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

Series D: Education and Rabbinic Career, 1930-1993.

Subseries 3: Rabbinic Career, 1943-1993.

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Box  
8

Folder  
9

Hebrew Union College-Jewish Institute of Religion. Merger plan.  
Responses to Central Conference of American Rabbis. 1953-  
1958.

For more information on this collection, please see the finding aid on the  
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RABBI HERBERT A. FRIEDMAN  
 TEMPLE EMANUEL B'NE JESHURUN  
 2419 EAST KENWOOD BOULEVARD  
 MILWAUKEE 11, WISCONSIN

19  
 27  
 35  
 6

87

87 | 580  
 1570  
 580 | 87.00  
 580  
 2900  
 2900

DATE \_\_\_\_\_

TO:

For Plan

~~13~~ 14

probably for  
 5

Don't know  
No Comment

VS. Plan

AMERICAN JEWISH  
 ARCHIVES

24 25  
 27

~~14~~

~~21~~ ~~22~~ ~~23~~ ~~24~~

probably vs.  
 6

25  
 26  
 27  
 28  
 29

Don't interject

6

19  
 26  
 29  
 6  
 80

87 <sup>annex</sup>

~~11~~  
 11

13

For plan - 14

Probably for -  $\frac{5}{19}$

Don't know - 27

AMERICAN JEWISH  
ARCHIVES

Against plan - ~~37~~

probably against -  $\frac{6}{37}$

Don't interject - 6

89 out of 580.

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANUEL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

For plan

Abe Brachman  
Sidney Ungen  
Samuel Haller Baron  
Bert Korn  
Clifton Levy  
Avery Grossfield (Financial Affairs)  
Wm. Silverman  
Sidney Tedeschi

Don't know -  
no comment undecided

Sanford Rosen  
Jacob Soben  
Sidney Akselrad  
Emil Leipziger  
David Zielonka  
Wm Sajowitz  
Theodore Gordon

Jack Schwartz  
David Schwartz  
Howard L. Fineberg  
David Leftowitz, Jr.  
Abraham L. Kohn  
Eliot Grafman  
Harry Pastor  
A.S. Kline

Probably for, but don't  
say so explicitly

Buckstuber  
Selwyn Rustander  
(financial affairs)  
Max Eichorn  
Norman Kahan  
Wm. Fineschreiber

Meyer Marx  
Abraham Cronbach  
Maurice Goldblatt  
Abe Shusterman  
Morton Fierman  
Max Hussbaum  
Gundren Plant  
Fred Doppelt  
Fred Rypins

Harry Hirschberg  
Martin Ryback  
Edward Zerin



RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

Vs. Plan

Julius Mark  
Meyer Heller  
Jacob Singer  
Ulrich Steuer  
Alvan Rubin  
Jacob Lantz

Michael Alper  
Jerome Unger  
Felix Levy  
Lawrence Schwartz  
Abram Goodman  
Herbert Wilner  
Kenneth Stein  
Aaron Opler

Daniel Davis  
Bernard Heller  
unknown chaplain

Sam Hovitz

Probably vs. but don't  
say so explicitly

Sidney Wolf  
Samuel Rosinger  
Joseph Weiss  
Max Rassin  
Sam Wolk  
Martin Zion

And interject

Martin Weitz  
Julian Feibelman  
Bernard Bamberger  
Abe Feldman  
Sidney Lefkowitz  
Julian Morgenstern

Herbert Baumgard  
Erwin Herman

Louis Egelson  
Albert Plotkin  
Dudley Weinberg  
Roland Gofelsch  
Manny Gaborian  
Meyer Abramowitz  
Arthur Zuckerman  
Bernard Bamberger  
Herbert Bloom  
Samson Shain  
Arthur Broday  
unknown from Evanston

*Congregation Emanu-El B'ne Jeshurun*

2419 EAST KENWOOD BOULEVARD,  
MILWAUKEE 11, WISCONSIN

STUDY OF

*Rabbi Herbert A. Friedman*

8 May, 1953

Dear Friend:

At the forthcoming meeting of the C.C.A.R. at Estes Park, there will be a symposium and discussion on the subject "The State of the Reform Movement - Its Philosophy and Institutions". A whole evening will be devoted to this fundamentally important question.

The Institutions will be dealt with by Rabbis Glueck and Eisendrath. The merger plan of the HUC-JIR will be discussed.

The Philosophy will be subdivided into three sections - "Recent History", "Current Trends", and "Goals of the Reform Movement". Rabbi Brickner has done me the honor of inviting me to speak on the Goals.

I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC?
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not?
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people?



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations?
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands?
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population?
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities?

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

*Herbert A. Friedman*

Rabbi Herbert A. Friedman

HAF/ms

Temple Israel  
of the Oranges and Maplewood  
432 Scotland Road  
South Orange, N. J.

The Rabbi's Study

June 12, 1953

Rabbi Herbert Friedman  
Temple Enamu-El  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wis.

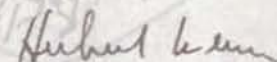
Dear Herb:

Unfortunately, I will not be able to attend the C.C.A.R. Convention. I hope to be in Europe at that time. However, if there is such a thing as a vote or opinion by proxy, I wish you would register my opinion as follows:

I feel, as do almost all the men in this area, that the J.I.R. should remain the type of rabbinical institution that Stephen Wise had intended it to be....and that if, in any plan of coordination, the center of gravity be shifted at all, that it be shifted to the East. I think that this is the time when every man should stand up and be counted, and if you can help me to be counted, I would appreciate it.

All good wishes to you for a successful conference.

Sincerely,



Herbert Weiner

HW:hs



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FIFTH AVENUE & 42ND STREET  
NEW YORK 18, N. Y.

New York, June 10, 1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

My dear Rabbi Friedman:

Pressure of routine work prevented my answering your letter of May 8th till today. I hope I am not too late in giving you my answers to some of the specific questions which you have raised in the hope that they may contribute to your discussion of the subject "The Reform movement—its philosophy and institutions." They are given in the order in which your questions are listed:—

1. I do not know what you have in mind by the classical pattern of Reform Judaism in America. I have come across that phrase again and again. It is used frequently in the literature of the American Council of Judaism. Presumably it refers to the manifestations of Reform Judaism as found in the liturgical expression particularly in the use of the Union Prayer Book. I think Reform Judaism rests on a stronger and much firmer basis than its prayer book. As employed in this country Reform Judaism presents a much broader term than generally understood. In an article of mine which appeared in the Publications of the American Jewish Historical Society, September 1952, pp. 91-107, I took occasion to point out that the Conservative movement is part of an over-all Reform development in the religious experience of American Jewry. My reason is this: Judaism has always assumed that any vital deviation from its traditionally existing beliefs and practices comprises a step towards reform. Certainly synagogues which have abridged and modified the text of their prayer books, instituted the organ, family pews, instrumental music, mixed choir, etc., in worship on Saturdays and holidays, have definitely departed from the historical experience of Judaism, religiously speaking. Such departure is a characteristic manifestation of the trend of reform in Jewish religious life. In other words Reform Judaism in America today must regard the Conservative movement as a portion of its own body.

2. I know of no cleavages in the Reform movement other than those which assert themselves through the American Council of Judaism. However, the Council seems eager to grind a political axe. Should its program meet with a measure of success it will lead to the establishment of Judaism as "the religion" of an insignificant group in world Jewry. I doubt whether such a group would be regarded as truly



Jewish inasmuch as it tends to separate itself from the vital teachings and practices of the rest of the Jewish community no matter how divergent they be one from the other. I am fully convinced, however, that whatever cleavages there exist between the Conservative and Reform movements they could ultimately be bridged.

3. I certainly believe that the Reform movement in American Jewry should, without any hesitation, continue to reintroduce Jewish traditional ceremonies which have left the temple and to intensify Jewish education by creating a larger interest in the study of Jewish history, literature, beliefs and practices. Of course, as Jews even those in the Reform camp cannot well afford not to concern themselves with the welfare of the State of Israel. Nor can the Reform camp afford not to identify its objectives with those of the totality of the Jewish people.

4. I do not know what you mean by the "earlier pronouncements and formulations." Presumably they refer to the Pittsburgh Platform. That platform, as you know, was a clear expression of a philosophy of Jewish existence in diaspora appropriate at a time when the impact of Emancipation was very strong upon Jews everywhere. That, as you know, is no longer the case as far as Reform Judaism in America is concerned, it had lost its meaning. The Central Conference of American Rabbis has, in the course of years, subjected that platform to considerable revision by adopting resolutions expressive of the changed attitude of its membership to the new problems, those that have arisen in Jewish life as a result of the success of Zionism and of other nationalistic trends in Jewish life. No one, therefore, can say that Reform can best be served by remaining "constant" to its earlier pronouncements and formulations. It would be unfortunate for it to do so. It would become stagnant and fossilized.

5. Whatever goals Reform Judaism has they must concern themselves with strengthening the hold of Judaism as a whole upon the multitudes of Jews who have drifted from the synagogue. It should not attempt to wean any of them away from either orthodox or other camps in the hope that thereby the Reform group would profit. The adjective Reform is least important; significant is the noun Judaism. I am sure that Reform still claims to be a missionary religion and so does also Orthodox Judaism. Whatever rivalry there exists in an attempt to gain positions of influence and affluence it must not be at the expense of one or the other.

6. I do not believe that "a much stronger school in New York" will contribute to the winning of the unaffiliated in the world's greatest center of Jewish life and population for Judaism. It will, however, make possible the training of rabbis in an atmosphere where Jewish life and culture flourish as in no other community in the world. New York is the best laboratory for the study of all aspects of Jewish life and lore and of the role Jews and Judaism play in the life of other groups. I am fully convinced that there is no city in the world which offers the advantages for the best training in the rabbinate than those available in the City of New York. Any one seeing what happened to the Isaac Elhanan Theological Seminary

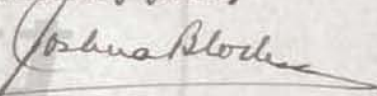


and to the Jewish Theological Seminary of America could readily realize the fact that were they located outside of New York they would not be the truly great institutions they have turned out to be.

7. I am strongly in favor of maintaining a well equipped school for the training of rabbis in New York City. When I use the word well equipped I have in mind first a competent faculty made up of first class scholars, a curriculum embracing every branch of study falling within the scope of the rabbis' interest and professional needs. An opportunity to be in touch with the various institutions and organizations located in New York City through which Jewish life in the entire country is directly or indirectly governed is certainly something that cannot be had elsewhere. Moreover, the presence of such a school in a community where there are so many institutions of learning, especially those of higher academic standing, tends to enrich the intellectual accomplishments of the men who prepare themselves for the ministry.

I have endeavored to answer your questions hastily but candidly and briefly. I do hope they will serve your purpose adequately.

Sincerely yours,

  
Joshua Bloch

DS





# REFORM CONGREGATION KENESETH ISRAEL

1717 NORTH BROAD STREET • PHILADELPHIA

## Rabbis

BERTRAM W. KORN, D.H.L.

H. HIRSCH COHEN, M.H.L.

WILLIAM H. FINESHRIBER, D.D., LL.D.

*Emeritus*

HERBERT ZUCKERMAN

*Director of Religious Education*

## President

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LOUIS GOLDSMITH

## Vice-Presidents

ISADORE SABEL

SAMUEL S. FELDGOISE

## Secretary

HARRY B. BERK

## Treasurer

HERMAN E. GREEN

14 May 1953

Rabbi Herbert A. Friedman,  
2419 East Kenwood Blvd.  
Milwaukee 11, Wisc.

Dear Herbert:

You certainly set a tough goal for all of us in your mimeographed letter of May 8th. It is easy to ask questions briefly, but next to impossible to answer those questions without producing a 10 or 15 page answer. That I haven't time for, but I do want to jot down a few ideas for you.

I think that there are many more than two lines of development within the Reform movement. There are probably at least a half a dozen. You have failed to leave allowance for the many different varieties. I think that Reform Judaism thrives on these both varieties, just so long as Reform does not pretend that it can answer all the needs of Conservative and Orthodox Jews. It is one of my fears that some of those who support an intensified drive for the unaffiliated, will be willing to sacrifice any identification with the basic premises of Reform Judaism in order to bring in the unaffiliated.

Our intent ought not to be mere numbers but rather the development of a meaningful philosophy and practice for those who are presently affiliated with it - a development, which will in and of itself serve to attract more and more people.

There are darn few of us who have any loyalty to the classical Reform pattern of the Pittsburgh platform, but there are many who feel that you can't go much further beyond what we're doing today and still be Reform, rather than Conservative practice. I don't want Reform Judaism to be broadened so greatly that it no longer has an integrity of its own.

My only answer to question #6 is another question, namely, what kind of a dent in the New York picture the New York School made when it had a full program, a full faculty and produced its own graduates? How many of the unaffiliated were won for Reform. Merely to win them for graduates of the school means very little. There's a situation in Miami Beach, with which I'm sure you are familiar. This is not what we want to do.

I don't feel that the question of the merger plan warrants a major place in the discussion of the "State of the Reform Movement". I can imagine that you disagree with me because you have strong feelings as a graduate of the New York School. I don't think that either school, unfortunately, plays a major role. It is the responsibility of the rabbis in the field. There is the place where we must look for an answer to the 20 questions we have about the "State of the Reform Movement".



Rabbi Herbert A. Friedman (2)

I do have a feeling, however, that it is altogether impossible, to maintain two separate and distinct schools with full and complete programs, faculties and student bodies under one Board of Governors and one President. If that was in the minds of those who originally conceived of the merger, then I believe that they were tragically mistaken. A merger can only mean integration, and integration can only mean the development of specific programs in both places, which are separate and distinct and non-duplicating, but which mesh together to create a fine kind of training for graduates.

I am looking forward with great eagerness to participating in a program of internship whereby it would be my responsibility to take a graduate in the sixth year and help him learn what congregational life is. New York is not the only great center of unaffiliated Jews. We have at least 150,000 of them here in Philadelphia.

Kindest personal regards.

Most cordially,

*Deix*

Dr. Bertram W. Korn

P.S. This is dictated into a Dictaphone because I'm at home ill. I won't have an opportunity to read over it, but if any of it is awkward, I hope you'll excuse me.



THE CONGREGATION BETH ISRAEL  
ORGANIZED 1843  
HARTFORD • CONNECTICUT

OFFICE OF THE RABBI  
ABRAHAM J. FELDMAN, D. D.  
701 FARMINGTON AVE.  
HARTFORD 7, CONN.

May 18, 1953  
Dict. 5/15/53

Rabbi Herbert A. Friedman  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisc.

My dear Herbert:

This is in reply to your letter of May 8th. I am giving the answers seriatim.

1. I do not believe that there are two kinds of Reform Judaism in America today. There are only two different emphases, which is something else again.
2. I think these so called cleavages are bridgeable if all the proponents of the two emphases do not forget their manners.
3. I believe that the Reform Movement will continue its present trends. That it "should" is something else again. Believing as I do, that each generation has a right to re-interpret Judaism in accordance with its needs, it is difficult for me to say that my grandchildren will have to follow my present interpretation and thinking of what emphasis should be dominant in the Reform Movement.
4. See my answer to #3.
5. I do not believe that the goals of Reform Judaism should be so broadened that its essential character will change beyond recognition or that it become all things to all men. I think it should preserve a consistent point of view and should have the courage not to trim its sails for other reasons than matters of conviction. You know that in many areas Reform is indistinguishable from the Conservative Synagogue and this, in many places, not as a matter of conviction but as a matter of strategy and competition for membership. That is unworthy of Reform.
6. and 7. I believe that the matter of the New York School should be discussed. I believe that there should have been a discussion of the proposed changes before the thing was crystallized into a decided policy.



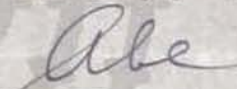
I do not believe that questions 6 and 7 are relevant to the general inquiry which you make about Reform Movement. Moreover, I think that within the purview of the paper which you are preparing, to introduce this matter of the schools would divert attention from the excellent subject which you are supposed to discuss and which needs discussion, and perhaps the place to do it will be at the point where Rabbi Glueck will discuss the merger plan. Under the heading of "The Goals of the Reform Movement", the schools do not belong.

I realize, of course, that you may not agree with me in this, which, of course, is satisfactory to me, but you have asked me for my opinion and I am giving it to you, for what it is worth.

I regret that it will not be possible for me this year, to attend the meetings of the Conference. This will be only the fifth time in thirty-five years that I shall have missed the Conference which is not too bad as a record.

With warm personal greetings, I am

Sincerely yours,



Dr. Abraham J. Feldman

AJF/sz

RABBI SAMUEL HALEVI BARON  
RELIGIOUS DIRECTOR

American Council for Judaism  
201 East 57th Street, New York 22, N. Y.

May 19, 1953

Dear Herbert:

You are to be commended upon seeking your colleagues' opinions for your paper. I shall try to give succinct answers to your comprehensive questions, confining myself as far as possible - on balance - to "Yes" or "No."

1. Yes.
2. No. Regression is not "progressive."
3. No.
4. Yes.
5. Yes, we should preserve the classical pattern, and offer it to the unaffiliated and the drifting. Those who prefer non-Reform should join other camps, not a wishy-washy non-Reform "Liberal" Judaism.
6. No.
7. I am satisfied with the new H.U.C. J.I.R. curriculum plan, at least as an experimental venture, that may serve our goals. I consider classical Reform Judaism, not its narrowing down to pre-Reform Orthodoxy and nationalism, "broad." To the final question under #7, I can only say: I don't know.

Thanks for your open-minded interest in others' views.

Sincerely,

Sam.



RABBI SIDNEY WOLF  
TEMPLE BETH EL  
CORPUS CHRISTI, TEXAS

May 19, 1953

RABBI'S STUDY  
229 LEMING STREET

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Colleague:

I have your letter of the 8th in which you solicit opinion on various questions concerning your paper for the CCAR.

I am not sure that I can be of much help to you but shall try to state briefly my own ideas on the subject.

1. I do believe there are two kinds of Reform Judaism in America today but that the broader approach with its trend towards increased ceremonialism etc. will loom largest in our midst.
2. Reform still may remain constant to its emphasis on Prophetic Judaism.
3. I think that the New York School should be strengthened to win over the unaffiliated in that area besides the advantages of offering a broader educational background for its students.

The pendulum is now swinging back to the center as in every movement which begins to stabilize and in my opinion there can be no conflict with our first principles by the re-introduction of many colorful ceremonials which do not violate the rational spirit of Judaism.

I sincerely hope that this brief statement is what you wanted. With kindest regards, I am

Cordially yours,

*Sidney W.*  
Rabbi Sidney Wolf

# Rabbi Martin M. Weitz

## STUDY:

BETH ISRAEL CONGREGATION  
906 PACIFIC AVENUE  
ATLANTIC CITY, NEW JERSEY  
PHONE 5-3042



## RESIDENCE:

THIRTY-FIVE EAST DRIVE  
MARGATE, NEW JERSEY  
PHONE 2-2998

May 19, 1953

Rabbi Herbert A. Friedman  
2419 E. Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herb:

In response to your mimeographed inquiry, and because of the pressure of much work prior to the close of the season, we shall try to answer all your inquiries, but with brevity:

1. We believe that though there are two streams in Reform today, the wider and deeper one is the one that represents the tendencies of Liberal Judaism in behalf of service to the greater Jewish community, while the other will be observed, but not ~~with~~ <sup>regard</sup> <sup>and yet</sup> need of violence, etc.

2. We believe that the two different lines of development are bridgeable and that within a matter of a decade or two, all this will work out without real opposition and in a type of Jewish evaluation which may be all together different from what even now seems the tendency.

3. We believe that the Reform movement should continue its present trends towards experimental ceremonies, towards increased education, towards increased cooperation with the State of Israel, especially educationally and culturally, as well as religiously, and with more, rather than less, of identity with Jewry everywhere.

4. We believe that Reform can best serve its purpose and process by maintaining the right of every congregation to experiment with its own possibilities and for every generation to decide its own interpretations but in the best interests of the Jewish people progressively. This requires change in all pronouncements and in clarification for previous attitudes to be in ~~recognition~~ <sup>consciousness</sup> with modern life.

5. We believe that Reform should do its utmost to attract the unaffiliated and to appeal to those, even who do not altogether agree with us, without reading them out of the community.

6. We believe that in reference to the two schools, that perhaps it would be best to widen the story with three schools, including the Hebrew University in Jerusalem. We do not necessarily think that having a stronger school in New York will bring in the unaffiliated in droves, especially when the House of Living Judaism can serve that purpose, perhaps as effectively via congregations,



To: Rabbi Herbert A. Friedman -2-

May 19, 1953

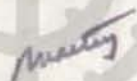
rather than training of rabbis for service to them just there.

7. We do not think that the merger and the discussion proposed in your letter are part of the general inquiry for which you indicate the theme. I am not too sure of the details of the merger, especially since our knowledge is limited as to what had really happened to the Institute after the demise of its great President, Stephen S. Wise. My feeling is that hitching <sup>question</sup> six and seven on to this inquiry is not necessarily in keeping with the topic. It should be a separate topic, inasmuch as its devisive possibilities among rabbis might be damaging to the greater unity all will have in behalf of the new trends in the Reform Movement generally.

It was nice having your parents here with us for the Seder. No doubt they extended our greetings at that time.

With all good wishes and looking forward to seeing you in Colorado, I am,

Sincerely,



Martin M. Weitz





Dr. Jacob Singer  
RABBI EMERITUS  
TEMPLE MIZPAH  
1615 Morse Avenue  
CHICAGO 26, ILLINOIS

May 21, 1953

Rabbi Herbert A. Friedman  
2419 E. Kenwood Blvd.,  
Milwaukee 11, Wisconsin

Dear Colleague:

I am pleased to learn of your part in the forthcoming Conference at Estes Park, Colo. I shall look forward to hear and perhaps to participate in the discussions.

The theological bases of Reform have little to do with ceremonies as such. Dr. Kohler had held that the Orthodox Jew has no ceremonies but "Mitzvos" (God given not man made). Whether a Reform Jew uses the phylacteries or not, as long as he believes in evolution instead of revelation (in the sense of emanation, he is in line with the theories of Reform Liberal Jew or what have you. The late Milton Steinberg correctly divides Jewish belief into Fundamentalism and Modernism. Unfortunately Zionism for some has become a major issue and in some cases (secular Zionism) a substitute or rival for Judaism. Dr. Klausner asks pertinently "Can Judaism survive in Israel?" The modern "Canaanites" will answer in the negative.

Let me add a quotation of Canon Charles:

"The Synagogue in the time of Jesus was the most universal church in the world. In it a pious Pharisee, a worldly Sadducee and an ascetic Essene could worship under one roof. The Synagogue was not interested in doctrinal differences, but only in the spiritual life of the nation. Such universality was never attained or even approached in Christianity."

The time has come for clarification of fundamentals without the bitterness and confusion which political issues have brought into our thinking. The tolerance that I would advocate has little to do with peace at any price. I think of tolerance and unity that spring from humility not condescension.

In the hope that these stray thoughts may be of some help,

Fraternally yours,

Jacob Singer

P.S. I would not abandon the New York area to the Orthodox and Conservatives or Reconstructionists. If we are to have one school it would be more farsighted to give up the Cincinnati one.

*Congregation Emanu-El  
of the City of New York  
Fifth Avenue at Sixty-fifth Street*

*Office of the Senior Rabbi*  
REV. DR. JULIUS MARK  
1 EAST 65TH STREET  
NEW YORK 21, N.Y.

May 22, 1953

Rabbi Herbert A. Friedman  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisc.

Dear Herbert:

In response to your letter of May 8th, may I say that I do not recognize more than one kind of Reform which, if it has any meaning at all, is wedded to the principle of change in the religious life of the Jew. As a believer in this basic principle, I can see no cleavage in the Reform Movement.

Since each Congregation enjoys complete autonomy, the question of more or fewer ceremonies must be decided on the congregational level. Among the useful services performed by the UAHC is that of being a clearing house and offering a forum for discussion and the exchange of experiences. The right of a Congregation to adopt - or not to adopt - whatever ceremonies it desires must be protected. This is the genius of the Liberal spirit.

I am aware of no "classical pattern" in the Reform Movement, except the right to institute those changes which serve the spiritual needs of our people in each generation.

I have been deeply pained over the proposed merger plan of the HUC and JIR, since it means the weakening of the Reform Movement in the New York area. During the last few years we have witnessed an astonishing growth of a number of Reform Congregations in this part of the country. The adoption of the proposed plan will, I fear, dry up the source of leadership for these Congregations, leaving the field to our more Conservative brethren.

I look forward with pleasure to hearing you read your paper. Good luck!

Yours sincerely,



JM/k



# TEMPLE BETH EL

VINE AND BROADWAY  
KNOXVILLE, TENNESSEE

MEYER H. MARX, Rabbi

May 14, 1953

Temple Study Phone 4-3521

Rabbi Herbert A. Friedman  
Cong. Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Herbert:

I sympathize with you in the assignment you accepted with the CCAR. I assure you I would like to spend a month thinking through the questions you ask in the light of my own experience and preparing a paper on same; obviously this is impossible. However, I shall attempt seriatim, as we say at the Conference, to comment on each one.

1. I believe that there are two kinds of reform Judaism in America today, but I think the classical pattern represents the small minority.
2. I think these cleavages are bridgeable. In fact, in the next two decades, I believe we will not need any bridge because the pattern of classical reform will be practically non-existent.
3. In general, I feel that the Reform Movement should continue the trends you suggest under this heading. However, I feel we should take it just a little easy on the continuing addition of new ceremonies at very frequent intervals. I think we can frighten the people just a little, in this connection.
- 4.&5. No further comment on these.
6. I favor a stranger school in New York to the end that you had suggested.
7. In general, I agree with the merger plan as presented in the recently distributed outline. However, I do not feel qualified to pass judgment on this matter.

Looking forward to seeing you on your old stamping grounds in Colorado next month, I am

Faithfully yours,

  
Meyer H. Marx

DR. SAMUEL J. B. WOLK  
RABBI  
EAST END TEMPLE  
242 EAST 14TH STREET  
NEW YORK 3, N. Y.  
ALBONQUIN 4-8518

May 22, 1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herbert:

Just a short note to answer the numerous questions propounded in your letter of the 8th of May.

1. Time alone will tell.
2. They better be bridgeable. Here's hoping that the Council will not do too much damage.
3. Yes, to all four.
4. Answer implied in forgoing.
5. Broaden goals.
6. Yes.
7. Unstatesmanlike to create power vacuum in New York City. V'hamevin Yavin.

With every best wish,

Cordially,

*Sam*



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# Union of American Hebrew Congregations



838 FIFTH AVENUE • NEW YORK 21, N. Y. • PHONE REGENT 7-8200

May 27, 1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herbert:

I received your form letter a short time ago.

I wish it were possible for me to find the time to go into the various matters that you have listed. I am afraid I could not do justice to your request without writing an essay and I do not have the time for it. Generally speaking, I would say that Reform Judaism must never become static. If it does, it will become another orthodoxy. It must remain fluid, elastic and ever-changing.

In one generation, the trend may be towards more radicalism, while in another generation it may turn toward ceremonialism. Neither should be absolutely fixed.

I have always looked upon our changes in Reform as in the nature of the swing of a pendulum which sometimes goes to the right and then to the left, but is never stationary.

As to your question with regard to the merger plan of the HUC-JIR, I can only say that an alternative plan must be presented and if that is found more acceptable all around, I have no doubt that such an alternative plan will be adopted.

I shall look forward to seeing you at Estes Park.

With kindest regards, I am

Very sincerely yours,

LE:MK

*Lucia*  
Administrative Secretary

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION  
THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

NATIONAL FEDERATION OF TEMPLE SISTERHOODS  
THE NATIONAL FEDERATION OF TEMPLE YOUTH



*Rabbi Albert Plotkin*  
*The Congregation Emanu-El*  
*Eighth Avenue and Walnut Street*  
*Spokane 43, Washington*  
May 22, 1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herbert;

I was very happy to receive your letter. I am quite eager to cooperate with you on the questions you asked. Here are my answers:::

- 1: I believe there are two kinds of Reform Judaism in America today. The classical pattern of the American Council of Judaism and the broader approach of our positive minded Jewish Reform Congregations
- 2: No, these cleavages are not bridgable, because their thinking is diverse. The positive minded group wants to be identified with the whole of the Jewish people, while the other seeks to become a Sect.
- 3: I agree completely with the present trend toward increased ceremonialism, intensified education, sympathetic concern with the State of Israel and identification with "Klal Israel". My feeling is that we have not gone far enough in this direction.
- 4: I feel that the earlier pronouncements are relics of the past and must be buried and recognised as such.
- 5: I believe our goals should be broadened to include all Jews with a positive and affirmative goal that will create a Liberal American Judaism.
- 6: The watering down of the New York School will be the greatest tragedy that has ever faced Reform Judaism. It is deliberately breaking faith with the late Dr. Stephan S. Wise. It is admitting defeat. Better that HUC should be closed down in Cincinnati than the New York School should be made a Talmud Torah. Cincinnati should not be a Rabbinical Training Center. As a graduate of HUC, I say the College belongs where the Union is, for this is the future of our movement.

*Rabbi Albert Plotkin*  
*The Congregation Emanu-El*  
*Eighth Avenue and Walnut Street*  
*Spokane 43, Washington*

Rabbi Herbert A. Friedman

page two

7: We have broken faith with the late Dr. Stephan S. Wise who originally devised the Merger plan. We are terribly disappointed in the present merger plan. Our broadest goals will be limited by this present plan because the Board of Governors is composed of Assimilated Jews, who have no interest in the broader goals of Reform Judaism. We need two schools at the present time to do the necessary job. I feel that the graduates of the JIR, together with the graduates of HUC who feel sympathetic to these ideals stated in the above, should demand that the New York School be kept intact, or we should refuse to support the present Union College campaign. No Rabbi with integrity and sincerity can support the present merger plan which negates the positive Reform program.

Thanking you for the opportunity of allowing me to express my deep feelings and deep-felt opinions on this matter, may I say I look forward to seeing you at the C.C.A.R. Conference and to hearing your paper.

Wishing you a very happy Shevuous and my very best to you and your family, I am

Sincerely yours,

*Al*  
Rabbi Albert Plotkin

AP/fg



SIDNEY E. GOLDSTEIN  
30 West 68 Street  
New York 23, N.Y.

TO THE MEMBERS OF THE CENTRAL CONFERENCE  
OF AMERICAN RABBIS

Dear Colleagues:

The members of the Central Conference of American Rabbis have received a number of communications in protest against the plan of reorganization of the curriculum of the Hebrew Union College-Jewish Institute of Religion. I should like to be present at the meeting of the Conference when this matter is discussed; but my health does not permit me to make the trip. However, I trust that as a graduate of the Hebrew Union College and as one of the founders of the Jewish Institute of Religion and as a member of the Faculty from the beginning, I may address you through this letter.

After studying the plan of reorganization carefully and after a number of conferences with Dr. Glueck I am convinced that the basis for the sorry and distressing situation in which we find ourselves is fundamentally a matter of funds. Dr. Glueck, whose training and travels and experience give him a world-wide outlook, is fully aware of the need for a virile and well-developed center of Liberal Judaism in New York City. He knows that two and a half million Jews, one-half of the Jews in America, dwell on the eastern seaboard and that they deserve a vital and vigorous program such as Dr. Wise and his associates planned when they founded the Jewish Institute of Religion.

But it is simply impossible for Dr. Glueck to maintain and to further this program with the funds that are now available to him. The plan that he proposes is not a matter of choice. It is the result of necessity, a necessity that has been imposed upon him by the rabbis and the congregations and the communities that have failed to give him adequate support. The basic question



that we all face in this controversy is simply this: How can we make available to Dr. Glueck the funds he needs to maintain adequately the two Institutions, both of which are needed, one in Cincinnati and one in New York?

One thing that we can do is to secure additional funds from our congregations and from our communities. This ought not to be impossible. One of the Courses I give in the Institute is on "The Synagogue" and it is my duty to keep myself posted upon what is happening in the Synagogues in America. I know that congregations all over the country, and especially in the larger cities, have raised their dues or contributions; that they have expanded their programs; and that they have increased the salary of the rabbi and other members of the staff. But I find, with rare exceptions, that they have not correspondingly increased their contributions to the program that we are desperately trying to develop in the Hebrew Union College-Jewish Institute of Religion. In truth I know that some congregations that are now protesting against this plan of reorganization have made no increase whatever in their contributions to the Combined Campaign. This sounds incredible, but it is nevertheless true. It does not seem fair on our part to protest against a condition for which we ourselves are responsible and that we have made little or no effort to correct through constructive action.

The second thing that we can do is to urge and to secure from the Combined Campaign a larger share of funds for the College and the Institute. The Combined Campaign this year will probably collect \$1,200,000 and the plan is to divide this sum fifty-fifty, that is, to give one-half to the Union and one-half to the College and the Institute. I cannot believe that it is either wise or fair to give the Union \$600,000 and to give only the same sum, that is, \$600,000 for the maintenance of two Seminaries. I know that the Union organization has developed a large staff and a rich program. But I am firmly of the



opinion that the first charge upon the Combined Campaign should be adequate funds with which to maintain the College in Cincinnati and the Institute in New York. I, therefore, believe that we should insist upon a redistribution of the Combined Campaign Fund, a redistribution that will make it possible for Dr. Glueck to develop the program that he wants and that we want and that we need.

I know only too well that Dr. Wise's last years were years of exhaustion as a result of his efforts to raise funds for the Institute; and I also know that Dr. Glueck is now expending himself beyond reason in an effort to meet an emergency for which we and our congregations and communities are directly responsible. Here in New York I live in the center of things and I am completely convinced that the one solution to our problem lies in making available to Dr. Glueck another \$250,000 or \$300,000. With this sum at his disposal he could develop the two Institutions and at the same time give us the service and the leadership that the Faculties and the students so greatly deserve. Unless we are willing to labor and to sacrifice both the College and the Institute will unquestionably suffer and the great Jewish community in and near New York will be deprived of the stimulus and the inspiration that a fully developed Jewish Institute of Religion can give. This is one way in which we can wisely and constructively solve our problem, and this we shall do if we have sufficient faith in our Movement and sufficient concern for the welfare and the advancement of the College and the Institute, both of which are dear to us.

