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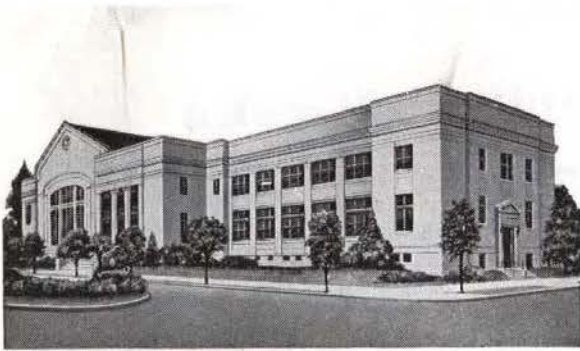
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"The State of the Union: A Report from Los Angeles." 18 February
1955.

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The Temple Bulletin

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

Vol. 22, No. 11

February 9, 1955

Shebat 17, 5715

Sabbath Services

Friday Evening, February 11, at 8 o'clock

REVEREND BYON KINLAW

First Baptist Church, Milwaukee

will speak on:

"BY FAITH ABRAHAM WENT"

Friday Evening, February 18, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE STATE OF OUR UNION"

A Report from Los Angeles

Sabbath Morning Services

11:15 o'clock

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
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Affiliated with the
Union of American Hebrew Congregations

Herbert A. Friedman Rabbi
Joseph L. Baron Rabbi Emeritus
Sol Altschuller Cantor
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Charles L. Goldberg Vice-President
Herman A. Mosher Treasurer
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Kaddish List

(Taken from Memorial Tablets)

February 11

Pauline Goetz Baum Julia Polacheck
Mervyn Braun Jennie Sadek
Emma Froehlich Gussie Zarne

February 18

Solomon Benesch Flora Levy
Leo Goldman Rachel Levy
Caroline Leser Robert Marx
Lew Max Levenson Hymen Meyer
Charles B. Zitron

In Memoriam
BERTHA GRINKER

SERMON NOTES

BY FAITH ABRAHAM WENT
Rev. Byon Kinlaw

February 11

In regard to our social life there are a few certainties—you are an individual; you are the synagogue; you are the city in which you live. You are the social agencies of this city—in short, you make up a very important part of this entire scheme of living. Along with you the rest of us rise or fall; that which hurts you hurts us; that which helps you is helpful to us. The Jewish community is distinguished by walking in the light of its knowledge of the glory of God and its submission to the cure. This is where it stands at variance with secular society. In this cure it has been like an open window admitting the fresh air of God.

Wicked, strong people infect entire groups by their evil deposit; religious, strong people put into anemic lives the red blood of conviction.

B.W.K.

THE STATE OF OUR UNION
A Report from Los Angeles

February 18

A truly great convention will be held in Los Angeles during the week of Feb. 13-17. Almost one thousand delegates, accompanied by another thousand alternates and official visitors, representing five hundred reform congregations of America, will gather in a democratic assembly. It will be one of the largest meetings of a Jewish religious body ever to be held in the country.

It is to be hoped that the convention will be noteworthy for quality as well as quantity. The themes of Ethics, Exaltation and Education, which have been selected to receive attention, are most significant. Some of the finest lay and rabbinic leaders of our movement are scheduled to participate in the debates and discussions. Surely a great deal of good will emerge.

I should like to bring you a report of the proceedings of this Biennial Assembly of the Union of American Hebrew Congregations.

H.A.F.

IMPORTANT NOTICE!

The Institute of Adult Studies
will not meet for sessions until

TUESDAY EVENING, MARCH 1, 1955

Rev. Byron Kinlaw

Rev. Kinlaw, a native of North Carolina, was graduated from Wake Forest College in 1942 with the degree of Bachelor of Arts. He graduated from Colgate-Rochester Divinity School, Rochester, New York, in January 1945, with a Bachelor of Divinity Degree.

He is now pastor at the First Baptist Church, 911 East Ogden Avenue.



GIFTS OF LOVE

We wish to acknowledge with thanks the receipt of gifts to Temple funds:

ENDOWMENT FUND

A Memorial Plate from Mrs. Harry Hankin, as a perpetual memorial to her husband, Harry Hankin.

From Mr. and Mrs. Emil Hersh, in loving tribute to the memory of their respective parents.

From Mrs. Sig Winter, in memory of her father, Herman Kraus.

LIBRARY FUND

In honor of the speedy recovery of Mrs. Morris Miller, from Madeline Gomer.

In memory of Anna Baron, from Mr. and Mrs. Marvin Fein.

PRAYER BOOK FUND

In memory of Ben Cohen, from Mrs. Esther Ansfield.

WELCOME, NEW MEMBERS!

| | |
|-----------------------|--------------------|
| Herman Goldberg | Edward Phillips |
| Mrs. Roselyn Krelitz | Werner J. Schwartz |
| Sheldon Lubar | James Sondel |
| Milton H. Lukatch | Robert Sondel |
| Dr. Marshall L. Weber | |

FLOWERS FOR OUR ALTAR

The Sisterhood Floral Fund is in receipt of contributions in memory of: Fannie V. Gassman, Eugene J. Seelig, Joe Goldman and Benjamin Cohen.

In the event that you wish to honor a dear one in this manner, send your contribution to Mrs. David W. Goodman, 895 East Birch Avenue.

FORTHCOMING EVENTS OF IMPORTANCE

Saturday, March 26 — Sisterhood-Men's Club "Beaux Arts Ball"

Monday, April 18 — Sisterhood Closing Luncheon

Wednesday, April 20 — Men's Club Annual Meeting

Friday, May 13 — Junior Congregation Graduation

Friday, May 20 — Presentation of Bibles to Confirmands

Sunday, May 22 — Annual Meeting of Members of the Congregation

Saturday, May 28 — Confirmation

Which Wife will be Chosen "QUEEN" this Year?

at the

TEMPLE MEN'S CLUB

"QUEEN FOR A NITE" PARTY

WEDNESDAY EVENING, FEBRUARY 23, at 6 o'clock

Judge Robert W. Hansen

will speak on:

"THE FOUR CHAPLAINS"

Men's Club Members will cook and serve a complete dinner

Reservations at \$5.00 per couple are limited
to paid-up members and their wives.

Checks must accompany reservations and should be sent to
Mr. Edward B. Elkon, 6232 North Santa Monica Blvd.

THE TEMPLE BULLETIN

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STATE OF UNION

I. Size

Healthy, vigorous

1200 delegates - 2000 people - 500 congregations.

II. President's Report

1. A building loan fund for new, ^{smaller} congregations.
2. A commission to serve rural areas.
3. A plan to support liberal movement in Israel.
4. General support of Israel - "to reiterate our sense of moral and spiritual solidarity with and tangible support of our brethren in the historic land of Israel."
5. Camps, youth movement

III. Three E's dealt with in workshops & round tables
over 150 people involved.

A. ~~III.~~ Exaltation (prayer)

This was most difficult to deal with and
least satisfactory. Experimental services were
tried, but were not very good.

B. Education

Trend all through convention was in
favor of more.

" to supplement the single day of instruction "
" to create adult study groups & programs "

Someone would suggest cutting back - This
was always defeated.

Someone suggested analyzing text-books (a la Council).
This was referred to Executive Board (where it will be
final)

c. EPHIS (occupied center of stage)

1. Basic argument was along lines of "mixing religion & politics". Floor discussion on Hawaii resolution showed great sophistication and awareness that these were not separate compartments.

2. Second argument was against adopting any statements which might be mandatory or attempt to speak for all congregations.

Adequate safeguards were assumed.

- a.) De-segregation resolution - South against.
 - b.) War & peace - ^{some} said Red China should be in UN
 - c.) Individual freedom - liberals vs. conservatives
- convention voted liberal

(Read some sections of statement)

§.

3. Social Action Committee in each congregation - welcome volunteers.

962
Friedman

THE ACHIEVEMENT OF A JUST PEACE

A STATEMENT OF PRINCIPLES

ADOPTED BY 43rd. GENERAL ASSEMBLY OF
THE UNION OF AMERICAN HEBREW CONGRE-
GATIONS IN LOS ANGELES, CALIFORNIA.

FEB. 14, 1955.

The quest for peace has been stamped indelibly upon the character of Judaism. Our prayers and hopes have always been directed toward the achievement of peace for all humanity. At a time when war was the normal relationship among the nations of the world, the prophets proclaimed the vision of universal peace. From its earliest beginnings, Judaism has praised the peacemaker, condemned the war-monger; indeed, the early rabbis forbade Jews to traffic in the instruments of war. The Majestic dream of a time when nation shall not lift up sword against nation, neither shall they learn war any more, has been an essential element of Judaism's heritage to all mankind.

As heirs of the great religious tradition which conceives of its ultimate goal as the establishment of the Kingdom of God on earth, we rededicate ourselves to the goal of universal peace. We confront the modern threats to peace, symbolized by the awesome power of thermo-nuclear weapons, with deep anxiety and concern but with undimmed faith in the even mightier power of God and man.

