderful opportunities in this area for dignified and significant and wholesome public relations. Some of it we have been doing and are doing, but there are limitations which are imposed upon us by the lack of funds which make it impossible to do the kind of work which can and should be done.

7. AUDIO-VISUAL AND RADIO EDUCATION. There is the large and costly area in which more and more of our Christian neighbors are investing to bring the message of their faiths to the American public. We Jews have made some modest efforts in that direction but we are lacking in the means with which a really effective program could be developed through which the Synagogue would speak using the various media and the variations of techniques in making the message of Judaism heard and understood in American life.

8. CLEARING HOUSE. I should like to see the Synagogue Council of America become in a larger measure than it is today, the clearing house of information of what goes on in each Jewish organization that is of interest to the Synagogue, a clearing house of the different techniques and programs carried on by each of our constituents. These should be made known to all of us.

There are other areas in which the Synagogue Council could serve effectively. There is our relation to our own Jewish national organizations and cooperation with them. There is the sphere of adult education. There is the translation of the religious idealism of the Synagogue in terms of social programs and social welfare. There ought to be publication of studies placing the history and idealism of the Synagogue in the proper perspective for Jews and non-Jews alike.

I should like to see established an effective National Advisory Board consisting of the outstanding Jewish leaders from all walks of life, who would implement this type of program.

But all of these need the wherewithal to carry on. Without such means they will remain in the area of wishful thinking.

Lift the Enkindled Torch of Judaism

I would not deprive any existing agency or cause of the support of the American Jewish community which it now receives. I plead, however, that the Synagogue, which is the treasure house of the Jewish spirit, be not permitted to languish any longer. A strong Synagogue Movement under the auspices of the Synagogue Council of America in which all of us who love Judaism would stand united and work in comradeship, in reverence and with respect for each other, can become a blessing not only to Jewish life but would enrich the total contribution which American Jewry can make to the life of America. It is my hope, it is my intense desire, it is my fervent prayer that we of the administration whom you are installing tonight, and your delegates from the six constituent members, together with the various national Jewish organizations with whom we should work cooperatively, may stand united as a consecrated, dedicated host in the service of our God, in the ministry of our people and in the enrichment of the life of our society. To this task we dedicate ourselves. But—please, please give us the means with which to work.

In a world in which so much darkness remains, in a world of so much fear and cruelty, we must lift the enkindled torch of our Judaism. By the light of this torch of our faith we must walk bravely and eagerly. But we need a torch adequate for the light we would diffuse and—we need unity and comradeship, "Love ye truth and peace", said Zechariah, the prophet; devotion to the truth as God gives each of us to see it; love and friendship for one another; peace; and the tools with which to serve. For these I ask and pray even as I do for the blessing of God.



SYNAGOGUE COUNCIL OF AMERICA

110 West 42nd Street, New York City

The Synagogue Council of America comprises the Orthodox, Conservative and Reform rabbinic and lay organizations of the Jewish community in America, and as such, is the spokesman for religious American Jewry.

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Rabbi Max D. Davidson, *Vice-President* Mr. Marvin Berger, *Corresponding Secy.*
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"American Jewry must find its basic unity in its religious heritage"



Roger W. Straus Herbert H. Lehman Samuel S. Schneierman
Co-Chairmen, The National Sponsors Committee

CO-CHAIRMEN, SPONSORS COMMITTEE
THE SYNAGOGUE COUNCIL OF AMERICA

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THE SYNAGOGUE COUNCIL OF AMERICA . . .

The Synagogue Council of America (SCA) is the central national agency representing the Rabbinic and Congregational associations of Conservative, Orthodox, and Reform Jewry in relations with the United Nations, our Government, and the Catholic and Protestant church federations. Through coordinated nationwide programs, SCA promotes increased Synagogue affiliation and attendance and deepened loyalties to Judaism.

CONSTITUENT ORGANIZATIONS

- Rabbinical Council of America
- Rabbinical Assembly of America
- Central Conference of American Rabbis
- Union of Orthodox Jewish Congregations of America
- United Synagogue of America
- Union of American Hebrew Congregations

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- DR. JOSEPH H. LOOKSTEIN (Orthodox):** "Orthodox Jewry is proud of its cooperation within the Synagogue Council for we recognize K'lal Yisrael and the necessity of working together . . ."

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**"American Jewry
Must Find
Its Basic
Unity
In Its
Religious
Heritage"**

This vital statement is excerpted from an address delivered by Dr. Robert Gordis, noted Rabbi and scholar, before the Twenty-fifth Anniversary Celebration of the Synagogue Council of America.

THE Synagogue Council may paradoxically be described as both the best kept and worst kept secrets in American Jewish life. It has been a "best kept" secret in that its important activities in the present are unknown among large sections of the American Jewish community. On the other hand, the Synagogue Council has been perhaps the "worst kept" secret in the manner of its maintenance. It has been compelled to subsist on a microscopic budget, while other agencies, who do not contribute a tithe as much to the advancement of Judaism in America, expend far more on one tiny project in their program.

We are living in historic times which have already compelled groups far removed from our point of view to revise their concept of the American-Jewish community. The establishment of the State of Israel as a free and independent member of the family of nations has highlighted the great truth that American Jewry must find its basic unity in its religious heritage, richly and broadly conceived. As the tenth century philosopher Saadia declared, "We are a people only by virtue of the Torah." The hallmark of Jewish peoplehood has always been the religious and cultural tradition of Judaism, expressed as law, lore and learning incorporated in a world-view and a way of life.

America Emphasizes Religious Basis of Jewry

The structure of American life points in the same direction. America has traditionally been hospitable to races and peoples from every corner of the globe. But the universal tendency has been for the merging and ultimate disappearance of ethnic groups as recognizable entities. The Huguenots and the Dutch have long ago completed that process. The Germans and the Scandinavians are on the road. The process is least advanced with the Irish and the Italian. But the direction is unmistakable. If Jews constitute basically an ethnic group, they cannot expect to avoid the inexorable drive which characterizes American history, and assimilation awaits them at the end of the road.

On the other hand, America regards religious differences as indigenous and therefore enduring. The Quakers and the Mennonites, the Catholics and the Presbyterians, the Unitarians and the Christian Scientists — every religious sect, whether it be numerous or few — is regarded as "belonging" in America, living and growing by right and not by sufferance. Thus the entire trend of Jewish tradition and the realities of American life both unite in emphasizing the religious foundations upon which a vital, culturally creative Jewish community in America may survive and grow.

Synagogue Council Grows Hourly Significant

The Synagogue Council of America, dedicated to the underlying unity of the various wings in the religious households of American Israel, therefore grows hourly more significant for the health and vitality of our people. It has many significant achievements to its credit in the past. But they pale into insignificance by comparison with the service that the Synagogue Council can render in the future.

When it was created a quarter of a century ago, the various schools of American Judaism had little contact with one another and therefore slight basis for mutual trust. . . . The quarter of a century that has elapsed has cemented ties of friendship and brotherhood among the various groups and their representatives on the Council. They have all labored cooperatively and devotedly side by side in the Synagogue Council and in countless other agencies of American Jewish life. In the process they have developed a genuine regard for one another, a mutual respect for their differences and a recognition of their basic unity. . . . **It is the sacred duty of American Jewry to recognize the importance of the Synagogue Council and to make available a budget which, however modest, will nevertheless make possible its effective functioning.**

The time is long past for the Synagogue Council to stand, hat in hand, begging for crumbs from welfare funds, synagogue agencies, and individual institutions. It should command the wholehearted support of American Jewry because it symbolizes the vitality of the Jewish religion, the unity of the Jewish community, and its wholesome and creative integration both into the pattern of world Jewry and into the structure of a finer and nobler America.

YOU ARE CORDIALLY INVITED . . .

to join the distinguished National Sponsors Committee of Synagogue Council composed of outstanding Jewish leaders who are helping to shape the destiny of religious Jewry. Kindly fill in and mail the membership card on the reverse side.

THE SYNAGOGUE IN ISRAEL
and
THE SYNAGOGUE IN AMERICA



Address by
DR. ISRAEL GOLDSTEIN
Rabbi of Congregation B'nai Jeshurun, New York

Delivered before
THE SYNAGOGUE COUNCIL OF AMERICA
November 2nd, 1949

Rabbi Gordis, Rabbi Bamberger, Colleagues and Friends:

I deem it a privilege to participate in these exercises and to have a share in the installation of Rabbi Bamberger as the incoming president of the Synagogue Council. It would be almost as proper now as it would have been six years ago, when I was its president, to say that the Synagogue Council's future can and should be greater than its past. The word "almost" is intended to convey a tribute to the administrations of my successors. The omission of the word "even" before the words "greater than its past," is intended to convey a note of regret that this body, all-inclusive of the most significant Orthodox, Conservative and Reform constituencies in Jewish religious life in America, has not been encouraged by its constituencies to develop greater power and effectiveness in a way commensurate with the Federal Council of Protestant Churches or the National Catholic Welfare Conference, as the representative and the spokesman of the Jewish religious affiliation in American Democracy. This instrument of religious unity in the largest Jewish community in the world and in a land where the religious phase of Jewish life is especially welcome, can and must be enlarged and strengthened for the sake of American Jewry and its part in American Democracy. May it be given my good friend, good neighbor and good colleague, Rabbi Bamberger, to carry the Synagogue Council a long stride forward in the optative direction.

