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Union of American Hebrew Congregations. Rabbinical Placement
Plan. 1950.

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VAHC

HOW THE BUREAU IS TO OPERATE

1. This plan for Rabbinical Placement is a voluntary plan. The services of the Bureau created to administer the plan shall be available to congregations desiring to fill a pulpit and to rabbis who desire to fill a pulpit. Without being obligated to do so, such congregations and rabbis are encouraged in their unrestricted judgment to seek the advice and the services of the Bureau whenever there is a vacancy in any pulpit. The Bureau shall assist such congregations and rabbis, make available to them such information as it has and make recommendations for the filling of a vacancy.

2. The Bureau may recommend either one or several men. If the congregation requests the recommendation of several men, the Bureau shall comply with such request. If multiple recommendations are requested, they are to be kept to a minimum. Each rabbi shall be given by the Bureau full, fair and equal consideration in the making of recommendations.

3. In requesting the recommendation of the Bureau, the congregation may describe the kind of a rabbi they believe to be best qualified to fill their pulpit and may describe the various qualifications they have in mind. The Bureau in making its recommendations shall give due consideration to the request of the Congregation and to such requirements as age, character, capacity, experience, etc. In making its recommendations, the Bureau may be guided by a purpose to provide advancement for those who by their accomplishment and experience have merited promotion, but seniority shall not be the sole criterion.

4. In all of its action, the Bureau shall strive to operate within the framework and in the spirit of the Code of Ethics adopted by the Central Conference of American rabbis in 1940.

5. The Bureau may obtain a definite commitment from a rabbi whom it recommends for a pulpit to the effect that if elected he will serve and may also obtain the approval of his congregation that he is available for the pulpit for which he is recommended.

6. The Bureau may submit to congregations its views on the subject of adequate notice to be given (a) to a congregation by a rabbi who intends to leave his pulpit and (b) to a rabbi by a congregation desiring to terminate its relationship with a rabbi. The Bureau may also submit to a rabbi or rabbis its views on the subject of when a congregation should be advised that a rabbi intends to sever his connection with that congregation. Rabbis and congregations are urged to be guided by such views of the Bureau.

7. The Bureau shall keep such records as it may require.

Chairman, Executive Board:
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Union of American Hebrew Congregations

34 WEST SIXTH STREET • CINCINNATI 2, OHIO • PHONE PARKWAY 7345

THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS * THE NATIONAL FEDERATION OF TEMPLE YOUTH

November 3, 1950

To All Presidents of Union Congregations and Rabbis
Gentlemen:

The Joint Commission on Rabbinical Placement met in New York City on October 22 and revised the Rabbinical Placement Plan.

Since the section on Sanctions was removed from the plan we did not know that there would be an opposition statement.

On October 30 we received a statement in opposition to the plan as newly revised. I at once asked for the arguments in favor of the plan. The latter statement reached me Wednesday, November 1.

I am enclosing herewith the following two documents

- 1 - The opposition statement
- 2 - The statement in favor

You have already received a copy of the revised plan in an earlier mailing.

With kind greetings and looking forward to seeing you and hearing you at the convention, I am

Cordially yours,

Louis I. Egelson
Secretary

STATEMENT IN OPPOSITION
TO THE
PLAN OF THE JOINT PLACEMENT COMMISSION
FOR A RABBINICAL PLACEMENT BUREAU

Dated: October 30, 1950

To All Member Congregations of the
Union of American Hebrew Congregations

There have been many Placement Plans and the documents have been changed with such frequency that a lay person would have great difficulty finding his way through them. It is best to discuss it as a matter of principle. The heart of the plan - and both proponents and opponents agree upon this - is to be found in the following paragraph:

"All contacts, negotiations and recommendations involving the placement of rabbis shall be directed by both congregations and rabbis solely through the Placement Bureau" (*Italics ours.*)

What does this mean?

Some of the proponents have said it means that we shall have a "channel for communication between a congregation seeking a rabbi and a rabbi." These are honeyed words. It is not a channel which is being created but a control. The Chairman of the Placement Commission, in an article which appeared in the December, 1949 issue of Liberal Judaism (p. 34) entitled "Wanted the Rabbi," frankly stated "up to the present time we have had neither system nor control in the filling of our liberal pulpits." (The emphasis is ours; note the word "control.")

The Chairman was asked whether a communication from congregation X to rabbi Y would have to be forwarded to rabbi Y. The answer has been uniform - "only if the Placement Bureau approved." What would be the standard for approval? We are asked to place our faith in the Placement Bureau, and we are told that only in rare cases would the Placement Bureau disapprove. In the plan, however, the congregations are asked to surrender their rights in unqualified language which leaves the Placement Bureau in such position that for any reason whatever it might decline to allow Congregation X to communicate with Rabbi Y. And the subject of such communications which it could prevent from reaching their goal would be "all contacts, negotiations and recommendations, involving the placement of rabbis." The Placement Bureau which the plan would create would be manned principally by professional personnel devoting twenty-four hours a day and costing about \$27,000 a year. We know as a matter of experience that such bureau would be controlled by the professional director. The laymen would not be able to give the time necessary for its proper functioning. This is the result in almost every national organization. The director really directs; the board of directors and members of commissions are in a large measure guided by the director.

In practice we believe that such a bureau would ultimately control the selection of the rabbi for any congregation having a vacancy. In any event, the plan provides a veto by the Bureau of the selection by the congregation, because, if the Bureau does not approve the choice which the congregation makes, all it needs to do is to refuse to allow communication between the congregation and the selected rabbi.

The proponents of the plan frankly stated that the plan would not work without sanctions, and we agree with them. Such a plan could only succeed if the dictatorial powers involved in the imposition of sanctions could be exercised. Time and time again the proponents have said "without sanctions the plan will not work."

In a communication, dated August 22, 1950, we opposed the plan on the following three grounds:

1. The Plan would create a hierarchy (possibly under the control of one individual) that would be destructive of the autonomy of Congregations and of the freedom of Rabbis.
2. The Plan provides for sanctions "in ascending order of severity."
3. The Plan would put both the Congregation and the Rabbi in a strait-jacket, since a Congregation could not interview or consider a Rabbi for its pulpit, nor a Rabbi consider or accept any offer from a Congregation, except through the Placement Commission.

These grounds were elaborated in a statement of Rabbis Silver and Freehof, a copy of which is annexed hereto, marked Exhibit 1.

Both proponents and opponents of the plan agree that it involved a breach of the autonomy of the congregations. Article VIII of the Constitution of the Union of American Hebrew Congregations provides as follows:

"Nothing contained in this Constitution or the By-Laws shall be construed so as to interfere in any manner whatsoever with the mode of worship, the school, the freedom of expression and opinion, or any of the other congregational activities of the constituent congregations of the Union."

No congregational activity of a constituent congregation is superior to the selection of a rabbi. Independence and autonomy in the selection of a rabbi is the first and foremost right of a congregation in Judaism. In fact, under the law of the State of New York, where at least sixty of the congregations affiliated with the Union are located, the congregation, and the congregation alone has the power to choose its rabbi. The power cannot be delegated to a board of trustees, nor may it even be subject to an affirmative recommendation of a board of trustees. The board may or may not recommend, but it can exercise no veto of the congregation's choice. This accords with the traditional Jewish practice. No outside power may override the very expression by a congregation of its choice of a rabbi. Are we now to give to a placement bureau power to veto or dictate a congregation's choice when such a power could not even be conferred upon a board of trustees?

Some of the proponents of the plan have tried to say that the plan would be obligatory only upon those who consent to it. The Chairman of the Commission, however, frankly, and with reason, has taken the position that it must be all or none. In the course of the article referred to, the author asked himself a question and proceeds to answer it. He asks:

"Would it not be wise to begin with a looser plan or perhaps just a voluntary code of ethics to be followed only by those who wish to?"

And to this question he makes the following emphatic answer:

"Definitely not. A placement plan must be on the basis of 'all or none.' To adopt a purely voluntary plan would be perhaps to countenance and perhaps even confound our present confusion."

The Chairman of the Commission is opposed to a voluntary plan, and he has every reason to oppose it. He is, frankly, for a compulsory plan - one which will enable the Placement Bureau to see that each congregation gets the kind of a rabbi that the Bureau believes it should have.

This view is all a part of the pattern which seeks to impose greater obligations upon the individual congregations and to deprive them of their autonomy. Today it deals with rabbis; tomorrow it may deal with the control of the choir and the ritual. The day after we may be dealing with a code of practice in the congregations, and someone may suggest that unless a Jew does so and so, he cannot be a member of a congregation.

Since when in Reform Judaism or in Conservative Judaism or in Orthodox Judaism has there been a recognition for any need of ecclesiastical authority? Our congregations, since their introduction in America, have been entirely independent and autonomous - free from all ecclesiastical control - and yet the admission is made that there must be surrender of some of this autonomy. It is manifest that if such regimentation of the separate congregations is adopted, it would necessarily be authoritarian. Each congregation under this Plan would be given rules to live by. To some extent each would be deprived of some of its present initiative and would be a subordinate element in our present social and religious mechanism. Such control necessarily involves regimentation, for if there were any relaxation in control or anything less than complete regimentation in the selection or placement of rabbis, there would be the certainty of a let-down in the control here sought to be established.

There are young, aspiring rabbis in the rabbinate who have a right to look for better places; there are congregations that have the unrestricted right to look for the type of rabbi that they desire and not the one that the Bureau or its director will recommend. Is this Placement Bureau going to say to a congregation, "You may not have Rabbi A or Rabbi B, they are too young for your pulpit"? That is the very kind of rabbi that we would want to come into our congregation if we were trying to build it on a firm, strong and lasting foundation. It is on that basis that our own congregations have grown strong. We wonder if a Placement Bureau would have granted to many of the congregations the right to call the rabbis who were called, whom they now have, when older men were waiting in their places to improve themselves. Human nature is the same the world over - whether it is among rabbis or bankers, engineers or lawyers. The young men of the rabbinate have the right to aspire to the foremost pulpits in America and no one has the right to say to our congregations that they may not have them.

The Placement Bureau has now bowed to the inevitable. Nobody will stand for the sanctions which their plan sets forth and, in the hope that they can save the plan from complete defeat, they have eliminated the sanctions. They tell us that we now have a voluntary plan when the sanctions are taken out. The Placement Bureau has opposed a voluntary plan, as its Chairman stated in the article above quoted. The emasculated plan - with the sanctions omitted - will not work, and it is not less palatable because the in terrorem of the penalties

is eliminated. It's the obligation which the congregations are required to undertake, whether that obligation be punishable by the lash, by fine, by sanctions, by Gehenna, or by moral degradation resulting from breach of an obligation. The moral obligation for us, to accept the choice by a Placement Bureau of a rabbi or to be subjected to the veto which the Placement Bureau can impose, is just as great whether there be sanctions or not. Righteous persons do not accept obligations which they believe should not be imposed upon them, whether sanctions will accompany the breach of the obligations or condemnation in the public opinion is to follow. It is the obligation which one is asked to accept, not the penalties alone which condemn this plan.

Without sanctions the plan won't work. With sanctions nobody wants it.

We stand for a voluntary plan, but a voluntary plan which is really voluntary. There should be a placement bureau. It should serve the congregations when they seek its advice and be ready to be helpful when called upon. If the Placement Bureau is a good bureau, if it serves the constituent congregations well, it will thrive and prosper. If it does not do a good job, it will be neglected. But what branch of the Union of American Hebrew Congregations is any different? We are essentially a service organization. We perform the services which our constituent congregations request. If we perform our services well, we receive financial support. If we do not perform our services well, we do not receive financial support, and we deserve none. So with the Placement Bureau. If it serves its purposes and it promotes the welfare of the constituent congregations, it will be continued. Yes, let's have a Placement Bureau, one that will help rabbis and congregations to fill vacancies, but which will act because the congregations want it to act and not merely because the bureau is injecting itself into the internal affairs of a congregation and shattering its independence and autonomy.

Respectfully Submitted,

SPECIAL COMMITTEE REPRESENTING CONGREGATIONS
IN METROPOLITAN DISTRICT OF NEW YORK

H. M. STEIN
Chairman
76 Ninth Avenue
New York 11, N.Y.

HENRY FRUHAUF
Executive Secretary
1 East 65th Street
New York 21, N.Y.

EXHIBIT 1

Silver-Freehof Statement

The proposed plan for a Placement Commission is undesirable from nearly every point of view. It is a radical and unwarranted departure from the tradition of synagogue organization and autonomy, and is an impairment of the independent status of the Rabbi. Although the plan presumes to obviate certain difficulties which have arisen in the matter of engaging rabbis and securing pulpits, it will create even more serious difficulties both for the congregations and the rabbis; in fact, it may do irreparable hurt to congregational life and to the American rabbinate.

The Placement Commission proposes a complete control over Rabbi and congregation in the matter of pulpit placement. No matter how much the statement of the plan may be softened in its phraseology, the control which it proposes is a complete one. If the plan is adopted, no rabbi will be able to accept a congregation except through the Placement Commission, and no congregation will be able to accept except through the Placement Commission. Of course, neither the Rabbi nor the congregation need accept the first or the second offer of the Commission, but after refusing once or twice the Rabbi or the congregation will simply have to do without pulpit or Rabbi. No pulpit will be obtained and no Rabbi will be accepted except through the Commission. This is the core of the proposal; and anticipating beforehand the inevitable incidents of non-compliance with it, the plan proposes strict sanctions and penalties in the hope of enforcing a basically unworkable plan.

The principal argument in favor of such a revolutionary step in American congregational life and in the rabbinate is the fact that from time to time seeming injustice is done by congregations in the selection of rabbis, i.e., that men of lesser ability or experience are given preference over more able and better equipped men. Furthermore, an undignified situation develops when many rabbis offer themselves as candidates for an available pulpit. While such incidents of unfairness and undignified conduct undoubtedly occur, it does not follow that under the plan such injustice will be obviated or that dissatisfaction will not be as widespread with the recommendations of Placement Commission as with the independent selection of a congregation. There is no guarantee that "undignified" pressures will not be resorted to on the part of applicants for pulpits which will be directed towards the Placement Commission.