Only when there is a universal will for peace, can peace be achieved. In a world divided into two mutually hostile spheres, tensions inevitably develop, poisoning the very atmosphere of international relations. We recognize that aggressive Communism is primarily responsible for this division and for many of the tensions threatening world peace.

That Communist imperialism is the chief threat to world peace does not, however, absolve the U.S. from the heavy responsibility of constantly examining our own policies and conduct to make sure that we do not, in discouragement and frustration, weaken in our determination to build a peaceful world. As Americans and as Jews, drawing upon our religious experience and insights, we must urge our nation to intensify its positive efforts and to repudiate certain tendencies which in themselves constitute impediments to the achievement of world peace.

Accordingly, we urge

1. That the United Nations be made in deed as well as in word the cornerstone of U. S. foreign policy. There is little

doubt that the prestige and influence of the United Nations have been weakened by a tendency to by-pass it, or to fail to make full use of its machinery in crucial matters. Our task must be to strengthen the United Nations. We believe that such strengthening requires the United Nations to become truly a world organization which it cannot be until it becomes a council of all nations. We darken the hope of world peace when we neglect the United Nations, disparage its values, and especially when we give vent to irresponsible threats to withdraw from this assembly of nations.

2. That the United States not yield to despair in the search for universal peace. We must not fail to pursue every path, to consider open-mindedly every proposal, that might lead in the direction of easing world tension. We take pride in U. S. sponsorship of the uniquely generous Baruch Plan for control of atomic armaments. But we are aware that this Plan has been dead for years. We warmly commend President Eisenhower for his imaginative proposal for an atomic pool for peace-time purposes, and for our country's contribution of fissionable materials for peaceful uses. The United States should similarly seize the initiative in the quest for universal disarmament. Until a workable, realistic program of world disarmament is in force, however, the United States must continue, in concert with other free nations, to maintain its military strength, including its atomic stock-piles. It is an ironic truth that these stock-piles may be the most effective present deterrent to a world war.

3. That consideration of a preventive war as a possible instrument of American policy be rejected as immoral and a blasphemy both of religion and of democracy. We heartily commend President Eisenhower for repeatedly repudiating such an alternative, and for courageously urging patience and maturity in the pursuit of peace, but we are disturbed by the continued prevalence in places of high authority of a state of mind which seems to regard a preventive war as a solution to our difficulties. Religious groups especially have a profound obligation to inspire in the hearts of men the conviction that the achievement of peace is man's greatest challenge in our time.

4. That the fundamental contest between democracy and tyranny be recognized as a long-range struggle, which may continue for generations, and which will be won ultimately not by armaments but in the loyalties and minds of men. We can win this contest only by demonstrating constantly and conclusively that democracy is dynamic, that it spurns colonialism and racism, that it can and will address itself to the crushing problems of world poverty. In this connection, we welcome the achievements of the Point Four and U. N. Technical Assistance programs and urge that they be greatly expanded. We urge the speediest possible implementation of President Eisenhower's plan for peace-time use of atomic energy through an international pool.

5. That the processes of free discussion in the United States be revitalized. Too many Americans, distressed by the painful complexities of international affairs, have left thinking on these questions to their leaders. We are also disturbed by the tendency to stifle free discussion and healthy controversy by resort to loose charges and pressure toward conformity. The result of these tendencies is that the very processes of international diplomacy, negotiation, and compromise have been held up to contempt; honest criticism of existing policies and even advocacy of co-existence have frequently been equated with pro-Communism. These are among the factors contributing to the weakening of U. S. prestige throughout the world and to the grave impairment of morale in the U. S. diplomatic service, thus increasing the difficulties of achieving a genuine peace.

To revitalize public discussion and debate of crucial international issues, we urge the convening of an international conference of religious, educational, scientific, and civic leaders from all nations to discuss the threats to peace and to consider ways of strengthening the fabric of universal harmony.

6. That religious bodies of all denominations intensify their efforts to instill in the hearts of man a renewed dedication to peace. Only the ringing cry of faith can cross the barriers and curtains now separating man from man. The voice of religion, the message of salvation through righteousness and justice, must be heard above the clatter of the weapons of war. Re-affirming our belief in the sovereignty of God over all humanity, we pledge ourselves to join with all men of conscience in seeking a way to achieve mankind's opportunity for redemption: a world at peace.

DE-SEGREGATION

(based on resolution

adopted by UAHC Executive Board June 20, 1954)

Having consistently opposed every form of discrimination because of our fundamental belief in the equality of all men under God, we rejoice in the unanimous decision of the U. S. Supreme Court in the school segregation cases. We regard this decision as a major chapter in the history of the growth of true equality under the law.

As proponents of Judaism, which first enunciated the concept of the fatherhood of God and the brotherhood of man, we pledge ourselves to do all within our power to make this decision of the highest court in the land meaningful in our respective communities.

We therefore urge our congregants and congregations in all sections of the country to join with forward-looking racial, religious, and civic groups in the community in using their influence to secure acceptance and implementation of the desegregation decisions in every community in our land.

The State of Our Union

RABBI MAURICE N. EISENDRATH

AMERICAN JEWISH
ARCHIVES



Report of The President
OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS
TO THE XLIII COUNCIL

Los Angeles, California, February 13, 1955

REPORT OF
THE PRESIDENT

Los Angeles, California, February 13, 1955

To the Delegates of the Forty-third Assembly of
The Union of American Hebrew Congregations.

Mr. President of this Forty-third Assembly of the Union of
American Hebrew Congregations, Delegates, and Friends:

It is singularly appropriate that in this Satan-surcharged time we should meet in the City of Los Angeles, which reminds us, in name at least, of the angelic influence and the celestial aspirations of the sacred cause which has brought us together here; that, in this day of shuddering cold war and uncertain cold peace, we should gather beneath the proverbial warmth of the California sun, whose rays, we pray, may continue to bring health to ourselves as individuals and healing to our civilization as a whole rather than that they be made fissionable for the utter destruction of all mankind. It is fitting, indeed, that in this generation of ever-widening hostility we should assemble at the shore of this Ocean called Pacific, reminding us of the loftiest purpose of our Jewish teaching—"to love peace and pursue it."

It is likewise appropriate that, in this year when we are commemorating the Three Hundredth Anniversary of the arrival of that tiny band of twenty-three valorous Jews who in the year 1654 arrived at the Atlantic Seaboard at New Amsterdam, many of us should have traversed this entire continent to come together here on this Western perimeter of our nation, symbolic of the role which the Jew has played in the building not merely of one section of this blessed country but of our entire nation, one and indivisible.

This meeting here in Los Angeles, therefore, drives home most dramatically the historic fact that "we were there" in 1654, but a few years after the Pilgrim Fathers landed at Plymouth Rock, and more than a century before the writing of the Declaration of Independence and the Constitution of the United States; "we were there," as an integral and indispensable part in the fashioning of the American way of life.

It portrays also that we were here on the Pacific Coast when those first intrepid pioneers blazed their way across the towering Rockies, across the sun-scorched wastes of the desert, to pitch their tents beneath the open sky in the primitive frontier days of the settlement of California. For, though many of us in the East mistakenly regard the Jewish settlement of the West as some-

thing of comparatively recent origin, it has been my own personal privilege to participate in the One Hundredth Anniversary observances of Temples Emanu-El and Sherith Israel of San Francisco and of Temple B'nai Israel at Sacramento. These three, plus Temple Israel of Stockton, form a significant segment of that roll of honor to which we are paying special heed at this Biennial Assembly, which proudly boasts sixty-six congregations scattered throughout the length and breadth of this continent that were founded one hundred years or more ago.

This gathering on the West Coast is symbolic, likewise, of the fact that we have come here not merely to give but to gain, not merely to rehearse our achievements elsewhere but to be blessed by much that we find here.

Most worthy of emulation is the devotion to learning manifested by the initiative and insistence of our leadership here: Haskel Kramer and Rabbi Phineas Smoller of blessed memory; Jack Skirball, George Piness, Walter Hilborn, and innumerable other consecrated laymen and rabbis who, like unto Chaim Weizmann laying the corner-stone of the Hebrew University in Jerusalem while that Holy Land was yet a veritable wilderness, insisted upon the creation of a College of Jewish Studies here—a college founded by our UAHC and more recently co-sponsored by the HUC-JIR as well. That College, now so dynamically guided by our West Coast Director, Rabbi Isaiah Zeldin, has hundreds of students drinking at its fountain of living waters; has twice as many teachers being trained in its classes as are being trained by a certain similar institution not far-distant from us now, which, with a student body half as small, boasts a budget ten times as great as ours. Here too we have a pre-rabbinic department for the recruitment of an ever-increasing number of these sons of the American West for our Reform rabbinate. This college of ours does indeed merit a visit from all of our delegates who have come here from other places.