The subject of my address is, "The Synagogue in Israel and the Synagogue in America." It is well-timed for a day which is the anniversary of the Balfour Declaration, the prelude to "Medinat Israel."

The establishment of the Jewish State was such a revolutionary event in Jewish history that the expectation that this event would transform all phases of Jewish life in Israel and outside Israel, was understandable. May 14, 1948, was greeted as a "yom harat olam" in the Jewish world, a day pregnant with new creation in every area of Jewish life. There has accordingly emerged a cornucopia of conjectures regarding the transformations which the new dispensation is going to bring about. A perusal of these speculations reveals general impressions and forecasts rather than considered analysis and prognosis. Obviously, it is too early for the latter and too risky for the former.

It is not unlikely that American Jewish life in the years ahead may, in the main, develop along the lines and under the influences which were beginning to shape its character before the Jewish State was established, including of course the Zionist force but including also other forces. Nor is it inconceivable that even in Israel itself, religious, cultural and social activities may, in the near future at least, continue in more or less the same pattern as heretofore. This prognosis is not for the long range, yet even the short range in such matters, may mean decades. In my humble judgment the heralds of the "new era" had better

modulate their prognostications and leave something to time and experience to determine. A sober approach now will save considerable discreditment later.

May I within the compass of my theme content myself more with analysis than prognosis, more with description than with forecast.

What troubles many in connection with the State of Israel is the relationship between Church and State, that is, between Synagogue and State. At present the relationship is not radically different from the Church-State relationship in the United States. The separation between the two in the United States is not absolute. The day of rest is the Christian Sabbath, Christian holy days are legal holidays, religious property is tax exempt, army and navy chaplains are maintained at the taxpayers' expense. Just as it is said of Jews that "they are like other people only more-so," it may be said of Israel in connection with the Church-State relationship; it is like the United States, only more-so. The Jewish Sabbath and festivals are "Shabbatot lim'nuchah umoadim l'simchah," Sabbaths for rest and Festivals for joy in the life of the people, be they strict or liberal in observance. Obviously, the "more-so" in Israel springs inevitably from the unique association of the land with the calendar of Judaism.

In one particular respect, ecclesiastical law in Israel is a more controlling factor than it is in the United States, namely in respect to problems of personal status, such as marriage, divorce and inheritance. In the United States, a clergyman is vested with the civil right to perform a marriage, but not to grant a divorce, while civil marriages may be performed without any religious sanction. In Israel, at the present time, marriages and divorces cannot be performed without benefit of clergy. It should be stated, however, that even under the British Mandatory regime, the Jewish, Christian and Moslem communities in Palestine had their own ecclesiastical autonomy, respectively, in these spheres, so that actually the present situation in Israel is a hangover from the recent past. Whether it will continue on the same basis, is another question, tied up with the general problem of the future relationship between Church and State in Israel.

For the time being, this difficult issue is held in suspense. It is a sound instinct which prompts all sides to refrain from pressing this issue until the newly established state will have had time to consolidate its position politically, economically and militarily. The disinclination to come to grips at the present moment with the fundamental problem of the relationship between Church and State is one of the principal reasons why there is no hurry in Israel to formulate a constitution. It would not be unfair, however, to say that the presence of the religious wing in the government coalition gives it a somewhat extra-legal measure of influence, as reflected in the stoppage of the importation of "trefah" meat, the scheduling of airflights so as to preclude commercial airplanes arriving or leaving on the Sabbath, the rule forbidding the disembarkation of ship passengers on the Sabbath, and the serving of cold foods in the immigrant camps on the Sabbath.

Another subject of widespread interest and inquiry is the question of whether and how soon the Rabbinate in Israel is going to cope with the problem of revising rabbinical law to meet the needs of changing

times. Will the Chief Rabbinate in Israel command sufficient authority in the orthodox world outside Israel to win general acceptance for its rulings? Would the majority of Rabbis in Israel itself follow the Chief Rabbinate? Can a Sanhedrin be instituted and how is it to function? These are undoubtedly important questions for orthodox Jewry, but they are outside my competence to discuss.

What interested me a good deal during my stay in Israel, and may interest you, is the condition of religious life as it now obtains. The tourist coming for a brief visit is likely to be impressed most sharply by the extremes and to complain about them. There are the "Naturai Kartah" who do not hesitate to resort to physical violence against those publicly transgressing orthodox observance. There are Jews in Israel, fortunately a small minority, who on religious grounds boycotted Herzl Day when the founder of the Jewish State was gloriously brought home to rest among his people. This same group boycotted the elections for Israel's first parliament and proclaimed excommunication against those who went to the polls. There are also extremists in the opposite direction, fortunately also a minority, who scoff at religion, spurn the Synagogue and ridicule observers. It should be said that the fanatical anti-religionists are not as conspicuous or as vocal as the fanatical religionists, nor are these anti-religionists in Israel as demonstrative as anti-religionists in many other countries. I am sure that the Freethinkers Society of America who before every Day of Atonement send out an annual protest, have no analogue in Israel.

I was asked recently by a newspaper reporter, what would happen to him in Israel if he were smoking a cigarette on the Sabbath. My reply was that it would depend in what part of Israel that breach would be committed. In Tel Aviv he might go relatively unnoticed. In Jerusalem, he would probably be looked at askance. In Tiberias or Safed, he might be reprimanded. Here and there he might encounter an even more violent form of protest. One can find analogous reactions of public opinion in some closely-knit Christian communities in the United States against public breaches of Christian observance.

During my nine months stay in Jerusalem I visited scores of synagogues on the Sabbath, reflecting a wide variety of Sephardic and Ashkenazic Congregations, mostly Sephardic—the colorfully carpeted synagogue of the majestic Bokharan Jews, the homely but devout decorum of the Jews from Baghdad, the humble piety-infused devotions of the Yemenite Jews, the indecorous but warm worship of the Polish and Galician Jews, the more formal atmosphere of the German Jews, and the dignified Services of the Jeshurun Synagogue, Ashkenazic in liturgy and Sephardic in accent, which is the nearest approximation to a cathedral synagogue in Jerusalem. In all the synagogues there is a generous sprinkling of young people and children, in contrast to synagogues in America, while the attendance of women is a small, compact, segregated minority, in contrast to synagogues in America. One gets the impression in Jerusalem on a Sabbath, unlike Tel Aviv where Sabbath is the favorite day for promenading on the beach, that the Jerusalem community is attending synagogue, though an occasional deviation to an art exhibit on a Sabbath morning would reveal that some portion of the population chooses other ways of observing the Sabbath. There

are even more radical Sabbath observance deviations, as instanced by the spectacle of a group of boys and girls in "shorts" hiking through the streets, to the discomfiture of a streimeled, kaftaned, earlocked, talith-bedecked Jew hurrying toward his synagogue. An ultra-liberal observer might opine that even in view of the deviations, and bearing in mind that stores and shops are closed and public vehicles are immobile, the Sabbath is still a large common denominator in the Jewish community. This is more than can be said for the average Jewish community in America.

In the agricultural settlements, the Sabbath is felt in varying degrees, but even in the least observant ones it is felt. There are non-religious settlements where synagogues have been built less for the sake of the fourth commandment and more for the sake of the fifth commandment, to give elderly parents the opportunity to observe the Sabbath as they wish.

As might be expected, the "shalosh regalim," signaling agricultural seasons and historic national landmarks together, are in sharp focus everywhere, with beautiful contemporary additions, and in some places, substitutions for the traditional observance.

An interesting experience was a Passover Seder in one of the non-religious "kibbutzim" near the Sea of Galilee. It was mostly a Service of song and dance performed by a choral group of the youth. There was, however, a Haggadah, which being in its fifteenth edition, seemed almost to canonize the unorthodoxies. The omissions were arresting, such as the Kiddush and the Four Questions, but the "Ha lachmah anyah" and the "Shefoch chamatechah" were retained, for excellent reasons. And the "Chad Gadyah" was rendered in multiple variations. Much of the contemporary local color was in that Haggadah, and one or two quaint excerpts from the Midrash, such as the reprimand of the Almighty to the angel chorus for their insensitiveness in singing before him on the day when the Egyptians, God's creatures, were drowning in the sea.

One of the young mothers seated next to me, with a tone both of plea and challenge said: "I wish you rabbis would help us find a way to make the traditions of the Sabbath and the Festivals meaningful to our children. We recognize that our children need it and we don't know how to provide it because in our early revolt against traditionalism we have lost the thread, yet we know that our children are missing something which is valuable for their lives."

It occurred to me that it might be a worthy form of Rabbinical "chalutzith" for a few of our American Rabbis, competent in modern Hebrew, to spend a few years in such kibbutzim as this, integrating themselves into the life of the group, sharing its constructive tasks, and, after winning their confidence, trying together with them to find the way to supply their children with what they lack and need, a congenial and acceptable pattern of religious ideas, expressions and observances.

I should not like to close this phase of the report without adding a word about the place of the synagogue in the urban life of the people as the "locus" for the expression of great popular emotions, something quite apart from synagoguetropism in the conventional sense.

The first Purim in Medinat Israel saw thousands of Jews crowding the streets surrounding the central synagogue in Tel Aviv, exuberating in the sounds of the Megillah which poured forth from the amplifier of the Synagogue. It was more a national than a religious demonstration.