Fraternally yours,

SIDNEY E. GOLDSTEIN

CHAPLAIN SAMUEL H. ROWITZ - 1911 5 73  
Seattle

*Congregation Emanu-El B'nai Jeshurun*

2419 EAST KENWOOD BOULEVARD,  
MILWAUKEE 11, WISCONSIN

STUDY OF  
*Rabbi Herbert A. Friedman*

8 May, 1953

Dear Friend:

At the forthcoming meeting of the C.C.A.R. at Estes Park, there will be a symposium and discussion on the subject "The State of the Reform Movement - Its Philosophy and Institutions". A whole evening will be devoted to this fundamentally important question.

The Institutions will be dealt with by Rabbis Glueck and Eisendrath. The merger plan of the HUC-JIR will be discussed.

The Philosophy will be subdivided into three sections - "Recent History", "Current Trends", and "Goals of the Reform Movement". Rabbi Brickner has done me the honor of inviting me to speak on the Goals.

I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC?  
*yes*
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not?  
*yes*
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people?  
*yes*

*definitely*



NO 4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations?

5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands?

*Broaden its scope, & even merge with Conservative Reconstructionism*

6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population?

*Definitely yes*

7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities?

*Concentrate on N.Y. school; sell the property in Cincinnati, because N.Y. is far more important in population than Cincinnati.*

*Cincinnati (Adaptation) maintaining growth of Jewish population in S.A.*

*(a branch in Los Angeles would be more effective than Cincinnati because of growth of Jewish population in S.A.)*  
I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman

Rabbi Herbert A. Friedman



## Temple Beth-El

PIKES PEAK AVENUE AT MEADE  
COLORADO SPRINGS, COLORADO

Jacob Sober

May 21, 1953

Dear Colleague:

With reference to your inquiry of May 8 regarding the "Goals of the Reform Movement":

- Ad 1) Yes
- Ad 2) The cleavage may be bridgeable on the condition that: the dynamic character of the Reform movement is recognized by the adherents to the classical pattern. Such recognition would mean readiness, on principle, to permit changes, or modifications in order to meet the needs of this generation.
- Ad 3) a - d: yes, by all means.
- Ad 4) Under no circumstances.
- Ad 5) It seems to be highly questionable whether either way will bring back the unaffiliated and drifting. Their attitude is basically negative. People without some kind of conviction can hardly be persuaded to affiliate with any philosophy of Judaism. Any formulation of our goals with a view to the unaffiliated is, therefore, in danger of becoming untrue to the soul of Reform Judaism which is to express the convictions and needs of the loyal sons of our generation.
- Ad 6) I don't know
- Ad 7) That mimeographed outline has not reached me.

With every good wish

Yours cordially,

*Jacob Sober*



RABBI ABRAHAM J. BRACHMAN  
2308 WARNER ROAD  
FORT WORTH 4, TEXAS

May 19, 1953

Rabbi Herbert A. Friedman  
Milwaukee, Wisconsin

Dear Rabbi Friedman:

In response to your circular letter of May 8th with seven questions for the symposium at the CCAR, I give the following answers.

1. Yes
2. No
3. Yes
4. I believe that its earlier pronouncements and formulations were wrong and led away from Judaism.
5. Our goals should be broadened. But that might mean losing our distinct position.
6. No, because there are other schools there.
7. It is relevant only because we assume it is caused by the purpose of goals. If we wanted the broader goals we could serve that purpose from either school.

There is enclosed a longer letter on the subject of JIR. Stated briefly it means that it would have been easier to retain our goals and purposes by continuing JIR separately. When the faculty and the alumni and the trustees decided again and again to merge they culminated that method of achieving a different type of Reform Judaism. That is water over the dam and we have to work for our purposes in other ways now.

Or to reiterate again. The two-schools method is only one method or one part of changing Reform Judaism. We (not I) chose to eliminate or diminish that method. We have to face that situation and work from there.

RABBI ABRAHAM J. BRACHMAN  
2308 WARNER ROAD  
FORT WORTH 4, TEXAS

Rabbi Herbert A. Friedman  
May 22, 1953  
Page 2

Before the merger was culminated Wise and Slonimsky had decided that it was inevitable and probably advantageous. That was the final word.

In 1946 Granison told the alumni that he was willing to organize an association of synagogues served by the alumni but that this was the final chance to continue the Institute. They did not want it.

I see every reason for the alumni pressing their points of view upon the Conference and upon the Rabbinate. But I see no point to raising cries of the diminishment of the Institute when that is what the Institute faculty and trustees and alumni voted for.

The mechanics of putting over the recent plan are much subject to criticism. But the intent was always present and I do not know why anyone is surprised. All we can do is criticize the mechanics merely as a debating <sup>point</sup> towards achieving the larger and more important purpose of affecting Judaism toward the goals we want.

Yours very truly,

*Abraham J. Brachman*

AJB:mf



RABBI ABRAHAM J. BRACHMAN  
2308 WARNER ROAD  
FORT WORTH 4, TEXAS

May 19, 1953

*Herli* Herbert Friedman  
Milwaukee, Wisconsin

Dear Herbert:

Your letter of May 8th reference to the symposium for the CCAR.

I favor the conservative or broader approach as against the classical pattern of Reform Judaism. It is only the new trend that made Reform Judaism acceptable to me.

I have given the Jewish Institute of Religion much of the credit for the new trend and was afraid that the merger would tend to nullify it.

But I question whether this position which was held before the merger, remains valid five years after it was effectuated. The reasons would be as follows.

The changes in the situation of world Jewry and in the thinking of American Jewry create entirely a new atmosphere of thought and activity. Even the atmosphere of all religious thinking is much different than it was in the 1920's when the Institute was founded. The disciples of Stephen Wise will soon begin to be relegated to the past physically and outmoded in their thinking because all the situations which he faced would have been changed. Some of his purposes have been accomplished while others may no longer be necessary or else are inevitable.

In view of this a constantly progressive move to the right on the part of Reform Judaism means only a union with the organized Conservative wing. But they already have a seminary.

A most interesting feature is the following. At the recent meeting of the Board of Governors where all the Institute alumni spoke against the present implementation of the merger, it was my speech that raised the question whether this new plan meant a return to the old Cincinnati Reform Judaism. Glueck denied it hotly and Eisendrath with tears in his eyes stated that he had not changed his policy and purpose and is still taking it on the chin every day because of his opposition to the old classical pattern.

Rabbi Herbert Friedman

Page 2

May 19, 1953

The next day I went to Columbus, Georgia to speak on Friday night in the interests of the Combined Campaign although not directly so. I was surprised to find a Reform Congregation over one hundred years old under the leadership of families who had lived there that long and who were complaining that the old rabbis had not taught them enough Judaism. They were also complaining that they support Reform seminaries who turn out rabbis to go to newly organized congregations of Conservative Jews while they themselves cannot secure rabbis.

## AMERICAN JEWISH

This gave me a startlingly new insight. It showed another side. Here was classical Reform Judaism changing its own pattern in accordance with new trends, albeit their present Rabbi, Alfred Goodman, is an Institute alumnus. These people were not seeking to expand but to intensify in directions that we favor and were claiming that they were being hindered by the attempt to capture other segments rather than concentrate on their own.

I have tried to make this as brief as possible, and may follow with another letter or two, as well as an answer to specific questions. The latter however contain the danger of limiting one to an unconsciously directed conclusion, and of getting a monolithic view of a complex and self-contradictory problem. I may send copies of these letters to several of the Institute alumni who were at the meeting.

*Y*  
*ab*

AJB:mf



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RABBI HERBERT A FRIEDMAN=

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FORGOT TO SAY IN LETTERS THAT TWOYEARS AGO DR.  
MORGENSTERN ADDRESSED GOVERNORS MEETING ON MISTAKES  
AND NEW NEEDS OF REFORM JUDAISM FOLLOWED BY EXCHANGE  
OF LETTERS AND AT LAST MEETING HE POINTED OUT THAT AS  
RESULT OF THE DISCUSSION HE SEES THAT TWO SCHOOLS MUST  
CONTINUE AND THIS PLAN IS NOT THE FINAL WORD. SUGGEST

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1953 JUN 1 PM 5 18

AMERICAN JEWISH  
ARCHIVES

YOU ASK HIS VIEWS AS BELIEVE YOU WILL FIND THEM  
SURPRISINGLY CLOSE TO OURS=

RABBI ABRAHAM J. BRACHMAN



MEYER HELLER - San Francisco

*Congregation Emanu-El B'ne Jeshurun*

2419 EAST KENWOOD BOULEVARD.

MILWAUKEE 11, WISCONSIN

STUDY OF

*Rabbi Herbert A. Friedman*

8 May, 1953

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I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? *YES*
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? *NO*
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people? *YES*



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *NO*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands?  
*BROADEN THE GOALS*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population?  
*YES*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities?

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

*Herbert A. Friedman*  
Rabbi Herbert A. Friedman

HAF/ms

*There is probably  
a better method  
but I don't know  
it -*



DAVID ZIFLONKA - Tampa

Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD.  
MILWAUKEE 11, WISCONSIN

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2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? *Certainly*
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people?

*Only with exceeding caution with relation to Jewish wellbeing in the U.S. - if we get lost, God help us.*



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *"Remaining Constant" is not Reform. But most careful consideration should be exercised.*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting whose Jewish future may be in our hands? *Reform can be strongest by its positive adherence to liberal principles.*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? *no*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? *More study needed!*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman  
Rabbi Herbert A. Friedman

HAF/ms

*Hastily done but here's some  
brief thoughts for what they may be worth.  
David Zilburt*



# Temple Israel

WILLOW AND MADISON STREETS  
STOCKTON, CALIFORNIA

WILLIAM SAJOWITZ  
RABBI

DAVID B. EPSTEIN  
PRESIDENT

May 21, 1953

Rabbi Herbert A. Friedman  
2419 East Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Rabbi Friedman:

I think there are two kinds of reformed Judaism today and that its actually a healthy state of affairs. The old classical pattern is evidenced only when that particular group is satisfied with this pattern. It changes as the nature of the group changes and thus in both instances it satisfy the needs of the particular congregation. I don't think it is necessary to make any effort at bridging the gaps as these changes should be produced within the individual congregation according to its own attitude.

I am very happy that the reformed movement is progressing as indicated in the third point and hope that it continues in this trend. I believe that Reform should continue to broaden its goals so as to serve more of the unaffiliated Jewish people. In that respect I would welcome a revision of the reformed prayer book with more of the "amidah" included.

I am not capable of commenting on #6 as I do not know the comparative strength of the school in New York. Along the same line I am not capable of evaluating point 7.

Sincerely,

*Bill Sajowitz*  
Rabbi Wm. Sajowitz

# Temple Beth-El

ULRICK B. STEUER, RABBI  
5820 HOHMAN AVENUE  
HAMMOND, INDIANA  
TELEPHONE: SHEFFIELD 3754

May 21, 1953

Rabbi Herbert H. Friedman  
2419 S. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Colleague:

The pressure of events which always accompanies the closing of the Temple season has prevented me from responding to your favor of May 8 more promptly. Even today I am in no position to do justice to the questions which you have raised; permit me, however, to deal very briefly with some of the points which you have touched.

1. It is obvious that there are two interpretations of Reform Judaism in America today; it is just as obvious to me, however, that one of these two which likes to call itself the 'classical' one is now on the defensive and is destined to play an even smaller role in our movement.
2. Being anything but a militant person by disposition, I can yet see no other solution for our problem than the disappearance of one of the two factions.
3. I do feel that the Reform movement should continue its present trends.
4. I feel that the present trends are largely inherent in the Columbus Platform.
5. I am opposing the classical pattern because, in my opinion, it makes for a narrow and rigid sectarianism.
6. Without being familiar with the background of the recent decision of the Board of Governors, I am inclined to think that a strong school in New York City would be most important for the future development of our movement.
7. I am hopeful that the C.C.A.R. will find ways to come to an understanding with the Board of Governors so that the recent decision may be revised.

With personal greetings, I am

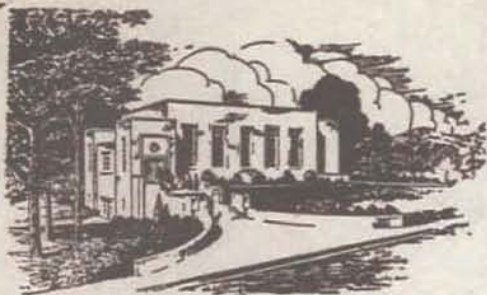
Sincerely yours,

*Ulrick B. Steuer*

Ulrick B. Steuer

UBS:dl





CONGREGATION  
Beth ha-Tephila

OFFICE OF THE RABBI  
Liberty at Broad Street  
Telephone 3-4911

Rabbi Sidney E. Unger, A. B., M. Ed., S. T. D.  
Asheville, NORTH CAROLINA

May 19, 1953

Rabbi Herbert A. Friedman  
2419 East Kenwood Blvd.  
Milwaukee 11, Wisc.

My dear Herbert Friedman:

Your letter of May 8th to hand, in which you ask for information regarding some of your questions, especially those pertaining to "The state of the Reform Movement", etc.

With reference to

- (1) I am in a quandary. I find it most difficult to list the kind of Reform Judaism we have in America today.
- (2) It is hard to believe that there are only two approaches to Reform Judaism manifesting themselves. You list the "classical pattern" and the "broader approach". To me, this so called "broader approach" represents something most displeasing to me and far from labeling it "broader approach", I believe some other designation would be more appropriate. There are others who feel as I do and I do not believe it is possible to square one's opinions and feelings with what is going on. I should hate to say that the cleavages are unbridgeable, but what is happening in Reform is far from anything that would have been appealing to me 25 years ago.
- (3) I believe the Reform Movement is justified in adding ceremonialism, but here again, what is happening in some of our Congregations represents in a more or less spirit doing what the Joneses do in order to satisfy the whims of the Congregation. Yes, I believe a great intensification of education is necessary.

With reference to (C) of No. 3, I have always been one who has maintained a sympathetic concern for the State of Israel. This I represented even before the State was



**Religion**  
OUR MOST  
CONSTRUCTIVE  
DEFENSE



established, although I must add that I was never either a rabid or fanatical Zionist. However, I cannot help but feel that Judaism is suffering because of the emphasis that has been placed upon the State of Israel, and organizations like Hadassah have come to mean more in the lives of the people than the Sisterhood which strives to build religion, or the House of Worship itself.

With reference to (D) of No. 3, I feel we should identify ourselves with the totality of the Jewish people, but here again, too many of our rabbis in the Reform Group, as well as our laity have no idea of what this means.

4. My answer to that question is emphatically "yes".
5. I do believe our Movement should be for the unaffiliated and drifting as well as the affiliated.
6. I am not so sure that a stronger school in New York is going to work the wonders conceived by the Board of Governors.
7. I believe that one school will be much better than the present set-up. Somehow or other we are adding difficulty to difficulty and I know that the men and women who go to branch schools of a main institution do not feel quite as loyal nor are they influenced in the same way as they would be were they to go to the main institution.

I am glad you are preparing such a paper for I envisioned quite a discussion at the forthcoming Conference.

With all good greetings to you until we meet.

Fraternally,

*Sidney E. Unger*  
Rabbi Sidney E. Unger *JW*

SEU:jw



# Temple Sinai

Roslyn Jewish Community Center  
425 Roslyn Road  
Roslyn Heights, L. I., N. Y.  
Roslyn 3-3100

May 18th, 1953.

RABBI ALVAN RUBIN  
16 EDWARDS STREET  
ROSLYN HEIGHTS  
ROSLYN 3-3259  
STUDY ROSLYN 3-5034

CANTOR  
NORMAN H. BELINK

Rabbi Herbert Friedman,  
2419 E. Kenwood Blvd.,  
Milwaukee 11, Wisc.

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ALLAN STUART  
EMANUEL WEINBERGER  
RHODA WEISMAN

Dear Herb,

Time out from a hectic schedule to answer your inquiry about the state of the Reform Movement and also the J.I.R. I look forward to hearing you participate in the symposium and the discussion on the subject "State of The Reform Movement, its Philosophy and its Institutions" at the conference in Estes Park.

To answer in order of your inquiry:

1) I do believe that there are two kinds of Reform Judaism in America to-day only in so far as practices and customs are concerned. The different viewpoints, however, are not reflected in the theology but only in custom and ceremony.

2) My congregation is a new one, only six years old and I have been its Rabbi for the past five years. The membership is by far one whose background is "unaffiliated traditional". Need I say it takes a great deal of time to educate them in the "Reform Way" With the necessary education I think the cleavage between the two kinds of Reform will diminish as time goes on.

3) I believe the Reform Movement should continue its present trend toward (1) intensifying education with particular emphasis on adult education, (2) a sympathetic concern for the State of Israel, (3) identification with the totality of the Jewish people, (4) our goals should be broadened so as to provide a place for the myriads of Jews, unaffiliated and drifting, under the "Reform Roof", without surrendering, however, the basis for a Liberal Judaism. I believe, not only as a J.I.R. graduate, but as a Rabbi serving close to New York, that a wrong has been done to our movement by the "New Plan" of the Board of Governors. A strong school in New York is necessary if our movement is to grow here.

A Liberal Reform Congregation  
Affiliated with the Union of American Hebrew Congregations



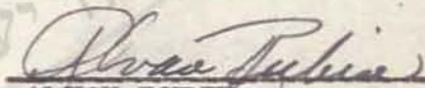
The proposed plan is unrealistic. Take three examples, all really one: When I was a Junior at the Institute, the call came in for three Rabbis to serve Roslyn, Elmont and Larchmont: Rabbi Schofer went to Larchmont, Rabbi Baumgard went to Elmont and I came to Roslyn and in these positions we have remained, we, not the Union, brought these congregations into the Reform movement, the pattern has not changed and will not for the next twenty years as Long Island and Westchester continue to grow and new congregations are formed. The absence of students in New York will impair our movement here.

Without the men on the spot in New York, our friends at the Seminary will have a field day, as they no doubt, are already having. The J.I.R. is being reduced to a preparation school which is contrary to the understanding under which the merger was originally entered into. It nullifies the central purpose for which the J.I.R. was established - mainly to study and be ordained in New York.

Reading the proposed plan by the Board of Governors, there are not enough men in the New York School, many in the Sophomore class are already serving new congregations and the proposed sixth year in New York would not remedy the situation.

I am sure the replies to point number seven in your letter could keep you busy for a year, so until the Conference

Sincerely yours

  
ALVAN RUBIN.

AR:dfh.



TEMPLE SINAI  
ST. CHARLES AVENUE AT CALHOUN  
NEW ORLEANS 18, LOUISIANA

OFFICE OF THE RABBI  
JULIAN B. FEIBELMAN, M. A., PH. D., LL. D.

May 19, 1953

Rabbi Herbert A. Friedman,  
2419 E. Kenwood Blvd.,  
Milwaukee 11, Wisconsin.

Dear Herbert:

I have your mimeographed letter of May 8th in which you ask for information as well as answers to seven questions regarding your participation in the C.C.A.R. section on the State of the Reform Movement - Its Philosophy and Institutions.

I frankly cannot see where the merger plan recently adopted by the Board of Governors would have any place in this discussion as a part of your paper on the Goals of the Reform Movement.

I can understand the reference to your own views naturally, but since you are good enough to ask for counsel and advice, I feel that it would be out of order and inappropriate to bring up the question of the merger as a primary part of your paper. The overwhelming majority of the Board of Governors approved this plan of the merger knowing full well that changes might have to be made, but the principle point is that after five years it is high time that we actually merged our colleges. Details and plans can always evolve and mistakes can always be corrected.

I hardly feel that the floor of the Conference is the place where either corrections or evolvments would come out and I am strongly opposed to a discussion of the matter which is primarily the concern and prerogative of the Board of Governors.

Now to your questions:

1. I don't believe that there are two kinds of Reform Judaism in America today because we cannot delimit nor define a movement which allows every Congregation to be autonomous and independent. There may be more than two kinds. The trend does seem to be getting away from the classical pattern, however, with the re-installation of ceremonials.
2. I don't believe that differences in Reform are necessarily cleavages. Where you have freedom and independence, it is not necessary to have uniformity. Since we have no authoritative overbody - as such - the spirit of independence is highly desirable. There are some ceremonials I like and others I don't like. There are some Congregations which favor one thing and some favor other things, or even nothing. I would not want the Eastern Congregations to legislate for me, nor would I expect to impose my requirements on them. If we want a uniformity or a code of practice that might be merely a pattern or a model, and not necessarily a requirement.



May 19, 1953

3. It seems to me that we should have as much ceremonialism as we can locally absorb.

- b) Certainly we should have intensified education
- c) Concern with the State of Israel would depend entirely upon the tenor of the individual Congregation and certainly with the Rabbi.

We have always had some identification with the Jewish people as a whole.

4. I think that we ought to feel a certain constancy with earlier pronouncements of the Reform movement. That was our Magna Carta and Declaration of Independence. I feel, of course, that there must be certain changes and additions made, but that the spirit of the founders cannot necessarily be changed either by whims or convictions of succeeding generations. What I refer to is the spirit of the earlier pronouncements.

5. We should always honor the classical pattern. It was our exodus from Orthodoxy, our affirmation of Liberalism and our declaration of practice. We probably cannot allow the past to legislate for us any more than we can legislate for future generations, but I think our attitude ought to be one of eternal respect.

6 and 7. I think it is very obvious that these two questions have been inserted in this otherwise objective questionnaire, for a purpose which I do not believe will help your discussion, although it may engender a floor discussion which I should consider ill advised. So far as I know, no one opposes a school in New York. The degree of strength which this school should have is, however, one that can be more fittingly studied by the Board of Governors. I think if questionnaires regarding this are to be sent out, the Board of Governors should do so.

Where you say in question 7 that the merger school is very relevant to the whole question of Goals of the Reform Movement, you are assuming a subjective appraisal of this which to my way of thinking is nowhere warranted by the facts.

Of course it might be possible to find dissatisfaction with the merger plan, but this has frankly nothing to do with the Goals of the Reform Movement. I think for the time being where these two questions, six and seven, are involved, that our primary and sole purpose should be to merge the College and Institute once and for all and then to expand and adjust the merger to the needs recognized.

Your use of the phrasing "better method of exploiting the value" is badly chosen phrasing. It implies exploitation which I can assure you from the sincerity and devotion of the Committee, as well as the Board, was completely absent.

With good wishes, I am

Faithfully yours,

*Julius F. Belman*



BOOKSTAGER, Hamburg

Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD,  
MILWAUKEE 11, WISCONSIN

STUDY OF

Rabbi Herbert A. Friedman

8 May, 1953

Dear Friend:

At the forthcoming meeting of the C.C.A.R. at Estes Park, there will be a symposium and discussion on the subject "The State of the Reform Movement - Its Philosophy and Institutions". A whole evening will be devoted to this fundamentally important question.

The Institutions will be dealt with by Rabbis Glueck and Eisendrath. The merger plan of the HUC-JIR will be discussed.

The Philosophy will be subdivided into three sections - "Recent History", "Current Trends", and "Goals of the Reform Movement". Rabbi Brickner has done me the honor of inviting me to speak on the Goals.

I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

- no
1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC?
  2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not?
  3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people?

a) depends on local situation  
b) yes  
c) yes  
d) yes



Change should be  
positive, progressive & constructive

4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *I believe in continued change.*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands?
- Yes -  
the latter*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population?
- Yes*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities?
- Yes -  
two branches*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman  
Rabbi Herbert A. Friedman

HAF/ms

*Dear Herbert: Glad to change in  
this "scrubbed" manner.  
Will see you at C.E.S.P.  
See you too - Brooke*



WEST END SYNAGOGUE  
CONGREGATION SHAA'RA'Y TEFILA  
ONE SIXTY WEST EIGHTY SECOND STREET  
NEW YORK 24, N. Y.

May 18, 1953.

Dear Friedman:

This is in reply to your letter of May 8. Instead of answering your questions in order, let me make the following statement:

I do not understand the relationship you assume between the ideological matters mentioned in your first five questions and the new plan for the HUC-JIR. Not that the future of our seminary is not important; but the problems involved are predominantly practical. They concern on the one hand matters of budget and administration, on the other, the need for a strong liberal seminary in New York and for student Rabbis to serve the new reform congregations of the area. To complicate this already difficult problem by introducing theoretical issues that are not involved is not, to my mind, going to help at all.

Now as to the philosophy of Reform. It seems to me that the analysis implied in your questions is an over-simplification which cannot lead to very fruitful results. I do not believe that there are two kinds of Reform Judaism in America today. Our congregations, Rabbis, and laymen present a very great range of divergence. A presentation to Reform rabbis--who are quite aware of what you have in mind by your twofold division--ought to go a little deeper. What is this classical pattern of Reform to which you allude? Certainly Isaac M. Wise and David Einhorn, William S. Freedman and his classmate William Rosenau, Emil G. Hirsch and Max Heller (to mention only some who are no longer living) did not have identical attitudes toward the items listed in your question 3.

Let me point out that the service of Temple Emanuel, New York, was always far more traditional in style than that of the Free Synagogue in the great Carnegie Hall days. Or again, a famous Zionist who liked nothing better than to abuse his opponents as assimilationists performed marriages on Shabbos for trivial reasons, whereas the classical Reformers would not. Some of the old anti-Zionist congregations had a strong pro-Hebraic and ceremonial orientation, and vice versa.

Your question five is particularly unclear. I do not know what you mean by broadening goals, unless you mean to suggest that the object of earlier Reform was to keep people ~~xxx~~ away from the Reform synagogue. That such things happened in certain places is true, but that was because of social snobbery, not ideology. If you mean "changing methods" when you say "broadening goals", an answer becomes possible. But it must be approached far more critically than some of our enthusiasts seem to think.



WEST END SYNAGOGUE  
CONGREGATION SHAARAY TEFILA  
ONE SIXTY WEST EIGHTY SECOND STREET  
NEW YORK 24, N. Y.

2

Before I give this answer, let me remark that I am a Reform Jew for several generations, and that I grew up in a Reform congregation where anti-Zionism was combined with a strong traditionalism, love of Jewish learning, and identification with world Jewry. I believe in all three of these positive values, plus a sympathetic concern for the state of Israel. But I do not believe that all ceremonialism is good. I am not happy about the return of the Bar Mitzvah, because it represents not a return to traditional Jewish piety, but (in large measure) a surrender to a most unhappy social pattern. If your question 5 means: let's give potential customers anything they want in exchange for affiliation with the UAHC, I am against it. I do not believe that Reform means either the reduction of ceremony to a bare and chilly minimum, nor per contra that it means meeting the competition of the Conservatives by offering whatever they offer, only a little more cheaply. I am all for enriching Jewish education, but I question whether much has been added by teaching kids a few Palestinian folk songs, to which incidentally I haven't the slightest objection.

I do not find any reference in your questions to ~~xxxxx~~ theology, social idealism, or personal piety--items that have played in the past a significant role in Reform Judaism. My impression is that the unaffiliated and drifting must be reached by these ~~xxxxxx~~ values, and not by a willingness to smash crockery at weddings.

*Forgive me if I sound ill-tempered, but I get upset at the notion that Reform Judaism is in the process of repenting its past sins and approaching salvation, or that your Mr. Baum's remarks at the Biennial are a representative statement of classic Reform Judaism.*

*Cordially yours,*

*BJB*



WEST END SYNAGOGUE  
CONGREGATION SHAA'RAY TEFILA  
ONE SIXTY WEST EIGHTY SECOND STREET  
NEW YORK 24, N. Y.

June 1, 1953.

Dear Friedman:

When I answered your inquiry a week or so back, most of my letter was concerned with theoretical questions. I tried to suggest that a simple schematization of Reform Judaism into two trends, one "classic", negative and assimilationist, and the other positive, creative, and Zionist, does not do justice to the complexities of the facts. Rather briefly, I expressed my opinion that the proposed plan for integrating the work of the two Rabbinical schools ought to be discussed entirely apart from philosophies of Reform Judaism.

I take the liberty of writing again because this practical issue has come so very much to the fore. The NY Federation of Reform Synagogues and the Association of Reform Rabbis have both adopted resolutions urging the Board of Governors to defer implementation of the new plan until there has been an opportunity for those interested to submit suggestions for modifying it. The Association adopted its resolution with but a single dissenting vote; that of the Federation was adopted unanimously after Dr. Glueck had defended the plan in a lengthy and vigorous address. These votes, obviously, indicate that neither ideologies nor institutional loyalties were the only consideration. They mean this: Reform Judaism has been making progress in this area, where the great possibilities for growth are to be found; and we are fearful that the new plan might prevent the continuation of this progress. Of course, individuals undoubtedly had other motivations; but this practical consideration alone accounts for the virtual unanimity.

I personally would like to see the CCAR take a similar stand. Obviously I have no right to make assumptions as to what you plan to say, nor to try to tell you what you should or should not include in your presentation. But I hope you will consider my opinion for what it is worth, namely: that if the College-Institute problem is presented as an outburst of emotional loyalty by graduates of the New York school, or if it is tangled up with ideological considerations which to my mind are irrelevant, we will not see at Estes Park the practical unanimity we have achieved here. If the CCAR is sharply divided, the likelihood of achieving any concrete results will certainly be reduced.

You will of course be guided in the last analysis by your own conscience. But I trust you will not take these comments amiss.

Sincerely yours,





## BERGEN COUNTY REFORM TEMPLE

687 LARCH AVENUE  
TEANECK, N. J.

-:-:-

JACOB LANTZ, Rabbi

May 18, 1953

Rabbi Herbert Friedman  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wis.

Dear Herb:

A few words in reply to your questionnaire of May 8th, which I hope will be of help in preparing your paper for the convention. My answers follow in chronological order.

1. I do believe that there are two kinds of Reform Judaism in America today. The one which is referred to as classical, I personally classify the adherence to this approach as escapist Jews, who not having the courage, or having found it impractical to move into Christianity, have turned to Judaism and seek a minimum Judaism to serve as a salve for what little conscience they have left. The other kind of Reform Judaism, namely, the one being promulgated by the younger generation of Rabbis and by the influx of our brethren with emotional attachment to some traditional Judaism, is on the rise within the Reform movement. These I classify as the honest Jew searching for a positive and maximum Judaism to blend with American culture and environment.
2. These cleavages in the Reform movement, I believe to be bridgable, if the rabbis take a more firm stand in introducing the higher goals of our religion.
3. I believe that the Reform movement should continue its present trend towards a, b, c, d.
4. To this, my answer is No.
5. The Reform movement should be broadened to include any and all Jews, whatever their background.
6. I was present on the 13th at the meeting held at Rabbi Klein's study, and I feel strongly with those present that the New York school must not be submerged with Cincinnati, but rather everything possible should be done to create a much stronger school in New York. (This tho I hope to move out of the metropolitan area and go to the Middle West or South).
7. I am not satisfied with the merger plan. I feel that Reform Judaism is being retarded in its efforts to become the American Judaism. I feel that the goals of Reform



BERGEN COUNTY REFORM TEMPLE

687 LARCH AVENUE

TEANECK, N. J.

---

JACOB LANTZ, *Rabbi*

-2-

Judaism should be expanded, rather than diminished. I am sure that the committee appointed at the meeting on the 13th will come up with a better plan for maintaining two schools to further the goals of Judaism.

Sorry that I won't have the pleasure to greet you at the Convention, but am confident that you and others like you will, with God's help, win a victory in negating the latest merger plan.

I hope this will be useful in preparing your paper, which I am sure will be an excellent one.

With best wishes for a Happy Shavuoth, I am

Sincerely,

*Jack Lantz*  
Rabbi Jacob Lantz



DAVID SCHWARTZ, Hagerstown

Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD,

MILWAUKEE 11, WISCONSIN

STUDY OF

Rabbi Herbert A. Friedman

8 May, 1953

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The Philosophy will be subdivided into three sections - "Recent History", "Current Trends", and "Goals of the Reform Movement". Rabbi Brickner has done me the honor of inviting me to speak on the Goals.

I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? Yes
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? (1) Yes (2) ?
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people? a- b- c- d- } Yes



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *no*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern *(1) no* or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands? *(2) yes*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? *yes*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? *?*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman

Rabbi Herbert A. Friedman

HAF/ms

Sincerely,  
Rabbi David Schwartze  
1314 Potomac  
Hagerstown, Md.



MICHAEL ALPER

215 W. 91 St.,  
New York 24, N.Y.  
May 18, 1953

Dear Rabbi Friedman,

In reply to your thoughtful  
inquiry of May 8<sup>th</sup>, I shall reply to your  
questions <sup>a</sup>seriatim by number:

1) If words and concepts are to have  
meaning they cannot at <sup>one and</sup> the same time  
stand for one thing and also for ~~the~~ their  
opposite. Reform or Liberal or Progressive  
Judaism cannot at the same time mean  
Orthodox, Conservative or Reactionary Judaism.  
Classic Reform Judaism that refuses to  
hedge from a position once taken, despite  
new conditions and new times that have  
invalidated some of the former innovations  
and modifications in doctrine and  
practice, ceases to be Reform but  
becomes instead a new Orthodoxy - an  
intransigent position from which it will  
not be moved. The American Council for  
Judaism Inc. does not belong in any true  
Reform movement - a movement that is  
forever adjusting to new times and new



conditions. We all know of conservatives and reactionaries in the political and economic fields who were once upon a time radicals or reformers. However, if they develop a hardening of intellect and spiritual arteries and can see good only in the "good old days" they are no longer radicals and reformers and should cease calling themselves that.

The American Council has made a new Orthodoxy of a one-time Reform pattern. They are Orthodox Jews, albeit Orthodox Reform Jews. They have no place in a genuine Reform movement and ought to get out of the C.C.A.R. and the U.A.H.C.

To summarize:—an intransigent attitude on the subject of classical Reform is the attitude of an orthodox mentality and temperament. True Reform Judaism, like true liberalism in any movement, is forever growing, adjusting, changing while it learns from its past mistakes and adjusts creatively to new challenges.



- 2) I do not see two lines of evolutionary development in Reform Judaism. The American Council, like every form of Orthodoxy, abhors change, development, evolution. The American Council represents a static form of an immutable Judaism. Only those who have moved beyond the Pittsburgh Platform have given evidence of <sup>a disposition toward</sup> growth and evolution in the development of Reform Judaism.
- 3) On all four counts - a, b, c & d., definitely and unreservedly yes.
- 4) To "remain constant" and to be truly Reform in the sense of "evolutionary" is a contradiction in terms. Intolerance or Orthodoxy cannot be equated with Reform or Liberal or Progressive (not in a rational world, anyway).
- 5) It is of the very essence of Reform that its goals must be moving goals, not fixed or static goals. Goals must not



he set up a priori, by fiat, ex cathedra,  
 by some authoritarian group or individuals.  
 Goals must be derived from the needs  
 and desires  
 of individuals and groups in the stream  
 of history. From a genuine Reform approach  
 to Jewish life, the goals of Reform Judaism  
 must be derived from the needs and  
 desires of individual Reform Jews and  
 the associational or group life of such  
 Jews. As new facts and new conditions  
 stimulate new needs and new desires,  
 Reform Judaism must formulate its  
 goals accordingly. Moreover, if its new  
 goals are to be <sup>formulated</sup> ~~in~~ the spirit of  
 Reform or Liberalism rather than Radicalism,  
 then the goals must possess ~~an~~ elements  
 of continuity with the past as well as  
 elements of change or creative adjustment.  
 Let the unaffiliated and the drifting  
 elements in ~~Reform~~ Jewish life join the  
 Reform movement and help to preserve  
 it as a movement by sharing democratically



in the formulations of desirable goals for Jewish life. Only those who accept metaphysical doctrines as immutable, eternal verities do not belong in any Reform or Liberal movement. If they are so constituted as to see good only in the classic pattern of some ancient formula, they belong intellectually and temperamentally with Orthodoxy or Fundamentalism.