Also the extension of our Reform movement here on the West Coast, particularly throughout the past decade, marches the march of Reform Judaism throughout this entire continent. Numbering barely an half dozen congregations ten years ago, there are today more than five times that number in this region. There are more Reform rabbis in this very community in which we are gathered than in any other Jewish center, outside of New York City, in the entire world. This is, I repeat, in keeping with the phenomenal progress of Reform Judaism in recent years.

In the face of that defeatism which unhappily had gripped so much of our Reform movement that we had actually placed a quota on admissions into our rabbinical seminary lest there be an over-production of rabbis to cope with an under-production of congregations, how visionary seemed the program for the expansion of Reform Jewish congregations which I presented in my first *State of Our Union* message to our historic gathering in Cincinnati in April of 1946—not even ten years ago! I then hazarded the hope that, with greatly raised sights both of spirit and of means, we might be able to establish twenty new congregations a year. It is thrilling to announce that we have reached that

goal in the less than ten years that have intervened. Our roster of congregations at that time numbered just about three hundred, and at this session we will joyously welcome our five hundredth congregation—a gain of some two hundred congregations in less than a decade. Whereas at that time there were some fifty-five thousand families whose names were listed as members of our Reform congregations, today our *American Judaism* magazine, under the judicious chairmanship of Rabbi James Heller and the able editorship of Rabbi Samuel Silver, is being mailed to nearly two hundred thousand Reform Jewish homes.

THE SOULS BEHIND THE STATISTICS

But one does not evaluate progress, particularly in a religious movement, solely by statistics. Consequently, try to visualize with me just what these numbers actually spell out in terms that take on flesh and blood and which may, in a time especially such as our own, mark the difference, for innumerable human souls, between frustration and faith, spiritual death or life.

Come with me, therefore, into the parlor of a modest dwelling in some housing project, into which particular social and economic stratum Reform Judaism had not previously penetrated, and listen to the impassioned voices with which young mothers and young fathers persuade their neighbors and friends to create with them a Reform congregation and a Reform religious school. Or accompany the zealous President of our New York Federation, Mr. Sydney Roos, and our Rabbis Davis and Baum, who have been so largely responsible for the almost unbelievable progress of our Reform movement on the hitherto neglected Eastern Seaboard; or our Rabbi Schaalman and his President, Mr. Sidney Cole in Chicago; our Rabbi Cooper and his President, Mr. Harry Stern, in Philadelphia; or Rabbi Zeldin, our Director here in Los Angeles, and his President, Mr. Louis Chase—accompany them, not merely into such living rooms, but into a host of the most bizarre places which have proved not too humble nor too inappropriate for the founding of a new House of God. Such places have included basements, bowling alleys and ball-rooms; deserted chicken coops and fish hatcheries, mental hospitals and jails, dance studios and fire houses. Stand with me in the pulpit at the solemn ceremony dedicating the newly-erected Temple in Levittown, Long Island, for example, reared through the sacrifices of a group of young people who mortgaged themselves far beyond the proportionate offerings of most of our Reform Jews in order that they might erect their synagogue and school. Look with me into their ardent faces as we contemplate a congregation hardly a single member of which is over thirty-five years of age, each one of whom is accompanied by his children because they represent an income group that cannot so easily afford the luxury of a baby-sitter.

Or experience with me the revitalization which has come to some of our older congregations as I share with them their dedication services in Baltimore, in Providence, in Houston, in Cleveland, in Canton, in Washington, in South Orange, in St. Paul, in Akron, in Grand Rapids, in my own spiritual birthplace

at Emanuel in Chicago—to name but a few that I have personally dedicated within the past year; stand with me within the walls of these new Temples reared, appropriately enough, in the contemporary spirit of American architecture, but consecrated to the ancient Torah of Israel.

Be at my side when a group of lusty-voiced youngsters “chant”—you should forgive the expression—to the tune of a well-known Israeli song—and in *Hebrew* at that—the America-centered words, “Mi Yivneh Beth Shalom”—“Who shall build Beth Shalom?”—as I share in the corner-stone-setting ceremony of a magnificent new temple to be reared through the generous free-will offerings of Congregation Beth Shalom at Miami Beach, which consisted of some dozen souls barely a decade ago.

Or have your faith fortified as mine has been by the spectacle of our Reform tradition handed down from father to son, as at the observance of the fiftieth year of service in the rabbinate of Jonah B. Wise or of the one hundred and tenth anniversary of Congregation B'nai B'rith of Wilkes-Barre where, unto the third and even the fourth generation, our Reform Judaism remains a compelling factor in the children's as well as in the fathers' lives. Visualize, if you will, the ceremony marking the creation, under the stimulus of my former congregation, Holy Blossom Temple, and especially of our fellow Board member and my cherished friend, Mr. Laurie T. Simonsky, of another new Reform congregation in Toronto, where the grandson of one of the most famous Christian Evangelists and the son of one of the most distinguished Christian Clergymen in the Dominion, in genuine religious fellowship provides the newly-established Temple Sinai with his church for its worship services. Can anyone produce a more effective illustration of good will between Christian and Jew, a more efficacious antidote to anti-Semitism, all the millions expended on the elaborate paraphernalia of community relations enterprises notwithstanding, than this fellowship in the house of God which has marked the development of our new congregational program not only in Toronto but in our nation's capital at Washington, where our newly formed Congregation Sinai worships in no less a lofty Christian edifice than the National Cathedral? In Stamford, Connecticut, in Greenwich Village in New York, and in a host of similar communities too numerous to mention we find a similar comradeship between Jew and Christian on a far loftier level and in a far profounder sense than the usual banal “good willing” between Christian and Jew.

Or go with me to some old and neglected mansion purchased with the assistance of a loan from the Union of American Hebrew Congregations and watch young men in shirt-sleeves and young women in slacks, with the work of their own hands and the sweat of their brow, paint walls, varnish floors, build the Ark, and, as few Jews have done since the earliest days of the building of the Temple at Jerusalem, rear with their own manual labor their precious sanctuary. These are but a few of the warm and deeply moving experiences which some of us have shared personally with thousands and even tens of thousands of these new adherents to our cause and which account in

living, breathing, exciting and exalted terms for the statistics which in themselves are so lifeless.

TO SEEK OUR BRETHREN

And yet, notwithstanding this stirring saga of Reform Judaism on the march in America, it is still pathetically inadequate to cope with the shamefully widespread problem of the unaffiliated. While one of our sister religious organizations is, neither here in Los Angeles nor in New York City nor in all the territory between, always mindful of the rabbinic dictum "Ye wise men be cautious of your words," but instead makes misleading claims as, for example, its recent boast that it numbers among its adherents some forty percent of the Jewish population of America, the fact of the matter is that no objective survey of any metropolitan Jewish community reveals more than some twenty-five percent of the Jewish population actually affiliated with a synagogue, Orthodox, Conservative, or Reform. And this bare 25 per cent is still largely restricted to the upper economic segment of our nation. Not yet have we penetrated into the lower economic levels which frequently need our ministrations and message most. Not yet have we created those Labor Synagogues which I first envisaged as an early achievement of a reawakened Union. Not yet have we converted ourselves from a sect into a movement. This is not only a startling and distressing fact in so far as the future survival of Judaism is concerned, but none of us, if we be candid with ourselves, can fail to find in this disturbing drift from the moral and spiritual foundation of our faith a disintegrating factor in our own Jewish as well as in our own American way of life. Therefore, as Americans and as Jews, in this time of general spiritual deterioration and moral degeneration, of rampant juvenile delinquency and alarmingly increasing crime, of gnawing cancerous communism, and materialism, and atheism, we are recreant to our responsibilities, as American citizens and as Jews, if we fail to launch a program for winning the unaffiliated of such magnitude as will not merely make the slight dent in which we have taken some legitimate pride but as will actually liquidate this most alarming state of affairs.

To this end, the Synagogue Building Loan Fund, recently established by official action of the Executive Board of the Union of American Hebrew Congregations, must have at its disposal such substantial sums as are requisite for the establishment of an ever-increasing number of new congregations. We are asking our congregations, large and small, to place at the Union's disposal as *loans*, upon which current interest rates will be paid by the Union to the lending congregations, such funds as they may presently have in reserve and upon which they are procuring minimum interest rates. Through this painless process we will be able, without taxing a single individual or a single congregation for additional outright gifts, to establish a revolving fund of many hundreds of thousands of dollars.