A group of prisoners-of-war, just back from Transjordan, rushed to the Jeshurun Synagogue in Jerusalem with their ecstatic relatives at their heels, even before they went to their homes, and while their fathers and mothers were busily engaged in bestowing kisses of thanksgiving upon the "parocheth," the soldiers were fraternizing and sororizing with their best friends. Yet some of these young people might feel embarrassed if they were denominated, "Synagogue Jews."

When the first anniversary of Medinat Israel was observed, the same synagogue was again the natural habitat of national thanksgiving. In a solemn procession two scrolls of the Torah which had been saved from Kfar Etzion and bore battlecars, were brought in by the Chief Rabbi and escorted to the "Bimah." There they remained through the "Maariv Service" under a "Chupah" which rested on the huzzles of four rifles held by soldiers of the "Zvah Yisrael." The spontaneous dance with which the "Maariv" Service closed, a dance around and around the synagogue in which the Chief Rabbi and the Elders of the Synagogue joined with the youth to the crescendo tone and rhythm of "Leshanah habaah biyerushalayim habenooyah," topped off an emotional experience which one cannot hope to duplicate in a lifetime. The synagogue that night was the expression and the possession of all the people.

What is to be the future of the Synagogue in Israel? Frankly, one does not ask the question in Israel with the same sense of concern and worry as one asks it in America. Not that one in Israel is indifferent about the future of the Synagogue there, but that one feels intuitively that the survival of Judaism in Israel, whatever form it may take, is guaranteed by the fact that there is an Israel, while in America one cannot take even the survival of Jews for granted unless there is a vital Synagogue.

Will Israel's Synagogue of the future be Orthodox, Conservative or Reform? These definitions, difficult enough here, are even more difficult in relation to religious life over there. One may conjecture about specific manifestations. It is safe to predict that the decorum of worship will improve, as the youth of today, reared in occidental standards of decorum, become the elders of tomorrow. I doubt if the organ will invade even the liberal synagogues, because essentially it is not an essential for religious worship. Any attempt to introduce family pews is sure to precipitate a violent controversy, but it is foreseeable that the attempt will be made in the name of extending the principle of the equality of the sexes from the political and economic spheres to the religious sphere. It is also foreseeable that there may be attempts to revise the prayer-book, but with similar consequences of violent controversy.

It might be properly asked, how the huge immigration of Jews from North Africa and other Moslem lands is likely to influence these developments. On first thought, it would seem that they are likely to strengthen the orthodox trends in the synagogue, but not enough is known about the sociology of these elements to predict how susceptible they and their children might be to the pattern of their new environment. Much may

depend on which of the political parties in Israel wins the greatest access to their children.

If my description of religious life in Israel is approximately true to the facts, then it must be apparent that there is no likelihood, at least in our time, of any significant influence upon the Synagogue in America emanating from the Synagogue in Israel, for the Synagogue in Israel, in the foreseeable future, will be neither uniform nor unified, nor indigenously characteristic of Israel as such.

There is more likelihood that the American Synagogue may influence the development of the Synagogue in Israel, or more accurately, the synagogues in Israel, for if there will be synagogues in Israel which will make bold to introduce innovations, they will no doubt take courage from their precursors in American synagogues, and will try to benefit by the successes as well as the mistakes of the latter.

In one respect, however, it may be expressed as both a hope and an expectation, without offending the sensibilities of anyone here, that synagogues in Israel will learn from synagogues in America, namely in respect to the institution of the Synagogue Center, which may be termed a characteristic of the American Synagogue of today. There is need for community centers in the cities and towns of Israel. For the most part these needs, to the extent that they are supplied, are presently supplied by the political parties and are of course, exploited for party purposes. If the synagogue institutions could enter that field and add to their traditional function the element of weekday facilities for cultural and social activities, not only the synagogue would gain but also the cause of Jewish unity would be the gainer thereby. Fragmentation by parties would thus be met in some degree by the Synagogue's "Klal Yisrael" challenge. Synagogue centers, especially in the towns, offering cultural and social facilities, would not need to descend to the levels sometimes tolerated by such institutions in America. In Israel the youth is more serious and more in quest of worthwhile nourishment and stimulation. Thus their respect for the Synagogue might well be converted into an attachment and eventually a commitment. In any case it would be a worthwhile experiment for an American Synagogue group to promote in Israel. And it would be received, I believe, with appreciation, and not with the disdain that greets offers by American rabbis or laymen to advise Israel on its religious development while their own vineyard is in a deplorable state.

I am afraid I have fallen far short of the mark which my theme may have connoted. My net conclusion is, to advise for the time being a patient and thorough observation of the Synagogue and religious life in Israel, and to be sure that we understand the phenomenon before we attempt to appraise it or to influence it, that—coupled with a humble readiness to assist in such ways as may find some support in the local communities. Above all, I counsel humility, because one can only be humble in the presence of a community which, whatever be its formal relationship to institutional Religion, has evinced a spirit and has achieved a social pattern such as the founders and prophets of Judaism would have blessed.

Safeguarding Religious Liberty

AMERICAN JEWISH
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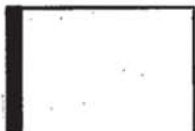
*Statements of Policy and Position
on Religion and Public Education and
Other Aspects of Church-State Relationships
Jointly Adopted by the*

Synagogue Council of America

and the

National Community Relations Advisory Council

Compiled December 1957



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JOINT ADVISORY COMMITTEE
of Synagogue Council of America and
National Community Relations Advisory Council
55 W. 42nd Street
New York 36, N.Y.

Foreword

Compiled in this pamphlet are declarations of principle and statements of position adopted jointly over a period of some ten years by the constituent organizations of the Synagogue Council of America and the National Community Relations Advisory Council. These declarations and statements set forth the views of the cooperating organizations on a number of specific issues involving relationships between the state and religion in the United States; reflecting the shared conviction of all the organizations that, for the safeguarding of religious liberty in our nation, the wall of separation between state and church created by the Constitution must be scrupulously maintained.

The policies and positions presented here were formulated in the Joint Advisory Committee* of the Synagogue Council of America and the National Community Relations Advisory Council and ratified by the constituent organizations of both bodies. (For lists of constituent organizations, see the inside of the back page of this pamphlet.) They thus have been approved by major national rabbinic, congregational and community relations organizations.

In the language of the resolution creating it, the Joint Advisory Committee was established "to make available to local Jewish communities such guidance and direction as they may request. . . ." The resolution directed that the Joint Advisory Committee "keep the communities advised of its findings," and noted "that the methods of coping with this problem in a local community must take into consideration the local situation."

The present compilation has been published in response to many requests for a concise, comprehensive and systematic presentation,

* Originally created in 1947 as the Joint Advisory Committee on Religion and Public Education, its scope subsequently was broadened by common consent of the cooperating organizations to encompass any questions affecting the preservation of religious freedom that the organizations deem proper for joint consideration.

in one document, of the various statements adopted at intervals during the past decade. It is intended as a general guide for Jewish organizations, agencies and communities.

It cannot be too strongly stressed that, in the application of all these policies to particular situations, it is necessary to be guided by the fullest knowledge not only of the surrounding local circumstances but of the national picture as well. Unwise or poorly-timed actions may intensify community relations problems without producing any positive results. The Joint Advisory Committee therefore urges most earnestly that it be consulted for information and for its latest position at the particular time before any public action is taken in this delicate area.

Through the Joint Advisory Committee, the constituent agencies of the Synagogue Council of America and the National Community Relations Advisory Council are continuing to study the problems of the relationship between church and state as they affect religious freedom. From time to time, and in light of continuing study and changing conditions, additional statements and possibly modifications of positions set forth in this pamphlet may be published.

Declarations of Principle

These declarations constitute a statement of principles from which the positions of the many Jewish agencies on various specific practices are derived.

¶

Religion has always been and continues to be the central core of Jewish life. We urge all religious groups to unite in an intensified national program, designed to enroll all the children of our country in religious educational institutions of their respective faiths. We urge the religious bodies to avail themselves of all media of mass communication for this program, such as the press, radio, motion pictures, speakers' platforms, and special dramatic projects.

¶

The American democratic system is founded in large part upon ethical and moral concepts derived from the great religions of mankind. The preservation and fostering of these concepts are essential to the fullest realization of the American ideal; and their growth and development as major forces in American life should be the deep concern of every citizen.

¶

Religious liberty is an indispensable aspect of democratic freedom; indeed it is the very foundation of American democracy. As a nation of people attached to many different religious faiths, or to none, we owe our survival and our unity to the universal acceptance of the uniquely American concept that the relationship between man

and God is not and may not be subject to government control or regulation.

§

The growth of democracy in the United States is in large measure a product of that unique principle in our basic law that puts religion outside the jurisdiction of the state. Any impairment of that principle threatens religious liberty and brings other basic freedoms into jeopardy.

§

The maintenance and furtherance of religion are the responsibilities of the synagogue, the church and the home, and not of the public school system; the utilization in any manner of the time, facilities, personnel, or funds of the public school system for purposes of religious instruction should not be permitted.

§

The public schools must recognize the realities of religious differences in the community and among their pupils. They should continue as they have done throughout their history to teach pupils that acceptance of and respect for such differences are basic to American democracy and contribute toward harmonious living in a free society. This implies no need, however, on the part of the public schools to teach religious doctrines or to teach about religious doctrines.