## AMERICAN JEWISH ARCHIVES

6. Definitely yes. The Board of Governors of Cincinnati, were they truly Reform Jews, making creative adjustment to the new facts and new conditions of Jewish life would have closed down the Cincinnati School, located as it is, in the Jewish hinterland of the U.S.A., and would have opened a school on the West Coast and also retained fully the one in N.Y. When ~~the~~ H.U.C. was established in 1875, <sup>most of</sup> the Cincinnati was a central point for the existing Jewish communities. It is no longer <sup>that</sup>. Were the Board of Governors acting truly in the spirit of Reform Judaism,



their avowed goal as regards a rabbinical school would be to meet the needs

of Jewish communities where they are.  
Most Jews in the U.S. are on the east  
and west coast. There should be schools  
in New York and Los Angeles. The  
Cincinnati grounds should be sold to  
the University of Cincinnati. The present  
new arrangement makes no sense rationally  
or pragmatically. Unwittingly it makes  
a free gift-offering to the Jewish Theological  
Seminary and the United Synagogue. The  
consequences, however, may not be so bad,  
insofar as the Seminary will be pushed  
towards a more Reformist position.

7. Give up Cincinnati. Maintain full-course  
parallel schools in New York and Los Angeles.  
Or else, give up New York altogether, since it  
~~already~~ has other seminaries, and open another  
school in Los Angeles. There are no seminaries of  
any kind on the west coast.

Cordial regards,

Michael Alper



May 18, 53

Dear Horstov:

I am happy to answer your questions to the best of my ability.

Being a neighbor of Houston's notorious Beth Shalom, I am bound to realize that there are, to say the least, two varieties of Reform. I would not abuse the term "classical" by applying it to the rabid radical Pittsburg platform. Fortunately, it is only the old die-hard who cling to that superannuated creed, and there is a possibility that some who still yearn for it might try to satisfy their hunger with the pabulum offered by the A. C. J. It is not a matter of principle with those re-actionaries, but the bug-a-bear of "orthodoxy" that gives them the nightmare. They bear greater rancor against the mother religion than Christianity against Judaism.

I thoroughly endorse the whole alphabet of No. 3. Most of the unaffiliated come from orthodox homes and ceremonies have an appeal to them.

5) Considering the extremely low birth rate of Reform couples, if it had to rely on natural increase, it would die out within less than a century. Surely, gather into the fold all the unaffiliated you can win over.

6) I do not believe that the school has anything to do with the winning of the unaffiliated. Train a number of rabbis of the type of Lelyveld, imbue them with the vital importance of their mission, and let them go out to gather up the stray sheep of Israel.

I do not believe that there is a need for a school with two branches. The Institute was organized to promote Zionism. That goal being achieved, either the Institute or the College should be dispensed with.



If this will be of any help to you, I will  
accept a "poiz" <sup>note</sup> "from you at Ester-  
Park. I have a cousin who is a  
devout member of your con-  
gregation. Her name is Mrs.  
Irene Goodman, her address  
1709 E. Park Pl. I know she attends  
Sabbath morning services regularly.  
Give her my love, please,  
With kindest regards

Samuel  
AMERICAN JEWISH  
ARCHIVES



West End Temple  
147-02 Newport Avenue  
Neponsit, Long Island, N. Y.

Rabbi Joseph I. Weiss, M.H.L., Ph.D.

May 15

Dear Herb,

I can give you some short answers  
to your questions. —

1) Yes.

2) I think the cleavages are bridgeable if  
our H.U.C. - J.I.R. will teach a  
single, fundamental philosophy of Pyron.

3) a) Second Generationism is good if it does  
not backward - it should be  
significant to modern life.

b) I do not believe in day schools. I  
do not believe that intrinsic education  
means more emphasis on Hebrew. Sunday  
morning & no more than one afternoon  
a week is sufficient. We need  
more adult education.

c) Yes

d) Yes.

4) The earlier pronouncements are basic to  
Pyron. But we can use them as  
the basis for <sup>progressive</sup> evolution of thought



West End Temple  
147-02 Newport Avenue  
Neponsit, Long Island, N. Y.

Rabbi Joseph I. Weiss, M.H.L., Ph.D.

(2)

- 5) The goals should preserve the classical pattern
- 6) No
- 7) My strongest objection to the merger plan is that the alumni are not first consulted. The plan may or may not work - it may even be a good plan - but the alumni should have been given the opportunity for expression of views.

---

Hope this may help.

Sincerely,  
Joe

143 Hillside Circle,  
East Gadsden, Alabama.  
May 18, 1953.

Rabbi Herbert A. Friedman,  
Congregation Emanu'el B'ne Yeshurun,  
2419 East Kenwood Boulevard,  
Milwaukee 11, Wisconsin.

Dear Rabbi Friedman:

In reply to your questions regarding the symposium and discussion on "The State of the Reform Movement- Its Philosophy and Institutions," specifically "The Goals," I wish to give my opinions ~~xxxx~~ as follows:

1. Yes, but I hesitate to call the other, differing from the classic, the broader rather than the narrower until I know the full extent of the trend toward ceremoniala.
2. Whether these different lines or cleavages are bridgeable depends on the extent, etc. as stated in 1."
3. a. Yes, but not too far toward ceremonies.  
b. Yes; we need intensified education, particularly of children.  
c. Yes, with the realization that our primary concern is adjustment to American life.  
d. Yes, provided the totality of the Jewish people make reasonable concessions to our points of view and development .
4. Not without some degree of more concrete ceremonies which make religion real for children especially.
5. We should try to offer religious content and guidance to the unaffiliated and drifting for reasons of self-interest as well as their welfare, for such a group is a reflection on all of Jewish life.
6. I do not know enough about the relationships of H.U.C. and J.I.R. to offer an opinion on this question.
7. Same absence of opinion for same reason as in question 6.

Sincerely yours,

*Howard L. Fineberg*

Howard L. Fineberg,  
Rabbi of Congregation Beth Israel,  
Gadsden, Alabama.



# B'NAI ZION CONGREGATION

802 COTTON STREET

SHREVEPORT 6, LA.

DAVID LEFKOWITZ, JR.  
RABBI

May 14, 1953.

Dear Colleague:

Your mimeographed letter of May 8th is at hand and, inasmuch as I do not expect to attend the CCAR this year, I am answering your letter as you request. I do not know what, if any value will be placed upon the answers that I give. All I can say is that they represent very deep and abiding conviction with me. I think that you should know as I answer these questions, I did not attend the UAHF meeting, but my wife did and brought home a complete transcript of the proceedings which I studied most carefully.

To answer your questions, therefore, let us begin:

1. I do believe that two kinds of Reform Judaism are developing in America today or rather, that Reform Judaism is developing into two groups, one representing the classical pattern and the other representing the broader approach discussed at the UAHF meeting.
2. I believe that it is still possible to make a bridge between the two expressions of Reform Judaism but that it will not be possible if present policies of the hierarchy are maintained.
3. I believe that the Reform movement should continue its interest in developing a better method of religious education. I am not interested in increased ceremonialism, although of course I am and always will be interested in what happens to the State of Israel and to the Jewish people throughout the world.
4. I definitely feel that Reform can best serve its own genius by remaining true to the great spirits that gave it birth.
5. It has long been my conviction that the Reform movement was drifting too far away from the classical pattern.
6. I am not too well informed in this question to give it the serious answer that it deserves.
7. See No. 6 above.

Of course, you realize that in this particular part of the country we are not touched by many of the trends that affect our brethren and colleagues in the larger centers. I earnestly and honestly feel, however, that the people in the smaller communities and in the south are not now and will never be interested in the types of Reform Judaism toward which our present leadership seems determined to lead us.

With Shavuot Greetings, I am

Rabbi Herbert A. Friedman  
Milwaukee, Wisconsin.

Most sincerely,

David Lefkowitz, Jr.



# Beth Hillel Temple

LIBRARY SQUARE — KENOSHA, WISCONSIN

TELEPHONE 4-2716

ARTHUR BRODEY  
RABBI

June 4, 1953.

Rabbi Herbert A. Friedman  
Temple Emanuel - Oak Park  
Milwaukee Wisc

Dear Herbert:

In answer to your questionnaire

1. Yes.
2. I believe that the Classical Reformists are a minority, and may remain so for a considerable time as a justification wrongly so perhaps, a minimum Judaism in America.
3. I am in accord with all of 3.
4. No.
5. Whatever <sup>creative</sup> part Classical Reform can still play in the future should be preserved but the goals should be widened to meet the needs of a dynamic



2  
Liberal movement.

These numbers and size are not a criterion of vitality and we should concentrate on strengthening Reform within, spiritually, before worrying over much of winning the unaffiliated. In that sense our colleges are more important than the Union. Reform has ~~come~~ become too materialistic and mechanistic and is not a vital part of the living of our members. Jewishly. It needs a revolution in depth. spiritually to deeply move not only our Reform people but the masses of Jews yet to be won over to our cause.

6. While I do not believe that winning the unaffiliated is at present a primary goal yet there are valid reasons for a strong school in New York. If Reform Judaism is to meet creatively the needs of the evolving American Jewish Community, it must be tried and tested in the crucible of conflicting currents of thought, and action. Theologically and otherwise



Beth Hillel Temple  
LIBRARY SQUARE — KENOSHA, WISCONSIN  
TELEPHONE 4-2716

ARTHUR BRODEY  
RABBI

3

New York is the center, the other ideological  
of Judaism. The headquarters of the  
national secular agencies and it  
is also an important intellectual  
and theological center of many other  
faiths. Here Reform can meet  
challenges experiment first with its  
own members, and then if it is  
worthy of survival as a great religious  
force, it can act as an inspiration  
to all Jews in New York and elsewhere.  
In the building of an Amer. Judaism  
the school can take lead in  
marshalling the energies of our  
ablest men to create new forms,  
new ritual, new educational processes,  
new spiritualities etc.

The long range goal should be to make  
the New York school the center of our  
movement rather than the opposite  
as now proposed. Which should be  
merely a temporary expedient.  
Eventually our Cincinnati school  
could be sold even at a loss.

In the meantime, to keep up the  
standard of New York, all students now



entering should go to Cincinnati  
for the first ~~two~~ three years and  
end their last two years or three in  
New York where the best of the faculty  
should be situated. eventually.

Reform Judaism must ask the  
same sacrifices of its faculty as it  
should of its rabbis and its students  
if we are truly interested in a great  
religious movement. building for  
the future of American Judaism.

We as Rabbis cannot be as comfortable  
as our parishioners or as materialists  
motivated or else we have no chance  
of winning our own people in the unofficial  
we must set the example. as our sages and  
prophets before us. We cannot preach one way  
and live another.

If we have a great religious  
movement that starts us we should  
get the money to support our schools  
and union. and if we can't perhaps  
it is a proof that Reform Judaism  
is not as vital a religious movement  
as it should be. So with the future  
requires daring thinking even  
sacrifice and even starting over  
again to some extent. or taking risks  
one; which would be the safe building  
in Cincinnati and commencing on a  
smaller scale in New York. That is how  
all progress is made. Give a new  
with kindest regards  
act



EVANSION

no name

June 5, 1953

Rabbi Herbert A. Friedman  
Cong. Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wis.

Dear Colleague:

The following represents my answers to the questions on current trends in Reform Judaism you posed recently. The responses follow the order of the queries.

1. There is one predominant, though not necessarily superordinate, type of Reform Judaism, another adhered to by a small but powerful minority, and several subtypes. The first is showing definite reversion to "conservatism", both ritually and doctrinally, some of which are Reconstructionist. The second pattern is being polarized by such a group as the American Council for Judaism. It may be regarded as a modification of the so-called "classical" pattern. The subtypes are generally "in-betweens".
2. Yes, there are at least two major trends of development in Reform Judaism today. In the current stage of development, the cleavages between them do not seem reconcilable.
3. (a) Depends on the variety of ceremonialism and whether it serves social and Jewish ends and does not become an end in itself.  
(b) Generally, yes, but also depends on whether the education is realistic and rational and not sentimental and chauvinistic.  
(c) Yes, but also open criticism of its theocracy, its political and international opportunism (where it exists) and its social injustices (whenever they occur). The State of Israel is not a sacrosanct entity. To support its self-determination and independence is not to be equated with an approval of the policies of its ruling and other elements.  
(d) Generally, yes, but this does not denote approval of the deeds and utterances of those who claim to represent Jewry.
4. There is no one-to-one answer. Parts of the earlier philosophy should be retained, but with modifications since life does not stand still; parts should be completely overhauled; and parts should be completely renounced. E. g., the doctrine of a developmental revelation should be retained; the "Mission Idea" should be renounced; the earlier, imitative ceremonialism should undergo modifications. By the way, what is Reform's "own genius"?
5. Since life is dynamic, Reform must inevitably undergo changes if it is to survive. Moreover, while the changes should not be made for their own sake, they must be made relative to the situation in which Jewish and general life proceeds. And, again, while the changes must occur within a continuum, they must be of a nature to attract an influx from "the myriads of Jews" you refer to. Otherwise, since Reform Jews are apparently not reproducing themselves, Reform Judaism will die of attrition. Note should, however, be taken of the apparent fact that much of the mobility from other branches of Judaism or from the unaffiliated to Reform has assumed the character of social climbing rather than of sincere religious or "ideological" conviction.



6. I am neither a prophet nor the son of a prophet. But it seems evident that if Jews in the largest Jewish center in the world are to be attracted in larger numbers than heretofore to Reform Judaism, more potent stimuli must be provided. A stronger school alone might not accomplish the purpose; but it might be a contributing factor.

7. I object to the implementation of the merger as recently announced. I advocate the retention of both schools, intact, for the ordination of Rabbis and the training of scholars, et cetera. New York as the center of American Jewry should not be cut down to less than size with respect to Reform Judaism. Cincinnati as the well-spring of Reform Judaism in America and with the splendid facilities of the H. U. C., as well as the fact that it is representative of the midwest and its Jewish population, should not only be preserved to expanded.

Many good wishes for the study you are undertaking.

AMERICAN JEWISH  
ARCHIVES





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May 13, 1953

Rabbi Herbert A. Friedman  
Congregation Emanu El B'Ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Colleague:

I have your letter of May 8th and would reply to it briefly.

It was apparent at the last session of the Union of American Hebrew Congregations in Convention assembled that there are at least two kinds of Reform Judaism in America today. The reforms which many of us are trying to effect in our Reform congregations is not supported but is rather rejected by some, even though few, members of our congregations who remember former days and former practices or lack of them. Some of these "reforms" are in reality new innovations while, frequently, they are reintroductions of old, formerly ignored, ceremonies. The bridge between the two is not incapable of being built but I think most of us are, thoughtlessly, turning our eyes away from those who in former times were the only Reform Jews. I think we owe them an obligation, if only the obligation of trying continually to influence them positively to an appreciation of what we are trying to do.

With reference to those questions that deal with the plan adopted by the Board of Governors of the HUC-JIR, I have the feeling that these questions have little pertinence to the subject of the goals of Reform Judaism. Dr. Glueck explained the present situation clearly at the informal luncheon held at Temple Emanu El during the recent UAHC Convention. If there are those who would want to discuss the matter at the CCAR Convention, I think full opportunity should be given for that purpose. But that question should be handled directly.



Rabbi Herbert A. Friedman  
Page 2  
May 13, 1953

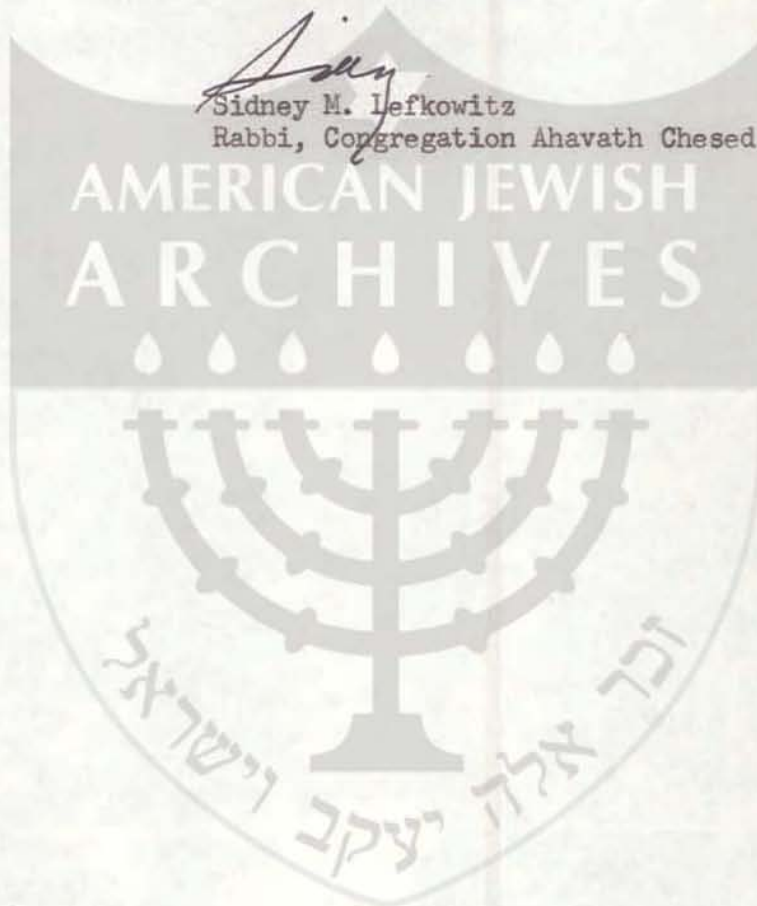
and not obliquely or by inference as derivative from some other matter.

Looking forward to seeing you at Estes Park, I am,

Sincerely yours,

*Sidney*  
Sidney M. Lefkowitz  
Rabbi, Congregation Ahavath Chesed

SML:prb



RABBI A. L. KROHN

318 WEST GRANADA ROAD  
PHOENIX, ARIZONA

May  
12  
1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Blvd.  
Milwaukee 11, Wis.

Dear Colleague:

Replying to your letter of May 8th and briefly:

1. I believe that there are two kinds of Reform Judaism in America today, as you indicate.
2. I believe that the first is static and the second without imagination, and I therefore question whether or not you can speak of an evolutionary development. What, then, are you to bridge?
3. a. While increased ceremonialism is indicated I do not think that much is being done to make it relevant to our times and our needs.  
  
b. To be sure, intensified education is indicated, but if it means intensifying our present confused effort, I see little hope for the future (may I call your attention to Rabbi Hertzverg's wholly incipid article and to Dr. Gamoran's theologic cul de sac at the recent meeting of the Union.  
  
c and d. By all means.
4. Answered above.
5. Since I do not believe that the classical pattern has any future and since I am not certain as to the scope of the new trends, I am wondering whether we have anything with which to interest the unaffiliated and the drifting.
6. What is the School to do?
7. It was my understanding that the School in New York would be used in the final years of the rabbinic preparation as a laboratory, with the Institute in Cincinnati providing a somewhat cloistered environment for intensive study.



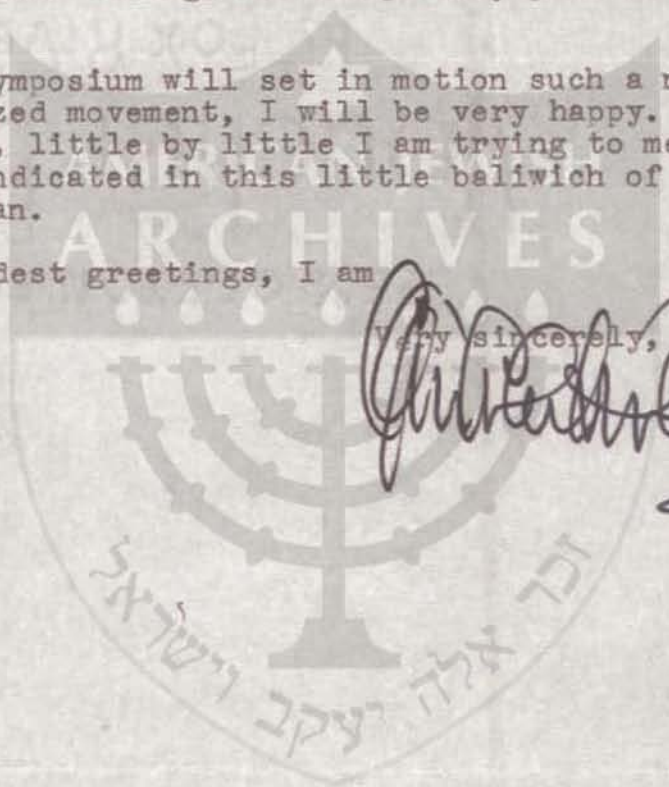
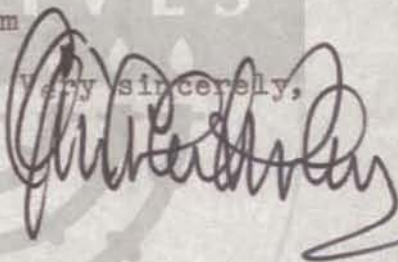
Rabbi Herbert A. Friedman

You will probably conclude from my brief and, I hope, pungent replies that I am somewhat doubtful of the will of our Reform movement to reflect the dynamic labors and hopes of both Doctor Wises; that is, to really think through and adequately plan an American Judaism.

If the symposium will set in motion such a new and revitalized movement, I will be very happy. In the meantime, little by little I am trying to meet what I have indicated in this little baliwich of mine as best I can.

With kindest greetings, I am

Very sincerely,



ALK  
bf

ELIOT GRAFMAN  
Long Beach, Calif.

Congregation Emanu-El B'ne Jeshurun

19 EAST KENWOOD BOULEVARD,  
MILWAUKEE 11, WISCONSIN

Dear Friend

At the forthcoming meeting of the C.C.A.R. at Estes Park, there will be a symposium and discussion on the subject "The State of the Reform Movement - Its Philosophy and Institutions". A whole evening will be devoted to this fundamentally important question.

The Institutions will be dealt with by Rabbis Glueck and Eisendrath. The merger plan of the HUC-JIR will be discussed.

The Philosophy will be subdivided into three sections - "Recent History", "Current Trends", and "Goals of the Reform Movement". Rabbi Brickner has done me the honor of inviting me to speak on the Goals.

I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC?
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not?
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people?

*Handwritten notes:*  
Seek a response  
Since you have an opinion, I respond  
Sampling of opinion is - unfortunately - the tendency to create 2 kinds of Reform  
Initiation (1) There are two - yes... but not at the price of  
(2) They are based to create an eventual cleavage  
(3) (a) NO (b) YES (c) YES (d) YES... but not at the price of  
changing the classical pattern of  
Rabbi Herbert A. Friedman  
8 May, 1953



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? YES... in principle

my answer → 5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands? ... "providing place" is the only appellation in the religious realm.

6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? — Yes!

7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? I would need more time to study the plan.

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman

Rabbi Herbert A. Friedman

HAF/ms

Yours in regrettable haste  
Dor Gragman  
Long Beach Calif

P.S. I think, furthermore, that Ben's questionnaire to laymen & Rabbis — with its invitation to laymen to register which & usage hangovers as "desires" was a most unscientific base for the "findings" in his report to the W.A.A.C.



HARRY PASTOR  
Milwaukee.

*Congregation Emanu-El B'ne Jeshurun*

2419 EAST KENWOOD BOULEVARD,  
MILWAUKEE 11, WISCONSIN

STUDY OF  
*Rabbi Herbert A. Friedman*

8 May, 1953

Dear Friend:

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The Institutions will be dealt with by Rabbis Glueck and Eisendrath. The merger plan of the HUC-JIR will be discussed.

The Philosophy will be subdivided into three sections - "Recent History", "Current Trends", and "Goals of the Reform Movement". Rabbi Brickner has done me the honor of inviting me to speak on the Goals.

I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? YES.
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? NO.
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people? YES.



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *NO.*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands? *LATTER.*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? *YES.*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? *No comment, other than answer to Number 6.*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

*Herbert A. Friedman*

Rabbi Herbert A. Friedman

HAF/ms

*Best wishes and  
regards,  
Harry*



Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD.  
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Rabbi Herbert A. Friedman

A. S. Kline,  
Clarksdale, Miss.

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1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? *Yes!*
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? *No, the "classic" is static*
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people? *Not true Reform*

*Yes, by all means.*



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *NO, this would be orthodoxy*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands? *broaden scope*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? *yes*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? *I do not know*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

*Herbert A. Friedman*

Rabbi Herbert A. Friedman

HAF/ms



5/11/53

Dear Friedman -

Excuse pencil — but am too lazy to type.

1. There are 50 kinds of Ref. Jud. — all depending upon origin + association of individuals by which they are Conditional — Isaac M. Wise observed much that his pupils discarded. Randsburg + Emil G. Hirsch throw almost everything overboard. Thiers was pure intellectual + a cold Chilling-Judaism. I do not like "Reform" — it was borrowed from the German Reformation — I like American — which embraces all that has happened and is happening to all Judaism, so-called Orthodoxy — with bare faces + late services + all the other Am. modifications — all are changed and changing.
  2. There is no question of bridgeable. No two are alike — but all can live and work together.
  3. American Jews should have a minimum of ceremony, but all meaningful — none silly — like welcoming Elijah — a superstition not worthy of preservation. However, education in ethical Jud. can never be too great — but too much time need not be wasted out trying to make the pupils Heb. scholars.
- Our sympathy with Israel as a place of refuge for the oppressed is considerable — but that is all. Our identification with those who believe in Judaism.



2) is intense but I have little sympathy for the unbelieving Jews in Israel or any where else. The only totality I recognize is that of faith in our religion - and the effort to apply it to the art of living -

5. American Judaism is broad enough to welcome all who believe - + I would not object to a man wearing his hat at worship if he worships.

6. The plan adopted seems highly practical - it begins by getting extracts where there are many from whom to select. It concludes with a year of interrelationship - where the work is created. It is not a question of dominance - but of sharing the work as can best be done. If in the course of time it proves defective - it may be altered then.

We must get away from all narrowness and labor for the development of American Judaism - Here is our problem and there is no other

Yours sincerely  
Chipton H. Levy.

Friday, April 24, 1953

## ***Less Than Half of HUC-JIR 1953 Fund Goal Reached***

NEW YORK (JP)—A check for \$1,000,000 was presented at the opening session of the 42nd General Assembly of the Union of American Hebrew Congregations by Dr. Samuel S. Hollander of Chicago, representing contributions to date in the American Reform movement's Combined Campaign for \$2,265,000 this year.

The campaign, which finances the work of the UAHC and the Hebrew Union College-Jewish Institute of Religion, the American Reform seminary, ends June 30. Dr. Hollander is campaign chairman.

A UAHC spokesman, asked about the fact that, with three-fourths of the campaign year over, less than half of the goal has been reached, explained that the campaign usually had its best months in April, May and June. He predicted the goal would be reached.

The million dollars will be split equally between the two Reform institutions.



*Congregation Emanu-El B'ne Jeshurun*

2419 EAST KENWOOD BOULEVARD.  
MILWAUKEE 11, WISCONSIN

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I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? *yes*
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? *they are.*
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; *- yes.*  
b) intensified education; c) sympathetic concern  
with the State of Israel; d) identification with the  
totality of the Jewish people?  
*yes*  
*yes*



↑ if it did, it  
would go the  
way of the Karaites.

4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *No —*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern — or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands? *No* *yes*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? *see other paper.*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? *see other paper*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman

Rabbi Herbert A. Friedman



AVERY J. GROSSFIELD, A. B., D. H. L.  
RABBI  
TELEPHONE: STUDY 32-2394  
RESIDENCE 32-4424  
P. O. Box 835

LEON L. ARNOLD, PRESIDENT  
STERN FEINBERG, VICE-PRES.  
HARRY M. FRIEDMAN, SEC'Y.  
MELVIN S. KUSIN, TREASURER

## MOUNT SINAI CONGREGATION

1310 WALNUT STREET  
TEXARKANA, ARK.-TEX.

May 10, 1953

Rabbi Herbert A. Friedman,  
Congregation Emanu-El B'ne Jeshurun,  
Milwaukee 11, Wisconsin.

Dear Colleague,

I am happy to respond to your request. When a question could be answered in one word, I did so on your letter. Wherever elaboration was necessary, the answers will be found below. I trust that I have been of some help to you. Kindest personal regards.

Cordially yours,

*Avery J. Grossfield*  
Rabbi A. J. Grossfield.

question 2 -- I believe that the "two different lines of evolutionary development" in Reform Judaism are bridgeable -- in fact, I am of the opinion that in time, perhaps in the next ten years or so, they will have eliminated various points of present conflict and will have become fused into a single, strong Reform movement.

question 6 -- No; not at the present time. There was a time when such a strong school was necessary in the New York area, inasmuch as that school was the only potent Reform agent in that area. But now that we have the House of Living Judaism in New York City, I feel that any "winning of the unaffiliated" that might be done can be done by the agencies that have their offices in the House of Living Judaism, particularly the New York Federation of Reform Synagogues and Rabbi Albert Baum's office on New Congregations. After all, students do not win the unaffiliated --- their noses are in their books, and that can be done in Cincinnati better than in New York, what with dormitory facilities, etc.

question 7 -- I do not accept your thesis that "the question



of the implementation of the merger plan ..... is very relevant to the whole question of goals of the Reform Movement." I do not think it is relevant at all!!!!!!

The JIR was originally founded because the HUC in the early 20's was non-Zionist, or anti-Zionist, as per the classical pattern of Reform, and the late Stephen Wise wanted a school that was both Reform in theology and Zionist in orientation. Now the HUC is also Zionist in its orientation -- so there is really no need for two schools.

I have often felt that the student bodies of both schools were too small to have separate establishments, separate faculties, and separate budgets --- especially since, as per the inclosed clipping and what is also common knowledge, the Combined Campaign 1953 goal has not been reached and so much money is owed to the banks. Even if it were only for the purpose of economy, there is every valid reason for the step the HUC-JIR Board of Governors has taken.

Frankly, notwithstanding the opening sentence of question #7, I do not see any relevancy at all to questions #1 to #5 as one group, and questions #6 and #7 as the second group. There is really, to my mind, no connection between the two. The question of whether to have one school or two separate school branches is one item, and the matter of goals is entirely another. There is no "schei-chus" between the two. The goals of a broader Reform Judaism ~~can~~ be achieved by the UAHC and its affiliates operating out of the House of Living Judaism ~~and~~ with well-trained Rabbis produced at the merged HUC-JIR in Cincinnati.

I can well understand the feelings and the sentiments of the old-time graduates of the former JIR when they see the results of the merger, but after all, they are Reform Rabbis, who preach that we must be ready to make changes and attune ourselves to the needs, trends and exigencies of the times. This is but another such instance.



FELIX LEVY

Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD.  
MILWAUKEE 11, WISCONSIN

STUDY OF

Rabbi Herbert A. Friedman

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I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today -- one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? *Yes*
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? *Don't know*
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people? *Yes to all*

4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *no*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands? *yes to the latter half of question*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? *yes*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? *no* Will the broadest goals be served by this plan? *no* Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? *yes*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

*Herbert A. Friedman*

Rabbi Herbert A. Friedman

HAF/ms

*Leix A. Levy*



JEWISH COMMUNITY CENTER  
252 SOUNDVIEW AVENUE  
WHITE PLAINS, NEW YORK

DR. LAWRENCE W. SCHWARTZ  
RABBI

May 15, 1953.

Dear Herb.

I was very much interested in your letter and I look forward to hearing your paper at Estes Park. I am enclosing a statement of our religious school policy which covers some of the points you mentioned. I shall also try briefly to answer some of the questions you ask in your letter, as follows:

1. Almost every movement has a left wing, a right wing, & and a center. I see no reason why this center cannot
2. bridge these divergences, provided the left wing which you term the "Broader approach" does not move too fast, and the right wing which you term the "Classical pattern" does not become too reactionary.
3. Yes
4. No
5. Yes
6. Yes
7. I would like to see the proposed merger plan ammended by having a preparatory department of 1 or 2 years both in New York and Cincinnati, the next 2 years of academic work in Cincinnati, and the final two years of practical orientation in New York.

Hope this is what you want! See you next month.

Lawrence

Temple Sinai of Long Island  
131 Washington Avenue  
Lawrence, Long Island

Dr. Abram Vossen Goodman, Rabbi

Ce 9-1267

May 14th, 1953.

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Herb:

Let me briefly answer your questionnaire.

1. Yes.
2. No. I say that because Classical Reform is not undergoing any form of development at all. The last remnants of it are not self-perpetuating.
3. Yes, to all of them.
4. No.
5. We should abandon the classical pattern and serve K'lal Yisroel.
6. Most emphatically yes.
7. I imagine this question and the preceding one were the real reasons for the questionnaire. I feel so strongly about the matter that the present policy regarding the schools is a combination of deceit and double-dealing and ultimate self-destruction. Whether or not Nelson has the last word, those of us with a contrary opinion should say or do plenty.

Looking forward to hearing your paper in Colorado and with kindest regards, I am

Sincerely yours,

*Abram*

Abram Vossen Goodman.

AVG:mg



VINE STREET TEMPLE  
NASHVILLE 3, TENNESSEE

STUDY  
136 SEVENTH AVE., N.

RABBI WILLIAM E. SILVERMAN, D. D.

RESIDENCE  
ELLENOALE DRIVE

May 14, 1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herbert:

You are quite right that most of the rabbis will be extremely crowded with work at this season of the year, but if you are willing to accept brief reaction, then here goes.