There is much discontent in the Methodist Church where ministers are assigned, and in those churches in which the Bishop makes the assignment. Injustice is not absent from any plan which is executed by fallible human beings.

The proposed new plan which is hostile to the very genius of the autonomous synagogue and the independent rabbi will inevitably tend to suppress the career of young and promising men. A Commission such as is proposed is bound to give undue weight in its considerations to seniority and length of service. Younger men will be told to "wait their turn". No such Commission will have the courage to appoint a promising man "out of turn" without invoking the same widespread criticism which is invoked today when a congregation prefers a younger man. A

congregation acting independently may occasionally make a bold decision of this kind, but a Commission cannot.

No profession would dream of constricting itself within such a framework. Colleges and universities, professional schools of all kinds, art institutions, not to speak of business management would regard such a scheme as abhorrent and as distinctly harmful to the progress of their professions and colleges. Decidedly, they insist upon a maximum of freedom and flexibility, in selecting their key people. Certainly the rabbinate and the congregations ought not to stultify themselves by submitting to what must, in the final analysis, come to be a mechanical system of appointment and advancement of seniority. Young men of unusual ability who would be discouraged from entering other professions where such a procedure prevailed would certainly be discouraged from entering the rabbinate.

The present informal method undoubtedly encourages at times unseemly competition and intervention on the part of individuals whenever there is a congregation vacancy, but the proposed new method would be infinitely worse. All the pressuring and intervention will be directed against half a dozen men who will have the fate of the rabbinate and the congregations in their hands. The pressure on these men will be continuous, and their decisions will in all probability meet with as little general satisfaction on the part of those whom the Commission will fail to recommend as is the case today.

Under the plan there will be a Commission which will be increasingly entrenched with growing power over Rabbi and congregation. The Commission will gradually shake down and come under the control of one or two of its members. Perhaps the executive director of the Commission, because he is the permanent member while the term of offices of the other members may be temporary, will become the actual controlling force in the Commission, and, therefore, in the congregational life of American Jewry and of its rabbinate. The whole tone of the rabbinate will change. A dictatorship which nobody wants, neither the proponents nor opponents of the Placement Plan, may develop, which would be disastrous to the freedom and independence of American Judaism. Whatever little benefit the plan might bring is surely outweighed by the danger which it entails.

Some years ago a Code of Rabbinic and Congregational Ethics was adopted by the Central Conference of American Rabbis and the Union of American Hebrew Congregations. It is in the direction of urging upon rabbi and congregation full and loyal adherence to the sound principles enunciated there that the prospect of any improvement in the unsatisfactory condition lies, not in the desperate experiment such as is contemplated in the proposed new plan which is both inimical and alien to the spirit of the synagogue and the rabbinate.

MEMORANDUM IN FAVOR
OF THE
PROPOSED RABBINIC PLACEMENT PLAN

Issued by the Joint Placement Commission
of the
Union of American Hebrew Congregations
and the
Central Conference of American Rabbis

I.

This statement has been prepared by the chairman and co-chairman of the Joint Placement Commission, and is addressed on behalf of the Commission as such to the congregations comprising the Union of American Hebrew Congregations.

On December 3, 1949 the Executive Board of the Union, after lengthy consideration of the plan proposed by the Joint Commission, approved the plan in principle by a vote of twenty-eight to five. At a later meeting held on June 24 & 25, 1950, this time with only one recorded negative vote, the Union Board supported this plan including the section on sanctions, and agreed to recommend it to the General Assembly, meeting in Cleveland during the month of November, 1950.

Because the Executive Board recognized the very great importance of this matter, and because it desired the congregations of the Union to accept the plan only after the fullest and freest consideration of all pertinent facts and opinions, it was agreed that prior to the General Assembly each congregation would receive from the Union:

- a. A copy of the revised version of the plan itself
- b. A statement of the arguments in favor of the plan
- c. A statement of the arguments in opposition

Subsequently the Joint Placement Commission amended the Plan further at its meeting in New York City on October 22, 1950. Although a substantial majority of the Commission members were still of the opinion that sanctions, however distasteful, are essential to the most successful implementation of the Plan, it was recognized that a great deal of opposition had been expressed to the inclusion of sanctions. In order to eliminate as much acrimony and partisanship as possible from our consideration of this issue, and in the hope that a voluntary plan could now be adopted as it was a beginning, the Joint Placement Commission at its meeting of October 22 eliminated from the Plan all reference to sanctions and made other appropriate changes attendant upon this majority amendment. The Plan now to be discussed in Cleveland is the latest revision dated October 22, 1950 and mimeographed on green paper.

This memorandum has been prepared at the request of the Union, to be distributed as item (b) above. In order to keep it within the proper proportions of length, it will be assumed that the proposed plan itself will have been read before either of the accompanying statements, so that the intelligent reader may know first-hand the exact proposal under consideration.

II. THE NEED

Why is a plan of any kind needed for the placement of rabbis in the pulpits of our Liberal Jewish congregations? Why did the Union and the Conference feel an urgent need, two and a half years ago, to appoint this Joint Commission?

The answer is to be found in the deplorable fact that today we have no system whatsoever for the orderly filling of our pulpits. The usual procedure when a congregation finds its pulpit about to be vacated is for its officers and members to fan out in every conceivable direction, and by every possible method to inquire concerning available candidates. Former rabbis who have served the congregation, the presidents of the Union, the Conference and the College-Institute, prominent rabbis in other pulpits -- indeed even business and professional associates in other communities are contacted for leads. This procedure -- or lack of procedure -- would have its aspect of comedy were it not for the dread seriousness of the matters involved. On one occasion the chairman of this Commission was actually approached by the chairman of a nearby Knights of Columbus chapter on behalf of a neighboring Jewish congregation in search of a rabbi!

On the rabbinic side, when a desirable pulpit vacancy develops it is not unusual for as many as fifty rabbis to move tentatively in that direction, and, directly or indirectly, to employ methods similar to those which the congregation itself has utilized.

There has been some objection to the use of the word "chaos" in describing the present status of pulpit placement in our movement. We have no desire to enter into a fruitless debate in semantics. We desire merely to place before you some of the actual situations which have been brought to our Commission's attention in the course of its deliberations by whatever name they deserve to be called.

- a. There have been cases where officers of congregations have been contacted by telephone and/or telegraph literally within hours of the death of their rabbi, whose pulpit was thereby vacated.
- b. It is by no means unusual for a dozen rabbis to apply for a position directly. There are not a few instances where as many as fifty candidates asked to be considered.
- c. Pulpits of large, influential congregations have been offered to rabbis at once on the strength of no more than a quarter-hour address before a local community organization not even related to the synagogue, or because of a secular lecture heard by a member of the congregation in another community.
- d. Attempts on behalf of a given rabbi "candidating" for a pulpit have been made via the most unbelievable kinds of pressure through business and professional associations, through friends and relatives.

- e. To an alarming degree, the selection of rabbis for desirable pulpits has frequently been made on a basis of such superficial standards as personal appearance, social "polish," eloquence and charm. Without denying the relative importance of such qualifications, it should be clear to all that they should not be given precedence over character, scholarship, religious consecration and moral leadership. Many a congregation has discovered only after it was too late that a choice made by such superficial criteria was the wrong choice.
- f. Some of the ablest, most consecrated men in the Liberal rabbinate have been overlooked in the filling of important pulpits because they have done their work quietly and without the opportunity to acquire a national reputation. The failure to consider these men for desirable pulpits results in as great a loss to the congregations in question as it is to the rabbis themselves.
- g. There is, too, the phenomenon sometimes called "rabbinic leap-frogging," that is, the manner in which rabbis have sometimes been known to leave a pulpit which they have but recently come to occupy in favor of larger and apparently greener pastures. Short of an acceptable system of placement, there is no way to guarantee the interests of a congregation which believes it has a right to the services of its new rabbi until he has at least reasonably discharged his responsibilities to them. Even as rabbis have at times been guilty in this respect, so congregations have overlooked the legitimate interests of other congregations in their zeal to tempt a particular rabbi.

We list these instances with both pain and reluctance. Only the tendency on the part of some to belittle the extent to which the matter has gone forces us to be more specific than good taste might otherwise dictate. We who in the course of more than two years of concentrated work with this problem have learned to our deep regret and sorrow of the many abuses prevalent, owe an obligation to our colleagues and associates not to allow them to rest on a false confidence that the situation is not serious. Unfortunately every one of the examples listed above can be documented, -- most of them more than a few times.

We do not believe that either our congregations or rabbis are inherently "wicked." The abuses to which your attention has been called in this section indicate that congregations and rabbis alike have been caught as victims in a confused situation which permits and sometimes even encourages conduct that would otherwise be avoided. If there were no traffic regulations or enforcement officers in Times Square, the responsibility for the resultant confusion and loss of life would not be ascribed to the individual drivers alone. In much the same way, we cannot expect order, dignity or self-respect in our placement situation unless or until we establish a proper and definite procedure as well as means for implementing that procedure.

III. WHAT DO WE WANT?

WE is meant to include the rabbis of the Conference and the laymen of their congregations together. In the long-run what will be good for either will be good for both. There has been a most unfortunate assumption in some quarters that this is a rabbis' placement plan, which is being urged upon our laymen against their own best interest. Our basic premise, to the contrary, has been throughout that even as rabbis and laymen alike suffer from the present confusion, so both want the same things and both will benefit from their attainment.

What is it, then, that WE want? Briefly and simply:-- the elimination of the evils portrayed above, and the substitution in their place of fitting objectives and meritorious selection with dignity and self-respect! What WE most assuredly do not want is either a hierarchy or "ecclesiastical authority." Both these terms have been bandied about with irresponsible looseness. We believe that a close examination of the proposed plan will indicate that it can achieve our common objective without subjecting us to any such risk.

In this connection it is to be taken for granted that no joint endeavor has ever been instituted without the voluntary acceptance of a measure of mutual recognition and discipline. The individual or unit must limit his or its absolute right to do as he or it pleases. Even nations are happily beginning to circumscribe their absolute autonomy in the cause of world organization.

The premise behind all such voluntary associations is that the individual or local unit gains more through the advantage of a larger order than it loses through any diminution of power. And be it noted, under the proposed plan our rabbis too will have to accept a measure of regulation. We use the term "regulation" rather than "sacrifice of autonomy" since, in the last analysis both rabbi and congregation will retain the absolute right of selection. The rabbi will not be under any compulsion to accept any pulpit, nor will the congregation be compelled to accept any rabbi it does not desire.

The members of the Central Conference of American Rabbis would not lightly or thoughtlessly relinquish, even in part, control over their own destinies and careers if they did not profoundly believe that in the long run both they personally and the cause of Jewish religious life in America would gain thereby. Notwithstanding their own historic misgivings, the rabbis of the Conference at their last two annual conventions have gone on record overwhelmingly in favor of this plan -- even in its original form, with sanctions! They have done so in the conviction that the laymen of the Union would be not less zealous for the best interests of our cause, and not less willing to make a minor sacrifice for the sake of a very major gain.

IV. HOW DO WE GET WHAT WE WANT?

It would be foolish to repeat here the major provisions of the plan, since we have assumed from the beginning that the reader of this

statement will already have studied the plan itself. It might be helpful, however, to describe a typical instance of exactly how the plan would work.

Congregation A is in need of a rabbi. Instead of resorting to the questionable procedures described above, the officers of the congregation establish contact with the Placement Bureau. They describe their needs, their problems, the emphasis in which they are interested, the type of rabbi they would like, -- if they wish, even the name of a specific rabbi in whom they are interested.

At that point, the Bureau could conceivably do any of the following: --

- a. After careful examination of its files, which would cover the entire Liberal rabbinate, it would suggest to the congregation the man or men who seem most likely to meet its requirements. Whether there would be one such recommendation or more than one would depend solely on the desire of the congregation!
- b. The merits of the men being considered would be discussed by the Bureau objectively, on the basis of their accomplishments and records in their present and past positions. A Bureau would obviously be in a very much better position to give the congregation sound information concerning a great many men than could any individual person or even group of persons who might be approached under our present procedure.
- c. If the congregation had come with the name of a specific rabbi it wished to contact, the Bureau might, after thorough examination of the facts, say: "We honestly believe that Rabbi L. is much better qualified to fill your requirements than the man you have mentioned. We would therefore urge, in your own best interest, that you consider Rabbi L. also." While the Bureau would have the right to mention any other names it believed the congregation ought to consider, it would not have the right to prescribe the selection of any person that the congregation might choose except that it could register its disapproval if--
 - (1) It knew some compelling moral deficiency which should disqualify that man from consideration, or -
 - (2) It knew the man who had but recently undertaken a commitment to his present congregation and could not in good faith leave before that responsibility had been fulfilled.
- d. It will be apparent, therefore, that the only compulsory feature of the entire plan is that both congregations and rabbis would have to contact each other through the Bureau as a channel, thus eliminating the unsavory and distasteful kinds of direct pressure on both sides of the picture which we believe to be a discredit to American Liberal Judaism.

- e. At no point could the Bureau insist by way of ultimatum that a congregation must accept a particular recommendation or go without a rabbi. The plan specifically provides that the congregation may return to the Bureau as often as it likes until it receives a recommendation entirely satisfactory to itself and to the rabbi concerned.
- f. It should be clearly understood, however, that once a congregation had been given clearance on contacting the man it desired as its rabbi, the Bureau would have no authority to enter the negotiations regarding salary or other terms of employment. These would continue to be, as they always have been, the private affair of the congregation and rabbi concerned.