Rumor hath it that some congregations, even with surplus funds available, have resisted this simple plan of doing unto others as they would have others do

unto them. Yet, there are congregations—even presently great and affluent ones—which might never have come into existence had it not been for such generous solicitude on the part of older established congregations for newer or incipient ones. Thus, for example, all of us are exceedingly proud of our Congregation B'nai B'rith here in Los Angeles. Our whole movement would have been seriously impoverished had it not been for this Wilshire Boulevard Temple, as it is better known by the myriads who have found inspiration within its walls. Yet just the other day I came across the intriguing fact that in the year 1873, the very year our Union was founded, Congregation B'nai B'rith of Los Angeles was created solely "with the aid of a gift of one thousand dollars from the Jewish community of San Francisco." Many another influential congregation of today owes its origin to similar acts of congregational generosity. Noblesse oblige! Let us go and do likewise! Let us provide those means which might well win the multitudes to our cause! I therefore recommend

- I. That this Biennial Assembly enthusiastically endorse this Synagogue Building Loan Fund and call upon all our constituent congregations to lend to the Union, on guaranteed interest, such funds as they may have available, thus to facilitate the expansion of our Reform Jewish movement and the reduction of the vast numbers of those as yet deprived of the blessing of the synagogue.

FORSAKEN JEWS AND FORGOTTEN JUDAISM

While the problem of the unaffiliated, particularly in the larger centers of population, is pressing, there remains the vast unresolved problem of the *affiliated* likewise—particularly in the rural areas. If there is any failure that has marked our recent policy and program, it is in our unforgivable neglect of the forgotten Jews and the forsaken Jewish communities along the byways of rural America. This is a sin of omission which should weigh heavily upon our conscience. Tiny little communities, isolated Jewish families, hungry and athirst for Jewish knowledge and Jewish guidance, have, in too many instances, no alternative but to send their children to Christian religious schools and watch them drift into complete assimilation.

May I give you just one most poignant illustration. From a strategic agency of the American government comes an off-the-record appeal to serve the religious needs of the small but growing Jewish communities of Los Alamos, Santa Fe, and Oak Ridge. Can you think of any group which requires religion more; not the religion merely of dishes and diet, of pots and pans, of hats on or hats off, but the religion of moral admonition and spiritual guidance? Can you imagine any group that requires the inspiration and challenge of our Reform Judaism more than such a band of groping, searching scientists and their spiritually impoverished children? Who knows but that a single such scientist, endowed with knowledge, not merely of the atom, but of the living God as well, might redeem the whole of humanity? Did the dictum of our

rabbis ever seem so timely and so true: "He who saves a single human life may well save the entire world"? And yet, whereas our Christian brethren are well equipped through Home Mission Funds with millions of dollars to respond to such a challenging appeal, we are rendered helpless by our sorrowfully straitened financial circumstances.

There are many techniques and tactics wherewith we might ameliorate the plight of the Jew in such sensitive spots and in other rural areas if only we brought to this problem as bold an imagination and as generous a heart as we do to the alleviation of the spiritual as well as of the physical needs of Jews across the seas. Why this paradox which makes us sympathize with the problems of our brother-Jews in direct ratio to the miles or, more specifically, the thousands of miles that separate us from the object of our concern? Why is the spiritual hunger and thirst of the Jewish child in America less demanding of our utmost solicitude than that of the Jewish child elsewhere? Whereas, through our contributions to Jewish Community Chests and Welfare Funds, hundreds of thousands of dollars, even millions of dollars, are expended, justifiably to be sure, through our national relief and rehabilitation agencies for the purchase of textbooks and prayer books, for the establishment of Talmud Torahs and Cheders and Y'shivos in the decimated communities of Europe and of Israel, not even pennies are expended on a similar program at home. We have a right and a duty to demand of our constituency and of welfare funds as well to fill this gaping void. I, likewise, recommend that this

II. Biennial Assembly authorize the establishment of a Commission on Jewish Religious Life in Rural Areas whereby, through a number of media such as trailer caravans of circuit-riding rabbis and teachers, of mobile libraries and art and ceremonial exhibits, made so much more facile in this day of the airplane and the motor car than in the horse and buggy day when, despite the greater hardships, such practices were more prevalent; through a far-ranging program of correspondence courses and similar devices, we may be able to bring to the Jews in these neglected areas the life-giving waters of their great faith.

MORE REGIONAL RABBIS REQUIRED

Another tactic which must be more widely utilized with regard to the problem both of the rural as well as the urban areas must be the expansion of our program of regional offices and regional rabbis. We have made some progress in this important direction. Our New York Federation of Reform Congregations, our Chicago Federation, our Southern California Councils, with their able regional rabbis—all these have brought a new and vibrant upsurge to our Reform Jewish cause in these largest centers of American Jewish population. But these are the *only full-time* regional directors and offices that we presently possess. They are augmented, to be sure, by the most invaluable and praiseworthy accomplishments of our part-time regional directors: Rabbi

Eli Cooper in Pennsylvania, Rabbi Melvin Weinman in the Northeast, Rabbi Israel Gerber in the Southeast, and, in the Ohio Valley and Kentucky-Tennessee regions, Rabbi Maurice Davis. But their widely acknowledged impact in these areas is the most positive proof of our patent failure long ere this to have expanded this most significant program. The tangible assistance rendered by these regional directors to older congregations with new problems and to new congregations with old problems must indicate how essential it is to convert these part-time regional directorships into full-time ones, and to add such additional regional directors as will soon have the entire continent adequately covered by the kind of personal ministration which they invariably bestow. Each of those regional offices entails a cost of between twenty and twenty-five thousand dollars annually. We desperately require a full-time regional director in the Northeast region, where, because of a lack of such direct contact with our own constituency and in the face of the vast numbers of unaffiliated both in rural and urban New England, we have not been gaining ground similar to that which has been our experience in areas where we have had full-time regional offices. We require a full-time regional director in the Southeast, preferably in Miami, which, perhaps next to this city of Los Angeles, is the most rapidly growing Jewish community in America. The whole vast Great Lakes area calls for something more than the heroic but nonetheless necessarily humanly limited efforts of our Chicago Director to care for the tremendous demands of metropolitan Chicago as well as of a vast region of some thousands of miles in every direction. The Southwest and the Midwest are both organizational vacuums in so far as regional direction is concerned, and a regional office at Dallas or Houston, and at St. Louis or Kansas City, has become a dire necessity. Nor can we postpone much longer our pledge to retain in Cincinnati and throughout the whole Kentucky-Tennessee and Ohio Valley areas a full-time regional office—in all some six additional full-time regional directors are required now, and I recommend:

- III. That this Biennial Assembly go on record as favoring the establishment of these regional offices and pledge itself and its constituent congregations so to increase the contributions to the Combined Campaign as will take care of the more than one hundred thousand dollars that will be required for the long-delayed implementation of this indispensable program.

LOOKING BACKWARD OR FORWARD

In all areas of human endeavor, one's success or failure must invariably be measured by one's point of view. Thus, for example, if one looks into the past, one can usually discern the advance that one has made over what has gone before. However, if one surveys the present with all of its latent possibilities, or looks to the future with its boundless potentiality, one cannot but feel that one has not risen to the utmost of one's capacity. This observation is particularly true when we come to the appraisal of the youth program of Reform Judaism.

Most assuredly, when judged by the past accomplishments—or, perhaps, I should say more precisely, the past failures—there is much in our Youth Program which we have most recently created, under the direction particularly of Rabbi Samuel Cook and Miss Eleanor Schwartz, of which we can be duly and deeply proud. For a generation we had so abandoned our youth as virtually to have written them out of our fold. We practically took it for granted that, "come Bar Mitzvah," or "come Confirmation," our youth would be lost to us until such time as some of them might drift back after marriage or the birth of their children. Practically no congregation had a youth program worthy of the name. Certainly few, if any, had full-time youth directors. And then we wondered why we were losing our youth. On the national level the most miserly appropriations were made for a so-called youth program which consisted largely of a paper organization confined to paper communication. Today this picture has been decidedly and dramatically altered. Once again I might quote heartening statistics such as: The sixteen Youth Federations, the GNFTYs, the SCFTYs, the MAFTYs, the SEFTYs, and the many additional Regional Federations, the fifteen Camp-Institutes held last year, the tens of thousands of young men and women now belonging to the NFTY.

But, as indicated above, any resemblance between such statistics and a living reality is not even coincidental. No one who has failed to participate in an NFTY Camp or Conclave program, no parent who has not seen his or her own child literally transformed by this unique experience, no rabbi who has not beheld his temple youth group reinvigorated, even revolutionized, spiritually and Jewishly, by the one or two young men or young women who have had this truly life-changing experience, can realize just what is beginning to happen among the young of our Reform Jewish cause.