6

Statements of Position

Religion and Public Education

Teaching of "Moral and Spiritual" Values

Insofar as the teaching of "spiritual values" may be understood to signify religious teaching, this must remain as it has been the responsibility of the home, the church and the synagogue. Insofar as it is understood to signify the teaching of morality, ethics and good citizenship, a deep commitment to such values has been successfully inculcated by our public schools in successive generations of Americans. The public schools must continue to share responsibility for fostering a commitment to these moral values, without presenting or teaching any sectarian or theological sources or sanctions for such values.

"Objective" or "Factual" Teaching About Religion

The public schools must and should teach with full objectivity the role that religion has played in the life of mankind and in the development of society, when such teaching is intrinsic to the regular subject matter being studied. We are opposed to attempts by the public elementary and secondary schools to go beyond this, and teach about the *doctrines* of religion. Without passing upon the question of whether or not such teaching is inconsistent with the principle of separation of church and state, we believe that factual, objective and impartial teaching about the doctrines of religion is an unattainable objective. Any attempt to introduce such teaching into the public schools poses the grave threat of pressures upon school personnel from sectarian groups and compromises the impartiality of teaching and the integrity of the public educational system. Our opposition to such teaching rests on these grounds.

7

Teaching of a "Common Core"

We are opposed to any public school program that seeks to inculcate as doctrine any body of principles, beliefs or concepts that is represented as the "common core" of several or all religious faiths. The effort to extract from the religions current among us such a common denominator or "common core" can lead only to a watering down, a vitiation, of all that is spiritually meaningful in every religious faith. We submit, moreover, that attempts at religious inculcation in the public schools, even of articles of faith drawn from all religions and endorsed by representatives of all, violate the traditional American principle of separation of church and state.

Use of School Premises for Religious Purposes

We are opposed to the use of public school premises during school hours for religious education, meetings, or worship. Where public school premises are made available after school hours to civic groups outside the school system, they should be made available on the same basis to religious groups.

Religious Practices and Observances;

Joint Religious Observances

Mindful of the dangers inherent in any violation of the traditional American principle of separation of church and state, we are opposed to religious practices or observances in the public elementary and high schools, including:

- The reading or recitation of prayers
- The reading of the Bible (except as included in a course in literature)
- The distribution of Bibles or religious tracts

The singing of religious hymns

The granting of school credits for religious studies

The wearing of any type of clerical garb by public school teachers on school premises.

The holding of public school classes on the premises of religious institutions

The taking of a religious census of pupils

We are opposed to the observance of religious festivals in the public elementary and high schools because in our view such observance constitutes a violation of the traditional American principle of the separation of church and state.

Joint religious observances, such as Christmas-Chanukah and Easter-Passover, are in our opinion no less a breach of the principle of separation of church and state and violate the conscience of many religious persons, Jews and Christians alike.

Where religious holiday observances are nevertheless held in public schools, Jewish children have a right to refrain from participation. We recommend that local Jewish communities take such action as may be appropriate to safeguard this right of non-participation.

Released Time and Dismissal Time

We believe that Jewish communities are justified in objecting to released time or dismissal time programs.

Inherent in dismissal time are many, though not all, of the faults of released time. Nevertheless, when confronted with the necessity of a choice, we regard dismissal time as less objectionable.

Where a program of released time or dismissal time is in effect, or may be adopted, the Jewish community shall insist upon the following safeguards against possible abuses:

1. No religious instruction shall be given on public school premises;
2. The administrative machinery of the public school system shall not be employed to record or encourage attendance at religious instruction centers of students who avail themselves of either program;
3. There shall be no proselytizing on school premises;
4. All children participating in such programs shall be dismissed together, and all grouping, separation, or identification by religion or by participation or non-participation in such programs shall be avoided;
5. Children shall not be assembled on public school premises for the purpose of being led to religious instruction centers nor shall any representative of such religious instruction center meet the children on such premises to facilitate the operation of either program.

Governmental Aid to Religiously Controlled Schools

We are opposed to governmental aid to schools under the supervision or control of any religious denomination or sect, whether Jewish, Protestant, or Catholic, including outright subsidies, transportation, text-books and other supplies. We are not opposed to the use of any school for the provision of lunches, medical and dental services to children.

Closing of Public Schools on Jewish High Holy Days

It is our view that whether or not public schools should be closed on Jewish High Holy days is exclusively an administrative question to be decided by the public school authorities in the light of their own judgment as to the advantages or disadvantages involved.

In some communities the public school authorities might find that the large number of absences of Jewish children and teachers make it impossible to engage in any fruitful educational work and therefore justifies keeping the schools closed in the interests of economy and efficiency. In other communities, public school authorities may reach a different conclusion. In either event, the Jewish community can have no special interest in the decision.

Therefore, we recommend:

1. It should be the concern of the Jewish community that no Jewish child or teacher shall be penalized for remaining away from school on a Jewish religious holiday.
2. That Jewish organizations or leaders should not request the public school system to close the schools on Jewish religious holidays.
3. Where the public school system, as a matter of school administration, wishes to close the schools on Jewish holidays, and requests an opinion from Jewish organizations or Jewish community leaders, no objection should be interposed by such Jewish representatives, provided the record is made clear that the decision was made purely for administrative reasons and that the Jewish community has not requested such action.

Religion and Public Policy

Sunday Observance Laws

The principle of religious liberty is impaired if any person is penalized for adhering to his religious beliefs, or for not adhering to any religious belief, so long as he does not interfere with the rights of others or endanger the public peace or security.

We believe that compulsory Sunday observance laws violate this principle, since they involve the use of state power to compel persons to conform to or to refrain from practices that find their basic sanction in particular religious beliefs and teachings.

Accordingly, we oppose the enactment or expansion of compulsory Sunday observance laws. We urge that at the very least existing Sunday observance laws be amended to exempt from their operation persons whose religious convictions compel them to observe a day other than Sunday as a religious day of rest.

We do not oppose, and indeed regard as salutary, laws requiring gainfully occupied persons to observe one day of rest in each week. We hold, however, that the choice of the day to be so observed should be a matter of individual preference.

Religious Symbols on Public Property

We oppose the erection of religious statues or the placing of religious symbols on publicly-owned property.* Public parks, city halls, governmental office buildings and similar premises are purchased and maintained out of taxes imposed upon all persons, irrespective of their religious beliefs or affiliations. The presence on such premises of religious statues or symbols constitutes in effect a dedication of the premises to one sect or creed, to the exclusion of others. The expenditure of governmental funds or the use of governmental property for religious purposes, moreover, is a serious impairment of the principle of separation of church and state. Experience has shown that the placing of religious statues or symbols on public property divides the community along religious lines and brings about interreligious disharmony and acrimony.

These evils are substantially aggravated when religious statues

* This opposition does not extend to the appropriate designation of places of religious worship on military installations and in other establishments where the movements of personnel are restricted, or to the marking of graves with symbols of the religious faith of the deceased.

or symbols are placed on public school premises. In such cases, sensitive and defenseless children, rather than mature adults, are principally affected. Moreover, attendance at school is not voluntary but is by compulsion of law. To compel children to obtain their secular education in an atmosphere charged with a religion violative of their beliefs is to deny them their full religious liberty as well as to breach the relationship of confidence and trust that should mark their school experience.

Question on Religion in U.S. Census

We are opposed to the inclusion in the federal census of any questions regarding religious affiliation or belief for the following reasons:

(1) The asking of such questions by census takers would be in violation of the constitutional guaranty of freedom of religion. The United States Supreme Court has expressly declared that, under the freedom of religion provision of the Bill of Rights, no person may be compelled to profess a belief or disbelief in any religion. Persons questioned by census takers are subject to conviction and punishment as criminals if they refuse to answer. However, even if the element of compulsion be eliminated, we would regard the asking of questions about religious affiliation or belief as violative of the Constitutional guaranty of religious freedom.

(2) The asking of such questions would violate the constitutional guaranty of the separation of church and state; for it would, in effect, make the federal government an agent of religious groups and employ government instrumentalities for church purposes.

(3) The asking of such questions would constitute an unwarranted infringement upon the privacy of Americans. In a totalitarian society no interest of the people is deemed outside the jurisdiction and concern of the state. In a democracy, on the other hand, the state

has only such powers and such jurisdiction as are freely granted to it by the people; certain aspects of the people's lives are held inviolable; chief among these is the relation of man to his Maker. In a democracy committed to the separation of church and state the religion of the people is not a proper subject of government inquiry.

(4) The asking of such questions would create a dangerous precedent, the consequences and implications of which cannot be anticipated. For 170 years our government has refrained from including questions concerning religion in the census. Abandonment of this tradition would inevitably lead to further encroachments upon the liberties of Americans.

Joint Advisory Committee

Co-Chairmen: RABBI THEODORE L. ADAMS and MORTIMER BRENNER

CONSTITUENT ORGANIZATIONS

SYNAGOGUE COUNCIL OF AMERICA: Central Conference of American Rabbis; Rabbinical Assembly of America; Rabbinical Council of America; Union of American Hebrew Congregations; Union of Orthodox Jewish Congregations of America; United Synagogue of America.

NATIONAL COMMUNITY RELATIONS ADVISORY COUNCIL: American Jewish Congress; Jewish Labor Committee; Jewish War Veterans of the United States; Union of American Hebrew Congregations; Union of Orthodox Jewish Congregations of America; United Synagogue of America.