V. THE OPPOSITION

As has already been indicated in the foregoing, it has been the announced intention of the Union's Executive Board since June, 1950 to send each congregation a statement in favor and another in opposition to the proposed plan. Notwithstanding their knowledge of this, however, a group within the Union has apparently not been willing to trust the leadership of the Union to draw up a fair statement in opposition, and has in the meantime unilaterally circulated its own printed memorandum against the plan.

When it became known that a small group of laymen in and around New York City were convening a meeting to crystalize opposition to the plan, on the 27th of June, 1950, the day their meeting was to be held, the Chairman and Co-Chairman of the Commission sent the following telegram to Mr. Saul F. Dribben, President of Temple Emanuel of the City of New York, in whose name the meeting was being convened:

"Respectfully but firmly urge in name fairness and democracy no commitment on placement plan without hearing representative of placement commission which has worked on plan now two years."

Not only was no invitation issued at any time to the Placement Commission to attend such meetings, there was not even the simple, elementary courtesy of acknowledging receipt of this wire!

Furthermore, it could scarcely be a coincidence that neither in the title nor elsewhere in the opposition memorandum is there any evidence that this plan is the product of a Joint Commission, participated in equally by the Union of American Hebrew Congregations and the Central Conference of American Rabbis. We submit that this could well be more than just a simple lack of courtesy toward the rabbis.

Most of the arguments included in the opposition statement (the printed memorandum sent out in September, 1950) can be answered by the intelligent reader for himself upon careful examination of this statement and especially of the report itself. One emphasis which is repeated again and again, however, deserves special rejoinder before we conclude.

The impression is deliberately created in the opposition statement that an effort is being made, in presenting the plan to our congregations, to have it "forced down their throats." (This is an actual quotation from page 3 of the original memorandum issued by the opposition, and represents a sentiment which is repeated frequently in varying terminology.)

Nothing could be farther from either truth or fairness than to give such an impression. May we respectfully remind our people, therefore, that in the beginning both the Union and the Conference went on record as favoring in principle some sort of placement plan. Pursuant to this common intention, a Joint Placement Commission was appointed, representing, we believe fairly and intelligently, both organizations. This Commission has held numerous lengthy meetings over a period of more than two years, has studied the problem intensively, and has made frequent changes and revisions in an effort to eliminate all possible dangers and to safeguard both congregations and rabbis. We might add, immodestly, that on this Commission were included some of the finest and keenest minds in both the Conference and the Union, that the meetings were on the whole very well attended, and that the report as you now have it represents on practically every point the nearly unanimous view of the Commission members in attendance.

Twice the report has been thoroughly aired by the large Executive Board of the Union. On both occasions, -- once in principle and once in detail -- the plan was accepted and approved by the Executive Board. Twice it was presented for discussion to the annual conventions of the Central Conference of American Rabbis, who would not lightly endorse a plan with anywhere near the dread dangers the opposition seems to find in this one. On both occasions and by overwhelmingly favorable votes, the Conference democratically said "aye."

Several times during the past year the plan has been included on the agenda of regional UAHC meetings. The opposition memorandum refers to one such meeting where admittedly the sentiment was largely unfavorable, without even mentioning that at other meetings the prevalent sentiment was greatly in favor of the plan.

In the early spring of 1950, when the plan was distributed to all congregations in the Union, our people were asked to send in any and all suggestions they might wish to make by way of improving the plan. A number of these suggestions have, not incidentally, already been incorporated in the plan as it now reads. Although the congregations were not at that time asked to express themselves either for or against the plan as such, up to the 1st of June sixty-two congregations of varying size chose to do so. Of this number, fifty-one (82%) approved the plan, with eleven (18%) rejecting it. If it be further considered that one of the congregations expressing itself in the negative indicated that upon the incorporation of certain changes, which have already been written into the plan, it would reverse its decision, then a more accurate representation would be that fifty-two congregations were in favor, with only ten opposed. We do not profess to know whether or not the same pattern or proportion will be

followed by all the congregations of the Union. But we humbly submit that neither does anyone else know that at the present moment, and that only the General Assembly presently to be held in Cleveland can give the correct answer.

How, in the name of a decent regard for truth and fact, it can be said of this record that it constitutes "forcing" the plan down anyone's throat is quite beyond us. If, upon a sound and sober consideration of all the facts, the congregations of the Union decide in November that they do not want the placement plan, no one desires to force it upon them. The decision will be made by the congregations themselves in convention assembled, not by this Commission,--and certainly not by any little group of men who seem bent upon deliberately building straw men in order to have the pleasure of knocking them down.

Throughout much of the opposition there seems to be an unreasonable -- one is almost tempted to say irrational -- strain of suspicion, a nearly hysterical fear of some distant personal bureaucracy which can play havoc with the destinies of the congregations and rabbis. Just who or what is this Placement Bureau which is being proposed? It is to consist of human beings like yourself, chosen to represent the Central Conference of American Rabbis, the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion. It means that the Bureau will be YOU! It will consist of you; it will be operated by you, for your best interests!

To say that you would not be willing to trust such a Bureau means you would not be willing to trust yourself. To say furthermore that twelve men, rabbis and laymen in equal number, chosen by our three great Reform Jewish bodies to represent you officially, could not be trusted to be scrupulously fair and to act only in the larger and greater interest of our movement as a whole, is to place the stigma of bankruptcy on the leadership of Reform Jewish life in America. If these men are not to be trusted to implement the machinery of Placement with utmost care, with integrity and faithfulness, then the crisis in our movement goes much deeper than the matter of placement.

There is another matter involved here too, one of relatively recent date. The Central Conference of American Rabbis is setting up machinery during this forthcoming Biennial to recruit the necessary number of chaplains for our armed service forces. Those of us who are serving on the Conference Chaplaincy Committee have been asked time and again by the men we have approached whether, in agreeing to perform their patriotic duty as chaplains they would have the assurance upon returning of an orderly placement procedure which would (a) protect their pulpits during their absence and (b) take into consideration the years of military service in making recommendations for later pulpit placements. We question the moral right of the Conference and the Union to take men from their pulpits to serve as chaplains without affording them the kind of pulpit protection and advancement which can come only through an organized system of placement. There were men -- admittedly and fortunately few in number -- whose pulpit rights were not adequate while they were in uniform during World War II. Our younger rabbis will understandably be reluctant

to volunteer in the present emergency as chaplains if they do not have assurance that the same thing cannot happen and that, after their return to civilian life, when subsequent pulpits are to be filled they will receive moral credit for time spent in the service of their country.

We who have lived conscientiously with this problem for more than two years honestly believe that we have produced a plan which will greatly increase the serviceability, dignity and self-respect of our rabbinate, of our laity, and thereby of the Liberal Judaism so precious to both. We earnestly desire that this plan be discussed fully and freely, -- in the light of all the available facts. If there are still dangers in it, and they can be eliminated without vitiating the very heart of any workable plan, we invite the cooperation of all -- rabbis and laymen alike -- toward that end.

We have no vested interest in this or any other plan. Our only vested interest is in the welfare of American Liberal Judaism. We believe that an honest, unprejudiced approach to the plan itself, and to both the statements accompanying it herewith, will show that larger welfare to be our greatest concern.

FOR THE JOINT PLACEMENT COMMISSION

Rabbi Roland B. Gittelsohn
Chairman

Mr. Israel N. Thurman
Co-Chairman



officers

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION • NATIONAL FEDERATION OF TEMPLE SISTERHOODS

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Union of American Hebrew Congregations

34 WEST SIXTH STREET • CINCINNATI 2, OHIO • PHONE PARKWAY 7345

THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS • THE NATIONAL FEDERATION OF TEMPLE YOUTH

October 25, 1950

Dear Friend:

We enclose for your consideration a revised text of the Placement Plan as amended by the Joint Placement Commission on October 22nd, 1950.

On two previous occasions, drafts of the Placement Plan were sent to the Congregations affiliated with the Union. The Plan was accompanied by the request that all Congregations should give it serious consideration, and transmit to the Commission their reactions, suggestions, and amendments.

Many such suggestions were received of diverse kinds. The Commission has done its utmost to give weight to these reactions and to reconsider the Plan in the light of them.

Your Commission feels as strongly as ever that a Placement Plan is necessary for the future welfare of Reform Judaism. In accordance with this feeling, we now transmit to you a plan substantially modified, with the intention of meeting valid objections.

We trust that you will make this plan available to all the delegates to the Union Convention, that they may come to the Convention prepared to discuss it intelligently and to take action upon it.

With kind regards, I am

Very sincerely yours,

Roland B. Gittelsohn

Chairman, Joint Placement Commission

RBG:jbm

REPORT OF THE JOINT PLACEMENT COMMISSION

of the
Central Conference of American Rabbis
and the
Union of American Hebrew Congregations

I. INTRODUCTION

The Placement Plan hereinafter proposed is the result of ten years of sustained interest and effort on the part of the Central Conference of American Rabbis and more than two years of concentrated joint attention by the Conference, the Union of American Hebrew Congregations, and representatives of the Hebrew Union College-Jewish Institute of Religion.

The Conference received a report on rabbinical placement in 1942 from a committee headed by Rabbi James G. Heller, and in 1948 from a similar group, prepared by Rabbi Louis L. Mann. Your present Joint Commission was appointed in June of 1948, with Rabbi Roland B. Gittelsohn as Chairman and Mr. Israel N. Thurman as Vice-Chairman. It has held more than a dozen meetings in all. The presently proposed plan has resulted from a most careful consideration of all factors involved in the matter of placement.

Previous attempts to establish a placement plan did not materialize primarily for two reasons. First, because of the professional displacement necessitated by World War II. Second, because of the existence of two separate seminaries for the training of Liberal rabbis. Never has there been any question, however, that a plan was desperately needed. Now, therefore, is the time for the Conference, Union, and College-Institute together to undertake definite action toward correcting a situation which threatens to become intolerable. To that end, we offer the following plan.

II. GENERAL AIMS AND PRINCIPLES

A. The general aim and the primary purpose of a Placement Plan is to better religious life among our congregations, to improve relations between congregations and rabbis. The practice of the past must not be permitted to stand in the way of a better system, designed to aid congregations to find rabbis, and to assist rabbis in finding pulpits where they can do their best work. The relationship between congregation and rabbi is a sacred one, which depends in large part upon the special fitness of the rabbi, the attitude toward him of the congregation, and the compatibility between them. The plan that follows is a serious effort, resulting from prolonged deliberation, to substitute some measure of order for the present disorder, without, however, drifting into such hierarchical controls as would deprive congregations or rabbis of individual choices or adjustments.

Your Commission has, therefore, approached the task assigned it with an understanding that the problem of placement is one that concerns all the organizations represented by it. Obviously the problem can be solved only when we set up a system of genuine and comprehensive cooperation among these organizations. A harbinger of such cooperation has been the splendid spirit of mutual consultation and concession among the representatives of the agencies constituting our Commission.

B. It is our belief that a Placement Bureau can be created without involving either rabbis or congregations in any kind of hierarchical system. Throughout this report there will be discovered a recognition that in the last analysis the final choice must rest with individual rabbis and congregations. No bureau or committee should arrogate to itself the privilege of forcing upon a congregation a rabbi whom it does not want. Nor, per contra, should a rabbi be directed to accept or retain a pulpit which he does not want. These considerations should be regarded as basic. Our aim is to suggest a system that will enhance, rather than diminish or impair, the rights of both congregations and rabbis.

C. In the program that follows, we attempt to set up the minimum of necessary machinery. Detail in the elaboration and administration of the plan should be left for later determination by the Placement Bureau itself.

III. THE MAKE-UP OF THE PLACEMENT BUREAU

A. The agencies to be represented on a Placement Bureau shall be the Central Conference of American Rabbis, the Union of American Hebrew Congregations, and the Hebrew Union College-Jewish Institute of Religion (called henceforth in this report simply "the School"). We propose that each of these three agencies be represented by four delegates of its own choosing.

About twenty per cent of the graduates of the School are engaged in the work of Hillel Foundations. It was felt wise, therefore, to explore the possibility of Hillel's participation in this plan. The prospects look favorable. It is our hope that future negotiations will determine the method of participation, and provide for representation by Hillel on the governing body of the Placement Bureau.

1. To insure equality of representation as between congregations and rabbis, it is proposed that three laymen and one rabbi be appointed on the Placement Bureau by the Union and the School respectively.
2. Delegates shall be appointed for a term of three years, except that the term of the initial delegates shall be arranged in such manner that the terms of not more than one-third of all delegates shall expire in any one year. No delegate shall serve for more than two consecutive terms, nor shall he be eligible for reappointment thereafter until at least three years have elapsed since the expiration of his last term.
3. Each of the agencies represented on the Bureau will be expected to bear its proportionate share of the financial cost of the Bureau's operation.
4. To qualify as delegates, rabbis shall be required to agree not to change pulpits during the period of their appointment.

B. The Placement Bureau shall engage the services of a director, who may be either a rabbi or a layman. He shall be selected by the members of the Placement Bureau in a manner which they shall determine.

C. The Bureau shall determine the location of its office and shall consider the advisability of utilizing or establishing regional representation.

- D. This plan is to include in its operation all member congregations of the Union and all members of the Central Conference of American Rabbis. It shall also include those graduates of the HUC-JIR who are not members of any other national rabbinical body, who shall indicate that they desire to be included in the plan and will abide by its rules. It shall also include those congregations, not members of the UAHC, which shall indicate that they desire to be included in the plan and will abide by its rules. Nothing herein shall prevent the Bureau or its constituent organizations from assisting a non-member congregation in securing rabbinical leadership, nor the direct placing of its graduates by the HUC-JIR, provided this is done within one year of graduation and upon reasonable notice to the Bureau.
- E. This plan shall become operative upon adoption by the three bodies.
- F. Amendments to this Plan may be made at any time by concurrent action of the three bodies.
- G. The Bureau shall be authorized to adopt its own rules of procedure.
- H. This plan shall continue for successive periods of three years, but shall terminate at the expiration of any three year period when any party to this agreement shall have given notice of withdrawal six months previously. At the expiration of three years after the adoption of this plan, the three parties thereto--the CCAR, HUC-JIR, and the UAHC, shall review the experience of these years and consider such modifications or amendments as that experience may suggest.