1. I do not believe that there are two kinds of Reform Judaism in America today. To me Reform is not only an organization with its historic groups such as the College-Institute and the Union, but it is an interpretation of Judaism. There is only one brand of Reform Judaism in America as far as I am concerned. That Reform Judaism expresses itself in accordance with the needs of individuals and congregations. There may be variations of practice, but the principle of Reform remains constant.
2. I feel that the Reform movement should continue the present trend toward increased ceremonialism, intensive education, sympathetic concern with the State of Israel, identification with the totality of the Jewish people. However, I would be cautious lest the emphasis on ceremonialism become an end in itself. I see it only as a means toward a more positive identification with Judaism and the Jewish people. The prophetic aspects of Reform Judaism should not be forgotten. Although I have the feeling that those who cry the most for prophetic Judaism are the laymen who would be the first to condemn the rabbis if they should attempt to implement this prophetic Judaism by more than words, I would also be careful about the concept of Clal Yisroel. That statement always seems to be used by the Conservative and Orthodox groups when they want the Reform group to give in to something. While we identify ourselves with the Clal Yisroel, I don't think that we have to equate this with de-emphasizing our own Reform Movement and the needs of the institution identified with that movement. While I believe in identification with the totality of the Jewish people, I am fed up right now by those who misuse Clal Yisroel to negate Reform.



4. I do not feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations. If it remains too constant, then it does violence to that principle of flexibility and dynamism that constitutes the Reform Movement and those who insist upon the unchanging nature of Reform become Orthodox Reform Jews.
5. I think that the scope of the Reform Movement should provide a place for the Jews unaffiliated and drifting and they should be welcomed into the Reform Temple.
6. I do not think that a much stronger school in New York will help us to achieve the winning of the unaffiliated.
7. I think that the plan worked out for the merger is an excellent one. I am quite satisfied with the merger plan as presented, and it is my frank opinion that if we cannot get together in accepting what I regard as a very fair plan, then we ought to skip the whole question of merger, drop the hyphen, and let the two schools go on as separate institutions.

I am very pleased that you are going to speak on the goals of the Reform Movement and I am confident that you will do a very commendable job.

At the Biennial in New York I discovered a strange phenomena. Because of the pressures brought by the American Council for Judaism, there didn't seem to be room for much honest criticism of the Union or the Reform Movement. It seems that one either had to be 100% for the administration, endorsing all techniques, methods and textbooks, or be placed in the camp of the American Council for Judaism. It is my conviction that our textbooks have been written with the intent of selling them to Conservative and Orthodox Congregations. While I do not want to be guilty of provincialism, at the same time, I would think that these textbooks should be written for those identified with the Reform Movement. I think there should be much more emphasis on the institution and the principles and practices of Reform Judaism in our Religious School curriculum than we have at present. When I made this statement at the Biennial, some people asked me did I support the American Council for Judaism. This is nonsense. I don't support the Council, and I have been identified with the Zionist movement for most of my adult life. It was just unfortunate that when one asks for loyalty to Reform and a



5-14-53

clear-cut understanding of Reform, he is immediately labelled a Councilite. This is dangerous nonsense, because any movement must be able to withstand criticism to survive and to progress.

With warmest personal regards and all good wishes, I am,

Most cordially,

*WBS*  
Rabbi William B. Silverman

WBS/1



SIDNEY TEDESCHKE, Brooklyn

Congregation Emanu-El B'ne Jeshurun

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1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the ~~broader~~ approach discussed at the recent meeting of the UAHC?  
yes
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not?  
yes
3. Do you feel that the Reform Movement should continue its present trends toward, a) ~~increased ceremonialism~~;  
b) intensified education; c) sympathetic concern  
✓ (with the State of Israel; d) identification with the totality of the Jewish people?



- ✓ 4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations?
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands?
- ✓ 6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population?
- no. 7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? ✓ (Will the broadest goals be served by this plan? ~~Is there a better method of exploiting the value of possessing a school with two branches in two separate cities?~~)

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman

Rabbi Herbert A. Friedman

HAF/ms

May 15, 1953

Rabbi Herbert J. Wilner  
2609 Clovis Street  
Bluefield, West Virginia

Answering questions in letter of May 8 :

1. Yes. The broader approach is dynamic.  
The so-called "classical" is dead or dying.

2. Whenever possible bridges are in order.

3. yes

4. No, not to any dead letter.

5. We should aim to grow

6. yes

7. We are not - cannot - be satisfied.

It is outrageous to surrender New York.  
If it is a question of either - or, then  
give up Cincinnati. What logic  
compels the UAH C to move to Manhattan  
and the Institute to move out?

My sentiments coincide with A. V. Goodman's  
on 1<sup>st</sup> page of current Natl. J. Post.

yours etc.

HJ Wilner



CONGREGATION BETH EL  
OF  
TYLER, TEXAS

RABBI HARVEY E. WESSEL  
1102 SOUTH AUGUSTA AVE.

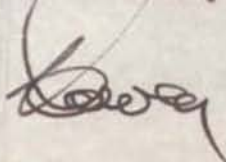
May 15, 1953

Dear Herbert:

- (1) I'm inclined to think that there are three kinds of Reform Judaism in America today - one representing the classical pattern, the second its lineal descendent, and the third ~~this~~ make-shift accommodation to the ex-orthodox and ex-conservative newcomers. As the grandson of a German-born Reform rabbi (who wrote a pamphlet in 1878 entitled, "Can Jews Be Patriots?"), I am a Zionist and an American patriot, and of the second variety.
- (2) Perhaps my position is the bridge: Reformist but less assimilatory and integratory and more self-revelatory and self-determinative (horrible words, but you get the sense!).
- (3) a) Yes, but only so long as the present feeling for ceremonialism persists. b), c), d) - Yes.
- (4) Not the earlier pronouncements - but the Guiding Principles, especially, "Judaism is the historic religious experience of the Jewish people."
- (5) There's something about the classical pattern that I still like: its lay origin and non-ecclesiasticism, its spiritual kinship with the Protestant Reformation in that it separates itself from orthodoxy in Jewish ~~and~~ other forms - economic and social - of later times, and its modus vivendi with the enviroing culture.
- (6) I doubt it; the new plan seems good to me; the unaffiliated can and will be reached if the Reform Movement moves in the right direction - takes the right direction.
- (7) I'm unable to say. Having graduated from the Cincinnati school and called New York my home from my 5th grade - 11th year - onward, I'm inclined to approve the new plan. Also, having lived my rabbinical years away from New York, I'd prefer a rabbinate prepared largely outside New York, - with a) internship inside. New York, praised be to God, isn't the U.S.A!

I don't know whether this has any value, written hastily, but accept it for what it is - with best regards, from

Yours sincerely,





# BETH AM



## The People's Temple

ONE HUNDRED FIFTY-FOUR POST AVENUE

34 NEW YORK

DR. KENNETH E. STEIN, Rabbi  
104 WEST SEVENTIETH STREET  
NEW YORK 23, NEW YORK  
TRafalgar 7-0116

JULIAN C. LOHRE, Cantor  
5 STUYVESANT OVAL  
NEW YORK 9, NEW YORK  
SPring 7-7047

Saturday Evening  
May 16th  
1953

Rabbi Herbert A. Friedman,  
Cong. Emanu-El B'ne Jeshurun,  
2419 E. Kenwood Blvd.,  
Milwaukee 11, Wis.

Dear Colleague,

I welcome your letter dated May the eighth and received but yesterday afternoon, as it affords me the opportunity through you of expressing a point of view which must otherwise remain silent since I shall be unable to attend the Conference this year at Estes Park. (Would that I could, since one of the pleasant memories associated in my mind with Denver is the warm greeting you afforded me when first arriving there in uniform in Feb. '44.)

I do not doubt there is a movement, nurtured by Jews of German extraction; cradled in Cincinnati; oriented to the 19th Century; founded on the concept of Judaism as a universal creedal faith and Israel as a religious community; founded on the doctrine of the absolute supremacy of reason, and ever faithful to that type of 19th Century German biblical criticism represented by its Jewish 20th Century exponent Dr. Julian Morgenstern. It is a movement finding financial support in the main among members of the upper middle class and whose members and sympathizers will be found in the ranks of the American Jewish Committee, the American Council for Judaism et al. It is a movement traditionally identified with the Hebrew Union College.

I do not doubt there is a movement, nurtured primarily by Jews of East European extraction (but not exclusively by them by any means); cradled in New York; oriented to the entire sweep of forty centuries of Jewish history interpreted in the light of the needs of the present; founded on the concept of Judaism as an ethnic religion with a universal message and Israel as a cultural and national entity, a distinct people; founded on the understanding of the limitations of reason and the need for emotion in the perfect balance of human life; and attuned to the great values of ancient and mediaeval Jewish tradition and scholarship, especially when fused with modern scientific archaeological research, as expounded by men of the stamp of Dr. Harry M. Orlinsky. It is a movement finding support among the great mass of the middle class, financially speaking, and whose members are in the main Zionists. It is a movement that believes in k'lal yisrael, for the furtherance of which doctrine, the Jewish Institute of Religion was founded.

I doubt that there is any common meeting ground or universe of discourse between these two movements. Twice they shifted their leader-



# BETH AM



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2

ship, and it is now too late to bring them together. The first time, both claimed to follow Abraham Geiger, but the latter of the two groups in turning from Pittsburgh to Columbus, turned from Geiger to Zechariah Frankel. In a later day, both claimed Isaac Mayer Wise as patron saint, but today the former has turned from Wise to follow his arch ideological opponent, David Einhorn.

As you can divine from the foregoing, my own sympathies lie with the second of the two groups and I should certainly like to see its goals constantly broadened. This cannot be accomplished, nor can the movement grow in membership, by removing those who are called to preparation for its leadership from the center of American Jewish activity and population to the ivory tower and ivy walls of Cincinnati, the more especially when the intellectual climate of Cincinnati is baneful to all for which that movement stands. From its inception, the merger was ill-advised, nor do I believe that the two movements of which I have spoken can long remain together under the roof of a common house whether it be called U.A.H.C. or American Reform Judaism. So long, however, as they must remain together in a single edifice, let them partition that edifice between them, and let those who favor the first movement turn themselves toward Cincinnati, and those who favor the second, toward New York. Let the size of the respective student bodies bear direct ratio to the number of applicants to the two schools (not to the number formally admitted), and let the allocation of funds bear relationship to the size of the two student bodies. Should it then transpire that Cincinnati's physical plant is too great and too costly, let appropriate steps be taken through negotiation with the U. of Cincinnati to dispose of same in whole or in part. Certainly the time has come to lend ear to the needs of the majority of liberal Jews in America and to turn in the direction of realistic thinking in respect of the College-Institute.

For whatever my thoughts may be worth, I present them to you herewith together with my proxy to vote in general conformity therewith at this year's Conference.

With warmest personal regards,

Sincerely yours,

*Kenneth E. Stein*  
KENNETH E. STEIN

KES:jgk



DAVID MAX EICHORN - N.Y.

MAY 14 1953

Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD.  
MILWAUKEE 11, WISCONSIN

STUDY OF

Rabbi Herbert A. Friedman

To :

8 May, 1953

From: *David Max Eichorn*

Dear Friend:

At the forthcoming meeting of the G.C.A.R. at Estes Park, there will be a symposium and discussion on the subject "The State of the Reform Movement - Its Philosophy and Institutions". A whole evening will be devoted to this fundamentally important question.

The Institutions will be dealt with by Rabbis Glueck and Eisendrath. The merger plan of the HUC-JIR will be discussed.

The Philosophy will be subdivided into three sections - "Recent History", "Current Trends", and "Goals of the Reform Movement". Rabbi Brickner has done me the honor of inviting me to speak on the Goals.

I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? *yes*
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable ~~or not~~? *yes*
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people? *yes*



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *no*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands? *yes*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? *Perhaps*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? *see below*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman  
Rabbi Herbert A. Friedman

HAF/ms

*With regard to 7 - I do not think that "merger" vs. "non-merger" has any great bearing on the question of the future of Reform Judaism. I am not satisfied with the proposed plan, primarily because it increases*



the length of the course of study from  
5 to 6 years. In principle, I favor  
"one school" and also favor its being  
located in an atmosphere more  
conducive to the development of  
normal congregational rabbis than  
is the super-charged professional  
atmosphere that marks the life  
of the congregational rabbi in  
New York City.

David Max Eickhom

P.S. I might add that my hope is that, eventually,  
when the American Jewish community reaches greater  
maturity, the Conservative and Reform movements  
will merge and that we shall have three  
Liberal Jewish seminaries, one in the East, one  
in the Middle West, and one in the Far West.



HEBREW UNION COLLEGE . . . . . CINCINNATI  
JEWISH INSTITUTE OF RELIGION . . . NEW YORK

---

May 16, 1953

*Hebrew Union College Annual*

CLIFTON AVENUE · CINCINNATI 20, OHIO

Rabbi Herbert A. Friedman,  
2419 East Kenwood Boulevard,  
Milwaukee 11, Wisconsin.

Dear Rabbi Friedman:-

As follows, I reply to your questionnaire of May 8.

Cordially Yours,

*Abraham Cronbach*  
Abraham Cronbach

1. Yes.
2. No (At least they ought not be bridged).
3. The question contradicts question 1. Question 1 allows for two Reform Movements. Question 3 forgets this.
4. Same comment as for question 3.
5. It is not clear whether the question contemplates one Reform Movement or two or more than two. Different types of unaffiliated may respond to different types of Reform. We might also consider leaving the unaffiliated alone. Let them affiliate with this, that, or the other type of Judaism when they get "good and ready."
6. We must wait and see how present plans turn out.
7. Same answer as that for question 6.

What we need is Rabbis of large intellectual and moral stature--hundreds of such Rabbis, men who can say things which are vital and helpful and say them with such eloquence that people will come to hear them. Alongside of this need, the matters discussed in the questionnaire are negligible.

# Temple Beth Israel

Lakewood Avenue at Glenwood

Lima, Ohio

RABBI NORMAN KAHAN

May 15, 1953

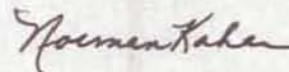
Rabbi Herbert A. Friedman  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Rabbi Friedman:

In response to your letter of May 8:

1. I believe that there are two kinds of Reform Judaism in America today and I doubt very seriously whether these cleavages can ever be bridged.
2. I believe that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people.
3. I further believe that our goal should broaden in the scope of new trends as to provide a place for the unaffiliated and drifting Jews.
4. I, too, question the implementation of the merger plan. Frankly, I believe that there should be only one school in Cincinnati for the preparation of Rabbis. The House of Living Judaism and our Music and Education Schools could well serve as the center in New York City. From this center the unaffiliated might well be served.

Sincerely,



Rabbi Norman Kahan

RNK:nb

GILBERT BOND

25% COTTON FIBRE

03A



MAURICE GOLDBLATT - Indianapolis

Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD,  
MILWAUKEE 11, WISCONSIN

STUDY OF

Rabbi Herbert A. Friedman

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I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? *yes*
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? *they are bridgeable*
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people?

*yes*



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *no*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands? *the latter*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? *no*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? *?*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

*Herbert A. Friedman*

Rabbi Herbert A. Friedman



AARON S. PHER - Chicago

Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD.  
MILWAUKEE 11, WISCONSIN

STUDY OF

Rabbi Herbert A. Friedman

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1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC?  
*Not quite as clearly defined, but certainly two trends*
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not?  
*Yes, but with the old guard not giving up as easily*
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people?

*Yes*



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *No.*

5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands?

*Broaden the goal but don't lose sight of original pattern*  
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? *Yes on the liberal character of Reform*

*Most certainly yes*  
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities?

*A better plan would be: 2 years exclusively in Cincinnati, 2 exclusively in NY & one optional in either place*  
I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

*Herbert A. Friedman*

Rabbi Herbert A. Friedman

HAF/ms



# HAR SINAI CONGREGATION

FOUNDED 1842 AT BALTIMORE, MARYLAND

DR. ABRAHAM SHUSTERMAN, RABBI

SYNAGOGUE: BOLTON AND WILSON STS.

OFFICES: HAR SINAI CENTER  
6300 PARK HEIGHTS AVENUE

15

May 15, 1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee-11, Wisconsin

Dear Herbert:

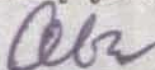
I am to be on the Symposium with you. My subject is "Current Trends." In answer to your letter of May 8th about "Goals," I would like to answer briefly and seriatim:

- 1) I do not believe there are two kinds of Reform Judaism in America. To me, "Classical Reform" is not Reform. Only the "broader" type has a future.
- 2) The logic of history will bring about a weakening of the classical point of view and a strengthening of the broader point of view.
- 3) The four trends of which you speak will be emphasized -- or should be. However, there may be trends which you have not mentioned and these are the ones which I am struggling with in connection with my own paper. What about personal religion?
- 4) No! We have drifted from the Columbus Platform, even as we drifted from the Pittsburgh Platform.
- 5) I am in favor of broadened goals.
- 6) If our cause will be served best by having everything in New York -- or everything in Cincinnati -- or the UAHC office in New York and HUC-JIR in Cincinnati, I am in favor of doing the thing that is best. I personally would like to see the time come when we stop talking about two schools and talk about one school, even if it has two departments. It seems to me that these problems can be solved only by experts, and I am not an expert.

I will see you in Estes Park.

Regards.

Faithfully yours,



ABRAHAM SHUSTERMAN, RABBI

as/mlh





# NEW YORK FEDERATION OF REFORM SYNAGOGUES

An Agency of the UNION OF AMERICAN HEBREW CONGREGATIONS

838 FIFTH AVENUE, NEW YORK 21, N. Y. Telephone: REgent 7-8200

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Administrative Secretary

May 18, 1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.,  
Milwaukee 11, Wisc.

Dear Herbert:

I am indeed happy that you will deal with the subject of "Goals of the Reform Movement" and that you plan to discuss in your paper at the CCAR Convention the effect of the newly announced unification plans for the Hebrew Union College-Jewish Institute of Religion. I am indeed sorry that I shall not be able to go to Estes Park.

There is considerable feeling here about the so-called "unification plans." A special meeting of the New York Association of Reform Rabbis has been called for this week to discuss them and they likewise will be discussed before the Assembly of Delegates of the New York Federation of Reform Synagogues which will hold its annual meeting on May 25.

Now, to answer your questions:

1. There are in certain areas small groups within Congregations that still cling to what they like to call "classical Reform Judaism", which is actually not that but a non-progressive phase of Reform Judaism representing the spirit of the last quarter of the nineteenth century.
2. The cleavages between the so-called classical group and the progressive group are certainly bridgeable; time will probably diminish the classical group even more that it has already been diminished.
3. I do feel that the Reform movement should continue its present trend but not to the exclusion of its original emphasis on prophetic Judaism and the evolutionary character of Judaism, the right to change and to create rather than merely to cling to tradition.
4. To adhere to original pronouncements as if they



Page Two  
Rabbi Herbert A. Friedman

a revelation from Sinai, would be to make of Reform Judaism another orthodoxy.

5. We should certainly seek to win the unaffiliated to our movement, unaffiliated Jews and non-Jews for that matter, but we should not alter the free, liberal and progressive character of the Reform movement to do so.
6. A strong and complete rabbinical school in New York is indispensable if the Reform movement is to win the unaffiliated in this area of the largest concentration of Jewish population in the world.
7. We are not satisfied with the merger plans. As they presently stand, it is altogether likely that the New York School will be diminished to a preparatory school, will not be a rabbinical school in any true sense of the word, and will not serve to win from this area more men for the liberal rabbinate, or to prepare them for reaching the large numbers of men and women in this area that can be won to the Liberal movement.

I wish the time would permit me to deal with this subject at greater length, but I feel that you will gather enough from the above to understand my feelings in the matter.

With all good wishes for a Happy Shovuos,

Cordially yours

*Daniel L. Davis*

Rabbi Daniel L. Davis



ABRAHAM SHINEDLING

Beckley, West Virginia

Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD.

MILWAUKEE 11, WISCONSIN

STUDY OF

Rabbi Herbert A. Friedman

8 May, 1953

Dear Friend:

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I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? ] no!
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? I do not think it is!
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people?

(a) no. We have enough.

(b) education not too intensified.

(c) not too much, let alone alone. let it work out its own destiny. (d) very difficult. How can we do so?



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations?

yes!  
in general  
yes!

5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands?

in general  
yes.

6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population?

no!  
I think  
the school  
in N.Y.  
should be  
abolished!

7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline?

no!

Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities?

*Just down in fields! This is a need for 2 schools!*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman

Rabbi Herbert A. Friedman

*Do you think many of our CCAR colleagues would sign the stamp off their name?*



Congregation B'Nai Israel

Baton Rouge, Louisiana

WALTER GILBERT PEISER, PH. D., RABBI  
2230 TULIP STREET

May 17, 1953

Rabbi Herbert A. Friedman.

Dear Herbert:-

I am replying to your questions in haste, just jotting <sup>my answer</sup> ~~them~~ down; there will, of course, be nothing very profound about my answer.

(1) No I do not believe there are two kinds of Reform Judaism, in America or any place else. I think that there is a principle of slow development in Judaism (which we call Reform) and to which "Shulchan Aruch Judaism" (so called orthodox Judaism) objects. To me Reform seems to be the most traditional branch of Judaism. I am the Rabbi of the "Pittsburg Flatiron Congregation" in Baton Rouge. I favored their action. The argument involved ~~did~~ not have anything to do with two kinds of Reform. It was based entirely on my own right to Pulpit Freedom (to preach Anti-Zionism if I wanted to) and on the Congregation's right to Congregational Autonomy (in this case to take a stand on the Zionist issue.) It is mere prejudice to say that Pulpit Freedom and Congregational autonomy only work on certain issues or if you take certain sides. I think all Reform Jews <sup>at least nominally</sup> agree in both of these great principles. I think <sup>over</sup>



There can be many different view points in Reform and I think that is healthy and in accordance with its central spirit.

(2.) answered in first.

(3.) and I do not know what is meant by "increased ceremonialism." I believe in ceremonies. I think we all do. I believe in as many of them as are necessary to remind, to illustrate, and in spirit

b. Yes I believe in very much intensified education

c. Yes I believe in sympathetic concern for all my fellowmen, and all their governments and countries.

d. - I have never met any <sup>JEW</sup> who doubts the Klal Yisroel.

Certainly not myself.

4. Reform must be able to grow and change. All changes, however, are not necessarily good. I am "old foggy" enough to believe still in most of the pronouncements and formulations of such men as Isaac Meyer Wise and Kaufmann Kohler. I do not believe they are sacrosanct; but I see no reason to deny them when in my own mind they are still valid. This includes the Pittsburgh Platform.

5. The fifth question has no meaning to me.

6. No. I rather like the plan that has been inaugurated by the

H.U.C.-J.I.R. Board of Governors. I think unity in Reform is at present very much desired. I think there are advantages

to a cloistered existence in Cincinnati for a few years of a Rabbi's training. There is a chance to think and grow away from the pressures of the bigger Jewish community. I was born and brought up in New York. I see great advantages to a Rabbi's broadness ~~not~~ to be away from there or any thing like it for the years of his deepest thinking.



Congregation B'Nai Israel  
Baton Rouge, Louisiana

WALTER GILBERT PEISER, PH. D., RABBI  
2230 TULIP STREET

7. Yes; <sup>I am satisfied</sup> I don't think <sup>there is a better method in general.</sup> ~~me.~~ I think it is entirely impractical to maintain two separate qualified faculties for <sup>the</sup> available and necessary number of Reform Rabbinical students.

Hope all this may help you <sup>SOME</sup> ~~SOME~~. Good luck and God's blessings on your paper.

AMERICAN JEWISH  
ARCHIVES

Sincerely,  
Walter Gilbert Peiser.



וְכָרְ אֱלֹהִים יַעֲקֹב וְיִשְׂרָאֵל



MORTON FIERMAN - Phoenix

Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD,  
MILWAUKEE 11, WISCONSIN

STUDY OF

Rabbi Herbert A. Friedman

8 May, 1953

Dear Friend:

At the forthcoming meeting of the C.C.A.R. at Estes Park, there will be a symposium and discussion on the subject "The State of the Reform Movement - Its Philosophy and Institutions". A whole evening will be devoted to this fundamentally important question.

The Institutions will be dealt with by Rabbis Glueck and Eisendrath. The merger plan of the HUC-JIR will be discussed.

The Philosophy will be subdivided into three sections - "Recent History", "Current Trends", and "Goals of the Reform Movement". Rabbi Brickner has done me the honor of inviting me to speak on the Goals.

I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? *yes*
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? *Not sure*
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people? *Definitely yes*



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *No*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands? *The latter*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? *yes*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? *I think broader goals are desired.*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman

Rabbi Herbert A. Friedman

HAF/ms

*Bestest greetings*

*Morton C. Friedman*

*Sorry had to answer this way - time is of essence*



*Dr. Max Nussbaum*  
*Rabbi*

May 21, 1953

*Temple Israel of Hollywood*  
*7300 Hollywood Boulevard*  
*Hollywood 46, California*  
*Phone No. 9-7231*

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herbert:

I have your mimeographed letter of May 8th, and though you probably know my own attitude in these matters, I am going to give it to you in writing.

In answer to question 1: Yes, there are two kinds of Reform Judaism in America today. One is exemplified by the majority of congregations and Rabbis, and the other one, by the small minority of the American Council. Their recent Conference in San Francisco was extremely vicious, not only against Israel, but against the whole new trend within the Union.

In answer to question 2, I believe that the two cleavages are bridgeable within the Union, only for the reason that time and history are on our side, and the vociferous minority will sooner or later, acquiesce, because the historical development will overshadow it completely.

To question 3, I say wholeheartedly, yes; and to question 4 I say equally wholeheartedly, no.

To question 5, I agree with the second half of the question, namely that our goals should be so broadened so as to provide place for the myriads of Jews unaffiliated with a Synagogue. I firmly believe that Reform Judaism will only survive and grow if it is completely identified with Klal Yisrael in all its ramifications.

With regard to question 6, I am in favor of a much stronger school in New York. I believe that in recent years -- after the passing of Stephen S. Wise -- the New York institute has been pitifully neglected. A strong Reform institute in the



May 21, 1953

greatest center of Jewish life, would be of utmost importance for the winning of the unaffiliated.

In reply to question 7, I haven't seen the recently distributed mimeographed outline, and I am therefore not in a position to judge and take sides on this issue.

I hope that these remarks will be of some help to you.

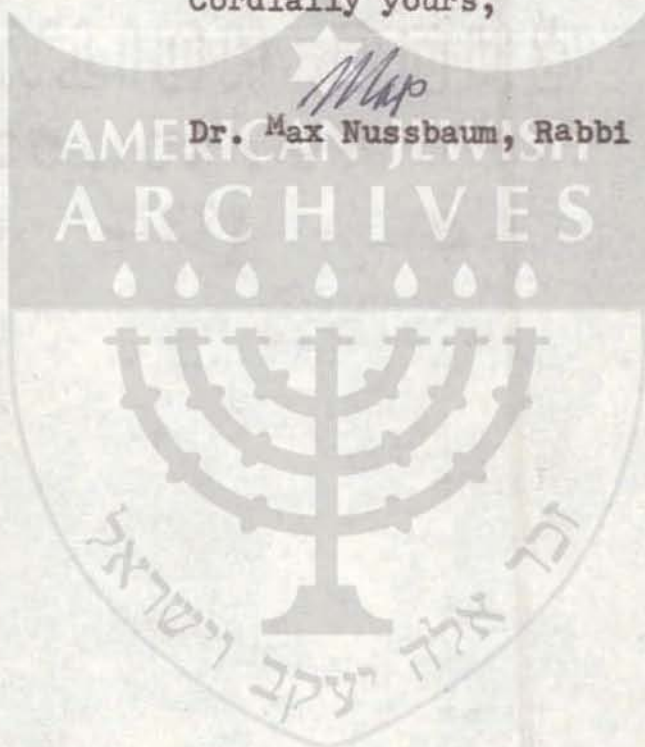
With every best wish,

Cordially yours,

*Max*  
Dr. Max Nussbaum, Rabbi

AMERICAN JEWISH  
ARCHIVES

MN/sb





# Mount Zion Temple

HOLLY AT AVON STREETS  
ST. PAUL 4, MINNESOTA  
DALE 7869

BENNO F. WOLFF  
PRESIDENT

LOUIS MELAMED  
VICE PRESIDENT

AURTHUR W. SUMMERFIELD  
RECORDING SECRETARY

DR. W. GUNTHER PLAUT  
RABBI

ALAN D. BENNETT, M. A.  
DIRECTOR OF ACTIVITIES

WILLIAM FINK  
TREASURER

HENRY D. ROCKOWITZ  
FINANCIAL SECRETARY  
1627 PIONEER BUILDING  
CE-6142 EM-8284

May 26, 1953

Rabbi Herbert A. Friedman  
2419 E. Kenwood Boulevard  
Milwaukee, Wisconsin

Dear Herbert:

In regard to your recent circular inquiry, I would make the following comment:

1. Yes, I believe there are two kinds.
2. Time will bridge the cleavage. The broader approach of Reform is bound to crowd out the "classical".
3. Yes, to all four.
4. No.
5. The broader the better.
6. I do not believe that the <sup>existence</sup> distance of certain classes held in New York will win the unaffiliated.
7. I am unable to answer this one without having heard the full argument on both sides.

Looking forward to seeing you at the Conference, I am

Cordially yours,

*W. Gunther Plaut*  
W. Gunther Plaut  
Rabbi



DOPPELT - Ft. Wayne, Ind.

*Congregation Emanu-El B'ne Jeshurun*

2419 EAST KENWOOD BOULEVARD.  
MILWAUKEE 11, WISCONSIN

STUDY OF

*Rabbi Herbert A. Friedman*

8 May, 1953

Dear Friend:

At the forthcoming meeting of the C.C.A.R. at Estes Park, there will be a symposium and discussion on the subject "The State of the Reform Movement - Its Philosophy and Institutions". A whole evening will be devoted to this fundamentally important question.

The Institutions will be dealt with by Rabbis Glueck and Eisendrath. The merger plan of the HUC-JIR will be discussed.

The Philosophy will be subdivided into three sections - "Recent History", "Current Trends", and "Goals of the Reform Movement". Rabbi Brickner has done me the honor of inviting me to speak on the Goals.

I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? *yes*
  2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? *yes*
  3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people? *yes*
- ?



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations?

No

5. } Should the goals of the Reform Movement be such as  
No } to preserve the classical pattern - or should our  
goals be so broadened within the scope of the new  
trends as to provide place under the Reform roof  
for the myriads of Jews, unaffiliated and drifting  
whose Jewish future may be in our hands?

yes

6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population?

I don't know

7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities?

No opinion

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman

Rabbi Herbert A. Friedman

HAF/ms

Thanks - Herb! Hope this  
is what you want.  
Ted Doppelt



RABBI MAX RAISIN, LL.D., D.D.

385 EAST 38TH STREET

PATERSON 4, N. J.

SHERWOOD 2-0931

May 24, 1953

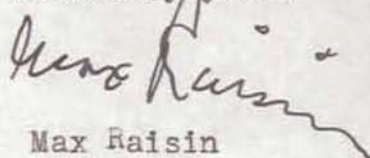
Rabbi Herbert A. Friedman  
Milwaukee, Wis.

Dear Friend:-

I regret I have been too busy to reply to your circular letter of recent date. Even now I can only write to you briefly. Here are my answers to your questions:

- 1) There are still left a number of adherents of what you call the "classical" pattern, but I think they are much in the minority.
- 2) I think the "classical" pattern will disappear with the passing of time.
- 3) I do. We must never permit ourselves to remain another Karaism, but must make Reform a genuine Jewish movement, ever closer to Klal Yisroel.
- 5) The answer is the same as to Question 3.
- 6) New York, as the greatest Jewish center in U.S.A, should have its own Seminary. I would not lessen the status of the New York school as a full-fledged Seminary for Reform rabbis.
- 7) A way should be found to preserve both our schools on the same high level.

Sincerely yours

  
Max Raisin

P. S.

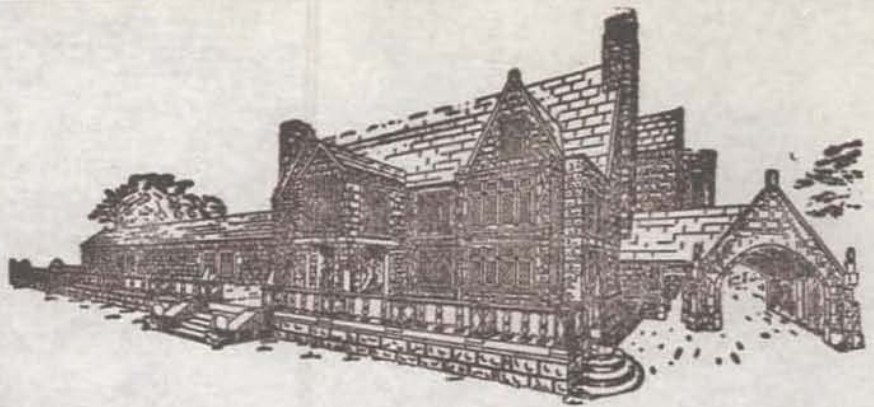
I would suggest that in your report you state the nature of the answers without mentioning the names of the writers.



# Temple Sinai

5505 FORBES STREET  
PITTSBURGH 17, PA.  
HAZEL 1-9715

May 25, 1953



BURTON E. LEVINSON, Ph.D.  
RABBI

MARCUS SHAFER  
PRESIDENT

NATHAN HOLSTEIN, Esq.  
VICE-PRESIDENT

JULIUS DIAMONDSTONE  
TREASURER

MRS. OLIVER R. LITMAN  
SECRETARY

Rabbi Herbert A. Friedman  
2419 East Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Herb,

I have been pondering these questions you sent out with reference to your forthcoming paper at the CCAR. It seems to me that your line of questioning is not quite objective. The questions seem to be directed toward proving a preconceived notion and principle of what Reform is and what should be in the future. I have the feeling that you are beginning your analysis on the basis that there are unbridgable cleavages in Reform Judaism, one that you choose to call the "classical" pattern and the other one representing the "broader" approach. That would seem to place both of these types of Reform into specific creedal limits. One believes thus and the other thus. It is not so simple. After all, Reform is a process, and a mood. There is no sharp line of demarcation to indicate where one approach stops and the other begins. As long as Reform is dynamic, the process of change, of thought and education will continue. I also feel that your third question is not quite fair. It presupposes that only at present does Reform concern itself with the totality of the Jewish people.

I have culled just a few quotations from I. M. Wise at random.