Atlanta Jewish Community Council; Jewish Welfare Fund of Akron; Jewish Community Relations Council for Alameda and Contra Costa Counties, California; Baltimore Jewish Council; Jewish Community Council of Metropolitan Boston; Jewish Community Council, Bridgeport, Conn.; Brooklyn Jewish Community Council; Community Relations Committee of the Jewish Federation of Camden County, N.J.; Jewish Community Federation, Canton, Ohio; Cincinnati Jewish Community Council; Jewish Community Federation, Cleveland, Ohio; Connecticut Jewish Community Relations Council; Jewish Federation of Delaware; Jewish Community Council of Metropolitan Detroit; Eastern Union County, N.J. Jewish Council; Jewish Community Council of Essex County, New Jersey; Jewish Community Council of Flint, Mich.; Community Relations Committee of the Hartford (Conn.) Jewish Federation; Indiana Jewish Community Relations Council; Indianapolis Jewish Community Relations Council; Jewish Community Council, Jacksonville, Fla.; Community Relations Bureau of the Jewish Federation and Council of Greater Kansas City; Community Relations Committee of the Los Angeles Jewish Community Council; Milwaukee Jewish Council; Minnesota Jewish Council; Jewish Federation of New Britain, Conn.; New Haven Jewish Community Council; Norfolk Jewish Community Council; Jewish Community Council of Perth Amboy, N.J.; Philadelphia Jewish Community Relations Council; Jewish Community Relations Council, Pittsburgh; Jewish Community Council, Rochester; Jewish Community Relations Council of St. Louis; Community Relations Council of San Diego; San Francisco Jewish Community Relations Council; Jewish Community Council, Schenectady, N.Y.; Jewish Community Council of Toledo; Jewish Community Council of Greater Washington, (D.C.); Jewish Community Relations Council of the Jewish Federation of Youngstown, Ohio.



For copies, write to
JOINT ADVISORY COMMITTEE
of the
Synagogue Council of America
and the
National Community Relations Advisory Council
55 W. 42nd St., New York 36, N.Y.

Why the Synagogue Council of America?

The Synagogue Council of America is the united religious voice of American Jewry, representing Orthodox, Conservative and Reform Judaism. Operating since 1926 "for the purpose of speaking and acting unitedly in furthering such religious interests as the constituent members have in common," it aims to advance the idea of an over-all religious representation so directed that it will be conducive to the dignity, prestige and effectiveness of the synagogue in its broadest aspect.

Speaking as it does for united American Jewry in all religious matters, the Synagogue Council of America has been called upon for many and varied tasks and functions. The following are some of the areas of diversified activity in which the Synagogue Council of America has represented American Jewry.

GOVERNMENTAL LIAISON WORK

Outstandingly important is the work which the Synagogue Council of America carries out on behalf of organized religious life at the request of the American Government. Within the past few years the Synagogue Council of America has been asked to participate in such matters as the following:

- To provide the religious liaison officer for the American Military Government in Germany
- To represent the American Jewish body in Civil Defense preparations
- To testify at hearings concerning the McCarran-Walter Bill
- To testify at hearings concerning FEPC legislation
- To testify at Senate hearings concerning the genocide bill
- To participate in State Department discussions concerning various matters relating to German rehabilitation

It is of interest to note that in all cases our representatives undertook these trips at their own expense. The only activity in which the Synagogue Council of America was partially subsidized (from the Joint Distribution Committee) was in the matter of providing the religious

representative in Germany. When that subsidy stopped, the activity was suspended. Since that time, as a result of the shortage of funds, much good work that had been accomplished heretofore in the matter of German-American Jewish relationships has gone to waste and at the present time there is a serious impairment in German Jewish spiritual rehabilitation.

INTER-RELIGIOUS WORK

Even greater than governmental demands upon our energies are those made upon our resources by the many Christian religious and civic bodies. There is hardly a worth while communal activity with religious implications to which the Synagogue Council of America is not invited for full participation. The following are but a few of the most important inter-religious activities in which the Synagogue Council of America has been asked to share responsibility along with the Catholic and Protestant groups:

- Sponsorship with International Council of Religious Education of the National Family Week
- Participation in the Religion in American Life program
- Cooperation with the National Council of the Churches of Christ and the National Catholic Welfare Conference in joint proclamations on peace, social justice, etc.
- Our personnel is continually being invited for active participation in the religious activities of the Boy Scout and Girl Scout organizations.
- As a result of many TV and radio appearances made by our personnel on interfaith programs, thousands of requests for sermons are made. These sermons are reprinted and mailed at our expense.

It is of importance to note that our people cannot attend all the conferences and conventions to which they are invited because of the lack of funds; and many requests for sermons following the broadcasts cannot be filled for similar reasons. In addition, due to the serious lack of funds, the Jewish aspect of Church-Synagogue work always lags behind the more dynamic and well financed programs of our Christian neighbors.

The Synagogue Council of America is the recognized agency in the eyes of the American Government (Department of Justice) in the matter of chaplain personnel for federal penal institutions. 25 federal prisons are being serviced at the present time by the Synagogue Council of America. More than anything else, this responsibility means a continual flow of religious articles and

printed matter from our office as requested by the respective chaplains. Where the Christian inmates are provided for in a most liberal fashion, the Synagogue Council of America very often finds itself forced to delay fulfilling the request of a chaplain because of the lack of funds.

RELIGIOUS INFORMATION SERVICE

Since the Synagogue Council of America speaks for all the rabbinical and lay bodies of organized religious life in America, it is only natural that we should be constantly taxed with requests for information, material and services. If the Synagogue Council of America were properly equipped to provide satisfactory fulfillment of the demands made upon it, it could render a much greater service to the thousands of Jews who are continually turning to it for assistance in innumerable ways. It will suffice to mention here some of the most consistent and costly projects which the Synagogue Council of America has been carrying on for many years:

- Furnishing Jewish calendar charts to educational, industrial and governmental institutions for guidance on dates of Holy Days and festivals (25,000 yearly)
- Requests for sermons and speeches made by representatives of the Synagogue Council of America at various celebrations and public gatherings
- The Synagogue Council of America has been charged with the preparation of Jewish religious exhibits at every World's Fair since 1926. Should any important exhibition take place in the very near future, the Synagogue Council of America would not find itself in a position to produce a worthwhile display.

Many of our men have written excellent articles in many fields of Jewish cultural and religious life. Most important in this regard have been those articles which refer to Christian misunderstanding of Jewish values. The request for these reprints has always exceeded our financial ability to comply with them. Failure to distribute this material leaves the inquirer that much less prepared to answer attacks and insinuations by people of ill will.

We must remember that there are always being made fresh attempts on the part of over-zealous religious bodies to introduce religion in our educational institutions. The Synagogue Council of America is therefore always under pressure to wage relentless battle against those who would seek to unite Church and school, in opposition to the ideals of American democracy. The Synagogue Council of America however is not capable of doing the best possible job, because the lack of funds makes impossible the proper type of public relations program.

ACTIVITIES ON BEHALF OF WORLD JEWRY

• The Synagogue Council of America initiated the idea of having the Fast Day of the 10th of Tiveth accepted by world Jewry as a day of mourning for the Jewish victims of Nazi brutality. The idea was heartily approved by the rabbinate of Israel and the major European Jewish communities, and the Synagogue Council of America was charged with the responsibility of drawing up a memorial service appropriate for all types of congregations. So tremendous was the demand for the printed service that the Synagogue Council of America was caught completely unprepared for this deluge of requests and to this very day has not been able to prepare the necessary quantities of desired reprints.

• The same is the case with the religious service prepared by the Synagogue Council of America for the celebration of the Israeli Day of Independence. Here too the service drawn up was found so appropriate that the requests for copies have always outstripped our ability to supply the demand.

• When the UNESCO commission of the United Nations was formed, the FIRST Jewish body invited to serve on the United States' delegation was the Synagogue Council of America. Today it is the only body that speaks for Jewish religious life in the deliberations of the Commission, while B'nai B'rith presents the lay view.

CONCLUSION

The Jewish people occupies the honorable position that it does in world affairs and thought because of its preeminent religious contributions to mankind. It is for our religious contributions to humanity that we shall continue to be honored. The non-Jewish world esteems very highly Jewish religious opinion and fortunately for American Jewry it can speak, through the Synagogue Council of America, with a voice of united strength.

American Jewry has long sought the ideal of unity. Many attempts have been made to unite various Jewish bodies, who, by virtue of their common interest and aims, should logically work under a single standard. Most of these noble efforts have failed. The one enduring example of joint activity wherein major unifying elements take precedence over the less important elements of divisiveness has been and continues to be the Synagogue Council of America. Properly encouraged by American Jewry, the Synagogue Council of America, in the noble traditions of our religious heritage, can lead the way to the greater unification and strengthening of American Jewish life.