IV. HOW THE BUREAU IS TO OPERATE

For the successful implementation of this voluntary plan for Rabbinical Placement, and in order that the bureau may best serve both congregations and rabbis, it is self-evident that all contacts and recommendations involving the placement of rabbis shall be initiated by both congregations and rabbis solely through the Placement Bureau.

No rabbi shall make himself available for pulpit consideration or recommend a colleague for such consideration except through the Placement Bureau. No congregation shall approach a rabbi either as a candidate for its pulpit or to recommend such candidates, except through the Bureau.

It is necessary for the successful implementation of this plan that the Bureau should be kept informed regarding the proceedings in filling pulpits. It is not the intention of this Plan that the Bureau play any part in determining salary or other terms of employment, either for pulpit candidates or for rabbis already occupying pulpits.

We urge upon all congregations and rabbis the acceptance of this procedure. To use the Bureau and at the same time follow the present methods of pulpit placement would be to complicate the problem rather than to solve it.

B. Recommendations of candidates for pulpits, to be made by the Placement Bureau to congregations, may be of either one or several men, depending upon the request of congregations.

If multiple recommendations are requested, they are to be kept to a minimum. Each rabbi shall be given full, fair and equal consideration, before a selection is made.

1. In the implementation of this, as well as all other provisions of the Placement Plan, the Bureau shall strive to operate within the framework and in the spirit of the CODE OF ETHICS adopted by the Central Conference of American Rabbis in 1940.

C. Congregations shall have the right to indicate to the Bureau the rabbi or the kind of rabbi they believe best qualified to fill their pulpit. They may describe to the Bureau the various qualifications they have in mind. The Bureau shall give due consideration to the request and to such requirements as age, character, capacity, experience, etc.

D. It shall be the purpose of the Placement Bureau to provide advancement for those who by their accomplishment and experience have merited such promotion, it being understood, however, that seniority should not be the sole criterion.

E. Trial sermons are not the ideal or the fairest method of determining the fitness of candidates. We cite the language of the Code of Ethics, accepted by the CCAR in 1940: "Every rabbi should be judged by his complete record.....The trial sermon method.....is neither adequate nor conclusive, and may even become undignified and detrimental to religious values." The Placement Bureau should make every reasonable effort to discourage trial sermons. Under no circumstances shall they be used as the sole or the principal criterion in the selection of a rabbi.

F. A rabbi who intends to leave his pulpit should give adequate notice to his congregation. By the same token a congregation desiring to terminate its relationship with a rabbi must give him adequate and proper notice. In default of such action by the rabbi, it shall be the responsibility of the Placement Bureau to decide when a congregation shall be advised that its rabbi intends to sever his connection with that congregation. The Bureau shall not take such action without having previously notified the rabbi in question of its intention.

G. The Bureau shall keep such records as it may require.

H. It will be wise to provide against the contingency in which a congregation believes that it has filled its pulpit, only to discover that the rabbi invited to serve them was unwilling to come. To obviate this condition it is suggested that the Bureau secure a definite commitment from the rabbi in question, stating that if elected he will serve. Such a commitment, obtained by or through the Bureau, is to be regarded as binding on both congregation and rabbi.

V. CONCLUSION

We do not assert that the foregoing is a perfect plan. Your Commission is fully aware that there may be defects in the plan. Even after discussion and decision by the CCAR, the UAHC, and the College-Institute, it will not be possible to set up a system guaranteed to operate perfectly. Among the defects may be noted the fact that any scheme which involves judgment upon human beings by their fellows can never be wholly objective. Such an objection applies even more to the present unregulated practice of selecting rabbis.

We believe that the plan proposed is flexible and that it can be modified or amended as experience is gained.

We therefore strongly recommend to the CCAR, the UAHC, and the HUC-JIR the adoption of this plan and its implementations at the earliest possible moment.

MEMBERS OF JOINT COMMISSION ON PLACEMENT

Mr. Alfred A. Benesch

Rabbi Morton M. Berman

Mr. Aaron W. Davis

Rabbi Louis I. Egelson

Mr. Lee M. Friedman

Rabbi Nelson Glueck

Rabbi Abram Granison

Rabbi James G. Heller

Rabbi Bertram Korn

Rabbi Enoch Kronheim

Mr. D. Arthur Magaziner

Rabbi Louis L. Mann

Mr. Albert F. Mecklenburger

Rabbi Julian Morgenstern

Rabbi Wendell A. Phillips

Mr. Robert Rosenbaum

Rabbi Jacob M. Rothschild

Rabbi Jacob P. Rudin

Rabbi Jacob Shankman

Judge Joseph G. Shapiro

Mr. Laurie T. Simonsky

Mr. Israel N. Thurman

EX-OFFICIO MEMBERS

Mr. Jacob Aronson

Rabbi Maurice N. Eisendrath

Rabbi Jacob R. Marcus

Rabbi Roland B. Gittelsohn,
Chairman

Rabbi Max Maccoby,
Secretary

REVISED -- MAY 26, 1950

REPORT OF THE JOINT PLACEMENT COMMISSION

of the
Central Conference of American Rabbis
and the
Union of American Hebrew Congregations

I. INTRODUCTION

This is the third serious attempt made by the Central Conference of American Rabbis to organize a system of rabbinical placement and thereby to replace the chaos and anarchy of the past with a procedure that would be orderly. In 1942 Rabbi James G. Heller, chairman of the Conference Committee on Placement and Ethics, proposed our first plan for placement. In the following year a revision of his plan was considered. In 1948 Rabbi Louis L. Mann, chairman of a Joint Commission of the Conference and the Union, presented a second proposed plan. After due deliberation a year ago in Kansas City, the Conference, feeling that further study was needed, directed your present Commission to meet during the year for that purpose, and to prepare a plan for consideration at this time.

The report now being proposed is the result of five meetings of the full Commission, plus additional sessions of the Conference and Union representatives respectively. To the members of this group, whose cooperation has been more than exemplary, your chairman wishes at the immediate outset to express his grateful appreciation. Two names should be singled out for special thanks. One is that of Rabbi Max Maccoby, who served diligently and devotedly as secretary. The other is that of our beloved colleague, Dr. Stephen S. Wise, awlawv ha-sholom. Up to the time of his final illness and death Dr. Wise attended all but one of our meetings and helped us immeasurably out of the richness of his great wisdom and experience.

Previous attempts to establish a placement plan have failed primarily for two reasons. First, because of the professional displacement necessitated by the war. Second, because of the existence of two separate seminaries for the training of Liberal rabbis. Never has there been any question, however, that a plan was desperately needed. Now both previous obstacles are happily removed. Now, therefore, is the time for the Conference and Union together to undertake definite action toward correcting a situation which threatens to become intolerable. To that end, we offer the following plan.

II. GENERAL AIMS AND PRINCIPLES

A. The general aim and the primary purpose of a Placement Plan is to better religious life and work among our congregations, to improve relations between congregations and rabbis. The practice of the past must not be permitted to stand in the way of a better system, designed to aid congregations to find rabbis, and to assist rabbis in finding

posts where they can do their best work. The relationship between congregation and rabbi is a sacred one, which depends in large part upon the special fitness of the rabbi, the attitude toward him of the congregation from the beginning, and the compatibility that comes to exist between them. The plan that follows is a serious effort, resulting from prolonged deliberation, to substitute some measure of orderliness for the present anarchy, without, however, drifting into such hierarchical controls as would deprive congregations or rabbis of individual choices or adjustments.

Your Commission has, therefore, approached the task assigned it with an understanding that the problem of placement is one that concerns all the organizations represented by it. Obviously the problem can be solved only when we set up a system of genuine and comprehensive cooperation among these organizations. A harbinger of such cooperation has been the splendid spirit of mutual consultation and concession among the representatives of the three major agencies constituting our Commission.

B. It is our belief that a Placement Bureau can be created without involving either rabbis or congregations in any kind of hierarchical system. Throughout this report there will be discovered a recognition that in the last analysis the final choice must rest with individual rabbis and congregations. No bureau or committee should arrogate to itself the privilege of forcing upon a congregation a rabbi whom it neither chooses nor wants. Nor, per contra, should a rabbi be directed to accept or retain a pulpit which he does not want. These considerations should be regarded as basic. Our aim is to suggest a system that will enhance, rather than diminish or impair, the rights of both congregations and rabbis.

C. In the program that follows, we attempt to set up the minimum of necessary machinery. Detail in the elaboration and administration of the plan should be left for later determination by the Placement Bureau itself.

III. THE MAKE-UP OF THE PLACEMENT BUREAU

A. The agencies to be represented on a Placement Bureau shall be the Central Conference of American Rabbis, the Union of American Hebrew Congregations, and the Hebrew Union College-Jewish Institute of Religion (called henceforth in this report simply "the School"). We propose that each of these three agencies be represented by four delegates of its own choosing.

About twenty per cent of the graduates of the School are engaged in the work of Hillel Foundations. It was felt wise, therefore, to approach Dr. Abram Sachar and Rabbi Arthur Lelyveld, to explore the possibility of Hillel's participation in this plan. The prospects look favorable. It is our hope that future negotiations will clinch the matter, determine the method of participation, and provide for representation by Hillel on the governing body of the Placement Bureau.

1. To insure equality of representation as between congregations and rabbis, it is proposed that three laymen each be appointed on the Placement Bureau by the Union and the School.

2. Delegates shall be appointed for a term of three years, except that the term of the initial delegates shall be arranged in such manner that the terms of not more than one-third of all delegates shall expire in any one year. No delegate shall serve for more than two consecutive terms, nor shall he be eligible for reappointment thereafter until at least three years have elapsed since the expiration of the last term.

3. Each of the agencies represented on the Bureau will be expected to bear its proportion of the financial cost of the Bureau's operation.

4. To qualify as delegates, rabbis should be required to agree not to change pulpits during the period of their appointment.

B. The Placement Bureau shall engage the services of a director, who may be either a rabbi or a layman. He shall be selected by the members of the Placement Bureau in a manner which they shall determine.

C. The Bureau shall determine the location of its office and shall consider the advisability of utilizing or establishing regional representation.

D. This plan is to include in its operation all member congregations of the Union and all members of the Central Conference of American Rabbis. It shall also include those graduates of the HUC-JIR who are not members of any other national rabbinical body, who shall indicate that they desire to be included in the plan and will abide by its rules. It shall also include those congregations, not members of the UAHC, which shall indicate that they desire to be included in the plan and will abide by its rules. Nothing herein shall prevent the Bureau or its constituent organizations from assisting a non-member congregation in securing rabbinical leadership, nor the direct placing of its graduates by the HUC-JIR, provided this is done within one year of graduation and upon reasonable notice to the Bureau.

E. This plan shall become operative upon adoption by the three bodies. The Commission urges upon them speedy action.

F. Amendments to this Plan may be made at any time by concurrent action of the three bodies.

G. The Bureau shall be authorized to adopt its own rules of procedure.

H. This plan shall continue for successive periods of three years but shall terminate as any party ^{which} through its Executive Board gives notice of withdrawal six months before the expiration of any three year period.

IV. HOW THE BUREAU IS TO OPERATE

A. All contacts, negotiations and recommendations involving the placement of rabbis shall be directed by both congregations and rabbis solely through the Placement Bureau. The Commission is unanimously agreed that this is the crux of the problem of placement. Such a system must be exclusive, or it will prove to be useless. To permit exceptions would destroy the whole. Unless every rabbi and every congregation agree to abide by the same orderly and fair course of procedure, the rule will become nugatory, and the scrupulous will be penalized. Experience alone can demonstrate that this plan is feasible, and that it can be administered with equity. This Commission was instructed to set up not an advisory committee, without power, but a genuine plan for placement. To create no more than an advisory body without power would neither eliminate the ills of the present system nor, would it justify the energy or expense involved. Only a system of placement, consistently followed, providing for no exceptions to its rules, can be considered.

B. Recommendations of candidates for pulpits, to be made by the Placement Bureau to congregations, may be of either one or several men, depending upon circumstances and the request of congregations.

If multiple recommendations are decided upon, they are to be kept to a minimum. Each rabbi shall be given full, fair and equal consideration, before a selection is made.

1. In the implementation of this, as well as all other provisions of the Placement Plan, the Bureau shall strive to operate within the framework and in the spirit of the CODE OF ETHICS adopted by the Central Conference of American Rabbis in 1940.

C. Congregations shall have the right to indicate to the Bureau the rabbi or the kind of rabbi they believe best qualified to fill their pulpit. They may describe to the Bureau or its representative the various qualifications they have in mind. The Bureau shall give due consideration to the request and to such requirements as age, character, capacity, experience, etc.

D. Assistant or associate rabbis shall be recommended by the Bureau in accordance with the wish of congregations expressed to it.

E. It shall be the purpose of the Placement Bureau to provide advancement for those who by their accomplishment and experience have merited such promotion, it being understood, however, that seniority alone cannot be the sole criterion.

F. Trial sermons are not the ideal or the fairest method of determining the fitness of candidates. We cite the language of the Code of Ethics, accepted by the CCAR in 1940: "Every rabbi should be judged by his complete record.....The trial sermon method.....is neither adequate nor conclusive, and may even become undignified and detrimental to religious values." We conclude that the Placement Bureau

should make every reasonable effort to discourage trial sermons. Under no circumstances shall their use be sanctioned as the sole or the principal criterion in the selection of a rabbi.