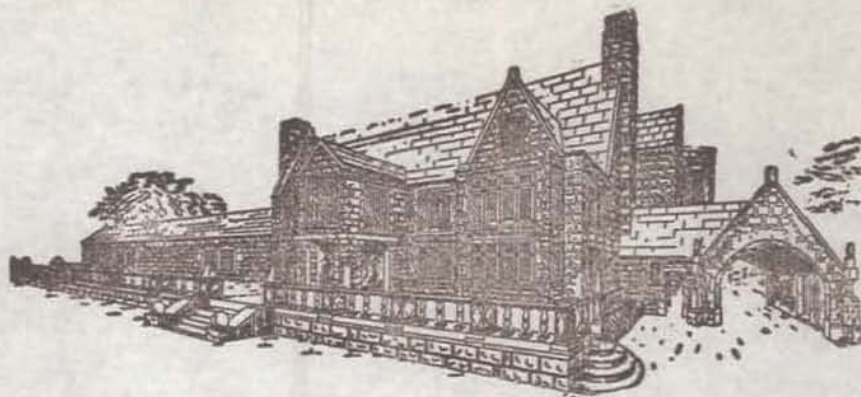
"We need only those ceremonies which in the consciousness of our age have meaning and signification of worship and elevate the soul to God, or which unite us to a religious community all over the world. We must have ceremonies to be sure. We must have outward signs and tokens to unite us into one religious community. Therefore, we choose the best and the most useful."

"The fiercest enemy of this persecuted people were at large to secure their services. No blows could prostrate them, for knowledge is power. This love of learning and research preserves not only ourselves, but also our religion, which by its sublime nature requires minds developed and refined by the mental process of study. The rekindling of the hearts of our brethren, the sacred flame which so long distinguished Israel, the love of learning and research, requires the cooperation of all our brethren."



# Temple Sinai

5505 FORBES STREET  
PITTSBURGH 17, PA.  
HAZEL 1-9715



-2-

BURTON E. LEVINSON, PH.D.  
RABBI

MARCUS SHAFER  
PRESIDENT

NATHAN HOLSTEIN, Esq.  
VICE-PRESIDENT

JULIUS DIAMONDSTONE  
TREASURER

MRS. OLIVER R. LITMAN  
SECRETARY

The phrase, "we must be Americans first, Jews afterwards," which so many of our colleagues are fond of using, is a mere string of words without real meaning, a song without sense. A system of government prevailing in the United States, and the Jewish religion are both built upon the same rock of the Old Testament, the Mosaic legislation. The religious and civil duties of Jewish Americans, can never, by any possibility, conflict. What makes it the highest interest on the American stage is precisely what the Jewish religion teaches."

Even these few short statements, though taken out of context, reflect what you seek to call the "broader approach." I feel, from your questions, that the implementation of the merger plan of our schools is relevant to the whole question of the goals of the Reform movement. If you want to be objective about the goals of the Reform movement, I do not see how you can confuse the two. Personally I welcome the announcement of the plan. I have many friends in this area who are graduates of the Institute. And yet, though the schools have been merged now for several years, I have had the feeling and I think they did too, that we were still two separate Rabbinical Bodies though they met under one roof. Until there is a single graduating class coming out of the College-Institute and learning at the feet of the same teachers, receiving its inspiration from one Sinai, we will not have a united Reform movement. I believe that the latest decision was a natural and inevitable step, and a good one.

There seems to be in your line of questioning an unspoken assumption that the New York school deals with the totality of Jewish life and the Cincinnati school does not. I think this implication is unfair and will be resented by many of your colleagues.

Sincerely,

*Burton E. Levinson*  
Dr. Burton E. Levinson,  
RABBI



STUDY:  
TEMPLE B'NAI ISRAEL  
ELMONT ROAD  
ELMONT, N. Y.  
FLORAL PARK 4-3636

RESIDENCE:  
1645 SOUTHERN DRIVE  
VALLEY STREAM, N. Y.  
VA 5-8943

*Rabbi Herbert Baumgard*

May 18, 1953.

Rabbi Herbert A. Friedman,  
Congregation Emanu-El B'nai Jeshurun,  
2419 East Kenwood Boulevard,  
Milwaukee 11, Wisconsin.

Dear Herbert:

I have received your letter of May 8th with its questions pointing towards the symposium in which you will participate. Following are my opinions:

#1 - There is no question but that there are two approaches to Reform Judaism today, one which clings to the attitude which prompted the Pittsburgh Platform, and the other which is governed by the real needs of the Jewish people today.

#2 - I wouldn't say that there are two different lines of development, but that classical Reform was the evolutionary development attendant upon the reaction to the formal religion of Europe. The ~~Reform~~ <sup>Reform</sup> ~~showing~~ <sup>of</sup> ceremonies was consistent with the general reaction against old institutions of Europe, religiously, economically and politically. In America, Reform was consistent in its early days with the bold sweep of radicalism in America which sought to sever itself from all vestiges of the dead hand of the past. Indifference to Zionism was part of the hope of most Americans that here in this land a Messianic State would be built.

The changes in the Reform movement today are consistent with the general ideas of our present day. Liberalism is tempered with some reverence for the forms of the past although there is no complete surrender to these forms. The advent of Hitler and the difficulties developing on the American political scene have combined to temper the Reform attitude towards Zionism. America is no longer seen to be the only Messianic state and there is some question as to whether it will achieve this status. At the same time, Jews have realized the necessity of identifying themselves with Jewry as a continuing people.

It follows that I do not believe that the cleavages in Reform are unbridgeable. I believe that the new development is destined to grow out of the old and in time there will be no conflict at all.

#3 - I must agree with B, C and D. The trend towards increased ceremonialism is desirable only if Reform Jews maintain; (one) the right to choose such ceremonies as they wish to observe; and (two), so long as they understand that the observance of ceremonies is not mandatory and does not have divine sanction (3) So long as they set up high standards to determine which ceremonies should be included and (4) so long as they emphasize over and above ceremonies the ethics of Judaism. I believe all these things are possible and desirable.

#4 - I do not believe it is possible for Reform to remain constant to the Pittsburgh Platform without committing suicide.



STUDY:  
TEMPLE B'NAI ISRAEL  
ELMONT ROAD  
ELMONT, N. Y.  
FLORAL PARK 4-3636

RESIDENCE:  
1645 SOUTHERN DRIVE  
VALLEY STREAM, N. Y.  
VA 5-8943

## *Rabbi Herbert Baumgard*

The people will leave Reform behind. I speak as the Rabbi of a new congregation in the Metropolitan area where the modified Reform has achieved overwhelming success in anticipating the needs of young married people.

#5 - Most Jews today are drifting. The modified Reform movement can attract the majority of these Jews and provide them with a warm approach to Judaism. This is evidenced in my community where the need for a Conservative congregation seems not to exist although there is a small Orthodox congregation here.

#6 - Since I feel that the vast majority of Jews are drifting, and since the preponderance of Jewish population in America is in the New York area, it follows that if Reform wished really to attract Jews to its tents, it must maintain its strongest institutions in this area. The trend of the population in this area is towards modified Reform. The existence of the New York school has helped immeasurably in initiating and guiding this trend. The placing of New York students in new congregations has bolstered the trend. The present plan of the Board of Governors is obviously a retreat ordered in the midst of victorious battle. Every effort should be made to strengthen the New York school as the source of Reform influence in this area. More students should be attracted to it. The replacement of such key men as Simon Halkin, Tzernowitz, and Slonimsky by men of their approximate stature on a full time basis must be achieved to restore the status of the school to what it was when the merger took place. From this point the faculty should then be increased and the services of the school broadened. This would be consistent with the need and the success of Reform Judaism in this area in which the New York school has played a most significant part.

#7 - It is my opinion that the New York school will perish if the present plan is carried out. I am even opposed to the transfer of Cincinnati students to New York and New York students to Cincinnati on anything resembling an equal basis. I fail to see why a mature student should be forced to choose to attend two schools rather than one. It is my feeling that older men with families will be discouraged from attending a Rabbinical Seminary which imposes the necessity of moving from Eastern to Central America to complete a course. One of the great values of the New York school is that it has been able to attract older men who are able to maintain side jobs while they attend school in New York. These men have proven to be among the better of our graduates. I know that few if any of them could have taken the trip to Cincinnati. I would say that at least one third of our men would come in this category.

The mere talk of splitting the curriculum has hurt the status of the New York school tremendously in New York. I have spoken to several men who say that they will go directly to Cincinnati or nowhere at all. Rabbi Jarashow who conducted a class for pre-rabbinical students at Harvard says that all of the JIR entrants indicated a desire to go either to Cincinnati or to JTS purely because of the declining status of the New York school.



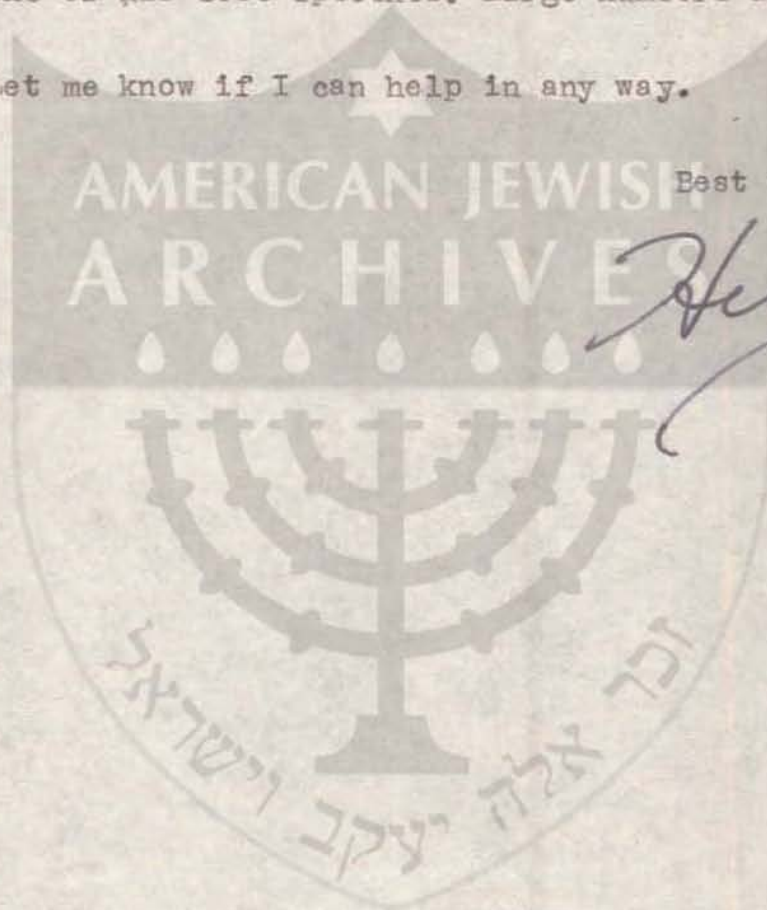
**This** is the psychological moment in which Reform Judaism can come to dominate the New York area. We need a larger and more influential school in New York to take advantage of a situation which exists. To retreat now is to be afraid of success.

The N.Y. B.d of Reform Rabbis voted on Thursday past , May 21st , to request the Bd. of Governors to postpone the implementation of the plan, and to consult with lay and Rabbinic leaders before carrying out the plan. There was one dissenting vote. The Delegates of the NY Fed. of Ref. Congr. voted Monday, May 24th in favor of the same motion unanimously after Gluck had made one of his best speeches. Large numbers attended both meetings.

Let me know if I can help in any way.

Best wishes,

AMERICAN JEWISH  
ARCHIVES





Madison Avenue Temple  
Scranton, Pa.

May 26, 1953

Office of the Rabbi  
Erwin A. Herman

Dear Colleague,

A belated - and brief - response to your questionnaire of  
May 8<sup>th</sup>, 1953.

1. There is but one Reform Judaism in America... manifesting itself in  
degrees of different forms.
2. This does not represent disregard ... but growth, and development  
and change ... a splendid sign of maturity and aliveness.
3. (a) increased communalism ... if within the context of Reform belief,  
I course.  
(b) intensified education ... God, yes!!  
(c) concern with Israel ... it would be a travesty if we, alone all,  
were not sympathetic to the new State.  
(d) identification etc. ... I think that the question is ill-posed. (Are  
we there really those who resist such identification; within our own  
ranks!)
4. We shall not bury the past ... neither must we worship it as an  
unchangeable pattern. As a spring board to the future and the now,  
the principles of the past serve us best. Such use of past formulations is,  
I believe, "remaining constant".



5. What, in the classical pattern, reminds the "Jews ... whose Jewish future may be in our hands"

6. Positively - yes.

7. I feel deeply that the Reform plan must be re-evaluated by men in the Reform ministry ... not become the shuttle-coach of administrators, alone, whose entire perspective is colored by the audit books.

Thanks for the opportunity to shout!!

Best of luck on your presentation in June.

Cordially,

Erwin L. Herman



# HILLEL FOUNDATION

AT THE UNIVERSITY OF PENNSYLVANIA

LOUIS MARSHALL HOUSE  
202 SOUTH 36TH STREET, PHILADELPHIA 4



EVERGREEN 6-6990  
EVERGREEN 6-0100  
EXTENSION 914

RABBI THEODORE H. GORDON  
DIRECTOR

May 18, 1953

Dear Colleague:

In response to your inquiry of May 8, I have the following ideas to suggest in re the respective questions:

- 1) I definitely do not believe that there are two kinds of Reform Judaism in America today. The so-called "two kinds" are merely two aspects of the normal ebb and flow of ideas and reactions. To call them two kinds of Judaism would be to over-intellectualize and abstract what is a normal human process.
- 3) I feel definitely that we must continue and even intensify the present trends as you indicate. Otherwise ~~the~~ Reform Judaism will be lost because it will have departed from the basic psychological foundations of human life. It seems to me that Reform Judaism is not essentially a pattern but rather an approach to Jewish life. We must constantly guard against its becoming a fixed pattern, but must keep a flexible approach which is always related to life, - its social, cultural and psychological development. Reform Judaism implies continuing reorientation. This is the opposite of a fixed pattern, no matter when it was fixed!
- 4) I feel that Reform can "serve its own genius" only by remaining sensitive to the changing needs of Jewry. Our responsibility in America in 1953 is to be true to the needs of American Jews here and now. This was our genius in the beginning and must continue to be.
- 5) Should Reform Judaism take the position that it must preserve the "Classical Pattern", then it will be psychologically and philosophically no different from Orthodoxy. I stress again my feeling that it is not pattern but approach which is essential in Reform Judaism. We take the approach that Judaism is not fixed, not God-ordained in its details nor in its omissions. If ceremonies were played down and rituals held unimportant in the early years of Reform Judaism, it was because Reform was sensitive to the thinking and experience of that generation. It is unquestionably the trend in our generation to reemphasize ritual and ceremony, - and, in my judgment, on the soundest psychological grounds, - and Reform Judaism would be derelict if it clung to its "orthodoxy" in defiance of the obvious needs of our generation.
- 6) I have no judgment on the question of the school in New York.



Ltr to Rabbi Herbert A. Friedman, dtd May 18, 1953, cont'd

I hope these reactions, unpolished as they may be, may be helpful to you. I only wish that I could be in attendance at the meeting at Estes Park to participate in the discussion.

Best regards,

*Theodore H. Gordon*

(Rabbi) Theodore H. Gordon

THG:ag

Rabbi Herbert A. Friedman  
CONGREGATION EMANU-EL B'NE JESHURUN  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin



Sunday

Dear Herb -

In my haste to get this to  
you - I am not waiting till  
Monday or Tues. to bring it to a  
Public Storage & send it to you  
& per written & kelf a carbon.  
Will you please get you  
storage, to make a few carbons  
& send em on to me Please

Bernie

When in N.Y.C. please  
visit me + ~~let~~ be my  
guest for lunch or dinner.



May 24/53

Dear Herbert,

Please forgive this belated reply to your letter of May 8th - in which you solicit attitudes of the members of the CEAR to basic issues.

In answer to question one I believe the vast and preponderating majority of individuals who make up the Liberal Movement in the U.S.A. (and especially in the World Union for Progressive Judaism) have advanced beyond the once-accepted but now sterile pattern which was advanced in the so-called Pittsburgh Platform. I said they advanced because in their recognition of the great role which Pharisaic Ideology played in the democratization and identification of Judaism with the daily modes of life - they succeeded in vitalizing their faith and means of it not merely as a way of feeling but a way of living. The vast majority of Liberal Jews therefore today are favorably inclined towards the supplementation of that philosophy by introducing ceremonies. Surely the introduction of these emotion-cultivating symbols would be in the home instead of the Temple - but that's a different issue. The few whom you designate as representing the classical pattern of Reform - are those who have made the formulation of some rabbinic at a certain period (whose conditions and problems are now totally different) into a Refused Creed. These



representatives are few - but are articulate and have the financial backing and the skill to obtain publicity. Some of these are members of the Council of Judaea. They are dishonest in their use of the term Judaea and religion. In their daily living they are secularist and hedonists. I could justify an agnostic criticizing some aspect of Zionism - because some of its proponents don't daven before they sit down to "fress" their breakfast, never make a "kaddish" except when it is slow - and do make viciously by an invoker - never say - Bracha Hamotzer - rarely are seen at Temple. The Council devotes themselves with no greater awareness in their daily demeanor of their dependence on God and the sanctity of life. As to two - I question the sincerity of their professions. Their stand is induced by ignorance and cowardice - and a disposition to exhibitionism. This is particularly true of the paid lackeys of Rosenwald. The two are unbridgeable. When I read their statement that came from San Francisco - I wondered whether the application of a D.D. to them would not be advisable. It would proclaim to the world



that to Kellal Israel - they are like the Samaritans  
and the Karaites (I believe I owe an apology to  
the Samaritans and Karaites by bundling  
them together).

My answer to three is an emphatic

Yes. Any deviation would make of us  
a provincial sect - while in affirming  
(a, b, c, d) we are part of Universal  
Israel - inclined but to be א' ב' ג' ד' and  
accentuating the perennial character of progression  
of Judaism. In holding on to a b' c' d'  
we are part of The World Union for  
Progressive Judaism - a bit more lenient  
and liberal than the groups in India,  
Israel, Italy, France, Holland, Ireland  
and the "Reform" wing in England - (all  
of whom by the way I visited and  
addressed).

I believe that I have answered four  
If not my reply is NO.

To five - our goals should be such  
which would attract the multitudes of unaffiliated  
~~but~~ and faithfully loyal - but not the traitorous  
or pseudo pious א' ב' ג' ד' ה'. If we did



they would plague - as they do now - the body  
of Israel and the financial contribution which  
they would make - well - it would disregard  
the exterior - 170,522 17,341 & 511. There  
are some Jews who aver that any solicitation  
or acceptance of any financial aid by  
a religious institution from Lessing Rosen-  
wald and his Council is a violation of  
the injunction "Thou shalt not bring  
the hire of a harlot, or the price of a  
dog, into the house of the Lord thy  
God for any vow: for - there are an  
abomination unto the Lord thy God <sup>Leviticus 23:19</sup>  
I withhold my endorsement of their  
position - because I am told that the  
Heads of both the American Sara and  
Gumbeltha Academies both vied to  
get money from Lessing Rosenwald -  
and the insight and wisdom of such  
gaucherie are not to be questioned.

My answer to six is yes.

My answer to seven is that there is a better  
method of exploiting the presence of a school  
in N.Y.C. than the one proposed. The development



of such a program must be the product  
of <sup>years of</sup> study on the part not of one or  
two individuals - but of a committee  
whose minds will not be made up  
in advance - that

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ יָבוֹא  
וְנִשְׁמָח בְּיָמֵינוּ

the atmosphere of Cincinnati  
makes one wise, spiritual and  
Jewish.

I hope these brief answers  
are what you wanted, I  
remain -

With affectionate esteem  
that grew & grew ever since  
you were a part of the team which  
I headed to serve the Jewish Soldier  
during Rush Hour in the Yom Kippur  
during the Manowars in Louisiana -  
Remember?  
Dated by  
Bernie



Confidentially Thursday.  
Dear Herbert

Please omit - from my

answers - the sentences charging  
that the Geonim of the American  
Sura + Pampeditz were vying  
for financial contributions  
from Lersing Rosenwald!

In fact I would appreciate, if you  
quote my words to do it in a way  
that my identity for the present would  
not be revealed.

As you know I have been teaching 6 hours  
at the HVC-JIR - which needed 45 to 60 <sup>hours</sup> preparation, research etc  
for the munificent salary of \$257 <sup>per</sup> <sup>month</sup> home pay at  
month. I asked for a raise and because of my tenacity  
in making the unwarranted demand it is very likely that  
my services will not be wanted for the coming year. I love  
to teach and I feel that I have something to give to the  
students. The disclosure of my views especially the above  
satirical remarks I am certain will doom my hopes.

Fraternally

Bernie



# SOUTH SHORE TEMPLE

JEFFERY AVENUE AT 72ND STREET

CHICAGO 49, ILLINOIS

TELEPHONE FAIRFAX 4-3275 - 76

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RABBI

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BROTHERHOOD PRESIDENT

May 28, 1953

Rabbi Herbert Friedman  
2419 East Kenwood Boulevard  
Milwaukee, Wisconsin

My dear colleague:

I have your letter of the 8th, which I can answer only by writing a long megillah, which I am both too lazy to do and too considerate of your own health to have you go through it.

I have some very definite ideas about the questions which you asked and I would very much like to talk this matter over with you before you go to Estes Park, since the illness of my wife will prevent my coming.

So if you happen to be in Chicago at any time, I will be glad to discuss the matter with you. Our present-day Reform certainly needs clarification.

Sincerely yours,

*G. George Fox*  
G. George Fox

GGF:V



## TEMPLE EMANUEL

713 N. Greene  
P.O. Box 294  
GREENSBORO, N. C.

Rabbi  
F. I. RYPINS

Director of Activities  
JACOB W. SALZ

May 26, 1953

Rabbi Herbert A. Friedman  
2419 E. Kenwood Blvd.  
Milwaukee, 11, Wisc.

Dear Herbert:

Please excuse my delay in answering your letter of the 8th of May regarding "The State of the Reform Movement."

In thinking the matter over rather briefly, it would seem to me that we are in a state of transition and the lines of demarcation between the classical pattern and the broader approach are not clear nor rigid. Some years ago, Eisendrath, at one of our conferences, asked for a synthesis between the Universalistic and the Particularistic. Perhaps that is the direction in which we should work.

It would appear to me that people are rather important in this entire evolution. While I have been brought up in the so called classical pattern, it is my belief that in attracting new adherents to our group there should be a "give and take." They add much to our movement on the one hand in loyalty. On the other hand they should receive consideration from us.

I cannot visualize our Reform movement as hard and fast in an unchanging mold.

With personal regards,

Cordially yours,

*F. I. Rypins*

F. I. Rypins  
Rabbi

FIR/k



# TEMPLE EMANUEL

MARTIN J. ZION  
RABBI

Mississippi at Twelfth  
DAVENPORT • IOWA

May 27, 1953.

Rabbi Herbert Friedman  
2419 E. Kenwood Blvd.  
Milwaukee, Wisconsin

Dear Herb:

I wish to acknowledge your letter of May 8 inviting comment on some mighty important questions. I have every confidence that you will deal with these questions in a wise, courageous and forthright manner.

I endorse wholeheartedly the present proclivity of the Reform Movement towards greater emphasis in education, ceremonialism and identification with the totality of our people. It seems to me that the goals of Reform can be best perpetuated through these avenues of Jewish living and experience. I feel that Reform through ~~its~~ approach and emphasis can contribute significantly to the totality of Jewish life.

The following paragraph is taken from the first paragraph of an interview with Dr. Wise, of blessed memory, as recorded in the first annual of the Institute published in 1926:

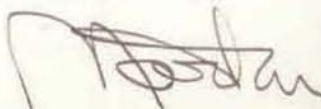
"What does the Institute mean, why was it founded--what, in a word, were the needs that moved you to undertake its founding?"

"I have felt for about ten years--in other words, five years before the founding of the Institute--that the time was ripe for the creation of a new school for Jewish learning. For one thing, the Jewish population had grown enormously since the founding of the Hebrew Union College in 1875, and the Jewish Theological Seminary in 1885. Jews did not realize that when Isaac M. Wise, the organizing genius of American Israel, founded the Hebrew Union College, the Jewish population of America was less than one quarter of a million; the Jewish population of America had probably not grown beyond a half to three-quarters of a million by 1885, when the Jewish Theological Seminary was established. Today there are four boroughs in New York, each of which comprises a larger population than did America in 1875."

How <sup>much</sup> more so today!

Looking forward to seeing you in Estes Park,

Sincerely,



Rabbi Martin J. Zion



HEBREW UNION COLLEGE . . . . . CINCINNATI  
JEWISH INSTITUTE OF RELIGION . . . NEW YORK

---

8 1819

CLIFTON AVENUE • CINCINNATI 20, OHIO

May 25, 1953

Rabbi Herbert A. Friedman  
2419 E. Kenwood Blvd.  
Milwaukee, Wis.

My dear Herbert;

Your circular letter of May 8 reached me a week or so ago. I purposely delayed replying to it that I might give it the careful consideration which it unquestionably merits.

In response to your first question, I must say emphatically that I believe that not only are there not two kinds of Reform Judaism in America today, but also that, in truth, Reform Judaism so-called has almost ceased to exist. We still use the name because of habit, but we have almost completely outgrown that which a generation or two ago was called Reform. Actually, Reform Judaism was an importation from Germany by immigrant German rabbis who sought to propagate, here in free and progressive America, that liberal Judaism which had evolved in progressive and liberal Germany in the middle of the nineteenth century, and which proved to be a short-lived movement in that country. So long as the influence of these German-born rabbis and their immediate disciples persisted, Reform Judaism flourished in this country. Its official expression was the Pittsburgh Platform. The fact that the CCAR found it advisable, or even necessary, to adopt another Platform, that approved at the Columbus Convention, is the best evidence of the passing of the old Reform Judaism. As you know, the Columbus Platform altered, and even repudiated, much of what the Pittsburgh Platform had affirmed.

It is significant that Dr. Isaac M. Wise seldom used the term Reform Judaism. Almost from the day of his landing in this country, he spoke of American Judaism. He had clear vision and constructive foresight. What we are doing today, largely in his spirit, is at last, with a consciousness which is just beginning to understand, building a positive and progressive American Judaism. To this task every group of Jews in America must eventually make its indispensable contribution. I am sure that I need not attempt to define for you what this American Judaism will become in the course of time. It will be another, and a significant, expression of historic Judaism, for its evolution must be along the lines of progress which Jewish history has marked out for us. This is fundamental.

The Hebrew Union College has been, at least for the last thirty years, deeply sensitive of this situation and this need.



May 25, 1953

It has sought sincerely and steadfastly to proclaim this program and to guide and stimulate it in its realization.

Accordingly, there is no need whatever to conjure up the bogie of two expressions of Reform Judaism in America and to label the one Classical, with the implication that it advocates a program of standing still, or even of reaction to a past long outgrown. To do this merely beclouds the issue and creates division, and dissension, and internal disunion which can only weaken our cause. The goals of the Reform movement may perhaps be clearly defined in the light of our present-day situation and its trends. But they should be defined solely in relationship to the facts as they are and as they must be interpreted in the light of Jewish history, and in no other manner.

This, I believe, covers the first five paragraphs of your questionnaire.

In answer to your sixth, let me say as emphatically as I can that it is not the task of a branch of the Hebrew Union College in New York City to win over the unaffiliated. That is the task of the Union of American Hebrew Congregations. Because of the significance of the New York Jewish community, the Union was impelled to transfer its headquarters to the metropolis. That it is doing an effective piece of work there is beyond question. I might also remark in passing that I see little evidence that the presence of the JIR in New York City, since its founding in 1922, has in any way attracted unaffiliated Jews to the cause of Reform, or of American Judaism as I prefer to call it. I say this not in criticism, but as a historic fact. The function of a rabbinical seminary is, in the first degree, to train rabbis and to impart to them a conviction and a program. Just this is the task of the HUC-JIR today.

I feel strongly that to inject the issue of the merger of HUC and JIR into this discussion is an ill-advised and unfortunate procedure. Our seminary is, in itself, not a goal, but an instrument. That instrument must be made as effective and useful as possible. It is imperative that it feel its way and guard against missteps. This is the task and the responsibility of its administration. Too much outside interference therein can be productive of only misfortune for our movement. What the branch of the School in New York City will develop into, only time can tell. But of this we may all be sure, that the HUC-JIR cannot afford to operate in New York City, the great Jewish metropolis of the world, an institution which will be inadequate or in any way discreditable. This it senses full well. The very fact that it has located in its New York branch the School of Jewish Sacred Music and likewise the School of Jewish Education, the importance of both of which is growing steadily, is the best evidence of the truth of this principle. As needs and opportunities for enlarged service become clearer in connection with the School in New York City, you may be sure that the institution will be expanded. Let us leave this matter in that state. Let us guard ourselves earnestly



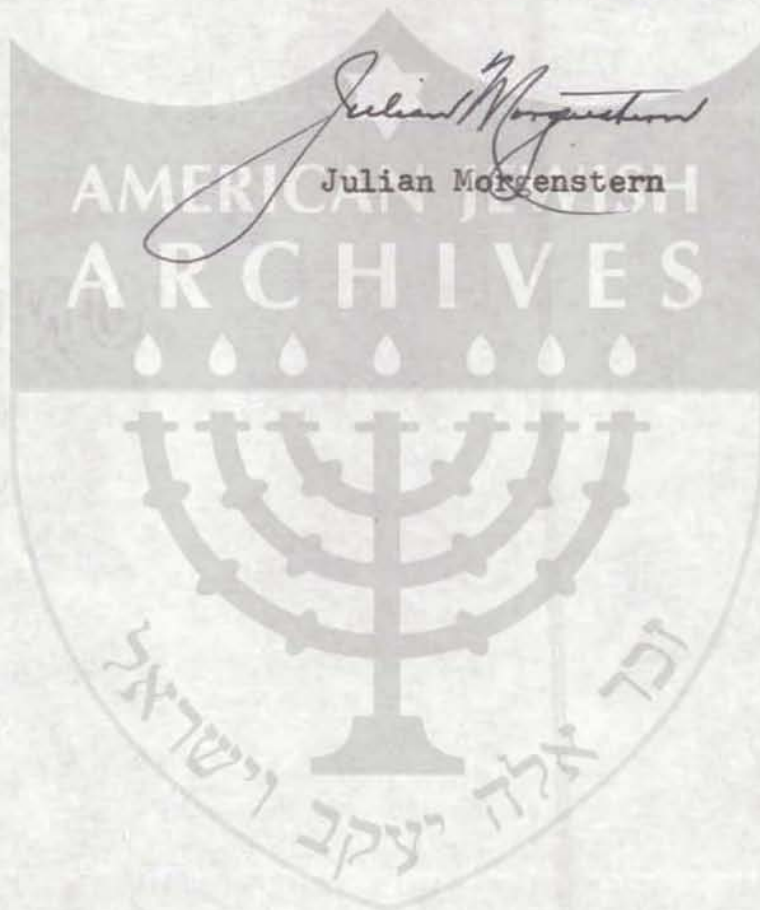
-2- Rabbi Herbert A. Friedman

May 25, 1953

against causing trouble and making the task of the administrators of the institution unduly difficult, or even impossible. For this, there would be no excuse whatever.

With cordial greetings, and all good wishes, I am

Very sincerely yours,





## Mizpah Congregation

Julius and Bertha Ochs Memorial Temple

McCallie and Fairview Avenues

Chattanooga 3, Tennessee

ABRAHAM FEINSTEIN, RABBI  
RESIDENCE: 925 MCCALLIE AVE.  
TELEPHONE 7-1884

May 28, 1953.

Rabbi Herbert A. Friedman,  
Congregation B'nai El B'ne Jeshurun,  
2419 East Kenwood Boulevard,  
Milwaukee 11, Wisconsin.

Dear Rabbi Friedman:-

I am looking forward with high anticipation to listening to your part in the symposium on "The State of the Reform Movement - Its Philosophy and Institutions". The following represents my considered point of view in reference to the questions you put. I shall attempt to answer them very briefly in the order you put them:

1. I believe that there are two main types of Reform Judaism in America today. I have no sympathy, however, with the classical pattern.
2. I believe that these cleavages can and must be bridged.
3.
  - a. No.
  - b. Yes.
  - c. Yes.
  - d. Yes.
4. I am opposed to rigidity in the Reform Movement.
5. I believe that we should welcome all Jews who wish to become affiliated with our Reform movement, but I would not surrender or modify basic Reform principles and generally accepted Reform practices in order to become a majority group in American Judaism.
6. I believe that the arrangement outlined by the board of governors will make for the progress of the HUC-JIR, both spiritually and materially.
7. I am perfectly satisfied and even pleased with the merger plan presented to us in the mimeographed outline. I deeply feel that, in the course of time, we will win the unaffiliated in New York and other large centers by the power of the truth resident in our Reform philosophy and not by the location of our Reform Jewish institutions or their particular program in a certain location.

Your questions indicate that you are devoting very serious and consecrated thought to all of these questions. I feel certain that your paper and the other papers in the symposium will lead to fruitful discussions and resolutions.

With best wishes, I am

Sincerely yours,

*Abraham Feinstein*  
(Rabbi) Abraham Feinstein.



TEMPLE OHABEI SHALOM  
BROOKLINE, MASSACHUSETTS

RABBI DUDLEY WEINBERG

May  
28  
1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herbert:

I wish that I could comment at length on the various questions you ask in your letter of May 8. For reasons which I need not elaborate, I must confine my answers to the minimal yes and no variety. I hope this will be helpful to you.

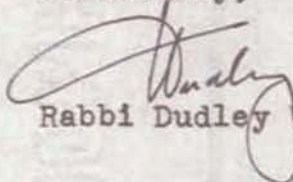
My answers to your questions are as follows:

1. Yes
2. Yes
3. Yes on all four counts.
4. No
5. Goals should be broadened but this need not entail any sacrifice of really basic principles.
6. Yes
7. I am not satisfied with the present merger plan.

I wish that I could look forward to hearing your paper and to participating in the discussion of it. Unfortunately, however, I shall not be present at the June meeting of the Conference.

All good wishes to you.

Faithfully,



Rabbi Dudley Weinberg

DW:rs



RABBI ROLAND B. GITTELSON

430 DE MOTT AVENUE

ROCKVILLE CENTRE, L. I., N. Y.

ROCKVILLE CENTRE 6-4300

28 May 1953.

Rabbi Herbert A. Friedman  
2419 E. Kenwood Boulevard  
Milwaukee 11, Wisc.

Dear Herb:

If this letter is both tardy and insufficient put the blame on the fact that we have spent the last few weeks debating our personal futures and have finally decided to leave Rockville Centre in favor of Temple Israel in Boston. Having been through a similar experience recently yourself I know you will understand how it plays havoc with one's best intentions. I shall try briefly, however, to answer your various questions using the same numbers as appeared in your letter of 8 May.