CLASS OF SERVICE
 This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION (22)

1907

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W. P. MARSHALL, PRESIDENT

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 RABBI BERNARD J BAMBERGER= 1951 FEB 8 PM 7 24

PRESIDENT SYNAGOGUE COUNCIL OF AMERICA 110 WEST 42 ST=

AM INVITING ELECTED HEADS OF A FEW MAJOR ORGANIZATIONS TO MEET WITH A NUMBER OF TOP OFFICERS OF DEPARTMENT AT CONFERENCE MARCH 5 IN LIEU OF FEBRUARY 16, MEETING WILL BE IN ROOM 5106, NEW STATE DEPARTMENT BUILDING, TWENTYFIRST AND VIRGINIA AVENUE, NW 945 AM TO 600 PM PLEASE WIRE WHETHER YOU CAN ATTEND=

DEAN ACHESON SECRETARY OF STATE=

5 16 5106 NW 945 AM 600 PM=

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

DEPARTMENT OF STATE
WASHINGTON



In reply refer to
OIC

August 16, 1946

My dear Rabbi Goldstein:

House Joint Resolution No. 305, authorizing participation by the United States in the United Nations Educational, Scientific and Cultural Organization (UNESCO), was signed by President Truman on July 30, 1946. The President then stated, "UNESCO will summon to service in the cause of peace the forces of education, science, learning and the creative arts, and the agencies of the film, the radio and the printed word through which knowledge and ideas are diffused among mankind."

The legislation provides for the formation of a National Commission of one hundred persons, to serve as an advisory body to the Department of State. The Commission will consist of (a) not more than sixty representatives designated by each of sixty principal national voluntary organizations interested in educational, scientific and cultural matters, and (b) not more than forty outstanding persons selected by the Department of State.

Under this legislation the Department of State is authorized to name in the first instance fifty of the principal national voluntary organizations, the remaining ten organizations to be selected by the Commission itself.

It gives me pleasure to designate your organization as one of the first fifty organizations. Your confirmation of this designation by the Department of State, including the name of the individual who will now represent you on the National Commission, will be appreciated as soon as possible. It is important to have your nomination not later than August 30, inasmuch as it is desired to announce the full panel of members early in September, and as it will be necessary to call the first meeting of the Commission in Washington not later than September 23.

I trust that the representatives of the first fifty organizations will be not only persons distinguished in their fields and devoted to the advancement of international peace through educational, scientific and cultural cooperation, but also individuals disposed to give the necessary time and attention to the establishment and conduct of the Commission. It is expected that the Commission, which will advise the government and serve as a link with national private organizations in matters relating to UNESCO, will meet at least once and perhaps twice yearly. In addition, its members may be called upon to serve as members of the executive and other committees necessary for the discussion and conduct of matters relating to the activities of the Organization.

A list of the fifty organizations named by the Department is enclosed, together with the text of the Joint Resolution and a copy of the pamphlet, "The Defenses of Peace, Part I." This latter, I am sure, will interest you. The letter of transmittal to the Secretary of State will show you the importance the Department attaches to UNESCO and I particularly recommend to you the report of Mr. Archibald MacLeish, Chairman of the United States Delegation sent to London last November.

Sincerely yours,

Enclosures:

1. List of appointed organizations.
2. H. J. Res: No. 305.
3. Pamphlet.

Rabbi Herbert S. Goldstein, President,
Synagogue Council of America,
607 West 161st Street,
New York 32, New York.

For the Acting Secretary of State:

A handwritten signature in cursive script that reads "William Benton".

William Benton
Assistant Secretary

ORGANIZATIONS INVITED TO DESIGNATE REPRESENTATIVES
FOR APPOINTMENT TO THE
NATIONAL COMMISSION ON EDUCATIONAL, SCIENTIFIC, AND CULTURAL COOPERATION

1. American Association for Adult Education
2. American Association for the Advancement of Science
3. American Association of Museums
4. American Association of University Professors
5. American Association of University Women
6. American Book Publishers Council
7. American Committee for the International Union of Local Authorities
8. American Council of Learned Societies
9. American Council on Education
10. American Farm Bureau Federation
11. American Federation of Arts
12. American Federation of Labor
13. American Federation of Teachers
14. American Institute of Architects
15. American Library Association
16. American Philosophical Society
17. American Society for Engineering Education
18. American Society of Newspaper Editors
19. American Teachers Association
20. Association of American Law Schools
21. Association of American Medical Colleges
22. Associated Youth Serving Organizations, Inc.
23. Association for Education by Radio
24. Association of American Colleges
25. Chamber of Commerce of the United States
26. Committee for Economic Development
27. Congress for Industrial Organization
28. Cooperative League of the U.S.A.
29. Educational Film Library Association
30. Farmers Educational and Cooperative Union of America
31. Federal Council of Churches of Christ in America
32. General Federation of Women's Clubs
33. Motion Picture Association of America, Inc.
34. National Academy of Sciences
35. National Association for the Advancement of Colored Peoples
36. National Association of Broadcasters
37. National Catholic Educational Association
38. National Catholic Welfare Conference
39. National Congress of Parents and Teachers
40. National Editorial Association
41. National Education Association
42. National Grange
43. National League of Women Voters
44. National Musical Council
45. National Publishers Association, Inc.
46. National Research Council
47. National Social Welfare Assembly
48. Social Science Research Council
49. Society of Independent Motion Picture Producers
50. Synagogue Council of America



Synagogue Council of America

3785 BROADWAY, NEW YORK 32, N. Y. WAdsworth 6-8930

RABBI HIRSCH E. L. FREUND
Executive Director

October 25, 1949

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OF AMERICAN RABBIS

UNION OF ORTHODOX
JEWISH CONGREGATIONS

UNITED SYNAGOGUE
OF AMERICA

UNION OF AMERICAN
HEBREW CONGREGATIONS

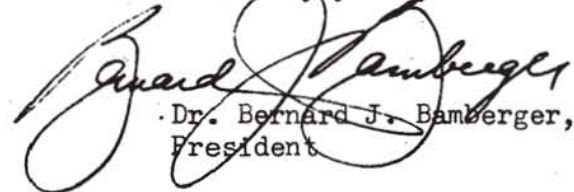
Dear Colleague:

"Religion in American Life" is the name of an undertaking for the month of November, sponsored jointly by the Federal Council of Churches, the Synagogue Council of America and eighteen other national religious bodies. The Advertising Council has made its services available to provide an outstanding publicity program "to impress upon everyone the importance of religion and religious institutions and to awaken in every individual an awareness of his own responsibility to attend and support the church or synagogue of his choice."

The President of the United States and Mr. Charles E. Wilson, Chairman of the lay committee of RIAL - Religion in American Life - will open this national campaign with a four network radio broadcast, followed by the utilization of every mass medium.

Tied in with the national program will be varied activities in each local community. I warmly recommend your participation in this project, which must be of benefit to all religious bodies.

Sincerely yours


Dr. Bernard J. Bamberger,
President

BJB:bh

DEPARTMENT OF STATE
WASHINGTON



January 29, 1951

In reply refer to
PL

My dear Rabbi Bamberger:

It was a great pleasure to have you at the meeting on January 15 and the Secretary has asked me to express his appreciation for your interest in coming.

You will recall that a number of questions were mentioned that could usefully serve as a focus of public discussion. I am enclosing a list of some of those that were referred to.

We are hoping, in response to the request of many of those who attended the meeting, to have a second one-day conference probably on February 16. Some of the topics that we hope to consider are: current problems with respect to the Middle East and the Far East, agenda of the Washington Conference of March 22 of the Foreign Ministers of the American Republics, problems of foreign military and economic assistance, overseas information problems, and problems of presenting the issues in the present world struggle.

A formal notice will be sent to you with further details of the agenda. In the future, meetings will be devoted more to receiving the views of those who attend with a minimum of presentation by Department officers.

I hope you will let me know if you have any ideas concerning the agenda for future meetings or suggestions as to how such meetings can be made increasingly useful to the organization which you represent.

Sincerely yours,

Francis H. Russell
Director
Office of Public Affairs

Enclosure.

Rabbi Bernard J. Bamberger, President,
Synagogue Council of America,
110 West Forty-second Street,
New York, New York.

THE WHITE HOUSE

WASHINGTON

February 8, 1952

My dear Friends:

It is most gratifying to hear that the three religious faiths you represent are preparing together for the observance of National Family Week, May 4 to 11, 1952. This annual, cooperative effort of the Jewish, Protestant, and Catholic faiths to focus attention on the importance of the American home has my unqualified support.

For the present, and perhaps for years to come, we as a Nation must give special attention to the need for protecting our beloved country from those who see in our way of life a threat to their selfish purposes. In doing so, it is essential that we understand correctly the nature of our task. Without the guidance of God and without such spiritual qualities within ourselves as courage, honor, unselfishness, steadfastness, idealism and love, the ablest of our military, political and industrial leaders cannot give us peace.

It is in the family, in the wonderful security of loving, wholesome relationships between mothers and fathers and children that we are first taught to seek divine guidance. I am not unaware of the fact that many families in the United States today are facing problems which made it difficult for them to give children the spiritual insights which are, literally, the breath of life. I have faith that our people will know how to deal with these problems. It is their right, as citizens, to work together to meet the basic needs of their own and their neighbors' families. Herein lies the fundamental difference between us and the totalitarian countries.

One of the most important outcomes of National Family Week next May should be a renewed feeling of responsibility, in communities throughout our land, for action which will strengthen family living. In furthering this action, people everywhere will be inspired by the knowledge that the three great churches of America -- Jewish, Catholic and Protestant -- are finding a common religious motivation in their devotion to our country and to the families which generate the moral power of our democracy.