G. A rabbi who intends to leave his pulpit should give adequate notice of that intention to his congregation. By the same token a congregation desiring to terminate its relationship with a rabbi must give him adequate and proper notice. In default of such action by the rabbi, it shall be the responsibility of the Placement Bureau to decide when a congregation shall be advised that its rabbi intends to sever his connection with the congregation. The responsibility shall, however, rest upon the Bureau after so advising the rabbi in question, to insure proper notification to the congregation. It shall also require that no rabbi shall abandon a pulpit without giving his congregation reasonable notice and sufficient opportunity to secure a successor.

H. The Bureau shall accumulate and keep such records as it may require. It shall itself decide the precise nature and extent of these records.

I. It will be wise to provide against the contingency in which a congregation believes that it has filled its pulpit, only to discover that the rabbi invited to serve them was unwilling to come. To obviate this condition it is suggested that the Bureau secure a definite commitment from the rabbi in question, stating that if elected he will serve. Such a commitment, obtained by or through the Bureau, is to be regarded as binding on both congregation and rabbi. If, having entered into such an arrangement, either party withdraws, sanctions may be imposed as outlined hereinafter.

V. SANCTIONS

A. Sanctions are distasteful. It is our earnest hope that it may never become necessary to invoke them. Should a situation ever arise, however, which, in the judgment of the Placement Bureau, demands the imposition of sanctions, the Bureau shall be empowered to impose such sanctions as experience shall demonstrate to be needed. In every case such sanctions shall be defined and imposed with the utmost caution, lest the career of a rabbi or the reputation of a congregation be irreparably damaged.

B. We suggest the consideration of the following proposed sanctions, here listed in ascending order of severity. In passing, it should be noted that this proposal of a scale of penalties follows similar procedures long in practice by the medical and legal professions.

1. An official reprimand by the CCAR against an offending rabbi, or by the UAHC against a congregation which has refused to cooperate.

2. Refusal by members of the CCAR to visit or to speak before congregations offending or to officiate at their congregational functions.

3. Removal of an offending rabbi from all committees or commissions of the CCAR and/or the UAHC; similar removal of all representatives of an offending congregation from all committees or commissions of the UAHC.

4. Decision of the Placement Bureau to set aside for a specified time consideration of a rabbi who has not abided by the placement procedure.

5. Refusal of the Placement Bureau to deal further with particular congregational committees or officers who in its judgment have committed an offense; communication of this decision to the congregation, with the request that, if it wish, it appoint a different committee or a different set of officers to represent it in dealings with the Placement Bureau.

6. Withdrawal by the UAHC from an offending congregation of its services and assistance.

7. As a final and extreme penalty, to be invoked reluctantly, when all else has failed, expulsion of the rabbi from the CCAR, or of the congregation from the UAHC. It is to be hoped that such a step will never become necessary. Without this possibility, however, rabbis or congregations may feel that they can disregard lesser penalties or sanctions.

C. No sanctions shall be invoked except after a full and impartial hearing. When an alleged violation has come to the attention of the Placement Bureau, a preliminary confidential investigation shall be undertaken at once by a committee of the Bureau, consisting of not less than one rabbi and one layman. During the course of such an investigation, further contacts or negotiations by either rabbis or congregations shall be suspended. The investigating committee shall report its findings and recommendations to the Placement Bureau at the earliest possible moment. The Bureau as a whole shall then decide whether sanctions are to be invoked, and if so what sanctions.

D. A rabbi or congregation against whom sanctions have been decided upon, shall have the right to appeal to a competent, impartial and independent Committee on Appeal. We propose that such a Committee on Appeal shall consist of (1) the Chairman of the Board of the UAHC (or, if he cannot serve, a lay-deputy to be appointed by him); (2) the Chairman of the Board of the School (or, if he cannot serve, a lay-deputy to be appointed by him); (3) the three immediate past-presidents of the CCAR. Should any of these last named three be disqualified, or unable to serve, previous past-presidents of the CCAR shall be invited, starting with the most recent and proceeding toward those presiding earlier over the CCAR. Should the Placement Bureau decide upon the employment of sanctions, and an appeal be in the process of a hearing, the sanction shall be neither instituted nor announced, until the Committee on Appeal shall have rendered its decision, and advised the Placement Bureau of that decision. In all matters affecting sanctions, the Bureau and the Committee on Appeal shall keep minutes of all proceedings.

1. Any difference or controversy between the Placement Bureau and the congregation or rabbi may be submitted to the Committee on Appeal by any of the interested parties.

E. In case the Placement Bureau decides upon disciplinary action and that recommendation is sustained by the Committee on Appeal, the Placement Bureau shall thereupon transmit the verdict and the record to the Executive Committee of the CCAR in the case of a rabbi or to the Executive Committee of the UAHC in the case of a congregation, with the request that the body in question implement the verdict arrived at upon the basis of the record. In all such cases the Placement Bureau shall simultaneously notify the offending party.

VI. CONCLUSION

We do not assert that the foregoing is a perfect plan. Your Commission is fully aware of its difficulties and defects. Even after discussion and decision by the CCAR and UAHC, it will not be possible to set up a system that shall have the guarantee of perfect operation. Among the difficulties and defects may be noted the contention that any scheme which involves judgment upon human beings by their fellows can never be wholly objective. Such an objection applies equally to the present usage, where there is no system.

A certain price must be paid for a placement plan. Even with most careful provision against hierarchical control, no system or plan is compatible with complete individual freedom. Order is to be gained at the price of a partial sacrifice of sovereignty. But we believe that the plan proposed is flexible, that it is not repressive, that it can be modified as experience is gained, that amendment will not be difficult.

With these reservations in mind we recommend strongly to the CCAR and UAHC the adoption of this plan, the setting up of the machinery provided for, proceeding from the period of debate to that of action. This entire matter has been discussed for at least eight years. Both CCAR and UAHC have indicated their acceptance of such a plan in principle. The time has come to translate the principle into practice.

* * * * *

MEMBERS OF JOINT COMMISSION ON PLACEMENT

Mr. Alfred A. Benesch

Rabbi Morton M. Berman

Mr. Aaron W. Davis

Rabbi Louis I. Egelson

Mr. Lee M. Friedman

Rabbi Nelson Glueck

Rabbi Abram Granison

Rabbi James G. Heller

Rabbi Bertram Korn

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Rabbi Julian Morgenstern

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Rabbi Jacob M. Rothschild

Rabbi Jacob P. Rudin

Rabbi Jacob Shankman

Judge Joseph G. Shapiro

Mr. Laurie T. Simonsky

Mr. Israel N. Thurman

EX-OFFICIO MEMBERS

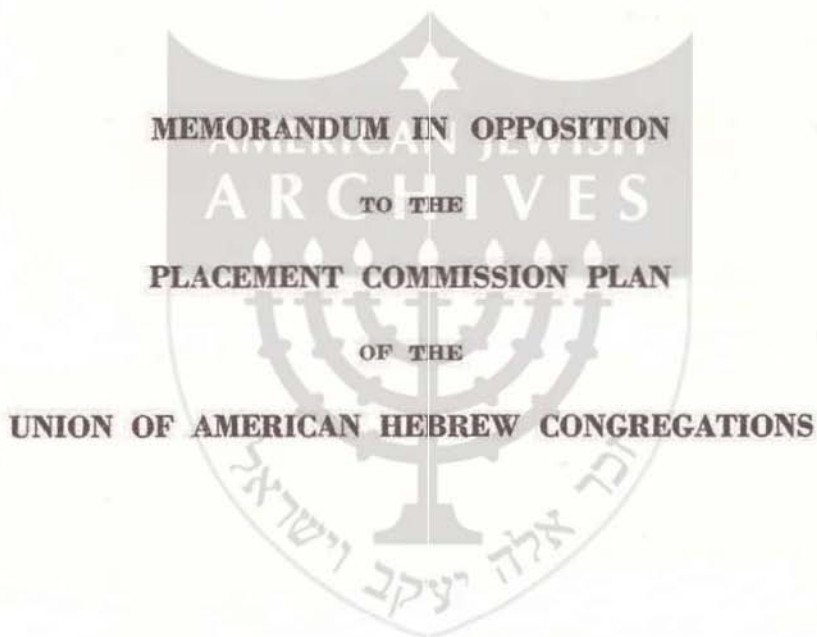
Mr. Jacob Aronson

Rabbi Maurice N. Eisendrath

Rabbi Jacob R. Marcus

Rabbi Roland B. Gittelsohn,
Chairman

Rabbi Max Maccoby,
Secretary



TO ALL MEMBER CONGREGATIONS
of the
UNION OF AMERICAN HEBREW CONGREGATIONS

This memorandum is submitted with the hope and expectation that it will clarify the opposition which has developed to the last report of the Joint Placement Commission which was first made available to congregations on May 26, 1950, some time after its revision.

Prior to that time there was a report known as Document A. (All documents hereafter referred to may undoubtedly be obtained on request from the office of the Union of American Hebrew Congregations either in Cincinnati or in New York.) According to the plan projected in Document A, there would have been the possibility, yes probability, that the Commission of twelve would have been made up of eight rabbis and four laymen. When this aroused opposition among the laymen and congregations, this was changed so that the Placement Commission would constitute six laymen and six rabbis. At about this time, to gain publicity for the plan and *without setting forth any of the objections to it*, there appeared in the December 1949 issue of Liberal Judaism (p. 34) an article entitled, "Wanted the Rabbi", the author of which was the Chairman of the Joint Placement Commission. In the course of this article, the author, perhaps unintentionally, "let the cat out of the bag", for at its very beginning he said, "Up to the present time we have had neither system nor *control* in the filling of our liberal pulpits." (The emphasis is ours. Note the word "control".) This proposal is based on the conception of the supremacy of the placement commission over the rabbis and the congregation. There was then the naive statement that "To safeguard the interests of laymen the plan stipulates that in the case of the union and the college institute not less than two representatives of each must be laymen." This has been discarded for there has been recognition that a plan which would make possible a Commission of eight rabbis and four laymen would be unacceptable to liberal congregations. There is, however, provision for "a full-time director of placement * * * who is to be selected by the bureau after it has been established". We know perfectly well that no twelve members of the Commission, however well intentioned, can give to this work the

time necessary for its proper functioning but that this will rest largely in the hands and on the shoulders of the director. It is so in almost every national organization. The director really directs, and boards of trustees, boards of directors and members of commissions are in large measure guided by the director.

In the course of the article referred to, the author asks himself a question and proceeds to answer it: "Would it not be wise to begin with a looser plan or perhaps just a voluntary code of ethics to be followed only by those who wish to?" "A. Definitely not. A placement plan must be on the basis of 'all or none'. To adopt a purely voluntary plan would be perhaps to countenance and perhaps even confound our present confusion." Further in the article at its continuance on page 42, there appears at least a frank confession: "Q. Would congregations have to yield some of their sovereignty to accept a placement plan?" "A. There is a price to be paid whenever chaos is fashioned into order. Each of the three major participants would have to surrender part of its own precious autonomy." (Please note the play on words and the characterization of what is termed "chaos" and also note the confession that our liberal congregations "would have to surrender part of its own precious autonomy".)

Following this publication and before its revision, Dr. Abba Hillel Silver of Cleveland, Ohio, and Dr. Solomon B. Freehof of Pittsburgh, Pa., issued a strong statement in opposition to the establishment of a Joint Placement Commission as proposed in the original plan. A copy of this statement is appended as Exhibit 1. Here it might be well to note that the authors of this plan have made the statement under paragraph IV, sub-paragraph (a) that what they suggest is "such a system must be exclusive or it will prove to be useless". At page 5 of Document A, the utterly unfounded statement is embodied that "In passing it should be noted that this proposal of a scale of penalties follows similar procedures long in practice by the medical and legal professions." There is not the slightest foundation for this statement. The legal profession, through its Bar Associations, cooperating with the courts, cleans its own house. The medical profession, in almost every state in the union, through its State Medical Boards, acts likewise. *The Central Conference of American Rabbis may well follow their example without impugning either the integrity or the autonomy of the congregations.*

This is the first time in the history of Liberal Judaism, beginning with the time of its founder, Isaac Mayer Wise, to the present time, that there has even been the slightest suggestion of imposing sanctions on congregations.

After the original plan was projected, footnotes to the report were issued and then later Document C with explanatory material was also issued. This last was in large measure the same as the article "Wanted the Rabbi" which appeared in the December 1949 publication—Liberal Judaism. The statement has likewise been publicly made that a similar system is in use by the "Joint Commission on Rabbinic Placement under the auspices of the Jewish Theological Seminary of America, the Rabbinical Assembly of America and United Synagogue of America". This statement is likewise without foundation. (A copy of the Code of Procedure in Placement of Rabbis may be obtained by anyone desiring it and by writing to the Joint Commission on Rabbinic Placement at 3080 Broadway, New York 27, New York.) Nowhere in that plan is there the slightest hint or suggestion of any sanctions to be imposed on congregations. We are among those who believe that if the Central Conference of American Rabbis sets up a code of procedure to govern the rabbis that the Reform Congregations of America will cooperate in its observance and enforcement. They will not tolerate having this plan forced down their throats. It is a danger to the Union of American Hebrew Congregations which no one should invite.

At the annual meeting of the Assembly of Delegates of the New York Federation of Reform Congregations, which was largely attended by representatives of the 52 member congregations, this plan was debated for almost two-and-a-half hours. The sentiment was overwhelmingly in opposition to it. The Assembly of Delegates could take no action which would be binding on the congregations, and then very wisely the whole matter was tabled. We have not the slightest hesitation in asserting that had it been permitted to come to a vote, the vast majority of our associates in that Assembly of Delegates would have turned down the proposal even though their action would only be advisory. But we must look forward to the biennial convention which is to be held in Cleveland November 10th, 11th, and 12th, 1950.