1. I believe there is only one kind of Reform Judaism meriting any attention today namely that evidenced at the recent Biennial. In my opinion the so-called "classical pattern" is no longer even a part of Reform Judaism and merits no attention or consideration by us.
2. The answer to this question is implicit in what I have said above.
3. I most certainly do believe that our movement should and must continue its present trends outlined in this question.
4. This, too, has already been answered by implication.
5. Already answered in the information given above.
6. I believe the current merger plan for the school is a grave mistake and have indicated this to Nelson Glueck.
7. This has also by implication been answered.

I trust my opinions in these matters will be helpful to you and not too late for your consideration with reference to your Conference paper.

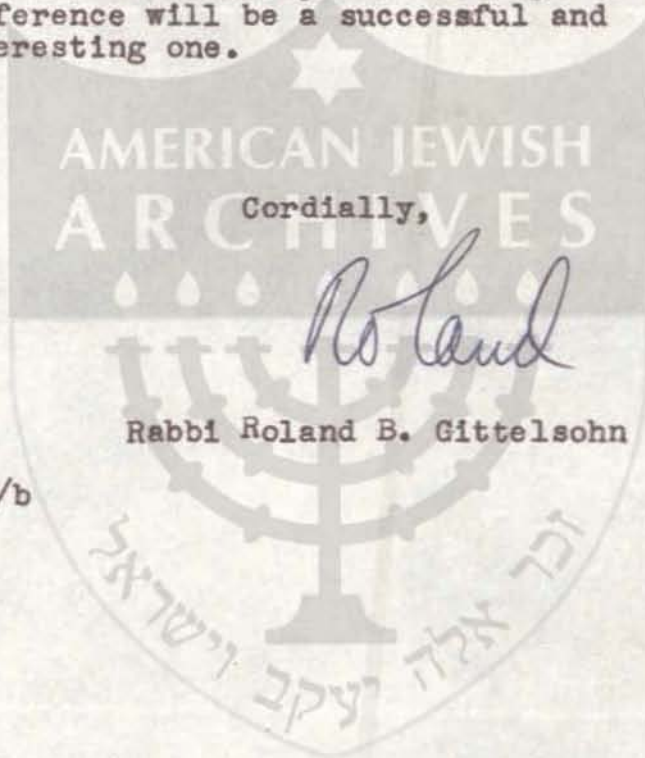


RABBI ROLAND B. GITTELSON  
430 DE MOTT AVENUE  
ROCKVILLE CENTRE, L. I., N. Y.  
—  
ROCKVILLE CENTRE 6-4300

28 May 1953.

Rabbi Herbert A. Friedman  
continued - page 2.

Unfortunately, I shall be unable to join  
you in Estes Park myself but hope the  
Conference will be a successful and  
interesting one.



Cordially,

*Roland*

Rabbi Roland B. Gittelsohn

rbg/b



Sanford E. Rosen, *Rabbi*

PENINSULA TEMPLE BETH EL • ALAMEDA DE LAS PULGAS AND 20th AVENUE, SAN MATEO, CALIFORNIA

May 20, 1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herbert:

The questions you ask in your form letter of May 8 are indeed, as you say, complex, but they are important. I shall give you my "al regel achas" answers according to your numbering of the questions.

1. Although I am not familiar with the discussions at the recent meeting of the UAHC, on the basis of my own experience I am convinced that the vast majority of our Reform Jews today are basically of one kind. It is my impression that they have accepted as fundamental the principle of change and development and are, for the most part, not averse to the use of re-interpreted, older ceremonial forms. In California, at least, it may be said that only among a few isolated lay people is the classical pattern prevalent.
2. Evident.
3. Yes, on all four items.
4. Reform Judaism would not be Reform Judaism were it to adopt a status quo on the level of earlier pronouncements and formulations.
5. My own service to the Jewish community of America has been in the area of developing two new congregations within the Reform Movement during the past six years. Both of these congregations consist largely of people who had no previous association with liberal Judaism. But our movement has been progressive enough to provide for the spiritual needs of folks with Conservative and Orthodox backgrounds, to the extent that as they become more



May 20, 1953

familiar with the principles of Reform, they testify in ever increasing numbers that they were Reform Jews most of their lives but really did not know it. (I believe this, as a matter of fact, is also the case with our so-called atheistic brothers in the State of Israel. Too many Jews have the impression that if one is not Orthodox or Conservative, he is not Jewish in the religious sense. Our main task is to inform them of liberalism.)

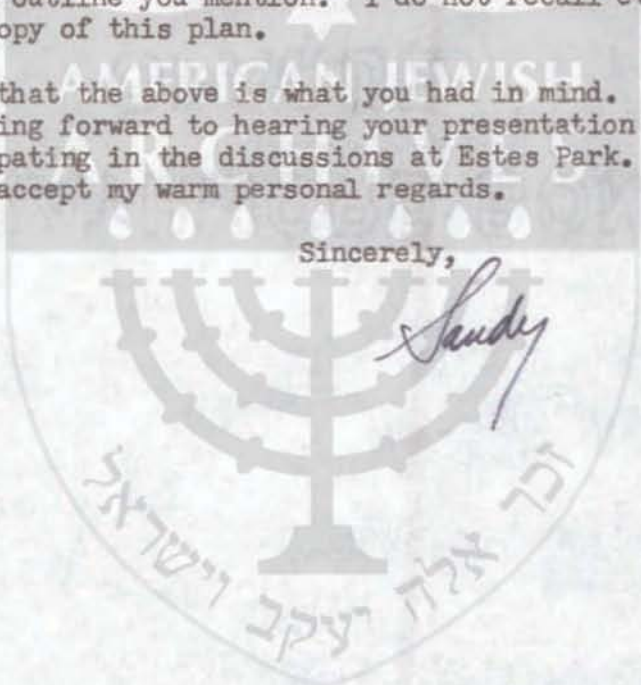
I cannot express any opinion on Questions 6 and 7, since I am not familiar enough with New York Jewry nor with the details of the merger plan as presented in the mimeographed outline you mention. I do not recall ever receiving a copy of this plan.

I hope that the above is what you had in mind. I shall be looking forward to hearing your presentation and to participating in the discussions at Estes Park. Meanwhile, accept my warm personal regards.

Sincerely,

*Sandy*

SER:FL





# CONGREGATION BETH EL

ARCH AND VINE STREETS  
BERKELEY

SIDNEY AKSELRAD, RABBI  
ASHBERRY 3-9893

May 21, 1953

Herbert A. Friedman, Rabbi  
Congregation Emanu El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Friend:

I do not feel that the basic problem in American-Jewish life is one of Orthodox, Conservative or Reform Judaism. Our problem is the preservation and perpetuation of Judaism itself in a meaningful and healthful form. Most Jews today vary only in degree of observance, experience and nostalgia. In my opinion it is ridiculous for Reform Congregations to turn away the fruitful reservoir of interested Jews by declining to permit the use of a skull cap or talis. Let us have more meaningful ceremonialism, intensified education and identification with the aspirations of the Jewish people at large.

Trusting that this brief response to your inquiry may be of some value to you, I am

Sincerely

*Sidney Akselrad*  
Sidney Akselrad, Rabbi

SA:el



JACOB SCHWARTZ

# Union of American Hebrew Congregations

COMMISSION ON SYNAGOGUE ACTIVITIES

Affiliated Associations: JOINT COMMITTEE ON CEREMONIES, NATIONAL ASSOCIATION OF TEMPLE SECRETARIES

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RABBI DUDLEY WEINBERG  
Boston

Cincinnati, May 18, 1953

Dear Herbert:

I have your letter and need not to tell you I am very much interested. I know that you are already well acquainted with my views through the Committee on Ceremonies and otherwise, am, however, giving brief answers to the questions for the record and any use they may be.

1. I would not say there are two kinds of Reform Judaism. I think that is giving the "classicists" and "Councillors" too much honor and credit. I think their form of Reform Judaism is limited in scope and number of adherents but has more recently grown more vocal in the Council for R.J.D. because of Zionism which the "pure assimilators" don't like. Without them, there are among our own rabbis a comparatively few old timers who could not change and they are mostly dying out.

2. The new line of evolutionary development is largely along the line of <sup>synagogue and</sup> practice instead of mere belief in "prophetic Judaism", which in most cases is the vicarious possession of the rabbi. As a result, we have the revival of ceremonies, Jewish practice, Jewish life, ab-  
(over)



sorbing interest in the Jewish people and in Israel,  
etc.

3. Should by all means continue its present trend.

4. By no means. It was that that brought us  
to a nominal and lip Judaism, assimilation  
in all but the name of Jew, and a whole series  
of "lost generations."

5. Within the scope of the new trends.

6. I do not feel sufficiently qualified to express  
a decided opinion. I do not, however, think  
that the winning of the unaffiliated in New York  
depends on a local College, as long as the men  
themselves will be available and the organizing  
continue to be done by the U. A. H. C. now happily  
in N. Y.

7. See six (6).

With best wishes and looking forward  
to seeing you in Estes Park, I am

As ever,  
Jacob.

Rabbi Herbert A. Friedman,  
Milwaukee, Wisc.



# TEMPLE ISRAEL

RABBI SELWYN D. RUSLANDER

May 18, 1953

Rabbi Herbert A. Friedman  
 Congregation Emanu-El B'ne Jeshurun  
 2419 East Kenwood Boulevard  
 Milwaukee 11, Wisconsin

Dear Herb:

I would like to answer your letter of the eighth of May in detail. Unfortunately, as you well know, this is the time when no rabbi can find the opportunity for a long philosophical discourse. However, I would like to say that I do not believe that there are two kinds of Reform Judaism. On the contrary, I feel that we are dealing rather with a time lag situation. The influence of the German immigration and culture patterns upon Reform Judaism were most profound in a period which lasted until World War I. After World War I we began to feel the influence of infiltration of Jews of East European origin who liked symbols and ceremonies.

Those communities in which the impact of this population is most profound are those with maximum ceremonies, intensified education, etc. Those communities which were most isolated geographically or financially are only now beginning to feel that influence. I can only give my own congregation as an example. We are 103 years old. The vast majority of my Board are the children of Orthodox parents. Seventy per cent of my congregation are of East European origins. I have had no resistance, even to the introduction of a cantor, except from a few isolated individuals.

In other words, I do not think that we are showing two definite trends. We are merely in a period of overlap of two separate cultural influences. I certainly am in favor of every technique which would provide the maximum number of Jews in the liberal fold. To me, Reform is a matter of philosophy rather than one of practice.



RABBI SELWYN D. RUSLANDER

Rabbi Herbert A. Friedman  
Page 2

May 18, 1953

On the other hand, I do not feel as Rabbi Abram Goodman does (or at least is purported to feel as reported in the last issue of "The Jewish Post"), that there were ideological reasons for what has happened in the present merger plan.

The problem is, I understand, essentially a matter of economics. Perhaps you have had more success with raising funds for the Combined Campaign or in achieving endowments for the Hebrew Union College-Jewish Institute of Religion than I have. But it is my experience that, even though my congregation has a long tradition of relationship to the College (we were one of the first nine to form The Union of American Hebrew Congregations), there was far less loyalty to it than there is to the defense agencies. I have a feeling that, if we could solve the economic problem, the details of a merger could be changed.

Kindest personal regards.

Sincerely,

*Selwyn D. Ruslander*  
Selwyn D. Ruslander M.D.

SDR:ms



# AMERICAN ZIONIST COUNCIL

342 MADISON AVENUE

• TELEPHONE MURRAY HILL 2-1160

• NEW YORK 17, N. Y.

May 15, 1953

Cable Address: AMZIONIST

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herbert:

Enclosed is a copy of my letter to Rabbi Morton Berman in Chicago and the letter I have just sent to Nate Perilman here in New York.

I deeply regret that I shall not be at Estes Park but I think that the battle will be in capable hands, knowing that you and Mickey and the others will not take this lying down.

In reply to your questionnaire of May 8, I should say the following:

- 1) Reform Judaism, as represented both by the spirit and the pronouncement of the recent biennial of the UAHC, is unquestionably in my mind the Reform Judaism that obtains in the United States today. There is of course a small segment who cling to the so-called "classical" pattern of the late 19th century. As far as I can judge by my correspondence with over 700 communities in the U. S. and with rabbinical and lay leaders, this segment is small and dying of its own inner lack of vitamins.
- 2) I do not believe that the segment represented in my answer to #1 above can be brought wholly into the fold of Reform Judaism today. I think they are a resistant group which will persist to the bitter end.
- 3) I believe firmly that the Reform movement should continue its present trends towards
  - a) increased ceremonialism, where that lends beauty and significance to our beliefs and our patterns of social and individual endeavor;
  - b) without any doubts, intensified religious education must be the objective of our movement;
  - c) sympathetic concern with the State of Israel and aid in helping it to surmount its problems cannot fail to be a pillar of the American Jewish community and Reform Jews;
  - d) without identification with Klal Yisroel, any group, large or small, within the Jewish people, is caught in a backwash and must succumb.
- 4) The very spirit and genius of Reform is its evolutionary nature. Earlier pronouncements and formulations, however, well they may have served their own day, must be reexamined continuously. Even those of our own time need constant examination and change.

## CONSTITUENT ORGANIZATIONS

Hadassah, Women's Zionist Organization of America • Hapoel Hamizrachi • Labor Zionist Organization of America-Poale Zion  
• Mizrahi Organization of America • Progressive Zionist League-Hashomer Hatzair • United Zionist Labor Party (Achdut  
Avodah-Poale Zion) • Zionist Organization of America • Zionists-Revisionists of America



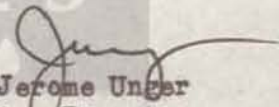
Rabbi Herbert A. Friedman

May 15, 1953

- 5) I thoroughly agree to your formulation.
- 6) The attitudes I expressed in the beginning of this letter indicate my position.
- 7) Dr. Wise undoubtedly believed in a merger that would produce one school, one faculty and one student body. The implementation of his dream certainly is not carried forth by the present proposal. If we who oppose it could have in our possession all the fiscal facts and statistics, all the material evidences, we would be in a better position to formulate a counter-proposal. In the meantime the President of the HUC-JIR and his administration are charged with the implementation of that merger. If they confess failure, let them turn the matter over to a responsible group of the alumni to evolve a better plan.

With warm good wishes and regards, I am

Sincerely yours,

  
Rabbi Jerome Unger  
Executive Director

JU:JK  
(Enc.)





# AMERICAN ZIONIST COUNCIL

342 MADISON AVENUE

TELEPHONE MURRAY HILL 2-1160

NEW YORK 17, N. Y.

May 15, 1953

Cable Address: AMZIONIST

Rabbi Morton M. Berman  
Temple Isaiah Israel  
1100 Hyde Park Boulevard  
Chicago 15, Ill.

Dear Mickey:

I deeply appreciate your last letter respecting the Jewish Institute of Religion. On Wednesday I met with a group of the alumni, both HUC and JIR, in Ed Klein's study. Present were Mark, Heller, Rudin, Judah Cahn, Louis Newman, Max Meyer, Dan Davis, Al Baum and some others. We had a two hour long discussion. Many of the men will endeavor to have their congregational boards pass resolutions condemning the merger plan. An attempt will be made to get a similar resolution passed by the coming meeting of the New York Federation of Reform Synagogues. Next week a special meeting of the Association of Reform Rabbis will take place to discuss this matter and a resolution is expected to emanate therefrom. A special committee, both HUC and JIR graduates, is drafting material circularizing all the rabbis and will in company with others like yourself conduct the battle at the CCAR sessions. I regret exceedingly that I shall not be in Colorado for the meeting.

Many of us will write to Glusack and will also write to the CCAR expressing our opinion and asking for votes to be recorded, if that is permitted. I shall send you copies of both of my letters. I do not think that despite Glusack's stubborn stand, the battle is lost.

With all my best from house to house, I am, as ever

Sincerely yours,

Rabbi Jerome Unger  
Executive Director

JU:JK

## CONSTITUENT ORGANIZATIONS

Hadassah, Women's Zionist Organization of America • Hashomer Hatzair • Labor Zionist Organization of America-Poale Zion  
Mizrachi Organization of America • United Zionist Labor Party (Achdut Avodah-Poale Zion) • Zionist Organization of America  
Zionists-Revisionists of America



# AMERICAN ZIONIST COUNCIL

342 MADISON AVENUE

• TELEPHONE MURRAY HILL 2-1160 •

NEW YORK 17, N. Y.

Cable Address: AMZIONIST

May 15, 1953

Rabbi Nathan A. Perilman, President  
Association of Reform Rabbis of N. Y. City  
838 Fifth Avenue  
New York 21, N. Y.

Dear Nate:

I regret exceedingly that I shall not be able to be present at the meeting of the Association next Thursday. If I could be there, I should express my views on the proposed liquidation of the New York School.

In the light of the needs of the great Jewish community in New York, in the light of the needs of our own Reform movement, and in view of the destruction of seminaries throughout the world, the plan is fraught with tragedy. I sincerely hope that the Association will take a positive stand, condemning the proposal.

May I ask you to record my vote in favor of such a resolution.

With all good wishes to you and to my colleagues,  
I am

Sincerely yours,

Rabbi Jerome Unger  
Executive Director

JU:JK

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## CONSTITUENT ORGANIZATIONS

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Hadassah, Women's Zionist Organization of America • Hashomer Hatzair • Labor Zionist Organization of America-Poale Zion  
Mizrachi Organization of America • United Zionist Labor Party (Achdut Avedah-Poale Zion) • Zionist Organization of America  
Zionists-Revisionists of America



EMIL W. LEIPZIGER, Rabbi Emeritus  
TOURO SYNAGOGUE  
NEW ORLEANS 15

May 20, 1953

Rabbi Herbert Friedman,  
Cong. Emanu-El B'nai Jeshurun,  
2419 E. Kenwood Blvd.,  
Milwaukee, Wisconsin.

Dear Herbert:

In regard to your letter of May 8 and its various questions, let me answer as best I can.

Let me say, in regard to question (1) that I, personally, do not like a division of Reform Judaism in America today into the "classical pattern" and the "broader approach". I think the Columbus platform represents a compromise between the two points of view and represents the basis of my thinking.

(2) I do not see why there should be any difficulty in bridging the two definite lines of revolutionary development. The extreme movement of the American Council for Judaism is, I think, on the wane. Other differences would be subject to the motive which we in Judaism call "the ways of peace".

(3) I believe in the motives and the work of the Committee on Ceremonies. I think sometimes that they do not make a distinction between the drama of ceremony and mere theatre, but the constructive refurbishing of old ceremonies should go on. In intensified education I strongly believe. A sympathetic concern with the State of Israel I have always had and have appealed for it. I never ceased to stress in my preaching the concept of the totality of the Jewish people.

(4) I have already answered.

(5) This is the \$64.00 question. We must not so broaden our goals that those we take in under the Reform roof will destroy the roof.

(6) I can answer this by telling you of my feeling about moving the Union to New York. I was afraid that the Union would find itself in the position of the Oxford professor who was asked to teach a young East Side Jew Oxford English and ended up by greeting the young man's father "Nu, vas macht a yid?"

(7) This is a bit complex and will have to be studied very carefully. I had a feeling when I was in New York and attended the Rabbinical social



EMIL W. LEIPZIGER, RABBI EMERITUS  
TOURO SYNAGOGUE  
NEW ORLEANS 15

Page 2

session during the Union meeting that two or three of the former JIR men were over-emotional, almost hysterical. As to a decisive answer, I would have to give the matter greater study.

I trust that these answers have been just a little bit helpful.

With greetings to all mutual friends and personal regards, I remain

Yours cordially,

*Emil*





FINESCHRAEDER - Phila.

Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD.  
MILWAUKEE 11, WISCONSIN

STUDY OF

Rabbi Herbert A. Friedman

8 May, 1953

Dear Friend:

At the forthcoming meeting of the C.C.A.R. at Estes Park, there will be a symposium and discussion on the subject "The State of the Reform Movement - Its Philosophy and Institutions". A whole evening will be devoted to this fundamentally important question.

The Institutions will be dealt with by Rabbis Glueck and Eisendrath. The merger plan of the HUC-JIR will be discussed.

The Philosophy will be subdivided into three sections - "Recent History", "Current Trends", and "Goals of the Reform Movement". Rabbi Brickner has done me the honor of inviting me to speak on the Goals.

I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC?  
*yes.*
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not? *Certainly.*
3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; *no*  
*yes* b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people? *what do you mean by identification?*  
*(C) sympathy with the people of Israel - certainly. The state is a foreign state and should be viewed from the angle: what is best for the U.S. and for humanity.*



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? *Reform should clean to its essentials, which means "prophetic Judaism"*
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands? *If it is so broadened, I shall tell Reform.*
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? *I doubt it -*
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? *The merger was useless. The J.T.R. Is was all there a better method of exploiting the value of possessing a school with two branches in two separate cities? Things to all make -*

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate. *neither orthodox nor Reform - just Jewish nationalism with religious subsidies.*

With many thanks I am

Sincerely yours,

Herbert A. Friedman

Rabbi Herbert A. Friedman

HAF/ms

over.



Dear Colleagues:

Excuse the fragmentary reply to an exceedingly important matter. But I had just returned from my winter vacation and you have very little time to use an extensive study. I wish merely to underscore certain attitudes implied in the phrasing of your questionnaire.

Chief among them is "identification with the totality of the Jewish people." Can't you hear the overtones of "Jewish Nationalism"? In what sense can you be identified with a people? If you mean spiritually and religiously - say so. Even there, there are difficulties. Can you identify yourself with the Stern gang, or the murderers of Dr. Young? Or the assassins of Bernadotte? Or the gangsters of Israel mainly the young Sabras - or did I not know that? Or the Left's Rousies - all of them Jews - so called. You can have sympathy but not identification. I am an American, but I can't identify myself with McCarthy or Hillinger or the Rosenbergs -

Respectfully Yours,  
W. D. Fisher



*Congregation Emanu-El B'ne Jeshurun*

2419 EAST KENWOOD BOULEVARD,  
MILWAUKEE 11, WISCONSIN

STUDY OF

*Rabbi Herbert A. Friedman*

8 May, 1953

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I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

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2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not?
- ③. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people?

YES

MSL



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations?
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands?
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population?
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? → YES  
Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? HSC.

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

Herbert A. Friedman

Rabbi Herbert A. Friedman

HAF/ms

To Rabbi H.A. Friedman.  
H.S. Linfield

HARRY S. LINFIELD



# TEMPLE BETH JACOB

690 CREEK DRIVE  
MENLO PARK, CALIFORNIA

DAvenport 2-3435

DR. HARRIS HIRSCHBERG  
Rabbi  
385 McKendry Drive  
Menlo Park  
DAvenport 5-2940



Temple Board Meets First Monday Evening Each Month  
May 27, 1953

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Rabbi Herbert A. Friedman  
Cong. Emanu-El B'ne Jeshurun  
Milwaukee, Wisc.

Dear Herbert:

Please forgive the delay in my reply to your circular. Since I wanted to answer in detail I had to take more time off than I found possible during the past few weeks.

To-day I worked practically all day on the enclosed reply -since you want it soon, I had no time to put it in more organic form, but rather wrote down my personal thoughts as they occurred to me.

I shall not be at the Conference, but wish you all the success you deserve. As I wrote you before, I see in you the champion of a re-vitalized Progressive Judaism with positive appeal and content.

Cordially yours,

Harris Hirschberg



1) There are certainly at least two kinds of Reform Judaism in America today. However, I would hesitate to call the older type "the classical pattern." Classical means certain styles and standards which remain the measuring stick for the achievements by future generation. In this sense we speak of "classics" in the arts and poetry, or even philosophy.

The "old" Reform was a long process of experimenting—often prompted by ulterior motives, but in most cases by sincere religiousness. Since the Jew around 1800, like another Rip Van Winkle, found himself suddenly thrown into a civilisation that had made tremendous progress during the 18th Century but with which the Jew had been only in the most superficial contact for five hundred years, he had to exert haste to come to terms with this new situation—and this included his religion. No one can blame the "old" Reform for having made some colossal blunders. The Protestant Reformers of the 16th Century made at least as many errors.

However, there is a vast difference between the Christian Reformation of the Renaissance, and the Jewish Reform Movement of modern times. Unawareness of this difference steered some of the early Reformers, especially in the Germany of the early 1800s, in the wrong direction and has left its mark upon our movement to the present day. First, the Christian Reformation was made by some outstanding religious thinkers and the people followed suit. (This does not mean that the time in itself had *not* become ripe for the Reformation.) In Judaism, the people started the Reform movement and the leaders followed and tried to bring some order and system into the people's search for a new expression of their inherited faith.

Secondly, the Protestant Reformation declared the tradition of almost 1500 years erroneous and attempted to go back to the original source—i.e., the Bible, especially the New Testament. Misguided by superficial similarities, the early Jewish Reform tried to deny all Post-Biblical tradition and *to*



"re-juvenate " itself as kind of an Old Testament religion-or "Mosaism." Since many of the greatest Jewish values ,notabene our Prayer Book,date from the Post-Biblical period,and since many of our deepest insights hail from Rabbinical,~~to~~ other than Biblical,Judaism,this "Biblatry" proved rather a cold,unsatisfactory substitute for our "old time" religion.

The situation has been modified to some extent,but we still suffer-at least in many of our official pronunciamentos-from an almost fundamentalist respect for the Bible per se.Of course,a good Jew should be familiar with his basic book-but Bible reading from"kiver to kiver" in the Protestant way does not yet make anyone a true Jew.

I have all due respect for Protestantism,-still I consider it a cardinal mistake for the "old " Reform to have taken its cue from them. Their third error was their looking at Hebrew in the same light in which the Protestants looked at Latin! Latin was the language of the Church of Rome-as soon as the Reformers denied the supremacy of this Church and its leader, Latin had to go as a logical consequence. But we in Judaism never had any quarrel with Hebrew. It is the language of our basic documents-the Torah, the Prophets, the Psalms. It's one thing to introduce the vernacular in order to bring the services home to the majority of the worshippers-and ~~it~~ is another thing to deny the necessity for Hebrew because Protestantism abolished the use of Latin.

This-perhaps unconscious identification-with the Protestant Reformation put the "old "Reform on its erratic course in several other respects. It was never made clear whether Judaism was to be "reformed" as a movement back to "classic" Judaism(whatever the early Reformers meant by this)-or whether it was to be "reformed" as an expression of truly modern religious thought and feeling. The first way allowed for a Judaism which, while changed in form, remained basically fundamentalist in faith. The second would have made for a truly liberal, progressive



expression of our religion.

I am afraid the first way was the preference of the "old" Reform-at least whenever the Bible came into play. I.M. Wise was definitely a fundamentalist with regard to the origin of the Torah. Our "new" Reform has something in common with the Protestant Neo-Orthodoxy of Niebuhr and others-i.e., you are a religious liberal, but you use the approach of the "As-if"-you use the Bible as though you were a fundamentalist while not accepting the correctness of the fundamentalist position.

The greatest misfortune of the Reform Movement was the fact of its "jelling" around 1890 or even 1900. A typical child of the 19th Century it tried to formulate its "PHILOSOPHY." Judaism had to square with Hegel and Kant just as 1800 years before this Philo had tried to re-discover Plato in the Torah. As with the medieval scholastics life had to conform with philosophy rather than the other way around. Judaism had to be Kantian ethics with "Sh'ma Yisroel" thrown in for good measure. Of course, the demands of the prophets are found again in the writings of ethical philosophers, but first, they were reached by independent roads, and secondly, the prophets of Ancient Israel were not just ancient professors of Hebrew ethics. Thirdly-I hesitate to utter this "heresy"-Judaism is, and must be MORE than merely prophetic religion. The super-human grandeur and genius of our prophets (and they differ quite a bit in stature and clarity!) must never blind us to the fact that a religion, based MERELY on the teachings of the prophets, would be rather a one-sided affair.

Of course, there is a Philosophy of Judaism, and Maimonides as well as the modern great thinkers Cohen, Lazarus, Guttman, Cohon, and many others have worked the tremendous material of the ages into systematic presentations of what Judaism actually teaches.



The trouble with our movement is not that it tried to formulate a philosophy of its own, but that it did so before both Religion and Ethics were given a new (actually rather an old) master-key to self-understanding: Dynamic Psychology.

By this I do not mean the modern attempts at selling watered-down religion by wrapping it up with Freud and Adler, just as a generation ago we tried to make Judaism more palatable to our indifferent Jews by linking it up with some fashionable -ism. Even less than 19th Century Protestantism did Reform Judaism (and Judaism per se) pay much attention to Schleiermacher's momentous insight that "religion's domain is feeling." Sch. was at least a century ahead of his times - and only Dynamic Psychology gives us the tools to analyze and understand religion in accordance with his premise.

This failure to pay heed to feeling as the foundation of faith made our Reform Judaism "cold, uninspiring" - as is stated in frequent complaints. Philosophically, the movement reached its acme fifty years ago - psychologically it was, and to some extent still is, one big vacuum. The mistake to "teach ethics from the pulpit" has proved a big flop. Of course, <sup>(Rabbis)</sup> we are here to teach the good life - but still we are no professors of philosophy. The overrating of the importance of our "MESSAGE" (what a pompous word, anyway) led to looking at the sermon as the only important feature of a service. Worship and music were just the icing on the cake - at best leading up to our "message," at worst, more or less necessary evils to kill time until we second Isaiahs would mount the rostrum and give our people new revelations - often based on the New York Times rather than the Torah...

Furthermore, we Rabbis were led to believe that our "message" was the sole factor in attracting our people - or in chasing them away.



Thus we were forced to feel that we had to offer no less than sixty "flashes in the pan" <sup>per annum</sup> to keep our flocks together. Our congregations fell silent; they had to listen to choirs rather than joining them--and even the little bit of responsive reading became more and more subdued. All that counted in our eyes was their ~~responsiveness~~ <sup>responsiveness</sup> to our "message,"--and this responsiveness became weaker ~~XXXXXX~~ <sup>rather than</sup> stronger because we never saw the simple truth that only people loosened up and unblocked emotionally were prepared for our approach to their intellect!

The "new" Reform has tried to remedy this situation considerably. Almost all of us of the younger generation have tried to fill up this emotional vacuum in some way. Some of us tried to bring in more ceremonies and congregational singing. Others saw in Zionism a strong and vigorous factor in enlivening the still rather pallid and ~~and~~ tasteless affair we present as the "new Judaism."

The difference between the "old" and the "new" Reform is that we of the latter all feel that emotional vacuum. The trouble with us is that we still experiment without any clear plan or system. What we need is not merely a Philosophy of Judaism, but a Philosophy based on the modern insight: that religion, in the last analysis, is a PSYCHOLOGICAL phenomenon. My own little bit of research has convinced ~~me~~ <sup>us</sup>, for instance, that the basic difference between Judaism and Christianity was neither the belief or disbelief in some Messiah, nor is it to be summed up in the ad nauseam familiar, unbelievably trite saying that "Judaism is optimistic, while Christianity is pessimistic." This statement is superficially true, but the psychological roots for this "optimism" or "pessimism" are far deeper.

The word "optimistic" seems to put a price-tag on religion; since most normal people prefer Optimism, we sound as if we offer ours as the better "breakfast of religious champions." Things are by no means that simple...



To put it in modern verbiage: Judaism, especially Talmudic Judaism, developed its belief in the unlimited possibility for man's sublimation of his basic instincts. I could prove my point, but this would be far beyond the scope of this, rather informal, letter.

Speaking of price-tags, though, I am disgusted with another practice that has come into vogue in our movement, and that's labeling it as "American Judaism." This makes other religious expressions of Judaism in America automatically appear "less americanized," and this, of course, directly appeals to the phobias of our average Moe, Sam, and Harry. They are still haunted by a terrific sense of insecurity which they try to cover up by waving the flag so far more vigorously. The B'nai B'rith have made quite a "gesheft" in adjusting their techniques to this phobia. I do not deny that they have also done much good on that basis - but for any religious conviction this approach is cheap, unworthy, and condemnable.

Being very well acquainted with Southern Fundamentalists, I know that they consider us Jews ~~as~~ lost sheep, deny that Unitarians are Christians at all, and utter grave doubts as to whether Episcopalians and Methodists are true Christians. But even to those hard-shellers it has never occurred to cast doubt, by implication, on the calibre of citizenship of those who differ from them. I'll never forget what I was told, back in 1933, by some young assistants of Niemöller whom I taught Hebrew and OT: "Any religion worth that name must be as true for the Congo as for the North Pole."

No one will deny that every creed gains new shades in different countries - this is even true of Roman Catholicism. The originators of the label "American Judaism" may simply have thought of translating Wise's "Minhag Amerika." But its effect on "hoi polloi" is quite different. I know for sure that many people are induced to join our congregation because it makes them feel they have "arrived."



They are afraid (and often are MADE afraid) of being still considered "old country" lest they join the only true Jewish Church of Americanism . . . Being a citizen ~~by~~ naturalization and having taught American History at American high schools, I think I am as thoroughly acquainted with the ideals of America as anyone else. Still I fail to see why the wearing or the absence of a hat, the observance or non-observance of Kashrut, the use of more or less Hebrew can make anyone more or less of an American.

If our congregations keep working of the "sex appeal of social attractions," -making people feel that by joining us they become instantaneously a better and finer type and class of Yehudim - then those Jews are only consistent who try to force themselves into St. John the Divine on Cathedral Parkway - for then they have really achieved the mark of social distinction.

Any religious movement stands or falls with its own intrinsic merits. Actually - why <sup>do we claim we</sup> are we more "americanized" than the other Jewish "denominations"??? Abbreviation of services is not yet Americanism. Translating Hebrew prayers into English is anything but projection of traditional thoughts and feelings into the modern mind. We simply replace Hebrew "which is no longer" understood with English sentences, composed of familiar words, but without any attempt to give them EMOTIONAL roots in ourselves. A few months ago, Eisendrath seemed to utter grave doubt as to whether the Union Prayer Book is truly a progressive Prayer Book. In spite of its many beautiful passages I would like to reply with an emphatic "NO!" First, it is totally unaware (most of us are, by the way) of the fact that what the gospel is to the Christian, the Siddur is to the Jew. It is, as Heine once stated, the "Metaphysics of Judaism."