But what about our comparing even this heartening achievement with the challenge of the present and the possibilities for the future? True enough, many of our temple youth have shared in the rare experience of Oconomowoc, acquired for the Union through the enterprise of our Chicago leadership headed by Messrs. Johann Ackerman and Sidney Robinson; or of our magnificent Camp at Saratoga near San Francisco, which Messrs. Ben Swig and Bernie Price and others have made possible. These Camps have inspired more of our own American-born Reform Jewish youth to consecrate themselves to the rabbinate than any other single source. But what about the tens of thousands of additional youth who have been denied this extraordinary experience because we, the wealthiest constituency in the history of Jewry, have not had the vision nor the generosity to provide similar youth camps in every section of the country! Surely, we are not more impoverished than a myriad of Christian church groups or secular Jewish organizations which have established youth camps in every part of the continent. Staggering indeed are a few comparative figures. Thus, for example, the Zionists spent \$150,000 last year on their youth program alone. The B'nai B'rith Youth Organization spends some \$600,000 a year on its youth program. Its Grand Lodge No. 1 alone has a budget of \$120,000, employing some eleven professional youth directors. Compare with this the bare

\$50,000 that we expend on our own youth program with its single Director, its solitary Associate Director, and their lone secretaries—all of which we dignify by the designation *Department of Youth Activity*. Infinitesimal indeed, in contrast, does this feeble and meager attempt to cope with a continent-wide youth problem seem! And then we wonder why our youth goes secular! I therefore recommend:

- IV. That this Biennial Assembly call upon the congregations, upon Sisterhoods, and Brotherhoods too, in such regions as have not yet provided a youth camp for their area to seek such ways and means of so doing, and that this Assembly likewise pledge itself to provide such supplementary funds as will enable our Reform Jewish movement to achieve a youth program that will be in decent consonance with the concern and care with which others provide for the religious and moral needs of their young people.

But even such increased tangible aids will not suffice to save our youth from the dangers which threaten them on every hand. There must be added the intangible, spiritual fortification of parental example, for this cherished America of ours is in the grip of a veritable tidal wave of juvenile delinquency. While the incidence of moral degeneration among our Jewish youth is decidedly less than is to be found elsewhere, nevertheless, as Americans, we cannot but be alarmed by the fact that our daily press and periodicals are filled with the most lurid and grisly accounts which tell of the criminality, chaos, and depravity which characterize too large a segment of young America. Repeatedly, criminologists tell us that the largest proportion of our criminals are young. Repeatedly, our public officials tell of the vast sums of money which the American people are compelled to expend on social welfare and on prisons and correctional institutions where we desperately seek to confine the offenders and limit the offenses. The picture is grim and gruesome.

And yet the threats of decay and degeneration which challenge our young people should not surprise us. A younger generation cannot rise above the level of the adults which mold and influence it. If we adults glorify vice, violence, and vulgarity our young people will, also. If we enshrine the demagogue, we cannot expect our youth to make heroes of men of the mind and spirit. If in our national affairs irresponsibility and calumny are seen to triumph, then our teenagers will scarcely be trained in the ways of integrity. And if our homes are devoid of spiritual anchorage the drift in the younger generation away from virtue and righteousness is inevitable.

These considerations challenge us as we have rarely been challenged before. We must demonstrate to our young people that virtue is more gratifying than vice. We must improve our religious training so as to attract teenagers to the ways of ethical pleasantness and away from the path of moral dissoluteness. We must check parental dereliction if we are to curb juvenile delinquency. God-intoxicated young men and women, steeped in the spirit of the synagogue,

will not yield to the cheap and cheapening thrills of drugs, brutality, or political quackery. They will, instead, be challenged and inspired to lives of goodness and godliness. To these our leaders of tomorrow let us consecrate ourselves today.

NEW OCCASIONS, NEW APPROACHES

In the realm of education, also, we can register our successes and our shortcomings. It is true that we have blazed a trail in Jewish education that owes apology to none. Nor have our accomplishments been restricted to the past. Even now we are again pioneering in the more contemporary field of audio-visual education. Here, too, our progress and achievement have been most phenomenal. In the comparatively few years since the inception of this program we have been honored with more national awards for the excellence of our filmstrips than perhaps any other single agency.

But even in this field of education, in which our accomplishments, under the chairmanship of Rabbi Solomon B. Freehof and the directorship of Dr. Emanuel Gamoran and Mr. Samuel Grand, have been so extraordinary, candor compels the confession that there are vast areas in which we are not even beginning to measure up to the demands of the time. "New occasions teach new duties," and new methods and new responsibilities and new demands. The recent creation of some hundreds of new congregations whose constituent congregants by and large have never before been inside a Reform congregation or, for that matter, in any congregation whatsoever, whose income level is such that, as congregations, they cannot afford well-paid religious-school directors or even paid religious-school teachers, who are far from such centers as Los Angeles and New York where the Union, together with HUC-JIR, does maintain schools for teacher training, who thus have no opportunity or experience whatsoever in religious-school techniques or pedagogy—all this spells the increasing demand for an altogether new approach to our responsibilities as a Union in the realm of religious education. It was undoubtedly true that, at the time when our Commission was first established, there was no other agency in America producing the kind of religious-school texts in English that were required on the American scene. This is not so true today. The most urgent needs today in the field of Jewish education are those concrete pedagogic aids, those weekly lesson guides, those dramatic audio-visual materials, those correspondence courses, which can assist the untrained teacher in holding the attention of the children of the religious schools and inculcating in them a love for and knowledge of their Jewish faith and teaching. However, such tangible weekly and, in some instances, almost daily assistance to the hundreds of religious schools throughout the country requires far greater staff and budget than the Reform Jewish constituency has as yet found it possible to allocate to that which it has long proclaimed as "taking precedence over all things else." Again comparative statistics are startling. Many if not most of the *local* bureaus of Jewish Education have funds at their disposal far beyond the comparatively small amounts that we have been able to appropriate for ours.

Even some of the smaller bureaus, representing communities whose total Jewish population and certainly whose potential contributors are far less in number than our hundreds of thousands of families, have personnel and specialists for every facet of contemporary education which outnumber by many our own Director and Assistant Director, who, as with our so-called *Department of Youth Activities*, comprise the totality of that which we are devoting to this paramount problem. The budget for our Commission on Jewish Education itself is less than fifty thousand dollars. Yet we represent more than a *half million souls*. On the other hand Minneapolis with barely 30,000 Jews provides its Bureau of Jewish Education with \$116,000, while Cleveland with 85,000 (not 85,000 *families*, which would be just half the number of families we have in the Union)—Cleveland with 85,000 Jews, in contrast to our Union membership of some 600,000 or 700,000 adherents—appropriates \$368,000 for Jewish Education—more than half the entire budget of the Union which professes—*theoretically at least*—that “Education precedes all else.” In the light of such patent and pathetic disparities as this I call upon this Biennial Assembly to

V. Raise such additional sums as are necessary to provide for our own Reform Jewish schools the material and the personnel that are in some measure consistent with what is appropriated almost everywhere else for that which has always been the primary aspiration of the Jew—to bear the proud title of “Am Ha-sefer”—“the people of the Book.”

ACCENTUATE THE POSITIVE

Not all our problems of education, however, can be resolved by additional finances—requisite as such increased budgetary allocations are. “A new heart and a new spirit” are likewise imperative. It is essential that we revert to the pristine vision of our founder, Isaac Mayer Wise, who never failed—vigorously and even violently—to excoriate that perverted sense of Reform Judaism that would confuse it with some sort of “Abolitionism.” “To abolish this and to abolish that,” as Wise phrased it, “is their religion.” It is this negative approach to Jewish education which, if it has not abolished the religious school altogether, would at least diminish its hours of instruction, reduce its content to the vaguest kind of “Unitarian” doctrine, and eliminate all that which is so indispensable to instill, not alone within the child’s mind but, perhaps more importantly, in the child’s heart and in his soul—a warm feeling of at-homeness not only with his Jewish tradition and with his Jewish faith but with his Jewish people as well.

I am confident that no one of you who was present at the Biennial Assembly in New York two years ago can ever forget that memorable moment when the daughter of Isaac Mayer Wise (Mrs. Albert J. May) held that vast gathering spellbound with her intimate rehearsal of her father’s love for the Jewish people and, particularly, for the Hebrew language. How forcefully would Isaac Wise today condemn those who abandon altogether the study of the

Hebrew tongue! How loudly and vehemently would he protest against all such chaotic and reckless Reform as conspires to separate us from the community of Israel, which objects to the slightest mention of the forms and customs of our more Orthodox brethren, which draws tight and impenetrable the "Paroches," the velvet curtain, of our rigidly-guarded Reform Jewish Ark from any chance trespasser who might trample our sacrosanct courts! But, as Professor Cohon points out in the fall, 1954 issue of *Judaism*: Wise insisted that "progressive reforms of one section of Judaism must not go so far as to separate it from the main body of Israel." "The Hebrew Union College," Cohon continues, "was to serve all Jews of the country, Orthodox, Conservative, and Reform, even as the Union ignored all lines of demarcation"—a fact too generally forgotten by those who cry treason at every zealous Reform congregant or congregation or rabbi—at the Union itself—whenever we manifest a desire to recapture some of the rich, rare loveliness of our past; whenever we score, as Wise scored, as Kaufmann Kohler in his feud with Holdheim in 1907 scored the exclusively "negative attitude toward ceremonial and urged that forms and observances are indispensable means of expressing religious feeling." "You ought not to forget," as Wise chided Einhorn, in words that might be applied to not a few of us today, "that your father was a Jew."