It is respectfully submitted that "The history of denominational organizations abounds in warnings. The love of power grows easily among those who come to possess it and some organizations,

very innocent in their inception, have developed large and insidious powers of usurpation." The question is posed, How long will it be before someone will also foster the same Joint Placement Commission Plan for cantors in the congregations? And then it is only another step to reach out for control of the choir and the ritual. Since when in Reform Judaism or in Conservative Judaism or in Orthodox Judaism has there been a recognition for any need of ecclesiastical authority? Our congregations, since their introduction in America, have been entirely independent and autonomous—free from all ecclesiastical control—and yet the admission is made that not only must there be surrender of some of this autonomy but this Placement Commission will have the power to impose sanctions on rabbis and on congregations. It is manifest that if such regimentation of the separate congregations is adopted, it would necessarily be authoritarian. Each congregation under this plan would be given rules to live by. To some extent each would be deprived of some of its present initiative and would be a subordinate element in our present social and religious mechanism. Such control necessarily involves regimentation, for if there were any relaxation in control or anything less than complete regimentation in the selection or placement of rabbis, there would be the certainty of a letdown in the control here sought to be established. There are young, aspiring rabbis in the rabbinate who have a right to look for better places; there are congregations that have the unrestricted right to look for the type of rabbi that they desire and not the one that the Commission or its director will recommend. Is this Placement Commission going to say to a congregation, "You may not have Rabbi A or Rabbi B, they are too young for your pulpit"? That is the very kind of rabbi that we would want to come into our congregation if we were trying to build it on a firm, strong and lasting foundation. It is on that basis that our own congregations have grown strong. We wonder if a Placement Commission, empowered to impose sanctions, would have granted to many of the congregations the right to call the rabbis who were called, whom they now have, when older men were waiting in their places to improve themselves. Human nature is the same the world over—whether it is among rabbis or bankers, engineers or lawyers. The young men of the rabbinate have the right to aspire to the foremost pulpits in America and no one has the right to say to our congregations that they may not have them and if they take them we will impose sanctions. That is the most perfect way in the world

to wreck the UAHC. Go out and tell the congregations that the Placement Commission is going to dictate to them and see how long you will hold the 415 member congregations.

During the course of the debate before the Assembly of Delegates of the New York Federation of Reform Synagogues, the Chairman of the Placement Commission said, "No rabbi will be allowed to take a pulpit without the consent of the Placement Commission, and *no congregation will be allowed to take a rabbi without its consent*, and if they do then the sanctions which appear in the Revised Report under paragraph IV—'Sanctions' will be imposed." Referring to a few limited instances where there probably was conduct on the part of a rabbi or congregation which would readily subject them to criticism, there has been repeated use of the phrase "chaos and anarchy" as applied to this condition. We resent the use of that kind of language as applied to laymen seriously engaged as volunteers in religious work. We have greater respect for the rabbinate and all of its members than that, and we have greater respect, too, for the separate congregations. And what if there are a few offenders? Is that any reason to put a halter around the necks of the individual congregations and rabbis?

At this meeting of the Assembly of Delegates in New York, the question was asked "Where is the chaos? Let someone here stand up and say that he has had any difficulty that approached chaos. We know of no chaos in Judaism excepting that which unfortunately sometimes appears between those of Reform Judaism, those of Conservative Judaism and those of Orthodox Judaism." Let us iron out those greater difficulties before we begin imposing sanctions and establishing something that will eventually fashion itself into a Frankenstein. It will come back to haunt us for a long time. We should not disturb the independence or autonomy of each congregation because there are many—and we say this advisedly—that will not accept this, and then would you throw them out of the Union? What would then become of your UAHC?

There is recognition in this last Revised Plan, to quote from its own words, that "sanctions are distasteful". That's under section "V" paragraph A. Then in paragraph B, the proposed sanctions are "listed in ascending order of severity". Those sanctions are, briefly stated:

- (1) an official reprimand;
- (2) refusal by members of the CCAR to visit or speak before an offending congregation;

- (3) removal of the offending rabbi from all committees of the CCAR and of the UAHC; similar removal of representatives of offending congregations;
- (4) decision of the Placement Bureau to set aside for a specified time consideration of a rabbi who has not abided by the placement procedure;
- (5) refusal of the Placement Bureau to deal further with particular congregational committees or officers who, in the judgment of the Commission, have offended;
- (6) withdrawal by the UAHC from an offending congregation of its services and assistance;
- (7) expulsion of the rabbi from the CCAR or of the congregation from the UAHC.

And then comes the bold confession "without this possibility however rabbis or congregations may feel that they can disregard lesser penalties or sanctions". It is in this latter respect that there is most marked and violent differences of opinion, which can result only in a split which could invite the eventual doom of a heretofore genuine Union. In the sense that someone asserts the omnipotence of this scheme of sanctions and the denial of the natural rights of congregations, it is totalitarian.

It is urged that your congregation seriously consider, paragraph by paragraph, this last revision of the report of the Joint Placement Commission and that we keep in mind "United we stand, divided we fall". This is as true today as when these immortal words were spoken. "In union there is strength." What is proposed will make for disunion.

Ah, we are told this plan merely provides a "channel for communication between a congregation seeking a rabbi and a rabbi". Let us not be misled by honeyed words. The plan provides *control* not the channel. Here is the heart of the plan:

"All contacts, negotiations and recommendations involving the placement of rabbis shall be directed by both congregations and rabbis *solely* through the Placement Bureau." (Italics ours.)

This means that if the Placement Bureau decides that the rabbi desired by a congregation does not meet its needs or that another rabbi would better meet those needs, the congregation may not even be permitted to communicate with the rabbi of its choice. In form,

at least, the Placement Bureau can exercise a veto over the congregation's choice. In practice the veto will result in the selection of rabbis by the Placement Bureau—in short a hierarchy.

Under the law of the State of New York, where at least 60 of the congregations affiliated with the Union are located, the congregation and the congregation *alone* has the power to choose its rabbi. The power cannot be delegated to a Board of Trustees, nor may it be made even subject to an affirmative recommendation of a Board of Trustees. The Board may or may not recommend but it can exercise no veto of the congregation's choice. This accords with the traditional Jewish practice. No outside power may override the very expression by the congregation of its choice for rabbi. Are we now to give to a Placement Bureau a power to veto or dictate the congregation's choice when such a power could not even be conferred on a Board of Trustees? And are we to suffer excommunication from the religious order if we fail to obey the dictates of this Bureau? By putting the rabbis and the congregation in a subordinate position there is expressed a disdain for both.

We respectfully ask your cooperation and will welcome from you, personally, or on behalf of your congregation any comment.



EXHIBIT 1**Silver-Freehof Statement**

The proposed plan for a Placement Commission is undesirable from nearly every point of view. It is a radical and unwarranted departure from the tradition of synagogue organization and autonomy, and is an impairment of the independent status of the Rabbi. Although the plan presumes to obviate certain difficulties which have arisen in the matter of engaging rabbis and securing pulpits, it will create even more serious difficulties both for the congregations and the rabbis; in fact, it may do irreparable hurt to congregational life and to the American rabbinate.

The Placement Commission proposes a complete control over Rabbi and congregation in the matter of pulpit placement. No matter how much the statement of the plan may be softened in its phraseology, the control which it proposes is a complete one. If the plan is adopted, no rabbi will be able to accept a congregation except through the Placement Commission, and no congregation will be able to accept except through the Placement Commission. Of course, neither the Rabbi nor the congregation need accept the first or the second offer of the Commission, but after refusing once or twice the Rabbi or the congregation will simply have to do without pulpit or Rabbi. No pulpit will be obtained and no Rabbi will be accepted except through the Commission. This is the core of the proposal; and anticipating beforehand the inevitable incidents of non-compliance with it, the plan proposes strict sanctions and penalties in the hope of enforcing a basically unworkable plan.

The principal argument in favor of such a revolutionary step in American congregational life and in the rabbinate is the fact that from time to time seeming injustice is done by congregations in the selection of rabbis, i.e., that men of lesser ability or experience are given preference over more able and better equipped men. Furthermore, an undignified situation develops when many rabbis offer themselves as candidates for an available pulpit. While such incidents of unfairness and undignified conduct undoubtedly occur, it does not follow that under the plan such injustice will be obviated or that dissatisfaction will not be as widespread with the recommendations of Placement Commission as with the independent selection of a congregation. There is no guarantee that "undignified"

pressures will not be resorted to on the part of applicants for pulpits which will be directed towards the Placement Commission.

There is much discontent in the Methodist Church where ministers are assigned, and in those churches in which the Bishop makes the assignment. Injustice is not absent from any plan which is executed by fallible human beings.

The proposed new plan which is hostile to the very genius of the autonomous synagogue and the independent rabbi will inevitably tend to suppress the career of young and promising men. A Commission such as is proposed is bound to give undue weight in its considerations to seniority and length of service. Younger men will be told to "wait their turn". No such Commission will have the courage to appoint a promising man "out of turn" without invoking the same widespread criticism which is invoked today when a congregation prefers a younger man. A congregation acting independently may occasionally make a bold decision of this kind, but a Commission cannot.

No profession would dream of constricting itself within such a framework. Colleges and universities, professional schools of all kinds, art institutions, not to speak of business management would regard such a scheme as abhorrent and as distinctly harmful to the progress of their professions and colleges. Decidedly, they insist upon a maximum of freedom and flexibility, in selecting their key people. Certainly the rabbinate and the congregations ought not to stultify themselves by submitting to what must, in the final analysis, come to be a mechanical system of appointment and advancement of seniority. Young men of unusual ability who would be discouraged from entering other professions where such a procedure prevailed would certainly be discouraged from entering the rabbinate.

The present informal method undoubtedly encourages at times unseemly competition and intervention on the part of individuals whenever there is a congregation vacancy, but the proposed new method would be infinitely worse. All the pressuring and intervention will be directed against half a dozen men who will have the fate of the rabbinate and the congregations in their hands. The pressure on these men will be continuous, and their decisions will in all probability meet with as little general satisfaction on the part of those whom the Commission will fail to recommend as is the case today.

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Under the plan there will be a Commission which will be increasingly entrenched with growing power over Rabbi and congregation.

The Commission will gradually shake down and come under the control of one or two of its members. Perhaps the executive director of the Commission, because he is the permanent member while the term of offices of the other members may be temporary, will become the actual controlling force in the Commission, and, therefore, in the congregational life of American Jewry and of its rabbinate. The whole tone of the rabbinate will change. A dictatorship which nobody wants, neither the proponents nor opponents of the Placement Plan, may develop, which would be disastrous to the freedom and independence of American Judaism. Whatever little benefit the plan might bring is surely outweighed by the danger which it entails.

Some years ago a Code of Rabbinic and Congregational Ethics was adopted by the Central Conference of American Rabbis and the Union of American Hebrew Congregations. It is in the direction of urging upon rabbi and congregation full and loyal adherence to the sound principles enunciated there that the prospect of any improvement in the unsatisfactory condition lies, not in the desperate experiment such as is contemplated in the proposed new plan which is both inimical and alien to the spirit of the synagogue and the rabbinate.





MEIER STEINBRINK
JUSTICE

SUPREME COURT OF THE STATE OF NEW YORK
JUSTICES' CHAMBERS
BROOKLYN, N.Y.

UNOFFICIAL

October 11, 1950

Dear Friend:

There is a serious matter coming before the Union of American Hebrew Congregations at its Biennial Convention which is to be held in Cleveland November 12 to 15, to which I am going as a delegate and as one of the spokesmen in opposition to the establishment of a Rabbinical Placement Commission or Bureau.

I am disturbed by the attempt of a small group to ram down the throats of reform congregations and rabbis a regulation with penalties through the operation of the Rabbinical Placement Plan. The whole thing is absolutely contrary to Article 8 of the Constitution of the Union of American Hebrew Congregations which guarantees to congregations complete independence and autonomy. Certainly all of us affiliated with the reform movement want to help maintain and enhance the dignity of the rabbi and of the synagogue. However, the laying down of rules and enforcements thereof through penalties "in ascending order of severity" horrifies me.

One of the principal attributes of reform Judaism which I cherish is autonomy and the fact that we have no hierarchy either rabbinate or lay. Centralized research, study and discussion are a most valued addition to liberal or progressive Judaism. It is for that reason that I support the Union and have for over a quarter of a century. Obviously, also it is necessary to have one or more reform rabbinical colleges and that, too, warrants support. But there are many of us who take the position that rather than have a hierarchy we would do without either of these.

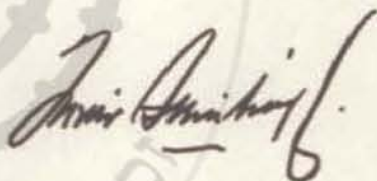
Since you are a member of a reform congregation, I enlist through you and your congregation whatever influence you can bring to bear support in opposition to this proposed plan for I see, in the event of its adoption, irreparable harm to the Union, to Hebrew Union College and to the Jewish Institute of Religion.

Will you please try to see to it that your delegates attend the Convention, and if they will not, or you cannot fill your allotment of delegates, then will you please communicate with Mr. H. M. Stein, Chairman of the Special Committee Representing Congregations in Metropolitan District of New York, 76 Ninth Avenue, New York 11, N.Y. He will be glad to send you the names and addresses of persons who, at their own expense, are willing to go to the Convention and vote against this plan. Let me make clear that the opposition is not opposed to a bureau operating on a voluntary basis, but we are unalterably opposed to any plan which seeks to impose sanctions on congregations.

I hope you will read well and consider the enclosed memorandum in opposition to this plan.

With kindest personal regards, believe me,

Very sincerely,



Filed in
1 send 4/15/50

A SURVEY OF CURRENT REFORM JEWISH PRACTICE

Please check under the YES or NO column your answers to the questions set forth below. In the additional space provided below each set of question, you may indicate practices not included in this text.