Our ancient prayers are not merely beautiful. They have tremendous



theological -and psychological- depth. Our translations, just by being too literal, fail to recapture the "Taam," the <sup>TASTE</sup> "taste" (yes, I am not afraid of using this sensualistic metaphor!) of the original. Take for instance: "Ho Ayl ha-godol, ha-gibor, ve-ha-noro," translated "great, mighty, and exalted." Just a heap of tautologies that "won't scour," to use one of Lincoln's phrases. What modern approach to faith is there in a modern Jew mumbling outworn synonyms for the greatness of God-as if he were just a speaker at the well-known variety of public banquets, handing one bouquet after the other to the outgoing president...

Now let's have another look at the original. To him who first coined the passage, "godol" was the impression of God's overwhelming greatness in creation. "Gibor" automatically gave him the picture of a "hero,"-God as the true HERO in the drama of mankind's history. "Noro" conveyed the feeling of "mystery"-of holy awe-far and yet close, as Helevi has it. I don't mean that for this "Taam" we have to stick to Hebrew in all instances. All I demand of a progressive prayer-book is a true projection of those sentiments into adequate expression in English. No one can say that those truly classical religious feelings are outdated. Actually they are livelier and more strongly appealing to us than the bloodless and colorless concoctions that are but class-room exercises in so-called correct translation.

This is one of the many reasons why I am so strong in my demand for a psychologically oriented philosophy of Judaism. A faith that isn't felt is no faith. A faith that has no warmth will not have much light, either. Judaism, in my honest conviction, stands for that psychological insight which can be expressed, in a rather crude simplification: "If you want people to do good, make them feel good." That's why Judaism -or rather the Jewish people with their often uncanny knack for religion-



made "Jewishness," the Jewish feeling, the indispensable correlate to Judaism as a system of thought. That's why I consider the celebrating of festivals as important a part of my Sunday School's curriculum as the knowledge of the Bible. As S.R. Hirsch, in one of his few lucid statements, saw so correctly - the "Jewish calendar is the Jew's catechism." The ethical demands for freedom, enlightenment, social justice, and others are brought home far more forcefully this way than all abstract discussions about the "good life." "If you don't feel it, you will never grasp it," says Goethe.

Isn't it strange that for almost 1800 years the whole Jewish preparation of the overwhelming majority of our Jewish people consisted in their ability to follow the services of the Synagogue and to participate in them actively? They didn't have discussions on Jewish ethics - they did not know of high-sounding speeches about the "high standards of Judaism" written by the Rabbi and stuttered off by blushing sub-debs at Confirmation - they did not force teen-agers to make dramatic pledges of everlasting fealty to the faith of their fathers, forgotten almost instantly! No, those Jews of bygone days simply learned to "davven," mostly on the basis of rather unpedagogical methods. They had their shortcomings and glaring faults - but can anyone in his right mind maintain that their ethical standards were not at least as high as those professed (if not observed) by our modern, enlightened, progressive Jews??? I am anything but a "laudator temporis acti," - but just because I am looking for a progressive expression of Judaism I must first analyze the powers that made our forbears the representative of a vigorous, vital Judaism.

What we need to formulate the type of Philosophy I have in mind, is a dynamic analysis of Judaism as a whole - not an anatomy performed on a corpse, but an analysis of all the drives and powers which made it into what it finally became.



From this point we can proceed to the creation of a TRULY progressive Judaism in America, founded upon its own appeal to the soul of the American Jew rather than assimilationist or particularist motives.

This rather incomplete sketch of my own opinions determines the answers I have to the remaining points of your letter:

2) I feel that the second line of evolutionary development is felt, rather than clearly seen by the majority of us - but I also feel it is bound to win as soon as it "verbalizes" what we have been doing only by "intuition" up to now. It has a greater chance of success because it is not just sectarianism, but a strong, loving, but at the same time critical, evaluation of Judaism as a totality. I don't see how the cleavage between the "old" and "new" Reform can be bridged since both set out from radically different premises.

3) The trend toward ceremonialism is anything but, as has been insinuated, an escape from ethical responsibility into the anaesthetic of formalism. Religion being just as much a sister to the Arts as to Philosophy, the ceremony is to deepen the emotional responsiveness to the message of religion.

On this basis, there should be intensified education. Only let us beware from chewing off too much. More of the basic "food" such as Biblical and Jewish History, some Hebrew - and ~~only a few~~ <sup>such</sup> frills, say "Jewish folk dances," <sup>when they</sup> can be used without endangering our plan with the little time we have at our disposal. Our first and foremost purpose must be: to prepare our youngsters for active participation in the services of the Synagogue. If we succeed in this field (which is quite a job!) the rest will follow. As it is now, we talk too much ABOUT Judaism, and we hardly talk Judaism per se...



As to the question of "sympathetic" concern with the State of Israel, I feel that the purely nationalist aspects should be left to organisations other than the Synagogue. Our main emphasis should be on the job of inner-Jewish charity of which the State of Israel takes care in our behalf, too. We are bound to assist the State at least insofar as it grants life and livelihood to all those for whom we are morally as responsible as the Israelis. Had all those exiles come to our shores, we would be bound to help them directly. Thus the State of Israel can claim our aid and interest ~~without~~ our reserving the right of disagreeing on politics. Farther-reaching ideological differences or identifications should solely depend upon the attitude of the individual congregation and its Rabbi.

The welfare of the totality of the Jewish people is every true Jew's concern—because in the last analysis, in spite of pasting new labels on the old rot-gut of Jew-hatred, the Jew is still hated, persecuted, discriminated against simply because of his Judaism. I know many Jews don't want this to be true—but actually they suffer from subconscious self-hatred. Thus what the missionary zeal is to the Christian, the interest in All Israel must be to the Jew. Reinhold Niebuhr once made the appropriate statement that "the Jewish people are the only case of a nation's attempt at becoming a church." To him, this experiment did not come off. Disregarding his Protestant verbiage, all our Jewish history proves this experiment to have succeeded. There is a Jewish people, but no Jewish race. Modern Nationalism does not fit the Jews any better than theological terms borrowed from the Reformation. Of course, in our case the "church" can narrow down to a "nation" again, but the reverse is also possible. Be this as it may, Judaism needs Jews to keep it alive—and every Jew is at least a potential bearer of our faith. Anything that can keep the Jewish people alive without doing outright violence to our history and the heritage of our faith, is



worth-while and merits our active interest without forcing everyone to "go the whole hogger" of ideological ramifications...

4) Since Reform is still on the way to "discovering" its own genius its earlier pronouncements and formulations should be revised-and, if found wanting, discarded. We owe no special allegiance to the Pittsburgh platform. To challenge historical Jewish tradition (to which we as liberals have every right) but at the same time make infallible popes of Wise, Einhorn, et alii, is the epitome of inconsistency and inanity.

5) Reform Judaism is either part of the main stream of Judaism, considering itself part of a larger totality-or it will degenerate into a narrow sect. If we choose the approach I suggested under 1) it will lead to a type of Dynamic Judaism which will appeal to far a greater number than it does to-day. Reform Judaism must never forget that it holds no monopoly on Judaism-that it is <sup>not</sup> the only possible approach to Judaism. The emphasis, as I said almost ten years ago (in a frequently reprinted short article) the emphasis should be on Judaism. We need no new religion, but a re-newed Judaism...

6) The prospect of gaining the hundreds of thousands of unaffiliated in New York is an illusion. I was active in the Metropolitan Rabbinate for five years and thus know what I am talking about. The bigger the place, the greater the impossibility of "winning the unaffiliated." They are indifferent not because they don't know better, but because they prefer their present status and attitude. I consider this permanent search for new ways to "sell" Judaism to the unaffiliated ("selling" is already a discreditable term in itself) rather a suicidal approach. By running after those who don't care we actually fail to serve those who care. I think the latter would be our true "salesmen." Let's work on them to the best of our ability and at the worst we shall at least not lose them into the bargain, and at the best, they will bring in some of the unaffiliated. But at any rate, let's not overrate the fact of



New York's representing the largest Jewish center in the world. The Jewish Institute of Religion may not have been a strong school by numbers or finances, but it was headed by one of the most forceful personalities American Judaism has ever produced-and still it could not stir the Jewish masses from their indifference during the twenty-odd years before the merger. A larger school may offer a greater supply of student Rabbis, which is about the only advantage I can see at present.

7) I have received no material on the "merger plan." Thus I am in no position to judge its merits and disadvantages. All I can say, ~~MINEXX~~ holding a doctorate from H.U.C. and having known Stephen Wise rather closely during the passing years of his life, is: Cincinnati seemed stronger on Judaism while the J.I.R. had more Jewishness. I found that the training in the sources of Judaism was more thorough at the H.U.C. (I was ordained at neither school, by the way), but the "Taam," the "flavor" of "Jewish Feeling" was far more strongly discernible at the J.I.R., at least while the "Old Lion" was still alive. Stephen Wise was an artist of Judaism in the best sense of the word-as well as occasionally in the worst. He played Judaism by ear, as it were, and thus in spite of his religious radicalism, which, as Kohler once said, "put him beyond the ~~pink~~ pale of Judaism," he actually, as he retorted, had outgrown that pale Judaism of the 19th Century. I understand he was anything but a teacher in the class-room, but like a musical maestro he taught by touch.

Cincinnati has quite a few professors of an equally strong and warm Jewishness, but I find that the pattern established around 1900 -with modifications, of course- is still stronger. Conversely, I fear that with Stephen Wise's departure the J.I.R. has lost its one distinctive mark. This is a great loss to Progressive Judaism par excellence, but I do not know what I could suggest to remedy the situation.

\*\*\*\*\*

Wm. H. Findley



TEMPLE ISRAEL OF FAIRFIELD COUNTY

17 WEST AVENUE, SO. NORWALK, CONN.

TELEPHONE 8-7880

MARTIN B. RYBACK . . . Rabbi

May 25, 1953

Rabbi Herbert A. Friedman  
2419 East Keenwood Blvd.  
Milwaukee, Wisconsin

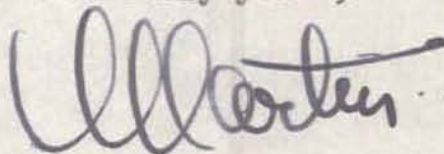
Dear Rabbi Friedman,

I was very interested in your recent communication. I hope you will not think it presumptuous of me when I suggest that you might find some material in my recent article "East-West Conflict in America Reform Judaism" which appeared in American Jewish Archives. You will find that I. M. Wise was thoroughly positive in his approach and that the vast majority of 19<sup>th</sup>-century Reform Congregations did not fall to the negative pattern so called Classical Reform Judaism. You will be interested to learn that Dr. Eisendrath in his last State of the Union address quoted this article several times during his talk. If I had more time I would go into a lengthy analysis of current trends in Reform Judaism from my own perspective, but the "confirmation season" prevents me from doing so. Upon the urging of Dr. Eisendrath I am at the present time doing research to bring the first article up to date. From all I have read in original sources I can say without any qualification that present trends in our movement are part of the basic concept that has guided Reform Judaism from its inception: a constantly evolving, ever developing--faith which intergrates into its body of beliefs ~~but~~ the new truths of each generation. We have more ceremonialism and ritual today because we live in an age of psychology which teaches that intellectual discipline is not enough; that man needs emotionally-appealing forms tangibly demonstrated and (symbolized experienced) in order to teach vital ethical lessons.

Should you find that I can be of additional service to you, please don't hesitate to write to me.

With kindest personal regards, I remain

Sincerely yours,



Rabbi Martin B. Ryback



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838 FIFTH AVENUE · NEW YORK 21, N. Y. · REGENT 7-8200

June 1, 1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wis.

Dear Herbert,

I have your circular letter of May 8. I have been unable to answer it until now because I was out of the city. I am answering your questions briefly.

1. I do not believe that there are now two kinds of Reform Judaism in America. The overwhelming majority of Reform Jews today have a broader approach as reflected at the recent convention of the U.A.H.C. I wish you had been there and seen the effusive ovation which was given to Jean Wise May, daughter of Isaac Mayer Wise, when she made her statement. You would realize that there is no doubt on that point.

2. I think that there is a small minority, centered chiefly around the American Council for Judaism. I believe they are hopeless and they should be left strictly alone.

3. I believe the Reform movement should continue its present trends toward a, b, c, and d, as indicated in your letter.

4. I would definitely answer in the negative; otherwise we cease to become Liberal, we become a new Orthodoxy.

5. Our goals should be broadened, etc.

6. I have expressed myself freely on the subject of the present plan concerning the merger. I feel it is not a good plan and have written to that effect to Dr. Glueck and so informed Dr. Eisendrath.

7. To answer this at length would take too much time, but I can summarize my answer briefly by saying this: I would urge (a) either the continuation of the school in New York and its strengthening by adding visiting professors from Cincinnati and other visiting professors from the New York



area on a part-time basis, and maintaining the two schools. I think New York should have a Liberal rabbinic school; or (b) if this is impossible, then the College should have a five-year course, three years in Cincinnati and two years in New York, with ordination alternating, one year in Cincinnati and one year in New York. Such a plan should be combined with more intensive Jewish education on the part of our religious high schools for specially selected students who may go in for Jewish work, either the rabbinate, or teaching, or allied Jewish occupations.

With best wishes from house to house, I am

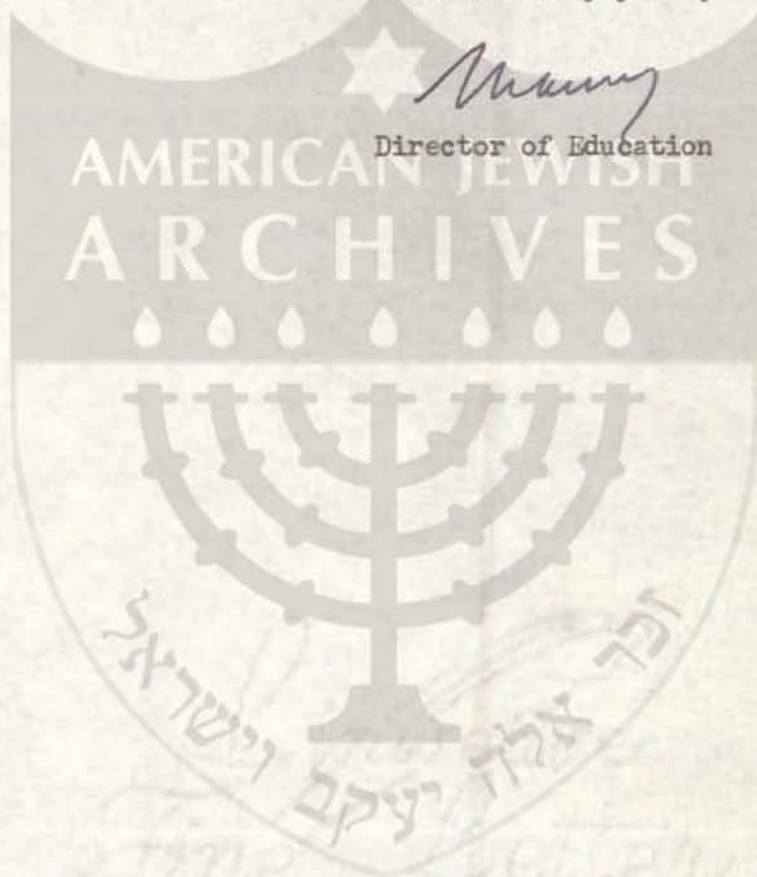
Most cordially yours,



*Murray*

Director of Education

EG:JM



*Time letter  
all my interest*



# Temple Beth Israel

HIGHLAND ROAD

Sharon, Pennsylvania

MEYER M. ABRAMOWITZ, RABBI

May 29, 1953

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JACK STERN

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Rabbi Friedman:

I am happy to respond to your recent request in reference to the "Goals of the Reform Movement." It is very gratifying to know that one of our C.C.A.R. sessions will be devoted to this all-important question which, I believe, has been postponed for too long.

Here are my brief and humble answers which correspond to your numbered questions:

1. The trend toward more ceremony and ritual in Reform Judaism has made the cleavage between the "classical pattern" and the "broader approach" quite noticeable. At every meeting of the UAHC and the CCAR we find the "two kinds of Reform Judaism" at odds with one another. Yes, there are two kinds of Reform Judaism in America today.

2. These cleavages are bridgeable only if the chaotic condition which now exists in Reform Judaism will be clarified and the use of rituals will not be looked upon as a "return to orthodoxy" by American Jewry. This accusation against Reform, it seems to me, is quite justified especially after the findings of a poll are revealed. These polls, which are far from accurate, serve to increase the confusion which now exists in our ranks. The polls have little value.

3. (a) The Reform Movement should continue its present trend toward increased ceremonialism only on condition that it does not become obsessed with it as it is at the present time. The need for new ceremonies is greater than the return of the old ceremonies which have long been discarded by us. A definite guide to Reform Jewish practice must be formulated NOW so that our laity will become familiar not only with those ceremonies which are consistent with the spirit of Reform Judaism but also with those that are contrary to its spirit.

(b) Intensified Jewish education is essential for the future of American Judaism. The age of confirmation should become more uniform within our congregations and the number of years of Religious School training should be increased. The number of days per week is not as important as the number of years. We must continue to intensify our curriculum and be more realistic about the many diversions which the American Jewish child has. The value of the teaching of Hebrew, I believe, needs to be given our continued consideration.



# Temple Beth Israel

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MARTIN SHANKS

BERTRAM SPEIZER

JACK STERN

-2-

Adult Jewish education must be intensified. We have not devoted enough effort in this most important field.

(c) The State of Israel must continue to receive our sympathetic support to the utmost. However, not to the neglect of the great American Jewish community.

(d) Reform Judaism is an integral part of American Jewry and, therefore, must let its voice be heard in identifying itself with the totality of the Jewish people.

4. Reform would not be true to its spirit if it remained constant to its earlier pronouncements and formulations. We are "Reform Jews" and not "Reformed."

5. Reform must preserve as much of its classical pattern as is possible. Its great contributions to the totality of Jewish life speak for themselves. It need not become the "apologetic" branch of Jewish life. It is within its own program for American Jewry that ALL Jews can "find" themselves. Let us welcome ALL Jews within our ranks who would aid us in advancing American Judaism and endeavor to strengthen those with us who are in need of better understanding of our goals. An extensive educational and propaganda program is essential to better acquaint American Jews with our goals.

6. It would be next to "suicide" if the New York school becomes a mere "preparatory school" for Cincinnati. The New York school must be strengthened for the sake of our movement. The Board of Governors would be untrue to a pledge which was made when the merger plan came into fruition.

7. I am not satisfied with the merger plan as presented to us in the mimeographed outline. It is shameful that the matter was not brought to the attention of the CCAR before any definite action was taken. I know of no better method of exploiting the value of possessing a school with two branches in two separate cities. I pray that it is not too late for our voices to be heard.

With kindest greetings and best wishes for a fruitful discussion in Estes Park, I am

Sincerely yours,

*Meyer M. Abramowitz*

Meyer M. Abramowitz  
Rabbi

MA/sms



# B'nai Brith Hillel Foundation

• • AT THE CITY COLLEGE OF NEW YORK (MAIN CENTER)

קהלת סטודנטים הילל סמך בני ברית



475 WEST 140th STREET  
NEW YORK 31, N. Y.  
TEL. ADIRONDACK 4-7317

June 1, 1953

RABBI ARTHUR ZUCKERMAN  
Director

CHANA UNGAR  
RUTH G. SHAPIRO  
Assistants

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Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jesuhurum  
2419 East Kenwood Boulevard  
Milwaukee, 11, Wisconsin

Dear Colleague:

I am glad to answer your poll of recent date:

1. Yes.
2. They are bridgeable.
3. (a,b,c,d,e,). Yes
4. No.
5. A. No.  
B. Yes
6. Yes

The best interests of the movement will not be served by this merger plan. In fact it is of the utmost importance to strengthen the School in New York in every way. Even the Academies of Sura and Pumbeditha moved to Baghdad because that was the cultural and political center of the Islamic Caliphate. It is foolhardy to weaken the position we now hold.

Cordially,

*Arthur Zuckerman*



# RABBI EDWARD ZERIN

TEMPLE ISRAEL OF HOLLYWOOD  
7300 HOLLYWOOD BOULEVARD  
HOLLYWOOD 46, CALIFORNIA

June 1, 1953

Rabbi Herbert A. Friedman  
Congregation Emamu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herb:

I appreciate very much your inquiry, and I would like to share with you a passage from my recently completed doctoral dissertation in religious education, entitled "Selected Theological and Educational Factors in the Personality Development of Jewish Youth".

I am excerpting a passage from the recommendations with reference to your interest in whether or not Reform Judaism should continue its present trends toward intensified education.

"The qualitative enrichment as well as the quantitative enlargement of the existing structure of Jewish education.

Today there is a strong trend in all circles of Jewish education to intensify the requirements, both in terms of hours per week and years of study and the number of subjects required in preparation for Bar or Bat Mitzvah and Confirmation. While Orthodox Judaism has always supported the Five-Day-A-Week Talmud Torah and is today fervent in its support of the Jewish All-Day-School, intensification emphases have become increasingly more pronounced in both Conservative and Reform Jewish circles.

However, those who speak of "the futility of effective education because of 'too little time,'" miss the mark, for, in light of the findings of this study, a question equally as fundamental as the in-



tensification of Jewish education is that of the type of Jewish education which should be intensified. The evidence indicated, for example, that those subjects who had the most intensive Jewish training were also the most prejudiced, and vice versa. Caution is needed, however, in understanding that these are not causative relations but are indicators of the fact that those schools, in which an intensified form of education is offered, are dealing to a greater extent than are other institutions with human material evidencing antidemocratic tendencies.

The challenge to Jewish education today, therefore, is twofold, and calls for as much attention to the 'adjustment' as to the transmissive phases of the learning process. In fact, no real distinction can be made between the two, for they are inseparable. The equal emphasis upon adjustment and transmission, however, calls for the functional rather than the memoritor use of the heritage, by which the historic tradition aids in effecting better living now. It also calls for the expanded definition of the heritage to include the traditions of American democracy.

The educational goal for a creative Judaism in America is focused, therefore, upon "Living Judaism," that phase of living religion with which the research has been concerned.

"Living Judaism" is the dynamic religious community in which the quality of self and social actualization is realized through the creative relationship between the democratic heritage and the traditions of Judaism.

"Living Judaism" is the result of an educational process by which the insights of therapy are applied to the emerging self within the framework of home, school, and community; by which growing beings are guided to fulfillment within the limits of their expanding social environment; and by which the rich content of the historic American and Jewish traditions is shaped into more effective tools for better personal and social living.



The curriculum of "Living Judaism" consists not of segments of logically or chronologically presented tradition, but of units of living experience as American Jews.

The textbooks of "Living Judaism" are not encyclopedic in compass, but anthologies of selected Jewish and American experiences and values, past and present, arranged as resources for enriched self understanding and social insight into living as a Jew in America.

The teachers of "Living Judaism" are guides who concern themselves both with the quality and the quantity of American Judaism.

In summary, "Living Judaism" is the learning process by which young Jewish people come to identify their self realization and social fulfillment with the dynamic resources of the Jewish and American heritages.

"Living Judaism" is "the adjustment of the child as a Jew in the world in which he lives now."

"Living Judaism" and creative American Judaism are one and inseparable."

See you at the Conference.

Sincerely,

Ed

Edward Zerlin, Rabbi

HW.

EZ:hw



TEMPLE EMANUEL

KINGSTON, N. Y.

PHONE 4271

June 1, 1953

RABBI HERBERT I. BLOOM, PH. D.

192 CLINTON AVENUE

KINGSTON, N. Y.

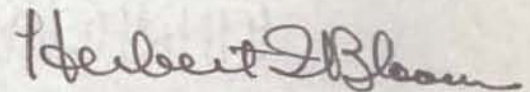
Rabbi Herbert A. Friedman  
2419 E. Kenwood Boulevard  
Milwaukee 11, Wis.

Dear Colleague:

In reply to your letter of May 8, I would state the following:

1. Yes. 2. I do think these cleavages are bridgeable and are very largely being bridged by the demands of life--so that so-called "classical reform", because it is static, will die of inanition.
3. I believe that the answer to all parts of this question is yes.
4. I disagree with many of the pronouncements of the earlier formulation and feel that an adherence to such early formulations violates the spirit, purpose and meaning of reform.
5. I certainly feel that reform will defeat itself unless it broadens its scope through the new trends, so that it may provide a roof for the unaffiliated. In short, I believe that unless it does this, it ought not to survive.
6. I believe that the center of Jewish life is New York City. Any effort to weaken the New York School is a death-blow to our movement. In fact, I affirm that the School in New York should be much stronger because of the nature of New York and because of the millions of unaffiliated there and because New York is the heart of Jewish life in America.
7. No good purpose can be served by the plan as envisaged by the Board. Two strong schools in the reform movement are not even enough to meet the challenge and the opportunity of liberal Judaism in America today. The plan inevitably involves the death of the New York School. I trust that my position in this matter will be made clear any- and everywhere it may be advisable to do so.

Sincerely yours,



Herbert I. Bloom  
Rabbi

HB:mr



Samson A Shain  
Rabbi

Congregation House of Israel  
Quapaw at Market Street  
Hot Springs National Park, Arkansas

June 1, 1903

Dear Herbert,

Sorry I was unable to answer your letter of May 1 earlier and cannot join to any lengthy analysis of your several questions. Suffice it for me to say "yes" to questions 1, 2, and 3. My answer to No. 4 depends on what those pronouncements and formulations were. If they emphasized a constant, liberal, readiness to reinterpret our heritage in accordance with scientific progress and the demands of the changing times, yes. Otherwise, no. No authoritarianism except that of reason and common sense. My answer to question 5 is yes, broaden as suggested. To #6 I say decidedly yes.

7. I am not satisfied. It represents a forfeiture of great and invaluable reform opportunities for uniting myriads of unaffiliated, drifting Jews. It would be safer and more economical for American



Try to shorten the stay of students in Cincinnati  
rather than in New York.

Good luck to you, Herbert, in your  
endeavor.

As ever,

Sam





RABBI LEONARD S. SCHOER

75 LARCHMONT AVENUE  
LARCHMONT, NEW YORK

JUNE 3, 1953

DEAR RABBI FRIEDMAN:

I THINK YOUR QUESTIONNAIRE IS AN IMPORTANT ONE. MY OPINION, BRIEFLY, IS AS FOLLOWS:

1. I BELIEVE THERE ARE TWO "TRENDS" RATHER THAN "KINDS" IN THE REFORM JUDAISM MOVEMENT.
2. I THINK THESE DEVELOPMENTS ARE BRIDGEABLE.
3. THE REFORM MOVEMENT WILL CONTINUE ITS PRESENT TRENDS TOWARD INCREASED EDUCATION ETC., AND IF THE REFORM LEADERSHIP TRIES TO FIGHT THE RESURGENCE OF JEWISH FEELINGS, THE VAST UNAFFILIATED MEMBERSHIP WILL FALL, BY DEFAULT, TO THE VIGOROUS CONSERVATIVE MOVEMENT.
4. "REFORM TRADITION" IS ALMOST A CONTRADICTION IN TERMS.
5. THE "CLASSICAL PATTERN" IS, BY DEFINITION, OF THE PAST. REFORM THEOLOGY CONCERNS ITSELF WITH PRESENT NEEDS.
6. EMPHATICALLY YES. MY CONGREGATION OF 300 FAMILIES CONSISTS ALMOST ENTIRELY OF MEMBERS GAINED FROM THE RANKS OF THE UNAFFILIATED.
7. I THINK THE MERGER PLAN AS PRESENTLY OUTLINED, WILL SOON BRING A SCHISM IN REFORM JEWRY. THE COUNCIL FOR JUDAISM APPROACH IS STILL ALIVE AND VOCAL IN THE CINCINNATI AREA. THIS LOUD-TALKING, SELF-HATING MINORITY HAS SO MUCH INFLUENCE IN THE CINCINNATI ADMINISTRATION THAT I AM CONVINCED THAT MY FRIENDS AND I COULD NOT



RABBI LEONARD S. SCHOER

75 LARCHMONT AVENUE  
LARCHMONT, NEW YORK

- 2 -

ALLOW OUR CONGREGATIONS TO BE CONTAMINATED BY AFFILIATION WITH A GROUP THAT ALLOWS THE COUNCIL SUCH A VOICE. THE ONLY HONEST MERGER WOULD BE MANDATORY STUDY IN CINCINNATI FOR A CERTAIN LENGTH OF TIME, AND MANDATORY STUDY ALSO IN NEW YORK FOR ALL STUDENTS.

THE OBVIOUS PLAN, AS POINTED OUT BY SO MANY OF OUR LEADERS, IS TO PRESCRIBE THE FIRST TWO OR THREE YEARS IN CINCINNATI AND THE LAST TWO OR THREE YEARS IN NEW YORK.

AS YOU CAN SEE, I FEEL VERY STRONGLY ABOUT THE PROPOSED MERGER AND AM ONLY SORRY THAT I CANNOT BE IN ESTES PARK TO RAISE MY VOICE AGAINST IT.

THANKS FOR YOUR QUESTIONNAIRE,

SINCERELY,



RABBI

RABBI HERBERT A. FRIEDMAN  
CONGREGATION EMANU-EL B'NE JESHURON  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN.



CONGREGATION RODEPH SHALOM

615 NORTH BROAD STREET • PHILA. 23, PA.

*Study of the Rabbi*

DAVID H. WICE, M. A., D. D.

June 2, 1953

AIR MAIL

Rabbi Herbert A. Friedman  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herbert:

In the final rush of Confirmation and the wind-up of a hard year, I take the first opportunity to respond to your mimeographed letter of May 8, which deserves an answer.

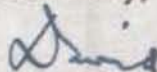
I cannot believe that the symposium which was outlined at the October meeting of the Executive Committee of the Conference, could possibly have contemplated the twist you have given it. The questions you raise and the current controversy about the implementation of merger of the College-Institute, are completely irrelevant. I answer a categorical "no" to questions 1 and 4; "yes" to 3, 2, and 5 resurrect a dead issue; 6 is irrelevant.

I fervently hope that the unity of our movement will be preserved, that the best possible Rabbis will continue to be trained in the best possible academic atmosphere, and with practical application of that learning, under supervision.

I am sorry I will not be able to be at the Conference as I shall be enroute to England for the World Union meeting, and then on to Israel. I suppose you know that Isserman, Rauch, Feldman, Luckman (Cincinnati), Kahn, Mayerburg, Lieberman (Baltimore) and I have raised and placed in escrow a sum of \$6700.00 towards the Israel project. I do hope you will be with us in the implementation of the mandate of the Conference, Union, College-Institute and World Union.

With sincere personal greetings, I am,

Fraternally,



Rabbi David H. Wice





# B'NAI B'RITH HILLEL FOUNDATION

A NATIONAL ORGANIZATION DEVOTED TO CULTURAL  
RELIGIOUS AND COUNSELING SERVICE AMONG JEWISH  
STUDENTS AT AMERICAN UNIVERSITIES

UNIVERSITY OF GEORGIA  
STERN COMMUNITY HOUSE  
ATHENS, GEORGIA TEL. 831  
RABBI JOSEPH RUDAVSKY  
DIRECTOR  
135 WOODLAND WAY TEL. 1469

June 2, 1953

Rabbi Herbert Friedman  
2419 East Kinwood Blvd.  
Milwaukee 11, Wisconsin

Dear Herb:

I have your mimeographed note of May 8 in which you asked us to express our opinions on certain questions which will confront the CCAR meetings shortly.

Below are some of my ideas on the questions:

I have found in fact, that there are two kinds of Reform today, the classical pattern and the new broader approach. I strongly feel that the Reform movement should continue in its present trend toward intensified Jewish education, increased ceremonialism and sympathy concerned with the state of Israel. There is a crying need for such broadening within the movement if we are to attract the unaffiliated and drifting. I find that people that are displeased with classical Reform and classical traditions, too, want a form of Judaism which synthesis the best of traditionalism with the best of Reform.

I am whole heartedly in accord with those of our colleagues who have questioned strongly the merger plan as set forth. I think that its a mistake to change the nature of the J. I. R. originally conceived, which has earned its rightful place in our movement through the test of years and should be strengthened rather than weakened.

Thank you for this opportunity for expressing my feelings on these important subjects.

With kindest personal regards, I am,

Sincerely yours,

Rabbi Joseph Rudavsky

RJR/gm



VIRGINIA STREET TEMPLE

1113 VIRGINIA STREET, EAST

CHARLESTON 1, WEST VIRGINIA

SAMUEL VOLKMAN, RABBI

June 3, 1953

Rabbi Herbert A. Friedman  
Congregation Emamu-El B'ne Jeschuran  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Colleague:

I am putting down these notes, tho they come to you late in the day, in the hope they may be of some help to you as you prepare your Conference assignment.

1. Two kinds of Reform Judaism? Many more, but certainly it is fair to say there are at least two: representing, as you say, "the classical pattern" on the one hand, and "the broader approach" on the other.
2. Yes, I think they are bridgeable. If I did not think so, I should expect the disintegration of Reform Judaism.
3. Yes, but.....Granted there are the trends you specify, they are in my humble opinion not so much the result of any arbitrary policy on the part of Reform leaders as a groping response to a change in the collective opinion of the community. They represent our answer to the felt needs of the time, just as the classic pattern represented the answer to what was felt to be the need of the hour in which it arose.
4. The genius of Reform Judaism is its adaptability to the needs of the people. Reform is true to its genius not by being "constant to its earlier pronouncements and formulations," but by earnestly and conscientiously seeking new answers to wontemporary spiritual needs: in other words, by doing today exactly what our spirited predecessors did a generation ago or two generations ago, even though the road leads us to radically different conclusions. All this does not mean that we have not a fairly constant body of doctrine to which we must remain loyal; but, as I see it, within the orbit of our basic affirmations, there is plenty of room for healthy disagreement, such as exists today in connection with the problems of customs and ceremonies, Jewish education, Israel, world Jewry, etc.

The tension that exists today does not have to be regarded a complete misfortune. Perhaps out of it will arise new values which will enrich the totality of our common religious experience.



VIRGINIA STREET TEMPLE

1113 VIRGINIA STREET, EAST

CHARLESTON 1, WEST VIRGINIA

SAMUEL VOLKMAN, RABBI

5. Since, as I believe, the spirit of the times must always be a central consideration in Reform Jewish thinking and Reform Judaism must be always something in the nature of a movement, I should like to see it continue its advance outwardly and forwardly..... embracing all ready to join us, preparing them as they approach us so that they may come into our movement on our terms and accept our discipline, not taking them in unprepared so that the result is an unmanageable pressure exerted upon us to accomodate our way of life to their confused and attenuated standards.