With so many newcomers thronging into our fold, many of them with a nostalgic love for the folkways, the music, the lore, and the language of our heritage, but with a zeal also for the rationale and the moral challenge of the present—a synthesis which would have been so welcome to a Wise and a Kohler, but which is so unwelcome to those who would convert the liberal, evolving spirit of Reform into a neo-orthodoxy of its own—the time has come to redefine the principles and practices of Reform Judaism in America. Therefore I urge that

- VI. We bring into clearer focus and seek more definitive action on the long-debated and long-delayed question of a Guide to Reform Jewish Teaching and Observance.

To quote Isaac Wise once more: "The Jews of America cannot with safety permit the demoralization which exists in their synagogues. If they desire to preserve their religion and impart it to their children, they must *define* that religion and adhere to it themselves." And likewise, in full consonance with the fundamental purpose of the founder of our Union of American Hebrew Congregations, with the aims that he and his early co-workers set as the goal of all our enterprise, I urge this Biennial Assembly to

- VII. Issue a firm and fervent appeal to all our constituent congregations to intensify and to expand the curriculum of our religious schools, to supplement the single day of instruction so that we may rear a generation saturated with the knowledge and love of the totality of Jewish life and faith.

NOT FOR CHILDREN ONLY

But our task of religious education dare not end with the religious school, nor even with the extended youth program for which I have called. We cannot be satisfied with what someone has aptly termed the "Juvenile Jewries" of our time. Jewish education, intensive as it was in the Cheder and the Talmud Torah, was never "for children only." For the first time in our long history, Jewish literacy is no longer the test for Jewish leadership. Never in the past was anyone other than the "lamdon" or "learned man" singled out for community or congregational spokesmanship. Much of the tragedy and sterility of our own time, Jewishly speaking, has been due to our utter failure to rear a Jewishly literate adult generation of Jews. Here, too, we must underscore one of the tragic gaps in our Reform Jewish program, a shortcoming, however, which we are pledged in the very near future to rectify. Your Executive Board has already authorized the creation, together with the Central Conference of American Rabbis, and with the cooperation, likewise, of NFTS, NFTB, and NFTY, of a National Commission on Adult Jewish Studies, and every effort is presently being made to procure the best-qualified Director for this next "giant step" which Reform Judaism must take. However, while we now have the blueprints and a modest appropriation for this purpose, its implementation will depend exclusively upon the acceptance of this program on the congregational level. Consequently I request this Biennial Assembly to

VIII. Issue a summons to the adult leadership of our constituent congregations to bend every effort in the immediate future toward the creation of adult study groups and adult study programs within their respective congregations; to devise new standards of congregational leadership whereby acquaintance with and appreciation of our precious heritage will become the prime prerequisite for religious leadership on the American Jewish scene.

When Rav first came to Sura, we are told, the Jews cooked meat in milk, so ignorant were they of the Law. Yet Rav turned Sura into the seat of Jewish learning for all Babylonia. Moses of Coucy, in his time, went from door to door in Spain urging Jews to put on their t'filin. The Baal Shem Tov brought new life to half of Russian Jewry. It *can* be done *here* too. If we highly resolve to build a literate and cultured Jewry, we will not fail. In the words of Theodor Herzl, "If you will it, it is no dream."

A LIGHT UNTO THE NATIONS

Our program of education must not, however, be limited solely to our own constituency, nor even to our brother Jews. Though there be some who would relegate the task of being "a light unto the nations" to other agencies, there was none more zealous in bringing the message of Israel to the Christian community than Isaac Mayer Wise. In season and out, from pulpit, platform, and press, through the columns of his own *American Israelite* he expounded for non-Jew as well as Jew the positive teaching of Judaism and sought to expunge

from Christian minds and hearts the fallacies they held concerning our Jewish faith. Small wonder that his son, Rabbi Jonah Wise, should have founded the "Message of Israel" radio broadcast which has just concluded its twentieth year of bringing Israel's message to millions of Jewish and Christian homes! It is most natural, too, that Isaac Wise's Union should now be co-sponsor, and his grandson, Mr. David Wise should be the Director, of this far-reaching educational enterprise. But it is not natural that Isaac Wise could have published his *American Israelite* weekly while we today cannot afford to publish even a monthly, nor to match other groups in their expenditures on radio and TV.

Logical, too, are our Institutes for the Christian Clergy, the NFTS's Institutes for Christian women, and our projected expansion of this program to include every other phase of Christian religious life. Fully in consonance with this historic project was the nation-wide tour last year of Rev. Dr. James Parkes, the world's outstanding scholar on the relationship of the synagogue and the church, who, under our Union-Conference auspices, brought new understanding of Judaism to thousands of Christian leaders.

Similarly in consonance with this our historic "Message of Israel," destined for Christian as well as Jew, is the splendid program of our NFTB's Jewish Chautauqua Society which sends its scores of rabbis to hundreds of college campuses and church summer camps to present the positive and prophetic teaching of our faith. Through the initiative of our far-visioned Brotherhood President, Mr. Harold Dubinsky, and the deeply devoted Chancellor of the Jewish Chautauqua Society, Mr. Leo Wertgame, and ably implemented by the Director of both the NFTB and the JCS, Mr. Sylvan Lebow, a far-ranging expansion of this work of interfaith understanding is now under way. To be effective, however, all this effort, heretofore lamentably fragmentized, must be consolidated into a single cohesive program of interreligious activity so that we may, through that strength which comes through unity alone, be fully worthy of the accolade our movement received not so very long ago in the MacIver report. Thus, and thus alone, will we rise to the new responsibilities which the American Jewish community has reposed in us and our sister religious institutions that the voice of the synagogue rather than the voice of the secularists will again be heard throughout the realm of religion in America.

To this end I ask this Biennial Assembly

- IX. Enthusiastically to urge the expansion of our use of mass media: publications, radio, and television, and to endorse the swiftest possible unification of all the efforts of our Reform Jewish bodies in inter-religious education and activity so that the authentic and united *Message of Israel* may be heard and seen by far vaster numbers than our present divided efforts and all-too-meager finances afford.

RESEARCH REQUIRED

Nor does our responsibility for education end even here. Our duty is to educate not merely individuals but congregations as well. Especially, with so many new

congregations being created, new synagogues being built, the problems of congregational programming have never been so varied, so multitudinous, so pressing. While our Commission on Synagogue Activities, under the fine-spirited chairmanship of Mr. Alex Frieder and the stimulating creative direction of Rabbi Eugene Lipman, has been doing yeoman service in this complex and multi-faceted realm; while its Architectural Service, to take but a single example, has been praised from one end of this continent to the other as one of the most tangible sources of assistance rendered by our Union; while its recently published *An American Synagogue for Today and Tomorrow* has been most enthusiastically received by architects and building committees as the most concise and comprehensive aid to synagogue architecture yet available; still our Commission on Synagogue Activities would likewise be the first to admit that it does not begin to meet the needs of our time. How can it? With five hundred congregations now to serve, its staff remains approximately what it was when two hundred congregations were within our fold. How can it when in order to aid your congregation—or yours—or yours—in wrestling with one or another of a multitude of problems, its questionnaires on this or that subject go unanswered? We do have data on a multiplicity of questions, but much of our information is inadequate and antiquated because you do not keep us up to date. Do you want to know how many congregations have adopted the unassigned pew; what is the average per capita dues; how many limit the size of their membership; how many seek to increase their rosters—and *how*; how many have rotation in office? If answers to these queries and myriads of others are germane to your congregation and might prove helpful, then make certain that your congregation gives us utmost cooperation and, by your increased financial support, assist us to expand this aspect of our program which can be of such inestimable and intimate assistance to *your* own respective congregation.

I recommend that this Biennial Assembly

- X. Urge the Executive Board to seek, as expeditiously as possible, to implement our Synagogue Activities Commission's long-felt need to establish a comprehensive Research Department that will enable us to be of ever-increasing service to our constituent congregations.

TO SERVE THE LORD WITH GLADNESS

But our research must not be limited to the externalities of our synagogue program. Someone must search for the things of the spirit as well. The probing questions which our Workshop on Worship will ask must be satisfactorily answered. These are searching queries indeed: Has our phenomenal growth in membership been paralleled by growth in religious consciousness and synagogue attendance? In an age and among a people that has contributed so much to art, to beauty, to drama, to poetry, to music, do our services, does our prayer book, make a positive impact on our congregants? Though we have protested the burning of our synagogues by the Nazis and have cried "Woe, woe" over their conversion into garages and cinemas by the godless Soviet, do we really

regard our sanctuaries as Houses of God in whose courts a single day is worth a thousand elsewhere? Per contra, have not we, the erstwhile "servants of God," become the slaves of men and of matter and earth-rooted preoccupations?

With this problem of exaltation of the heart and soul, of surcharging our synagogues, our homes, ourselves with the spirit of God, we must bid our Commission to grapple that, through research, through the cooperation of the most imaginative minds, the most sensitive hearts, the most poetically and divinely inspired souls of our time, we might find our way back to God and to worship Him in gladness.