CEREMONIES IN CONNECTION WITH BIRTH

Check under YES or NO

Circumcision

- Is an eight day wait for the rite of circumcision a usual one in your congregation? ☒ YES ☐ NO
- Is the rite of circumcision performed earlier than eight days? ☐ YES ☒ NO *not often*
- Does a mohel usually perform the rite? ☒ YES ☐ NO *seldom*
- Does a Jewish surgeon perform the rite? ☒ YES ☐ NO
- Is a non-Jewish surgeon asked to perform the rite? ☐ YES ☒ NO
- Would your congregation look with favor on a woman surgeon performing the rite? ☐ YES ☒ NO
- When a surgeon performs the rite, does the rabbi pronounce the blessing and name the child? ☒ YES ☐ NO
- When a surgeon performs the rite, does father pronounce the blessing and name the child? ☐ YES ☒ NO
- In the case of a Nolah Mahul, child born without foreskin, is practice of bloodletting dispensed with? ☒ YES ☐ NO

Pidyon Ha-ben

- Is the rite of the redemption of a first born male child practiced in your congregation? ☐ YES ☒ NO
- Is the custom of giving money to a Cohen practiced? ☐ YES ☒ NO

Naming of Child in Synagogue

- Does your congregation name a male child at Sabbath Service following birth? ☐ YES ☒ NO
- Is this done at Torah Reading during Saturday Service? ☒ YES ☐ NO
- Is this done at Friday evening Service? ☐ YES ☒ NO
- Is this done at a special service? ☐ YES ☒ NO
- Is there a naming service for girls in your synagogue? ☒ YES ☐ NO
- Is father called to Torah Reading for naming service of either boy or girl? ☒ YES ☐ NO
- Are children named for those still living? ☒ YES ☐ NO
- Is service for naming of children deferred until mother can be present? ☒ YES ☐ NO

Commencement Service for new students (6-yr olds) ☒

CEREMONIES OF BAR MITZWAH AND CONFIRMATION

Bar Mitzwah

- Does your congregation conduct a Bar Mitzwah Service for boys of thirteen? ☒ YES ☐ NO
- Does it conduct a Bat Mitzwah for girls? ☐ YES ☒ NO
- Does it hold Bar Mitzwah or Bat Mitzwah Services on Saturday? ☒ YES ☐ NO
- Does it hold Bar Mitzwah or Bat Mitzwah Services on Friday night? ☐ YES ☒ NO
- Does the boy wear a Tallith at Bar Mitzwah Service? ☐ YES ☒ NO

	Check under	YES or NO
Does the boy wear a hat?	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Is the father called to the Torah for this service?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is the girl permitted to recite blessings and read the Torah?	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Does the rabbi bless the boy or girl?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does the congregation or family of the Bar Mitzwah arrange for reception after the service in the synagogue?	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Are private Bar Mitzwah parties held?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<u>Confirmation</u>		
Does your congregation conduct annual Confirmation Service for boys and girls?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are they eligible at thirteen?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
At fourteen?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
At fifteen?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Above fifteen? <i>at 16</i>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Is the Confirmation Service held on Shabuoth Day?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is it held on Shabuoth Eve?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is it held on Sunday closest to Shabuoth?	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Do your confirmands wear robes?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is a special Consecration Service of the Confirmation Class held on Friday eve preceding Confirmation?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does the congregation hold a joint congregational reception for all confirmands, parents and friends?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are individual receptions held?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does the rabbi or a teacher meet with the confirmands once a week?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does the rabbi or a teacher meet with the confirmands twice a week?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does the rabbi or a teacher meet with the confirmands three times a week?	<input type="checkbox"/>	<input checked="" type="checkbox"/>

PRACTICES IN CONNECTION WITH MARRIAGE AND DIVORCE

MARRIAGE

The Ceremony

Does the rabbi meet with the couple before the ceremony?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is groom invited to Torah Reading on Sabbath before ceremony?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does the rabbi use the principal traditional formulae in original language in the ceremony?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does the rabbi use a Huppah when asked?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is wine used in the ceremony?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are candles lit for the ceremony?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is only a plain, unjewelled wedding ring used?	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Is a double ring ceremony practiced when requested?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does rabbi require ring to be placed on forefinger of right hand?	<input type="checkbox"/>	<input checked="" type="checkbox"/>

	Check under	<u>YES</u> or <u>NO</u>
Does the rabbi recommend the synagogue as place for wedding?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is the bride required to wear a veil?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does the rabbi wear a hat at ceremony if asked?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are members of the wedding party permitted to wear hats?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does the rabbi require a minyan of ten at the ceremony?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does he perform ceremony without two witnesses if civil law allows it?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does rabbi perform marriage for two brothers or two sisters at same time?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does he prepare and read a Kethubah (Hebrew)?	<input checked="" type="checkbox"/>	<input type="checkbox"/> <i>when asked</i>
Does he give a certificate (in English) to couple?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does the rabbi offer an ethical homily on marriage in the course of ceremony?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does he permit breaking of glass if asked?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<u>Prohibited Days</u>		
Would the rabbi perform a marriage on Sabbath before sundown?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Are marriages performed in your congregation on the first and last days of holidays?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Are marriages performed on half-holidays between first and last days of holidays?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are marriages performed on the days between Passover and Shabuoth, besides the special days permitted by tradition?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are marriages performed on the ninth of Ab?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are marriages performed on the first to ninth of Ab?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are marriages performed in period between 17th of Tammuz and ninth of Ab?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are marriages performed on the fast of Esther and other fast days?	<input checked="" type="checkbox"/>	<input type="checkbox"/> <i>Except your Kippur</i>
Are marriages performed during thirty days of mourning, if not previously planned?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are marriages performed during ten Penitential Days?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<u>Prohibited Parties to Marriage</u>		
Would the rabbi officiate at marriage of brother of deceased man to the deceased's wife, there being children of the deceased brother?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does the rabbi permit a marriage of a man to his divorced wife's sister, the divorced wife still being alive?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is marriage of man to mother's half-sister permitted?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does the rabbi review grounds of civil divorce before consenting to perform ceremony for divorced party?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does the rabbi refuse to marry members of other congregations, whose own rabbis refuse to marry them because no "get" has been secured?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does rabbi remarry agunah (woman whose husband is missing) if the state law permits?	<input checked="" type="checkbox"/>	<input type="checkbox"/>

Check under YES or NO

Mixed Marriage and Inter-marriage

- Does your rabbi perform a ceremony for mixed couples, one party being an unconverted non-Jew? ☒ YES ☐ NO
- Does your rabbi perform mixed marriage upon promise of non-Jew to raise children as Jews? ☒ YES ☐ NO
- Does congregation consider child of unconverted non-Jewess in mixed marriage a Jewish child? ☐ YES ☐ NO
- Does it consider child of Jewish mother in mixed marriage a Jewish child? ☒ YES ☐ NO
- Will rabbi perform a ceremony, for a non-Jew and Jew after a civil ceremony? ☒ YES ☐ NO
- Is child of mixed marriage in every case accepted as Jewish if reared in Jewish faith and confirmed in synagogue? ☒ YES ☐ NO
- Is course of study required of non-Jew before conversion and marriage? ☒ YES ☐ NO
- Will rabbi give course after marriage has been performed by him? ☒ YES ☐ NO
- Is examination in subject matter and sincerity of candidate for conversion required before conversion ceremony? ☒ YES ☐ NO
- Is circumcision a requirement for conversion? ☒ YES ☐ NO
- Is ritual bath required of non-Jewish man or woman for conversion? ☒ YES ☐ NO
- Is presence of three rabbis or laymen required at ceremony? ☒ YES ☐ NO
- Is a special certificate of conversion given? ☒ YES ☐ NO

DIVORCE

- Does your congregation recognize validity of civil divorce? ☒ YES ☐ NO
- Does rabbi help to arrange for Jewish divorce ("get") through orthodox rabbi, if asked? ☒ YES ☐ NO
- Does rabbi refuse to marry members of other congregations whose own rabbis refused to marry them because no "get" has been secured? ☒ YES ☐ NO

PRACTICES IN CONNECTION WITH DEATH

Death

- Is it the practice of your rabbi to be at bedside of a dying person if ample notice is given? ☒ YES ☐ NO
- Is it his practice to suggest vidui (confession) for the dying person where possible? ☒ YES ☐ NO
- Does rabbi visit family immediately upon notice of death? ☒ YES ☐ NO

	Check under	YES or NO
<u>Autopsy</u>		
Does the rabbi sanction autopsy?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<u>Funerals</u>		
Does your congregation prohibit funerals on the Sabbath?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it prohibit them on first and last days of festivals?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is the privilege of funeral in synagogue extended to any family in congregation?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it discourage Kohanim from attending funerals or going to gravesides except when relatives are involved?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is there ordinarily a waiting period of three days before burial in your congregation?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does your congregation own a Jewish section in a non-sectarian cemetery?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it permit an unconverted non-Jewish wife or husband to be buried in its cemetery?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it prohibit burial of non-Jews in its cemetery?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it permit burial of Jew converted to Christianity in its cemetery?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it permit a Christian Scientist to be buried in its cemetery?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it permit a Christian minister to officiate in its cemetery?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it permit a Christian Scientist practitioner to officiate?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it permit rabbi's sharing of service with Christian minister?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it permit Masonic or other fraternal participation in ritual?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is the rite of Taharah (purification) practiced?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is a shroud required?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is the casket sealed at chapel or home before service?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does the rabbi precede the casket, reading a Psalm, as the casket is borne from the chapel or to the grave?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is Keriah, tearing of garments, practiced?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is Kaddish recited at grave?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is the El Mole recited?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is the procession to the grave halted seven times?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Are members of the family called on to place dirt on the grave?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Are they called upon to place bits of grass on the grave?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Are flowers deposited by family on covered grave?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is cremation permitted?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does congregation permit disinterment of body for re-burial in its cemetery or other cemetery?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<u>Mourning</u>		
Does your congregation practice a seven day period of mourning, Shiva, family remaining at home for that period after service?	<input type="checkbox"/>	<input checked="" type="checkbox"/>

	Check under	YES or NO
Does it recommend a three day period?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it recommend a one day period?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does your congregation recommend a thirty day period of mourning, with abstention from amusement?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it recommend a twelve months period for those who mourn parents?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does your congregation encourage bringing of food to mourners' home during Shiva after funeral?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it suggest covering mirrors during Shiva?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it recommend a memorial light be lit during week of Shiva or lesser mourning period?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it encourage lighting light on Jahrzeit (anniversary of death) for twenty-four hours?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is the Jahrzeit on Hebrew date?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is the Jahrzeit on general date?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it discourage weddings for thirty days of mourning, unless marriage was planned before death?	<input type="checkbox"/>	<input type="checkbox"/>
If wedding is held during mourning period, does it recommend minimum of feasting?	<input type="checkbox"/>	<input type="checkbox"/>
<u>Minyan</u>		
Does rabbi conduct service for seven days of Shiva?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does he conduct it for three days?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does he conduct it for one evening?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does a layman conduct the service?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Are women counted as part of Minyan?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<u>Memorial Services</u>		
Does congregation conduct a Memorial Service on Yom Kippur and read names of deceased during past year?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it read all names supplied by members, regardless of year of death?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it conduct such services on Shemini Atzereth?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it conduct such services on Pessach?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it conduct such services on Shabuoth?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it conduct such services at a special service at cemetery around High Holy Days?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does your congregation conduct a special Memorial Service on National Memorial Day?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does your congregation read names of dead in connection with regular Sabbath Service nearest to date of death?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is closest relative to the dead called to Torah Reading on Sabbath nearest Jahrzeit?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<u>Clothing for Mourners</u>		
Do your members wear dark clothes for a month of mourning?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Do your members wear dark clothes for a year of mourning?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<u>Kaddish</u>		
Does congregation invite mourners to attend synagogue on Sabbath following funeral to say Kaddish?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it encourage mourners to say Kaddish for eleven months?	<input checked="" type="checkbox"/>	<input type="checkbox"/>

Check under YES or NO

Do women mourners as well as men say Kaddish? ☒ YES ☐ NO
 Does your congregation encourage Kaddish for twelve months? ☐ YES ☐ NO
Setting of Tombstone
 Does the congregation advise family to wait a year before setting tombstone? ☒ YES ☐ NO
 Is any convenient interval recommended? ☐ YES ☐ NO
 Does the rabbi officiate at setting of stone? ☒ YES ☐ NO
 Is a member of family encouraged to do so? ☒ YES ☐ NO
 Is the Kaddish recited? ☒ YES ☐ NO
 Is the El Mole recited? ☒ YES ☐ NO
Visiting the Cemetery
 Does the rabbi advise waiting thirty days before visiting cemetery? ☐ YES ☒ NO
 Does he discourage visits to cemetery on Sabbath and festivals? ☐ YES ☒ NO
 Does he recommend visiting cemetery in month of Ellul? ☐ YES ☒ NO
 Does he advise visiting it on Tisha B'ab? ☐ YES ☒ NO
 During ten days of Penitence? ☐ YES ☒ NO
 On Yahrzeit? ☐ YES ☒ NO
 On National Memorial Day? ☐ YES ☒ NO

THE SYNAGOGUE

Does your congregation use the Union Prayerbook? ☒ YES ☐ NO
 Does it use the Union Hymnal? ☒ YES ☐ NO
 Does the rabbi wear a robe? ☒ YES ☐ NO
 Does the rabbi wear a tallith, or stole? ☒ YES ☐ NO
 Does he wear a hat? ☐ YES ☒ NO
 Does your congregation have a cantor? ☐ YES ☒ NO
 Does he wear a robe? ☐ YES ☒ NO
 Does he wear a tallith? ☐ YES ☒ NO
 Does he wear a hat? ☐ YES ☒ NO
 Does the cantor officiate on the pulpit? ☐ YES ☒ NO
 Do you use an organ? ☐ YES ☒ NO
 Is the organist Jewish? ☐ YES ☒ NO
 Have you a professional choir? ☐ YES ☒ NO
 Are all its members Jewish? ☐ YES ☒ NO
 Have you a volunteer choir? ☐ YES ☒ NO
 Do women count in the minyan? ☒ YES ☐ NO
 Are they permitted to read services? ☒ YES ☐ NO
 Are they permitted to be called to the Torah? ☐ YES ☒ NO
 Does the congregation join in musical responses of Borchu, Shema, etc.? ☐ YES ☒ NO
 Do mourners only stand for Kaddish? ☐ YES ☒ NO
 Do all worshippers stand for Kaddish? ☐ YES ☒ NO
 Is there congregational singing? ☐ YES ☒ NO
 Does your congregation permit painted or sculptured figures in its decorations? ☐ YES ☒ NO