Very sincerely yours,



Rabbi Hirsch E. L. Freund,
Synagogue Council of America,

Reverend Edgar M. Schmiedeler, O.S.B.,
National Catholic Welfare Conference,

Reverend Richard E. Lentz,
National Council of the Churches of Christ in the U.S.A.



DEPARTMENT OF STATE
WASHINGTON

April 3, 1952.

In reply refer to
PL

Dear Rabbi Kramer:

The Department of State invites you to attend a National Conference on U.S. Foreign Policy, to be held in the Department on May 6, 7 and 8, 1952. We have endeavored to give you ample notice of these conference dates in the hope that you, personally, can arrange to attend. If it is not possible for you to take part, however, you may designate a member of your organization to represent you in these discussions.

In planning the agenda, we have tried to take into consideration the suggestions of organizations at the closing session of the conference in the autumn, as well as those we secured in our follow-up mailing. We have cut down on the number of major speeches allowing longer periods for questions and answers and for round tables. So that we may further meet your needs, will you please submit to us, not later than April 14 any specific questions you would like included in the round table discussions.

Since hotel accommodations are becoming very scarce in Washington, we recommend that you make your reservations directly with a hotel as far in advance as possible.

We would appreciate having the enclosed Pre-Conference Registration Form filled out and returned to us as soon as possible. Since the auditorium has space for only two hundred people, it will be necessary to issue registration cards to the first two hundred persons who return the Pre-Conference Registration Form.

Sincerely yours,

Francis H. Russell
Director
Office of Public Affairs

Enclosures.

Rabbi Simon G. Kramer,
Synagogue Council of America,
110 W. 42nd Street,
New York, New York.



THE SYNAGOGUE
and
AMERICAN JEWISH
THE JEWISH HOME
OF TOMORROW

Prepared by

SYNAGOGUE COUNCIL OF AMERICA
COMMITTEE ON JEWISH FAMILY LIFE
Rabbi Edward T. Sandrow, Chairman

for
NATIONAL FAMILY WEEK
MAY 7 - 14, 1950

NATIONAL FAMILY WEEK is a vital contribution to our democratic society. It comes at a time when the world community is in the midst of a "cold war." Human conflicts, discontent, friction, anxiety have become the concomitants of this atomic era. We need the vast resources of knowledge in this world as well as social vision to cope with mankind's problems. We must unite the medical, educational, sociological and spiritual forces of the community and begin at the root of society — the homes of this land and the world.

It is axiomatic by now that the family is the basic social unit. The home is the first moulder of character. It is in the home that the child receives its elementary training in "social give and take." Psychiatrists and marriage counsellors tell us that the emotional tensions and neurotic symptoms of people can be traced to the instability of a father or the immaturity of a mother. Maladjustments due to economic strain, fear and ignorance have wrecked marriages and have broken homes. Everytime this happens a dent is made in the social structure of America. Such social damage leads to negative behavior, to the crowding of reformatories, to the breakdown of homes and neighborhoods. It is necessary, therefore, to

combine every possible skill to deal with the complexities that go into the process of marriage, the rearing of children, the creating of a home, the conserving of a family. The parent, the physician, the sociologist, the educator, the social worker all have a role to play in this serious task.

In addition, the spiritual ideals inherent in religion must round out the pattern of the family. With them, such values as love, sanctity, purity, stability, responsibility of parents and children, companionship, familial happiness develop enriched significance.

Judaism has always stressed the integrity of the family institution. From ancient days to our own the family has contributed to its perpetuation. It has been both a "socializing and spiritualizing agency" in the life of the individual Jew.

National Family Week re-emphasizes these profound values. If we are to progress affirmatively as a democratic force in the world, America must renew its devotion to the concept of the "dignity of man." That dignity and that worth stem from well adjusted individuals who are products of well integrated homes and citizens of happy families.

RECOMMENDATIONS

I

The Home

We recommend that members of the family gather together to listen to broadcasts presented by religious organizations and other groups during National Family Week. Telecasts and dramatic performances are being planned. Members of a family can make good use of these special programs by discussing the problems presented and analyzing their relevance to each and every home. Some special family observance of a religious character or in the nature of a reunion is also suggested.

II

Synagogue Service

We recommend a Family Service during National Family Week. This service should be devoted to marriage and family life. There is ample material in Biblical and Rabbinic literature for group reading. It is urged that parents and children participate in the service both individually and collectively and that the sermon be focused on National Family Week.

III

Youth Groups

We recommend that synagogues, com-

munity centers, Y's, settlement houses arrange programs for their young people. Clubs, fraternities, sororities, high school departments of synagogues and junior congregations should be encouraged to hold discussions on the topics suggested in this leaflet. There are films and visual aids available; and the literature suggested in this pamphlet can be used as a basis for discussion.

IV

Meeting of Men's and Women's Organizations

We recommend that Women's groups and Men's Clubs in synagogues and centers set aside separate or joint meetings for a discussion of the family in our time. It would be conducive to much fruitful thinking if at least one meeting were held together.

V

Follow-up Programs

We recommend that synagogues, community centers, and fraternal organizations plan follow-up programs. These programs may take the form of (1) Work-shops (2) lecture series (3) study groups or institutes. Not only should these programs be well timed and organized, but the leaders, speakers and counsellors be chosen for their training, experience and competency in the field of marriage and family life.

COMMUNITY CONCERNS IN NATIONAL FAMILY WEEK

National Family Week is sponsored by the various religious denominations. It is of such national significance that civic, educational and social agencies together with the religious communions must cooperate in raising the standards of family life.

1. The family can be a force for *peace* in this world. The fear of atomic warfare and the prolongation of the "cold war" have affected the thinking of millions. The family alone can give children the kind of love and security which would strengthen morale and break down anxieties and prejudices. The home is a miniature UN.

2. The home can help curb *juvenile delinquency* which has increased in recent years. Unstable, unsettled and unhappy home conditions are a factor in the rise of such negative behavior. What is needed primarily is to develop homes which are stable, responsible and happy. Parents must be educated to accept their obligations. They must not escape responsibilities to their children. They must not over-protect their offspring; neither must they neglect them. Comradeship and warmth must be a continuing process from the cradle to maturity.

3. It is the *total community* which shares in the development of the individual. No social or educational agency has a monopoly on the personality of the individual. Nor can any communal organization isolate itself from the needs of the men, women and children who make up the community. The family has much to gain from the schools, the health agencies, the recreational facilities and the religious institutions of a community. Community councils, all laboring as democratic units, can help integrate and make vital the family.

4. Conditioning and training youth for *successful marriage* needs to be realized as a continuing, unfolding process. Many factors enter into such development. A child must be given a sense of belonging and a feeling of self-esteem. Such care and affection make emotional security possible. The journey through adolescence requires special attention and guidance. Harmony in the home, wholesome social opportunities, economic security, training for a proper vocation, warm and inspiring religious influences, a genuine understanding of love and its relation to one's mate, adequate preparation for marriage are indispensable factors in the building of the family.

TOPICS FOR DISCUSSION

1. Why has the Jew a universal reputation for strong Family Life?
 - a. Jewish family ideals through the ages
 - b. Child rearing and Jewish education
 - c. Mutual respect and integrity
 - d. Family compatibility
2. Are Jewish family relations changing?
 - a. Following the pattern of the environment
 - b. Social changes and increase of divorce
 - c. Dissolution of social restraints and customs
 - d. The new status of women
3. Meeting the Problems of Today
 - a. Need for education in marriage
 - b. Steps to maturity in love and sex
 - c. Pre-marital Conferences and Family Counselling Centers
 - d. Community programs for parent education
4. The Foundations of Family Life
 - a. The legal contract
 - b. Economic adjustment and security
 - c. Biological foundations
 - d. Psychological factors
 - e. Religious customs and ethical ideals

5. The Contribution of the Family to a Democratic Society
 - a. Developing the personality of members
 - b. Education in democratic procedures
 - c. Equipment for participation in life of state.

6. How can the Synagogue Contribute to the Jewish Home?
 - a. Worship as a cohesive force
 - b. Spiritual message as a guide to higher living
 - c. Celebration of holidays
 - d. The common bond of Torah and the moral law
 - e. Organization of Young Married Couple groups

7. Jewish Community Organization and the Family
 - a. Total resources needed for strengthening of family
 - b. Place of rabbis, social workers, psychiatrists, center workers, educators
 - c. Unity of community and positive effect on home
 - d. Leisure time agencies, parents and youth

8. What a Well Integrated Family Must Have
- a. Economic security
 - b. Mental Health and Emotional Stability
 - c. Parent-child affection
 - d. Spiritual and physical maturity

SOURCE MATERIAL

The following is a list of Jewish and General references which may be used in developing a program for the observance of National Family Week:

A Handbook of Judaism, by Meyer Waxman, Part I, Chapter V, (Bloch Publishing Company, New York City)

The Family in Time of Crisis, by Samuel H. Markowitz (National Federation of Temple Sisterhoods, Cincinnati)

Jewish Family Life and Jewish Survival, by Samuel Glasner (Union of American Hebrew Congregations, Cincinnati)

Jewish Family Life, by Sidney E. Hoenig (Union of Orthodox Jewish Congregations, New York City)

Bride and Groom, A Manual for Marriage, by Albert I. Gordon (The United Synagogue of America, New York City)