OUR SPIRITUAL HOME

All these far-ranging, nation-wide activities have their pulsating core and center at our Union House of Living Judaism in New York, the throbbing, vibrating heart of our Reform Jewish movement in America. To this impressive mansion of our souls have come tens of thousands of visitors in the few short years of our sojourn there. None departs from it without a far deeper comprehension of the vast range of our work nor fails to share with us the awareness I have tried to articulate tonight of the far vaster scope of that which is truly required of us in this day of spiritual hunger and thirst for the living God.

SO MUCH BY SO FEW

May I once more juxtapose some strikingly contrasting figures in order to drive home the inescapable fact that never has so much been wrought with so little by so few? Our NFTS, to take another graphic illustration, after what I have heard was a prolonged and heated debate, recently raised its per capita dues from the munificent sum of fifty cents to the colossal figure of one dollar. Yet, despite that feverish discussion, these dues, from the most affluent group of Jewish women in the world, is still about the lowest required by any national women's organization. Its total budget of some \$175,725 (of which the Union appropriates for NFTS \$53,900) seems picayune indeed in glaring contrast to that of another national Jewish women's agency which approximates the budget of the Union itself—or close to seven hundred thousand dollars. And yet, with its limited funds, your NFTS brings a vast range of services to your local sisterhoods, brings light and hope to the blind through its heroic Braille program; helps, perhaps more than any other single agency, to enable many a young man to prepare for the rabbinate through its Scholarship Fund; brings similar aspirants for the rabbinate from distant lands—from Turkey, from the Union of South Africa, and from Central Europe—that they may be trained at our College-Institute in order to become missionaries of our Liberal Jewish faith to their respective countries whence they, through our NFTS alone, are enabled to come to this lone liberal Jewish seminary in all the world. All this, plus helping, together with Dr. A. A. Berg, to rear our House of Living Judaism, and much more too is the labor of love performed by our ladies of the NFTS.

But there is so much more that they might do—that their devoted leadership aspires to have them do. I understand that at this their own Twentieth

Biennial Assembly, a new challenge will be sounded by its President, our dearly cherished Mrs. Hugo Dalsheimer, and its dedicated Director, Miss Jane Evans. Sights will be raised, vision will be expanded, new energies will be released, new goals will be accepted, and a new, a broader, and an even more beneficent program will be initiated. May God guide your deliberations and bless your never-failing labors, O ladies of our tireless and faithful NFTS!

THE ONE AND THE MANY

Never, indeed, has so much been done with so little by so few. May I risk one more striking brace of statistics. It is to me a most revealing one. Not a few of our larger congregations have budgets in excess of two hundred thousand dollars. Of this I do not complain. Would that they too had more to spend on the work they yet have to do! But, whereas such sums comprise the irreducible minimum for a *single* large congregation, with one rabbi and an associate or assistant, with one executive secretary, a small clerical and management staff, and a religious school faculty, your Union, coordinating and servicing five hundred congregations, with a staff of ten full-time rabbis, four part-time rabbis, fourteen well-qualified lay executive directors, fifteen first-rank secretarial or administrative assistants, seventy-five clerical employees: secretaries, stenographers, typists, mimeographers, and messengers; maintaining, as it does, an eight-story edifice in New York City and regional offices elsewhere; servicing regularly some ten thousand congregational trustees; mailing *American Judaism* quarterly to nearly two hundred thousand homes; supporting Commissions on Education, Information on Judaism, on Synagogue and Inter-Faith Activities, on Youth; subsidizing in part the NFTS and the NFTB with their tens of thousands of respective members—all this—and more—your Union does at an expenditure of about \$700,000, just slightly more than three times that of not a few individual congregations. May I mention just one other glaring contrast. Do you suppose that our Reform Jewish family is poorer than, let us say, one of the least prominent of Christian sects? Yet, the Seventh Day Adventists, with a total of 924,882 souls—not even twice as large as ourselves—last year reported an income of \$174,481,375—with \$67,218,177 allocated to missions alone. And this, I repeat, is one of the least of the Christian denominations. What miracles we might perform if we made God and His sanctuary, God and His work paramount once again as did our fathers before us! Meanwhile how true indeed it is that never was so much done with so little by so few!

IN DEEPEST GRATITUDE

Nor could even this be accomplished without the self-sacrificing efforts of such devoted and dedicated lay leaders as our unstintingly generous, ever considerate and consecrated Chairman, Dr. S. S. Hollender, to whom this Union and all its members owe such a profound and incalculable debt of gratitude. To him and his fellow officers of the Board, to the heads of our affiliates, our National Association of Temple Secretaries, particularly its Past-Presidents, Mr. Irving Katz and Mr. Max Feder, to our Commissions and Committees, as well as to

every faithful worker in the ranks; to a most indefatigable and loyal professional staff, particularly to our tireless and never-failing Administrative Secretary, Rabbi Egelson, to my fervid and increasingly valuable assistant, Rabbi Jay Kaufman, as well as to every single man and woman who comprise a corps of laborers in the Lord's vineyard, who give of themselves far above and beyond the call of duty, the thanks of all of us—and of myself in particular, are due—and are hereby gratefully and genuinely rendered.

OUT OF ZION AND UNTO ZION

Immediately following the close of our last Biennial Assembly, a group of us left on the first Pilgrimage of Reform Jewish lay and rabbinic leaders to Israel. I wish it had been possible for everyone of you and for myriads more of our Reform Jewish congregants to have shared that rare experience which was ours—and which will soon be experienced by a number of Congregational and Sisterhood leaders who will leave in early June on our second Reform Jewish Pilgrimage to Israel. Suffice it to say that, in addition to having such heart-throbbing experiences as the planting of the first saplings in our Union of American Hebrew Congregations' Forest on the holy soil of Israel; in addition to the profoundly stirring Confirmation ceremony that we held on Jordan's upper shores beneath a giant widespreading terebinth in Northern Galilee; in addition to conducting the first Reform Jewish services held by laymen and rabbis in the Holy Land—all of us returned with the firm conviction that our responsibilities to Israel could not end either with our personal visit or with our contributions to UJA or Bonds or such other causes as are so requisite for the financial, the material, the political, and the social rehabilitation of our brother-Jews in Israel. Another most urgent need presented itself continuously and universally to us. The hunger for religious faith and practice that would be in full consonance with the era in which we live was everywhere apparent, and the demand for Reform Jews to recognize the spiritual as well as the physical mission to Israel was heard on every hand. We are happy to relate that we are now at long last reaching the stage where we have high hope that this need will shortly at least begin to be met. One of our most gifted young rabbis is now prepared most sacrificially to relinquish a most promising pulpit for the purpose of pioneering in behalf of a Liberal, non-Orthodox religious way of life in Israel. I urge:

- XI. This Biennial Assembly heartily to endorse this project, and to pledge the Union of American Hebrew Congregations, in conjunction with the World Union for Progressive Judaism, to do its utmost to assure the success of this venture.

Another stake which our Reform Jewish movement will soon have in Israel is the extension of the influence of our Hebrew Union College-Jewish Institute of Religion to the Holy Land through the Jerusalem School of the College-Institute, of which, I am certain, its distinguished President, Rabbi Nelson Glueck,

and its devoted Chairman of the Board, Mr. Herbert Bloch, will have more to say during these sessions. As our cherished Seminary approaches its eightieth birthday, I ask the Biennial Assembly

XII.

Officially and affectionately to salute the Hebrew Union College-Jewish Institute of Religion upon the attainment of this notable milestone and to pray that not alone in Cincinnati, nor here in Los Angeles, nor in distant Zion, but especially in that throbbing center of American Jewry, in New York City, it will remain "Ben Sh'monim lig'voro," more vigorous at eighty than ever and that it will pay particular heed to the great and growing need for the strongest kind of liberal rabbinic training in that still teeming stronghold of both orthodoxy and unbelief.

Little did Isaac Mayer Wise realize what forces he had set in motion when, in *October*, 1875, in the basement of his synagogue in Cincinnati, he greeted the handful of mere boys who were the first on American soil to enroll as students for the rabbinate. Most intriguing are his comments as contained in his "Meine Bücherai": "No thunder of cannons, no ringing of bells announced to the world, which cared little enough, the great event when, on October 3, 1875, the Hebrew Union College opened at B'nai Israel in Cincinnati, one story below the surface of the earth.

"There sat the wise men of Israel, namely the good old teacher, Solomon Eppinger and fourteen noisy boys most of whom had come only to kill time and at the command of their parents. Four wanted to study and ten wanted to make a noise. . . . No one who failed to see that embryonic college can imagine how ridiculous was this little hole-in-the-wall of a school in its not too bright a cellar carrying the pompous name of College. Fortunately, we did not have to be ashamed of visitors. None came."