	Check under	YES or NO
Does your congregation permit games of chance for fund-raising for synagogue?	—	✓
Does your synagogue hold meetings to transact business for congregation after Friday eve Services?	✓	—
Do women sit on the Temple Board?	✓	—
<u>The Torah Reading</u>		
Is the Torah read on Saturday morning?	✓	—
Is it read on Friday evening?	—	✓
Is it read on Sunday morning?	—	✓
Is it read on the festival mornings?	✓	—
Is it read on the festival evenings?	—	✓
Do laymen share in taking out of Torah, rolling it and lifting it up?	✓	—
Are women permitted to share in these rites?	✓	—
Are laymen asked to recite blessings before and after Torah reading?	✓	—
Are women asked to recite blessings before and after Torah reading?	—	✓
Is an English translation of Torah reading read?	✓	—
Is Haftorah read in English?	✓	—
Are laymen invited to read Haftorah?	✓	—
Is non-Jew permitted to handle Torah?	—	✓
<u>Sermon</u>		
Is sermon a part of Friday eve Service?	✓	—
Saturday service?	✓	—
Sunday service?	—	✓
High Holy Days?	✓	—
Festivals?	✓	—

THE SABBATH

<u>The Sabbath Service</u>		
Do you hold a Friday evening Service at sunset?	—	✓
Do you hold a Friday evening Service after dinner?	✓	—
Saturday morning?	✓	—
Sunday morning?	—	✓
Are candles lit at the Friday evening Service?	✓	—
Is the Kiddush Service recited?	✓	—
Does the congregation join in musical responses of Borchu, Shema, etc.?	—	✓
Is there congregational singing of hymns?	✓	—
Do mourners only stand for Kaddish?	—	✓
Does the whole congregation stand for Kaddish?	✓	—
Are the names of those who died during preceding week read in connection with Kaddish?	✓	—
Is the Torah read at Friday evening Service?	—	✓
Is it read on Saturday morning?	✓	—
Is a Sabbath Service used when Sunday morning Service is held?	no Sunday Service	

Check under YES or NO

Is a week-day service used with Sunday morning Service? No Sunday Service
 Are children encouraged to attend all Saturday morning Services? ✓
 Are special periodic Sabbath Services arranged for them? ✓
 Is announcement of New Moon with accompanying prayers made at Sabbath morning Service? ✓
Oneg Shabbat (Sabbath Eve Reception)
 Does a congregational reception follow Sabbath eve Service? ✓
 Is Kiddush recited at the Oneg Shabbat? ✓
 Is a discussion held at the Oneg Shabbat? ✓
 Is there communal singing at Oneg Shabbat? ✓

AMERICAN JEWISH

HOME SERVICES FOR SABBATH, HOLIDAYS AND WEEK DAYS

Is candle lighting on Sabbath eve encouraged? ✓
 On the Holy Days and Festivals? ✓
 Is Kiddush on Sabbath eve encouraged? ✓
 On Rosh Hashanah? ✓
 On Festivals? ✓
 Is the use of challoth recommended? ✓
 Is mozi over bread encouraged? ✓
 Is grace after meals recommended? ✓
 Is practice of dipping bread in honey at Rosh Hashanah Eve and Sukkoth Eve meals encouraged? ✓
 Does the rabbi urge distinguishing Sabbath from rest of week by refraining from all deferrable household duties such as cleaning, sewing, shopping? ✓
 Does the rabbi recommend Habdalah Service at close of Sabbath? ✓
 (Additional practices will be considered under major and minor Festival headings.)

Weekdays

Are congregants urged to read morning prayers? ✓
 Is mozi before meals urged? ✓
 Is grace after meals urged? ✓
 Are congregants urged to read evening prayers? ✓
 Do you use the Union ritual for the annual kindling of Yahrzeit light? ✓

Dedication of Home

Does the rabbi urge his members to dedicate a new home with appropriate ceremony? ✓
 Does he recommend that members affix a Mezuzah to their outer doorposts? ✓

DIETARY OBSERVANCES

Does the rabbi urge observance of any dietary laws? ✓

	Check under	YES or NO
Does he urge refraining from eating pork?	—	<input checked="" type="checkbox"/>
Does he urge refraining from eating shellfish?	—	<input checked="" type="checkbox"/>

THE HIGH HOLY DAYS

Rosh Hashanah

Do you observe Rosh Hashanah one day?	<input checked="" type="checkbox"/>	—
Do you observe Rosh Hashanah two days?	—	<input checked="" type="checkbox"/>
Do you have two services in sequence on Rosh Hashanah eve?	<input checked="" type="checkbox"/>	—
Do you have two or more services simultaneously on Rosh Hashanah eve?	—	<input checked="" type="checkbox"/>
Do you have two services in sequence on Rosh Hashanah day?	—	<input checked="" type="checkbox"/>
Do you have two or more services simultaneously on Rosh Hashanah day?	—	<input checked="" type="checkbox"/>
Do you use shofar on Rosh Hashanah morning?	<input checked="" type="checkbox"/>	—
Do you use shofar on Rosh Hashanah morning if it falls on the Sabbath?	<input checked="" type="checkbox"/>	—
Do you use shofar in natural state or with a mouth piece?	<input checked="" type="checkbox"/>	<i>with mouth piece</i>
Do you use another instrument?	<input checked="" type="checkbox"/>	—
Do you have a children's service on Rosh Hashanah?	—	<input checked="" type="checkbox"/>

Yom Kippur

Do you urge your congregation to fast on Yom Kippur?	<input checked="" type="checkbox"/>	—
Do you have two services in sequence on Yom Kippur eve?	<input checked="" type="checkbox"/>	—
Do you have two or more services simultaneously on Yom Kippur eve?	—	<input checked="" type="checkbox"/>
Do you have two services in sequence on Yom Kippur day?	—	<input checked="" type="checkbox"/>
Do you have two services, or more, simultaneously on Yom Kippur day?	—	<input checked="" type="checkbox"/>
Do you have a recess between morning and afternoon services on Yom Kippur day?	—	<input checked="" type="checkbox"/>
Is the Kol Nidre sung at Yom Kippur Eve Service?	<input checked="" type="checkbox"/>	—
Do the officers of the congregation hold the Torah while Kol Nidre is being sung?	—	<input checked="" type="checkbox"/>
Is shofar blown at close of final service?	<input checked="" type="checkbox"/>	—
Is another instrument used?	<input checked="" type="checkbox"/>	—
Do you hold children's services on Yom Kippur?	<input checked="" type="checkbox"/>	—

Yom Kippur Memorial Service

Do you invite children and those whose parents are alive to absent themselves from Memorial Service?	—	<input checked="" type="checkbox"/>
Are the names read of those who died in year that has passed?	<input checked="" type="checkbox"/>	—
Are names of others who died in other years read?	—	<input checked="" type="checkbox"/>
Is a printed list of those who passed away in other years distributed at Memorial Service?	—	<input checked="" type="checkbox"/>

Check under YES or NO

MAJOR FESTIVALS

Sukkoth

- Does your congregation have an early evening service? . . . ☒ YES ☐ NO
- Does it have a service after dinner? . . . ☒ YES ☐ NO
- Does your congregation observe Sukkoth for eight days, the last day being Shemini Atzereth? . . . ☒ YES ☐ NO
- Does your congregation combine Shemini Atzereth with Simchath Torah? . . . ☒ YES ☐ NO
- Does your congregation observe Sukkoth nine days, the ninth day being Simchath Torah? . . . ☒ YES ☐ NO
- Does it have a service on the first day of Sukkoth? . . . ☒ YES ☐ NO
- Does it have a service on the first two days? . . . ☒ YES ☐ NO
- Does it have services on the last day? . . . ☒ YES ☐ NO
- Does it have services on the last two days? . . . ☒ YES ☐ NO
- Does your congregation erect a Sukkah on the lawn? . . . ☒ YES ☐ NO
- Does it erect a Sukkah on the pulpit? . . . ☒ YES ☐ NO
- Does it decorate the pulpit with harvest items? . . . ☒ YES ☐ NO
- Does the congregation use a lulab and ethrog? . . . ☒ YES ☐ NO
- Does it encourage blessing of lulab and ethrog? . . . ☒ YES ☐ NO
- Is there a children's service in your congregation? . . . ☒ YES ☐ NO
- Does it have a Memorial Service on Shemini Atzereth? . . . ☒ YES ☐ NO
- Does it have a Consecration Service for the newly enrolled children in the school? . . . ☒ YES ☐ NO

Simchath Torah

- Does your congregation combine Shemini Atzereth with Simchath Torah? . . . ☒ YES ☐ NO
- Does it have an additional day for Simchath Torah? . . . ☒ YES ☐ NO
- Does it have a procession of the Torah (HaKafoth) on Simchath Torah eve? . . . ☒ YES ☐ NO
- On Simchath Torah day? . . . ☒ YES ☐ NO
- Are laymen invited to carry scrolls during the procession? . . . ☒ YES ☐ NO
- Are children invited to join procession? . . . ☒ YES ☐ NO
- At the Torah reading, does your congregation have the practice of reading last section of Deuteronomy and first section of Genesis? . . . ☒ YES ☐ NO
- Is the ceremony practiced of having the three generations, represented by grandfather, father and son, share in the Torah service? . . . ☒ YES ☐ NO
- Are the children called up to the Torah? . . . ☒ YES ☐ NO
- Is there a service of consecration for children in school, with rabbi's blessing? . . . ☒ YES ☐ NO

Passover

- Does your congregation observe Passover seven days? . . . ☒ YES ☐ NO
- Does it observe Passover eight days? . . . ☒ YES ☐ NO
- Is there an early service on Passover eve? . . . ☒ YES ☐ NO
- Does your congregation hold service on first day? . . . ☒ YES ☐ NO
- Does your congregation hold service on first two days? . . . ☒ YES ☐ NO
- On last day? . . . ☒ YES ☐ NO
- On last two days? . . . ☒ YES ☐ NO
- Is there a Memorial Service on last day? . . . ☒ YES ☐ NO

	Check under	YES or NO
Does your congregation encourage a Seder at home on first eve?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it encourage Seders at home on first two nights?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does your congregation have a public Seder on the first night?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
On second night?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is unfermented wine used at Seder Service?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is the Union Hagadah used at Seder Service?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does your school hold a model Seder for its children?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are the members encouraged to refrain from eating Hometz, unleavened bread, during Passover week?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Are special china, cutlery and cooking utensils recommended for Passover?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does congregation have a special fund for Moos Chittim?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<u>Shabuoth</u>		
Does your congregation observe Shabuoth one day?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it observe it two days?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does your congregation have an early service on Shabuoth eve?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it have a late service?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is Confirmation held on Shabuoth day?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is it held on Shabuoth eve?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is there a Memorial Service on Shabuoth?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Is the synagogue decorated with greens and flowers for Shabuoth?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
(on Confirmation during Shabuoth week)		

MINOR FESTIVALS

<u>Hanukkah</u>		
Does your congregation have a service on the first night of Hanukkah?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does it have a special Hanukkah Service on Sabbath eve during Hanukkah week?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it arrange Hanukkah Pageant of Lights at its service?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it have Hanukkah Dinner or other special gatherings?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does your congregation encourage observance of Hanukkah with lighting of lights at home for eight days?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it encourage giving of gifts on Hanukkah?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does it encourage playing of games like Dreidel or Trendel?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Is a special celebration arranged for children in school?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<u>Hamisha Oser Be-Shebat</u>		
Does your congregation celebrate Hamisha Oser Be-Shebat?	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Does your school celebrate the festival with a special celebration?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Does your congregation encourage gifts to the Jewish National Fund for planting of trees in Israel?	<input checked="" type="checkbox"/>	<input type="checkbox"/>

Check under

YES or NO

Purim

Does your congregation have a special service on Purim eve?

Does it read the Megillath Esther at the service? *(Sunday)*

Does it use traditional Megillah? *(used)*

Does it use Union abridged Megillah?

Does it permit use of groggers during reading of Megillah?

Is there a special Purim celebration for children in school?

Does congregation have a Purim carnival?

Do the children have a Purim carnival?

Is the giving of gifts encouraged?

Are gifts to poor encouraged?

Tisha B'ab

Does your congregation observe Tisha B'ab?

Is it observed as a fast day?

Are the "Nine Days of Ab" marked by refraining from meat, wine, swimming, etc.?

Additional Days of Celebration

Is Balfour Day, November 2, observed in your synagogue?

Is May 14, or 5th of Iyar, founding of Jewish State observed?

Is Herzl's Yahrzeit observed (20th of Tammuz)?

Is Brotherhood Week observed?

Is Thanksgiving observed?

Is Race Sabbath observed?

Is Lincoln's birthday observed?

Is Washington's birthday observed? *in the school*

Is Memorial Day observed? *just since this year*

Is Fourth of July observed?

Is Labor Day observed in your congregation?

Is Isaac Mayer Wise's birthday observed? *this year*

Is Stephen S. Wise's birthday observed? *this year*

Do you use a special ceremony for installation of officers?

Do you use a special ceremony for Sabbath Shalom (Sabbath nearest Armistice Day)?

Do you use a special ceremony for Sabbath Toda (Sabbath nearest Thanksgiving Day)?

Do you use a special ceremony for Sabbath Sh'kolim?

Do you use a special ceremony for Sabbath Ovov (Sabbath preceding Mother's Day)?