The Rabbi and the Pre-Marital Interview, by Arnold A. Lasker (Conservative Judaism, Vol. VI, Nos. 2-3, 3080 Broadway, New York City)

The Meaning of Marriage and the Foundations of the Family, by Sidney E. Goldstein (Bloch Publishing Company, New York City)

The Jewish Woman, ed. Leo Jung (Bloch Publishing Co., New York City)

The Three Pillars, by Deborah M. Melamed (Women's League of the United Synagogue of America, New York City)

- Planning a Jewish Home, by the Committee on Marriage, Family and Home (Central Conference of American Rabbis, Macon, Georgia)
- Just and Durable Parents, by James Lee Ellenwood (Scribner)
- We the Parents, by Sidonie M. Gruenberg (Harper)
- Personal Problems of Everyday Life, by Travis and Baruch (D. Appleton-Century)
- Before You Marry, by Sylvanus Duvall (Association Press)
- Conserving Marriage and the Family, by Ernest R. Groves (MacMillan)
- Guideposts to Mental Health. Pamphlets issued by N. Y. State Dept. of Mental Hygiene
- Male and Female, by Margaret Mead (William Morrow Company, New York City)
- Resolving Social Conflicts, by Kurt Lewin (Harper)

ORGANIZATIONS

The following publish pamphlets, reading lists and other material for distribution which will be furnished upon request:

- American Institute of Family Relations, 607 S. Hill Street, Los Angeles, California
- Association for Family Living, 28 E. Jackson Blvd., Chicago, Ill.
- Central Conference of American Rabbis, Cincinnati, Ohio
- Child Study Association, 221 West 57th St., New York City
- Children's Bureau, Department of Labor, Washington, D. C.
- Jewish Family Service—Consultation Center—300 W. 58th St., New York City
- Family Service Association, 192 Lexington Ave., New York City
- National Conference on Family Life, Inc., 10 E. 40th St., New York 16, N. Y.
- Planned Parenthood Federation of America, 501 Madison Ave., New York 22, N. Y.
- Union of Orthodox Jewish Congregations, 305 Broadway, New York

TYPICAL PROGRAM

- a. Biblical Readings
Leviticus XIX: 1-18 or
Deuteronomy VI: 1-9 or
Psalm 24
- b. Selected readings from the Prayer Book
- c. Chosen readings from Source Material
- d. Sermons or Addresses on
"Marriage in a Restless World"
"The Divorce Rate and the Family"
"The Status of Woman and the Home"
"Family Traditions in Judaism"
"The Home as a Social and Spiritual Agency"
"The American Jewish Home of Tomorrow"
- e. Discussion or Question Period

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SYNAGOGUE COUNCIL OF AMERICA
COMMITTEE ON JEWISH FAMILY LIFE

Rabbi Edward T. Sandrow, Chairman

Rabbi Uri Miller

Rabbi Samuel Wolk

for

NATIONAL FAMILY WEEK

MAY 6 - 13, 1951

THE FAMILY—KEY TO HUMAN RELATIONS

A PERSON must feel that he belongs somewhere. Life is social and people are born to be social. The basic unit for this cooperative impulse in man is the family. What then is the family? It is the community of parents and children. It is the home. It is the place where people love and are loved — where they are mutually strengthened. Home is where the infant learns to walk, think, talk and care for himself. It is where mothers and fathers raise children, and where all jointly and harmoniously enrich their own lives in the maturing process of spiritual and cultural growth.

These are days in which the home and family should be the most vital stabilizing agency for the community, state and world. Yet, tensions and anxieties invade this safe harbor of society. War in Korea, military service and economic unrest tend to undermine the family unit. Divorce and the tendency to escape the responsibilities of home life indicate a lowered respect for the family in certain circles. For some, home often becomes merely "a place to sleep in." Others follow materialistic concepts in which the family is looked upon as a hypocritical relic of a bygone era.

National Family Week is a good opportunity to renew our faith in the family and the best that it implies. The fostering of strong and happy family life is still the basis for our hope in the future well-being of our

society. The home continues to be the place where children and adults receive the necessary courage and sustenance which people need for body and spirit. It is the social agency where warmth and devotion initially help develop the human personality, which in turn makes a better community and world. It is the place where powerful influences for good can be transferred to succeeding generations.

The President of the United States in his proclamation for National Family Week emphasizes the sanctity of the family for the good of America. He also takes cognizance of the other agencies in the community which, together with the home, can make for a strong society. Among them are the schools and religious institutions. Judaism has constantly stressed this unbreakable and necessary relationship.

Jews have always been aware of the unique value of the family, not only for the development of the human personality but for the survival of the individual within the framework of his group. Judaism has nourished the family by traditions and customs. It has exercised a creative influence on the home through its religious emphasis on the values of life and its teaching of faith in God as the protecting Father of all mankind. The synagogue is for the Jew a bulwark of strength and a powerful ally for the home. The observance of Sabbaths and holidays, the rites and institutions surrounding birth, Bar Mitzvah, Confirmation,

marriage and death are obligations conducive to stronger family attachments. The religious school, the rabbi as preacher, pastor and teacher are influential resources for family fusion and cooperation.

It is important that we utilize National Family Week through these various channels as a timely opportunity to strengthen the home. We should make the home Jewish in the real sense of the word — a home in which God and love and security and cooperation reside. Plan family projects! Enrich your family life through some of the suggestions and programs listed below! Help your family unit build a better America! We can thus help Judaism survive meaningfully and positively.

SUGGESTIONS FOR FAMILY WEEK

Individual - Home - Synagogue - Youth

1. Become acquainted with all the community resources which exist for individual and family needs — synagogues, schools, agencies for marital advice and family consultation centers, community centers, hospitals and clinics, libraries and settlement houses — and learn to take your place within them.

2. Fathers and mothers should learn how best to share home responsibilities — family income and economy, housekeeping, leisure time activities, mutual love and respect, af-

fection and care for children — as well as contributions as a unit to charities, cultural agencies and Jewish religious organizations.

3. Children should from birth be given a feeling of belonging (security) and be made to feel devoted to the family through love as the tie. The relationship should be such as to make children say, "I belong to this family, and it is because these people love me that I belong. I like to belong, therefore I must listen to them, to my mother and father, and retain their love so that I may continue to belong."

4. Synagogue services for families — Friday night and Sabbath morning with special worship and sermon — not only during National Family Week but repeatedly during the year. The attendance at services in a family unit is a warm experience. It makes religion a family bond. It is the finest method of sharing a spiritual experience.

5. Encourage the various Women's groups and Men's Clubs in the synagogue and center to discuss the family, and attend. Encourage these agencies to foster work-shops, lecture series, or institutes on marriage and the family. Mental health and family social service agencies can be of utmost assistance in planning such gatherings.

6. A special family night at home — prayers, dinner, songs, games — group listening to broadcasts — viewing of telecasts or dramatic performances relating to family life.

Let such a family night, well prepared and planned, yet informal, become the pattern for regular family nights at home.

7. Go on a "family excursion"—visit relatives together or the museums, libraries, theatres or religious institutions in the community—spend vacations together.

8. Utilize all available visual aids, films and pamphlets for youth discussions both at home and at synagogues, community centers, Y's, clubs, fraternities, sororities, junior congregations.

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- On Being Human, by Ashley Montagu (Henry Schuman)
- Planning a Jewish Home, by the Committee on Marriage, Family and Home (Central Conference of American Rabbis, Macon, Georgia)
- Just and Durable Parents, by James Lee Ellenwood (Scribner)
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DEPARTMENT OF STATE
WASHINGTON



September 11, 1952.

In reply refer to
PL

Dear Rabbi Kramer:

I am pleased to invite you to an all day conference in the Department of State on Tuesday, October 7, 1952, to discuss the major agenda items for the Seventh Regular Session of the UN General Assembly.

This meeting is being held at the request of a number of national organizations which are concerned with problems confronting the United Nations today. A tentative program for our meeting, to be held in the Auditorium of the New State Department Building, Twenty-first Street and Virginia Avenue, N.W., and a copy of the provisional agenda for the General Assembly are enclosed.

We sincerely hope that you can be present. However, if that is not possible, you may wish to designate another member of your organization as your representative. We would appreciate an early reply so that we may have time to forward selected materials for your study and consideration prior to the meeting.

Sincerely yours,

Francis H. Russell
Director
Office of Public Affairs

Enclosures.

Rabbi Simon G. Kramer
Synagogue Council of America
110 West Forty-second Street
New York New York

March 9, 1954

Monsignor Howard J. Carroll
National Catholic Welfare Conference
1312 Massachusetts Avenue
Washington, D. C.

Dear Sir,

The Synagogue Council of America is currently reappraising its administrative and financial structure, and in order to gain a clearer picture we are comparing our organization with similar bodies such as the National Council of the Churches of Christ and your own.

The National Council was kind enough to let us have a copy of its National Operations Budget for the past year and we wonder whether it might be possible for us to obtain a copy of your organization's.

We should appreciate your cooperation in this matter.

Thank you in advance.

Sincerely,

Rabbi Meno H. Tanenbaum
Acting ED

Rabbi Abraham J. Feldman Tribute Dinner
Sponsored by the Synagogue Council of America
Grand Ballroom of the Hotel Roosevelt
Madison Avenue at 45th Street

June 13, 1957, 7:00 p.m.

Admit One

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