6. Yes.

7. I don't know enough about the details of the merger to answer with any assurance.

*Sam Volkman*



From the office of  
RABBI ERNEST CONRAD



## Temple Emanuel

201 OAKWOOD DRIVE

Winston-Salem, North Carolina

June 6, 1953

Rabbi Herbert A. Friedman  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Colleague.

For reasons you indicated in your letter I was unable to reply heretofore, and thus I trust you will have completed your paper without the "benefit" of the following. It is rather as a crystallization of my own thinking that I am writing these lines and am forwarding them to you, and I am sincerely grateful for the opportunity which your inquiry elicited.

Moreover, I regret that I shall not be able to hear your paper and will have to await its publication in the Year Book. Though vociferously approving of the selection of Estes Park at our Buffalo meeting, I now find the distance and the expense (either for myself or this congregation) precluding my attendance.

First, I shall try briefly to answer the queries you posed.

1. There are in American Israel still the residues of the so-called classical reform pattern, as formulated in the 1885 Pittsburgh Plat-form. Most outspoken, albeit not always succinct, followers of this program are the fifteen thousands members of the Council ~~for~~ <sup>against</sup> Judaism, and the two or three congregations founded within the last decade in this spirit. Rabbis and laymen, having duly recognized that such a plat-form can ultimately lead only to complete disintegration of any and all specific Jewish values and to utter assimilation, have disavowed this approach. Liberal Judaism, ever since adopting the Columbus program of 1937, has steered away from such an interpretation of our faith which would sever the bond with the past in favor of a mystic universalism so all-embracing and omniamorous, so divorced from the assumption that a god, destined to be recognized as The One God, called one people, Israel, to be His messenger to the nations of the world, which is basic Judaism, so hostile ~~to~~ <sup>for</sup> all the ideals and aspirations for which millions of Jews gave their lives.  
"This too will come to pass", and ultimately disappear.
2. I do not believe that the two interpretations are compatible. However, I refuse to worry about 15,000 souls having lost more than six million. Let them intermarry, convert or disassociate themselves from the American Kehillah.
3. I do feel, for reasons to be stated, that Reform, - and let us once for all agree on the term "liberal" to offset the evil and sinister connotation which seven decades of social and religious snobbery have brought to the otherwise innocuous label "reform" (apart from its noble Protestant German lineage) in America, - should adopt a positive attitude toward intensified Jewish education, express





## Temple Emanuel

201 OAKWOOD DRIVE

Winston-Salem, North Carolina

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its unconditional (i.e. regardless of the feasibility of establishing a liberal religious movement in Israel at this time) identification with the upbuilding and the support of the State of Israel and with the totality of *הצורה הזו*.

I am not altogether certain that the present trend toward increased ceremonialism and its concomitant clamor for a binding Code of Ritual Practice is for the best. From the aforementioned, you may rest assured that I regard the Liberal Synagogue as totally different from a Unitarian or Universality place of worship. Practice cannot be divorced from ethics, as our revered teachers have held in every generation. Nevertheless, I am noting, with a measure of regret and slight discomfort, an overemphasis of ritual and ceremonial teaching in the text-books and curriculum of the Union of American Hebrew Congregations. Yes, we do need emotional warmth, as provided by the practice of appealing ceremonies, but I am still addicted to what is perhaps a vanishing brand of rationalistic conditioning and maintain that only such rituals which possess a rationale acceptable to our generation should find their way into Liberal Jewish observance. From a flimsy excuse for retaining Elijah's Cup and the Breaking of the Glass at Weddings it is but a short step to tashlich and kappores schlagen. Besides, it is characteristic of our Conservative brethren that ritual is constantly stressed and maintained as the guardian of Jewish identity and survival. This is the historic break between the two movements (Frankel versus Geiger), and in my opinion the time is not ripe for a merger. Actually, in spite of recent reactions against pluralism in favor of conformity, -usually misnamed "unity", - I maintain that there is ample space in America and other nations for diverse interpretations of our faith.

4 and 5. Answer implied above

6 and 7. Communications recently received from impartial and emotionally secure observers indicate that the proposed merger of the Liberal Seminary is only a temporary measure, until sufficient resources and competent scholars, the latter depending on our ability to educate American Liberal Jewry to contribute more generously to our sacred institutions, have been procured. We do need two seminaries in America eventually, if we are to send out a sufficient number of men to propound our interpretation of Judaism, though I admit to you that occasionally I am confused as to what interpretation of Judaism certain alumni of our New York school fellow. Could the late Dr. Stephen S. Wise have considered such a view of *הצורה הזו* with a common denominator for all branches at the conclusion of differences of approach toward *הצורה הזו*, *הצורה הזו*, *הצורה הזו*, *הצורה הזו*.

It would seem incredible to me, remembering the kind of service witnessed at the Free Synagogue, while he was yet with us, and the sermons he delivered. No, we need two schools actively and openly espousing Liberal Judaism within the fabric of the totality of Jewish learning and historic experience, particularly since the two European institutions of our point of view have been destroyed.

Permit me now to formulate, perhaps too incoherently, the goals of our movement. Dr. Freehof's address at the Cincinnati Ordination in 1950, witnessed by our Con-





## Temple Emanuel

201 OAKWOOD DRIVE

Winston-Salem, North Carolina

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ference then in session, serves as my starting point. He stated that Liberal Judaism cannot possibly be separated from the ethico-moral emphasis generally associated with the prophets and certain material found in the pentateuch and hagiographa. Even if our emphasis on Social Action and Justice was largely the product of the industrial age which witnessed the genesis and growth of Liberal Judaism, the conditions are sufficiently permanent to make us re-affirm in every generation that God's kingdom on earth cannot be established as long as any individual, or any nation, is oppressed, is denied access to material or spiritual possessions which God created. Ours is a global view-point reaching into the slums of our home towns as well as into the abysses of Mt. Everest.

However, social reforms advance but slowly. We have to retain our prophetic bearing in the face of adverse criticism and general retrogression social and political, especially in our own nation. Therefore, it behooves us to view with utmost alarm the retreat of the liberal rabbinate in the last few years on social problems under the impact of possibly adverse public opinion. Yet, if we are silenced, we forfeit the right to call ourselves "liberal" or "progressive", for these terms cannot be disassociated from "politics", i.e. matters pertaining to the polis, the state.

Liberal Judaism, then, views its goal through the individual and through society as a whole. The tragic era of decision in which we live has wrought havoc with untold individuals who are no longer able to withstand the pressures of the atomic age and veer either to hedonistic excesses and an altogether untenable and unsound veneration of material things or to mental instability and eventual insanity. Therefore, our faith has to be steered to prevent individuals whose redemption, - I personally don't object to the term "salvation" either, - we aspire from falling into these pitfalls. This personal ministry of the rabbi toward a bewildered Jew, whose fate is not made easy by his minority status and persistent discrimination, is another goal of Liberal Judaism, related to the above mentioned. While I am not willing to concede the equation of Judaism with Psychiatry or "Human Relations", the use of tested and valid techniques in dealing with our fellow men must be adopted by the teachers of Liberal Judaism to bring nearer the achievement of individual redemption and, ultimately, the Kingdom of God on earth.

Our Bible Interpretation and our use of prayer, - the prayer of the heart, not the pageants, the plays and the cantatas which make us mistakenly identify art with religion, - should constantly be directed toward this purpose. But, first, we should be certain that a liberal Jew affirms the reality of God, of prayer, of the good life here and beyond, and therein, it seems to me, lies the primary task of the liberal rabbinate.

Forgive the length of this second-class/1st class. May your deliberations in Estes Park bear rich fruit., and with kindest regards, I am,

Cordially yours,

Ernest O. Conrad



TEMPLE EMANUEL

320 SOUTH STREET

GASTONIA, N. C.

Office of  
RABBI JEROME MARK

June 5, 1953

Rabbi Herbert A. Friedman  
2419 E. Kenwood Boulevard  
Milwaukee, Wisconsin

Dear Rabbi Friedman:

It was impossible for me to answer your inquiry sooner. If it is not too late, I may write the following remarks for what they may be worth to you.

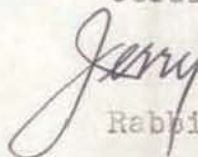
1. There is a "classical pattern" which I think is rapidly dwindling. The other trend can not be classified because it reflects many points of view and individualities.
2. The first one mentioned in number 1, in my opinion, will not make peace with the larger movement.
3. Without all four trends we may call ourselves Reform; certainly NOT Jewish.
4. As above.
5. I do not regard Reform Judaism, U A H C, or C C A R, as "saviors" of Israel. They represent a trend which I am convinced will further develop the intensity of Jewish life to be handed on through the centuries. Whether this will lead to mergers or to a deeper understanding with other groups, I do not undertake to predict. But I do predict that the "classical pattern" cannot survive.
6. Your School maybe in New York City or Podunk. Madison, Wis. is certainly not the world Metropolis; and yet studnets and scholars flock there.

With the ever-increasing and often conflicting need for bigger and better budgets for everything in the world, I am in favor of maintaining one outstanding School.

7. The word "exploiting" is right! We need only one school.

My warmest regards and personal good wishes.

Cordially yours,



Rabbi Jerome Mark



George Fox, Chicago

Congregation Emanu-El B'ne Jeshurun

2419 EAST KENWOOD BOULEVARD,  
MILWAUKEE 11, WISCONSIN

STUDY OF

Rabbi Herbert A. Friedman

8 May, 1953

Dear Friend:

At the forthcoming meeting of the C.C.A.R. at Estes Park, there will be a symposium and discussion on the subject "The State of the Reform Movement - Its Philosophy and Institutions". A whole evening will be devoted to this fundamentally important question.

The Institutions will be dealt with by Rabbis Glueck and Eisendrath. The merger plan of the HUC-JIR will be discussed.

The Philosophy will be subdivided into three sections - "Recent History", "Current Trends", and "Goals of the Reform Movement". Rabbi Brickner has done me the honor of inviting me to speak on the Goals.

I have my own views on this vital theme, but would like to know the opinions of the members of our Conference. Your counsel and advice would enable me to prepare my paper more thoroughly. I would appreciate hearing from you, briefly or at length, on all or any of the following questions, which are formulated simply for the sake of convenience. This is not a poll, involving the calculation of percentages, but a simple effort to take a sampling of opinion on a complex ideological and practical question.

1. Do you believe that there are two kinds of Reform Judaism in America today - one representing the classical pattern and the other representing the broader approach discussed at the recent meeting of the UAHC? What is classic Reform-? There may be two approaches the radical, f.i. Sinai, Chicago, and the more conservativ, f.i., yours.
2. If you think the Reform Movement is showing two different lines of evolutionary development, do you think these cleavages are bridgeable or not?

Reform, like everything else, is capable of development -yes.

3. Do you feel that the Reform Movement should continue its present trends toward, a) increased ceremonialism; b) intensified education; c) sympathetic concern with the State of Israel; d) identification with the totality of the Jewish people? Yes.



4. Or do you feel that Reform can best serve its own genius by remaining constant to its earlier pronouncements and formulations? This question is too indefinite to be answered by a "yes" or "no".
5. Should the goals of the Reform Movement be such as to preserve the classical pattern - or should our goals be so broadened within the scope of the new trends as to provide place under the Reform roof for the myriads of Jews, unaffiliated and drifting, whose Jewish future may be in our hands? The classical pattern which I don't exactly comprehend never closed its doors to Jews who desired to enter
6. Do you think it may be assumed that a much stronger school in New York than has currently been ordered by the Board of Governors would help us to achieve the winning of the unaffiliated in the world's greatest center of Jewish life and population? Yes. Even to the extent of moving the HUC to New York.
7. The question of the implementation of the merger plan of our schools is very relevant to the whole question of goals of the Reform Movement. Are we satisfied with the merger plan as presented to us in the recently distributed mimeographed outline? Will the broadest goals be served by this plan? Is there a better method of exploiting the value of possessing a school with two branches in two separate cities? I am studying this question now.

I realize that these are all large and provocative questions. I know that everyone is busy at this season of the year with Confirmation, Graduation, etc. But I would appreciate any sort of answer, short or lengthy, which you feel disposed to formulate.

With many thanks I am

Sincerely yours,

*Herbert A. Friedman*

Rabbi Herbert A. Friedman

Herb: I wish your questions had been more definite. I doubt the legitimacy of the use of the term "classical Reform". What do you mean by the "broadest goals" to be served? Does this mean the inclusion of the "two day" Yom Tov; of the yarmulkah, the mikvah, the old fashioned cloth chupah, the shivah, etc? If you do, count me out. I want a moderate Reform, based upon the essentials of Reform which are unchangeable, - a Reform that is capable of development and can be attuned to the progressive elements in American life. Can't go to the Conference - as I won't see you. Sorry.

Cordially, Fox



DR. HERBERT J. WILNER, Rabbi  
Board of Directors:

Fred Gilbert  
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B. Borinsky  
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Immediate Past President

Congregation Ahavath Sholom  
Bluefield and Princeton  
West Virginia

TEMPLE AND RABBI'S STUDY  
632 ALBEMARLE ST.  
BLUEFIELD, WEST VIRGINIA

June 18, 1953

Dear Herb,

Just a line to let you know  
how much I appreciated your  
very gracious letter of greeting on  
my recent elevation.

I certainly wish I could be at Ester  
Park to hear your report and discussion.

In this connection I must ask you to  
disregard my intemperate impromptu of  
some weeks back re N.Y. & Cincinnati.

My considered opinion is that we need a  
strong unified school with two branches. I  
feel strongly that students from N.Y. and  
vicinity could benefit from Cincinnati residence and  
that students from other parts of the country should  
be encouraged to study for some years (more  
than one year) in New York.

Best wishes for a pleasant summer!

Sincerely,  
Herb



February 14, 1956

Mr. Joseph Eisner  
521 Fifty Avenue  
New York, New York

Dear Joe:

I have your invitation to appear before the Committee on February 20, and I am sorry that I shall be unable to do so. I have just returned from Los Angeles and must leave again for Miami within the next few days to prepare for our National Inaugural Meeting.

I do not even have the time to dictate in a comprehensive manner my opinions on this matter. Let me say simply that I have told Nelson time and time again over the past few years how I feel about the <sup>current</sup> integration plan. I am heartsick about the fact that the New York school has been withering on the vine. I am not saying that the integration plan is the only factor which has led to this sad result. But I do feel that the integration plan has done nothing to build up the New York school.

Newman's Academy is to me a perfectly logical outgrowth of the situation. The dynamics of <sup>current</sup> ~~current~~ and vibrancy in the New York area were bound to manifest themselves in some such creation as this. Whether it would have been Newman or anyone else, it was inevitably, to me, that some movement would have occurred to fill the gap which the slowly dying New York school created.

I have told Nelson time and time again that the liberal movement should have a full Rabbinical school in New York associated with one of the great universities, attracting the very finest students, leading to full ordination. The movement as a whole deserves nothing less than this. When I reported these thoughts to him as recently as a few weeks ago, he said that he was completely amenable to re-studying the Integration Plan, and if it were indicated that a complete re-evaluation were necessary, leading even to the re-establishment of a full program in the New York School, he would be amenable to that. I hope the hearings will lead in that direction.

Again, I am sorry I cannot be there in person, and I am sorry that I do not have the time to write what would amount to a short brief describing my position in detail. These few sentences simply give you the broadest outlines of my thinking which I want you to have personally.

As ever,

As ever,

HAF:ba

Rabbi Herbert A. Friedman

cc: M. Eisenblatt  
(Blum)



JOSEPH EISNER  
FIVE TWENTY-ONE FIFTH AVENUE  
NEW YORK

RECEIVED	
DATE	BY
FEB 7 1956	HAH
ANSWER Feb 8 - Interim	

*Reply to*

February 3, 1956

Rabbi Herbert A. Friedman  
United Jewish Appeal  
165 West 46th Street  
New York 36, N. Y.

Dear Herbert,

The Committee of the Hebrew Union College - J.I.R. is holding a hearing on February 20, 1956, beginning at 2 o'clock, at 40 West 68th Street, New York City, to hear any persons that wish to be heard in connection with its Integration Plan of the J.I.R.

I have been asked to arrange for the presence at that hearing of those who it is thought might contribute towards the solution of this problem and it is believed that you could assist materially in that direction.

As Vice President of the Union, I am taking the liberty of inviting you to attend on that day.

Will you please advise if you will come.

Sincerely,

*for*

JE:FP



February 8, 1956

Mr. Joseph Eisner  
Five Twenty-One Fifth Avenue  
New York, N.Y.

Dear Mr. Eisner:

In the absence of Rabbi Friedman, I wish to acknowledge receipt of your letter of February 3rd, inviting him to attend a hearing on February 20, 1956.

I shall place your letter before Rabbi Friedman upon his return to New York next week. I would, however, wish to advise you at this time that Rabbi Friedman will be attending United Jewish Appeal meetings in Florida on February 20, which would make it impossible for him to attend the hearing.

Sincerely yours,

Secretary to  
Rabbi Herbert A. Friedman



# Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI  
NEW YORK  
LOS ANGELES

CLIFTON AVENUE • CINCINNATI 20, OHIO

May 8, 1958

Rabbi Herbert A. Friedman  
165 West 46th Street  
New York 36, New York

Dear Rabbi Friedman:

I suppose you have not heard that Dick Bluestein is about to leave the College to accept the post of Administrative Assistant to Abe Sachar at Brandeis University. Hence, your letter was turned over to me, as I am fulfilling many of Dick's former duties.

We will be delighted to arrange a tour for you of our Cincinnati campus. I am sure that we can arrange a tour for you sometime during the day of Wednesday, May 28. At your convenience, we will either make it early in the morning or at noon. I will find a student who gives a good one and talk to you about it at the Rauh dinner Tuesday night.

Looking forward to seeing you.

Cordially,

*Janet (Mrs. Nathan) Solinger.*

Mrs. Nathan Solinger



# Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI

NEW YORK

LOS ANGELES

CLIFTON AVENUE · CINCINNATI 20, OHIO

June 19, 1958

Rabbi Herbert Friedman  
United Jewish Appeal  
165 W. 46th St.  
New York, N.Y.

Dear Rabbi Friedman:

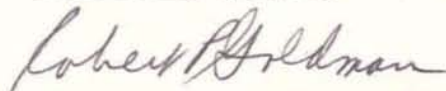
At our January meeting we approved in principle the formation of a group of promising future leaders who would be organized into something which we then spoke of as the Associates in Council. At our meeting on May 28th, we tentatively adopted the name for this group as Board of Associates.

We envisage appointing to this consultative group, men of stature who can be or will be interested in the College-Institute and from whom we may ultimately recruit members of the Board of Governors or important committees. We shall also want to have meetings of the Associates from time to time at one of our schools.

We want you to send to the above address, for my attention, names of individuals whom you can recommend, along with a paragraph about each person. It is essential for the persons recommended NOT to be contacted in advance. This is necessary so as to avoid possible embarrassment in case the committee in charge decides not to appoint, as we want to limit the original number.

Please send me your names and comments at your earliest convenience.

Sincerely yours,



Robert P. Goldman, Chairman  
Board of Governors



June 23, 1958

Mr. Robert P. Goldman, Chairman  
Board of Governors  
Hebrew Union College  
Clinton Avenue  
Cincinnati 20, Ohio

Dear Mr. Goldman:

This is to acknowledge your letter of June 19th addressed to Rabbi Herbert Friedman, in connection with recommendations for a Board of Associates.

Rabbi Friedman is at present in Israel and is scheduled to return to this country early next month, at which time your letter will be placed before him.

Sincerely,

Secretary to  
Herbert A. Friedman





# Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI  
NEW YORK  
LOS ANGELES

CLIFTON AVENUE · CINCINNATI 20, OHIO

May 13, 1958

Rabbi Herbert A. Friedman  
165 West 46th Street  
New York 36, New York

Dear Rabbi Friedman:

I am answering your note for Grace and Carl Rauh in regard to the time that you can be at their home on Tuesday, May 27. I am sure it will be all right if you arrive about 8 p.m., as there will be a cocktail hour preceding the dinner.

Their home is fairly far from the airport, so I would imagine you won't get there much before 8:15. I will explain to the Rauhs that you will be slightly late.

Cordially,

*Janet Solinger.*

Janet Solinger (Mrs. Nathan)

P.S. I spoke to Grace and she said they plan to sit down at 8:15, and she is sure you will be there in plenty of time. In any case, come out when you get in.



Please come to dinner  
on Tuesday, May 27th, 7:00 P.M.,  
at 3568 Vergh Lane.

AMERICAN JEWISH  
ARCHIVES  
Cordially,

R.S.V.P. Grace and Carl Rank  
Hebrew Union College -  
Jewish Institute of Religion  
Cincinnati 20, Ohio



20th September, 1957

Dr. Nelson Glueck  
Hebrew Union College  
Clifton Avenue  
Cincinnati 20, Ohio

Dear Nelson,

I have your letter of 16th September concerning the importance of the meeting of the Board of Governors and the Executive Board of the Union in Cincinnati for October 13 - 15.

Unfortunately I shall be leaving the country on 8th October, for a fairly complicated itinerary, until the first week in November. This will include about ten days in Israel with our large annual Study Mission.

You said, however, that my presence was "urgent", so that I am constrained to ask whether there is anything you want me to do prior to my leaving.

With all good wishes for the New Year, I am

Sincerely,

Herbert A. Friedman

HAF/ec



HEBREW UNION COLLEGE.....CINCINNATI  
JEWISH INSTITUTE OF RELIGION...NEW YORK

---

*Office of the President:*

CLIFTON AVENUE · CINCINNATI 20, OHIO

September 16, 1957

Rabbi Herbert Friedman  
United Jewish Appeal  
165 West 46th Street  
New York, New York

Dear Herb:

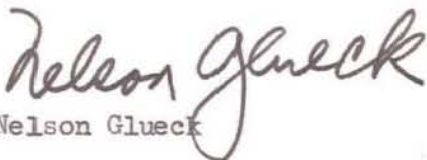
I know that a notice of the meeting of the Board of Governors of the College-Institute for October 15th has been sent to you. Possibly you have known, too, that on the weekend preceding our meeting, the Executive Board of the Union of American Hebrew Congregations is also meeting in Cincinnati. On Saturday morning and early afternoon, the Union Board will be the guests of the College-Institute on our Cincinnati campus for services, a tour of the campus, and for lunch. Plans have been made for a joint dinner, under the auspices of the Combined Campaign, to be held on Sunday night, October 13th.

I would deeply appreciate it if you would not only make a special effort to attend this Board of Governors meeting, but also be present for the dinner on October 13th. It will be in the interest of the College-Institute for as many of the official family of the College to be present and to act as hosts to our friends and colleagues on the Board of the Union. Indeed, if you can in addition arrange to be with us on October 12th, that would be most helpful. But your presence for the dinner on October 13th, and at the Board of Governors meeting, is desirable, and even urgent.

May I please hear from you that you can be with us.

With every good wish, I am

Sincerely yours,

  
Nelson Glueck



*appel*

THE HEBREW UNION COLLEGE...CINCINNATI  
JEWISH INSTITUTE OF RELIGION...NEW YORK

---

Office of the CHAIRMAN, BOARD OF GOVERNORS

May 1, 1957

Rabbi Herbert Friedman  
United Jewish Appeal  
165 W. 46th St.  
New York, N.Y.

Dear Rabbi Friedman:

It is proposed to establish a Herbert R. Bloch Memorial Fellowship at the Hebrew Union College-Jewish Institute of Religion. This Fellowship may be granted from time to time, as funds are available, not necessarily annually, in the discretion of the President, for advanced study in American Jewish History and American Jewish Education, in which Mr. Bloch was particularly interested. Principal, as well as interest, may be used from time to time for the purposes of the Fellowships. It is contemplated that the fund will be exhausted within a period of a minimum of twenty-five years and a maximum of fifty years.

The family and a few friends are making contributions to establish the fund initially. While no solicitation will be made, any friends of Mr. Bloch's who care to contribute to this Memorial should send their contributions to the Hebrew Union College-Jewish Institute of Religion in Cincinnati for the attention of Nelson Glueck, President.

With best personal regards, I am,

As ever,

*Frank L. Weil*  
Frank L. Weil, Chairman  
Board of Governors



ONE SEVENTY FIVE EAST SIXTY FOURTH STREET  
NEW YORK

March 19, 1957

Rabbi Herbert A. Friedman  
Suite 1400  
165 West 46th Street  
New York 36, N. Y.

Dear Rabbi Friedman:

I deeply appreciate your having sent me a copy of your letter addressed to Nelson Glueck on March 11th. I know you will be happy to learn that I have received a raft of letters, including a substantial number from graduates of the Hebrew Union College, which express the same point of view as your own, and which also frequently strongly oppose the use of the word Hebrew and the elimination of the word Jewish from the name of the joint schools.

May I add that I think that you are most fortunate in gaining the services of Abe Hyman whom we will deeply miss and for whom Shad and I have both the greatest admiration and affection.

With every good wish,

Sincerely,

*Justine Wise Polier*  
Justine Wise Polier

JWP:mo



11th March, 1957

Dr. Nelson Glueck  
Hebrew Union College  
Cincinnati, Ohio

Dear Nelson,

Since our accidental meeting in the lobby of the Beverly Hills Hotel in Los Angeles, I have been giving some thought to the question you raised concerning the change of name of the combined schools.

I told you then that I thought this move was premature, if at all advisable. I suggested that you let the dust settle before creating another emotional crisis.

Since our meeting no fewer than a half dozen men have spoken to me about this matter. My early impression has been reinforced by the feelings which I sensed in those telephone calls. There is very distinctly present the feeling that the suggested change of name would result in again, and might even have the purpose of, destroying the identity of the New York branch. The fact that men have expressed such a fear is a psychological reality with which you must deal.

I must say that I am in agreement with you that there is need for a change in name. On the other hand, I must say that I am in agreement with many of the alumni that the new name must not be such a one as will submerge completely the New York school.

My original suggestion still stands: Let more time go by during which we put our heads together to find the kind of solution which is avowedly necessary but which will be acceptable to all.

With very best wishes, I am

Sincerely,

Herbert A. Friedman

HAF/fo

*Ccc Blum, Mrs. Justine Blum, Rabbis F. C. Blum, Berman*



175 East 64th Street  
New York City

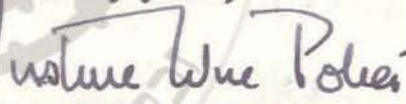
February 26, 1957

Rabbi Herbert Friedman  
Lockwood Circle  
Westport, Connecticut

Dear Rabbi Friedman:

I know how busy you are with the problems of the National UJA, but felt that you would wish to see a copy of a letter I have just written to Nelson Glueck. I trust that if you agree with me, and it is not inconsistent with your present work, you will help to prevent this monstrosity.

Sincerely yours,

  
Justine Wise Polier

JWP:b

(Encl.)



February 25, 1957

Non-Official

Dr. Nelson Glueck  
Hebrew Union College  
Cincinnati, Ohio

Dear Doctor Glueck:

Your form letter of February 12th addressed to the Alumni of the Hebrew Union College - Jewish Institute of Religion, was received by me.

AMERICAN JEWISH

I find it hard to understand how you can in good conscience recommend what amounts to the obliteration of the Jewish Institute of Religion under the guise of changing a "long and difficult name". Without talking about the legal aspects of this matter, you know, as I know, that there was a clear agreement when the merger took place, that both institutions would be continued as two co-equal institutions in the future, and that the suggestion of the retention of the "Hebrew Union College" and the elimination of the "Jewish Institute of Religion" under the guise of a change of name is a violation of the spirit if not the letter of that agreement.

You know with what concern those who cherished the Jewish Institute of Religion and its great service to the Jewish community witnessed the steady efforts to diminish its stature and service from the time of my father's death until the Spring of 1956. The reduction of staff, the arbitrary reduction of the student body, the requirement that students should leave New York and graduate in Cincinnati, and many other things which were done, led to growing resentment and a feeling that you were determined, whether consciously or no, to undermine the memory of my father as the founder of the Jewish Institute of Religion even at the cost of destroying the Institute. I did, however, hope that with the decision, which the facts of history required and the Jewish community demanded, that the Jewish Institute of Religion be rebuilt in the greatest center of Jewish life throughout the world, that this kind of on-going attack would cease.



February 25, 1957

When Dr. Newman started a second school in New York you came to me and asked my help pleading that my father had placed his mantle on your shoulders. I told you then that I could do nothing until I was satisfied that you were not seeking to destroy the Jewish Institute of Religion. You stated you would present the evidence that this charge was unjustified but never did so. I find it hard to understand the display of such emotions as you evinced that day, on the one hand, and the persistent efforts to destroy what you claimed to honor on the other.

I have been told that when you were recently asked (in connection with your proposal for "the change of name") why the word Hebrew was used, you explained that the word Jewish was regarded as somewhat obscene one hundred years ago. This was true in certain circles, and at a later period in those same circles one found the most bitter opposition to the dream of a Jewish State. In fact, one of the reasons for the founding of the Jewish Institute of Religion was so that there might be a graduate school for the training of rabbis in which hostility toward Zionism should not stifle academic freedom and force students to conceal their true beliefs. In the spirit of Jewish self-respect the word "Jewish" was given a fitting place in its name. It would now seem that you wish again to revert to the use of the word "Hebrew" exclusively and to strike out "Jewish" from the name of the one institution of higher learning for men training to be rabbis and leaders in reform Jewish congregations. This would be not only a tragic retreat but an attempt to rewrite history by the obliteration of one of the significant reasons for the creation and development of the Jewish Institute of Religion and its significance in the development of the American Jewish community.

I do not oppose a new name for the institution that is to embrace not only the schools in Cincinnati and New York, but hopefully will also include additional schools in the United States and Israel. However, a new over-arching name should be chosen in good faith, objectively, and not under the impact of yielding to local demands in Cincinnati, or to those who for personal reasons demand some compensation for not having been able to destroy the Jewish Institute of Religion.

In this spirit I would suggest that a new over-all name, such as the United Jewish Colleges be selected and that beneath it or to one side there be listed those schools under the aegis of the parent institution as is done by many great universities.

United Jewish Colleges

Hebrew Union College	-	Cincinnati
Jewish Institute of Religion	-	New York City
_____ Name _____	-	Los Angeles
_____ Name _____	-	Jerusalem



To: Dr. Nelson Glueck

3.

February 25, 1957

Only action taken in a spirit of justice and good-will toward those who inspired these schools and toward those who are serving and supporting them today can be consistent with the high responsibility you bear.

Sincerely,

Justine Wise Polier





# THE TEMPLE

Isaiah Israel

1100 HYDE PARK BOULEVARD • CHICAGO 15, ILLINOIS

STUDY OF THE RABBI

February 19, 1957.

Dear Nelson,

The more I reflect on the proposed change of name of the Hebrew Union College - Jewish Institute of Religion, the more I am impressed with the unwisdom, and I would add the unfairness, of the form which you propose which is not a change at all, but a dropping of the name of the Jewish Institute of Religion.

I share the view with many of the alumni with whom I have had a chance to discuss the proposed change, that it distorts the character of the partnership to which the two schools entered. The very definite appearance is given that the Hebrew Union College is preserved as an entity and that the Jewish Institute of Religion is not merged with it, but submerged in the H.U.C. This is one of the fears many of our men have had, and I know that you would not want to give these fears substance. The Institute men with whom I have spoken feel with me that the change as proposed is a source of humiliation to them and does not fulfill the wish that Dr. Wise had that the identity of the schools should be preserved in a wholesome union with a branch in Cincinnati and another in New York.

I am in agreement with you that there is need for a change in the name, and I would like to suggest something to this effect:

UNION JEWISH COLLEGE

Hebrew Union College  
Cincinnati

Jewish Institute of Religion  
New York

This would serve as a heading for the official stationary and on documents and publications. For public relations purposes we ought to use Union Jewish College, formerly called H.U.C.-J.I.R. I am not so sure that the press would any more make use of the additional words "formerly called Hebrew Union College - Jewish Institute of Religion" than it would the phrase "merged with the Jewish Institute of Religion" which you recommended to go with H.U.C.



# THE TEMPLE

*Isaiah Israel*

1100 HYDE PARK BOULEVARD • CHICAGO 15, ILLINOIS

STUDY OF THE RABBI

page 2.

All things being equal, in the best interests of harmony, of fairness, of justice to the wishes of Stephen Wise and the deep feelings of the alumni, it appears to me that the title Union Jewish College which preserves both Union and College and gives us the more realistic description of Jewish in the title would provide the answer to the need for a change in name.

I earnestly hope that such action will be taken as will add strength to the united schools. I do not believe that any strength will accrue from your proposed name.

With best wishes,

Sincerely ,





## CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

# WESTERN UNION

## TELEGRAM

W. P. MARSHALL, PRESIDENT

## SYMBOLS

DL=Day Letter

NL=Night Letter

LT=International Letter Telegram

1201

The filing time shown in the date line on domestic telegrams is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

CTC398

CT LLY036 DL PD=CINCINNATI OHIO 18 NFT=1957 SEP 18 PM 3 59  
RABBI HERBERT FRIEDMAN= UNITED JEWISH APPEAL  
165 WEST 46 ST NYK=

TO PERMIT FULL ATTENDANCE AT OCTOBER 13TH DINNER  
HONORING NELSON GLUECK, COMMITTEE MEETINGS OF  
COLLEGE-INSTITUTE WILL BE HELD SUNDAY, OCTOBER 13TH,  
BOARD MEETING MONDAY, OCTOBER 14TH, INSTEAD OF TUESDAY,  
OCTOBER 15TH. HOTEL ROOMS ARE SCARCE BUT WE ARE HOLDING  
SEVERAL ROOMS. PLEASE WRITE RICHARD BLUESTEIN'S OFFICE,  
COLLEGE-INSTITUTE, BY OCTOBER 1ST, FOR HOTEL

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

RESERVATION. DINNER GIVEN BY LIGHTERS AND LUCKMANS  
MONDAY NIGHT CANCELLED BECAUSE OF THIS CHANGE=  
ROBERT P GOLDMAN VICE-CHAIRMAN=

cc-SS  
Sent SHA  
9/19 MSG  
HHA  
HDB  
AF  
GN  
SGN  
HBK  
IS

RECEIVED	
SEP 19 1957	
NOTED BY	REFER TO
DATE	DATE
	HAF
	↑
ANSWERED	

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

~~Handwritten~~  
This now cancelled  
per telegram attached

Mr & Mrs Sol Luckman  
Mr & Mrs Jacob Lichter

AMERICAN JEWISH  
ARCHIVES



on October 14<sup>th</sup>, 1957

at 6:30 o'clock

at Netherland Hilton Hotel  
Parlors 4 & 5

RSVP  
Mrs Jacob Lichter  
2109 Luray Ave  
Cincinnati - 6