"Though thy beginnings were small thy latter end has become exceedingly great," as on this Eightieth Anniversary we hail the Hebrew Union College-Jewish Institute of Religion, with its greatly expanded student body, its intensified curriculum, its distinguished faculty, its many hundreds of eminent alumni who have brought such lustre to every conceivable cause for good both in American Jewry and in America itself, as well as throughout the world.

Our aid to Israel, however, must not be limited to serving our own particular religious cause, indispensable though, in my judgment, this is to Israel's actual survival—certainly to her right to call herself by the noble name of "Yisroel," "Champion of God" and of His moral law. Nevertheless, even this faith which we would further, even this religious revival which we would help make possible by the reaffirmation of that which has in too many instances in Israel become frozen and coagulated into an inflexible Orthodoxy — even this cannot live if Israel itself should die, if the Jewish State should not survive the enemies which threaten on every side. Consequently, in conformity with the overwhelming sentiment of every Biennial Assembly since the historic decision was made at Cincinnati in '46 to identify ourselves more closely and sympathetically with

K'lal Yisroel and particularly with our brethren who have so valiantly and sacrificially made possible the fulfillment of the ancient dream of both Prophet and Psalmist of an Israel reborn, of the waste places reclaimed, your Executive Board authorized your President to enter, together with the presidents or their representatives of virtually every important national Jewish organization—with but one or two conspicuous and lamentable exceptions—into the process of deliberating upon the deeply disturbing and most urgent problems that confront our brethren in Israel today. Although there may be those who may from time to time have disagreed with some of the conclusions or actions that have been taken by this representative group of Presidents or their representatives, nevertheless I feel that your Executive Board and your President have acted in fullest consonance with both the letter and the spirit of the decisions of the overwhelming majority of our present-day Reform Jewish constituency, the heart of which beats in harmony with that of their Jewish brethren wherever they may be found.

Surely, my friends, we who base our Reform Jewish faith upon those valiant prophets who challenged the mightiest monarchs of Israel, who repudiated the amoral concept that the King, or the government, or the state could do no wrong, will not join that chorus of a one-hundred-and-one-percent so-called patriotism which regards it as lese-majesty, as treason, as subversive for American Jews acting not exclusively as Jews but as loyal Americans to challenge the powers that be: the State Department or the President himself when in our judgment, be that judgment right or wrong, God's justice and equity are being threatened; when the sons of Freedom in Israel are penalized and the scions of Fascism and feudalism are pardoned and presented with the fuel that may set the entire Near East, even the whole world, ablaze. There is no divine sanction to every dictum of the State Department beyond the judgment of the conscience of every American citizen: Jew no less than non-Jew. In the classic, challenging words of that great American, Oliver Wendell Holmes,

We owe allegiance to the State
But deeper, truer, more,
To those sympathies
Which God has placed
Within the spirits' core.

As one of this community's finest spirits expressed it recently in a nation-wide newspaper advertisement; as Eddie Cantor phrased it: "Here is the State of Israel—a showcase to the whole world—of what we mean when we preach to the world that the American way is the surest guarantee of peace and freedom in the world." But, before this bastion of democracy is besieged in the promised "second round" of Arab ruthlessness and aggression, because of our love for America and its belief that democracy is indeed indivisible, I ask this Biennial Assembly

To endorse the action of the Executive Board in this regard and to reiterate, in this most critical hour, its sense of moral and spiritual solidarity with and tangible support of our brethren in the historic land of Israel.

PROMISED LAND AND LAND OF PROMISE

But our gaze, focused though it frequently must be upon the plight and program of our brother Jews in Israel, dare not be exclusively *fixed* there. As no less zealous a "Chovev Zion," a "lover of Zion," than Maurice Samuel has expressed it in his candid and courageous *Level Sunlight*: "A Jewish State as a thing in itself is not a Jewish concept at all. It was not so to the teachers of antiquity, who have left their denunciations of it. It was not so throughout the Jewish Exile; and, in spite of aberrations, it was not so in the time of classic Zionism." Especially, it cannot be so in the light of a creative American Jewry for "thus it comes about," as Mr. Samuel continues, "that Jewry and Judaism have a relationship of destiny to America that they have never had to any other land. Let Jewry understand this," he insists, "in Israel and everywhere else." "Let Israel understand," he concludes, "that the great Biblical utterances which have been the rallying cry of Zion throughout the centuries may, in this day of a nascent American Jewry, like chemical equations, be reversed and read instead: 'If thou forget us, O Jerusalem, thy right hand will lose its cunning,' and 'Into Zion shall go the Law and the word of God unto Jerusalem.'" Israel cannot be rebuilt through a repudiation of America. "You cannot move a community to great action by playing its funeral march."

Though we must cast aside our erstwhile isolationism which a half century ago prompted a leader of this Union arrogantly to inquire, "Is it necessary that we represent the riffraff and everybody?" though we must manifest a new sense of solidarity with our brethren in Israel and elsewhere, though we must not turn aside from this our ancient Promised Land; nevertheless we must turn even more vigorously and vigilantly to the tasks and challenges of this our American Land of Promise. Our primary purpose, as a Union of American Hebrew Congregations, must be the intensification and extension of that American Judaism to which this country and to which our coreligionists on this continent are so profoundly indebted. One of the shortcomings of the present year's Tercentenary observance has been its almost exclusive emphasis upon the role, the undoubtedly unique and distinguished role, which individual Jews have played in the making of America: In science, in medicine, in arts and letters, in education, in sports, in entertainment, in commerce, in industry. But much too few have been the words spoken about the role which *organizations* and *movements* have played in the building of American life and greatness. While it must be admitted that many are these movements and organizations that have contributed greatly to American culture and achievement, it is neither partisan nor prejudiced to maintain that none has made such a contribution as our own Reform Judaism. Examine virtually every community in America. Evaluate the

manifold enterprises upon which Americans have been engaged. Measure the accomplishments in practically every realm of American life, and you will find most conspicuous the contribution of those Reform congregations, their rabbis, their lay leaders, who have been able thus so singularly to bless this land by very virtue of the fact that they have been steeped in their own Jewish traditions and yet, at the same time, have been able, just because of their Reform Jewish faith, to be so well integrated into the American scene. It is this felicitous synthesis between Americanism and Judaism, which has been the very genius of Reform Judaism, and which I do believe has saved the American Jew for Judaism, which should be regarded as the most conspicuous facet in our Tercenary observance.

MISSION OF ISRAEL

But, more important than such a legitimate recording of the past is a determination that in the present and the future we Reform Jews shall continue to play the role not alone in Jewish but in American life for which we have been destined. No other group has stressed more emphatically the mission of Israel than have we. While it is true that there are some so-called Reform Jews in our time who are, however, closer to other interpretations of Judaism than our own, who would repudiate this basic concept of all Judaism in general and of Reform Judaism in particular, nevertheless it would be difficult to establish the thesis that Reform Judaism has any real meaning or abiding purpose if it be divorced from the timeless yet so timely mission of Israel as proclaimed by our Prophets of the past.

This Mission of Israel, however, cannot in so challenging a time as this be confined to mere pulpit preachment or Biennial Assembly resolutions. It must be translated into the concrete affairs of every day. To be sure there are those who would question the right of the synagogue nationally or locally of the individual congregation, or of the Union of American Hebrew Congregations, to "meddle," as they call it, in political affairs, to challenge the edicts of government, to lead rather than to follow in the moral way as it expresses itself in the market and the mill, in the factory and on the farm.

Surely such a concept is utterly alien to the true tradition of the Jew. Torah and Talmud are filled with myriads of edicts that are discussed, debated, and decided bearing on the totality of life. These teachers of our past knew that religion and life are one and indivisible and that Israel's religious leaders, its prophets and seers, its rabbis and laymen were the sole social, economic, national, and international arbiters and guides. Who with a smattering of Jewish knowledge can deny this salient challenge: from Moses' demand of Pharaoh to, "Let My people go," from Elijah pointing the accusing finger at Israel's ruler and sternly admonishing "Thou art the man," from Amos' pouring his holy wrath upon princes and potentates for "selling the needy for a pair of shoes," from Isaiah's condemnation of those who "add house to house and field to field," from Jeremiah's castigation of the King himself for refusing to liberate the bondsmen in Israel, from the Talmud's insistence upon a minimum

wage and maximum hours of toil, down to David Einhorn's being secreted out of Baltimore for his opposition to Negro slavery and Isaac Wise's scathing denunciation of the economic inequity and iniquity of his time, in words all too timely for today when, as Trygve Lie tells us: "Most humans are hungry most of the time."

"There is a dissonance," thundered Wise, "in our social order. If with all our liberties, a man's labor supports him not, while others live on incomes from \$10,000 to \$250,000 a year and more, there must be something wrong"—words, my friends, which many who call themselves followers of Wise would muzzle any rabbi for repeating today. To all of these I am confident the community relations counsellors would have whispered: "Do not prophesy to us the truth. Speak to us flatteries, prophesy delusions. Get out of our way. Be gone from our path. Leave us alone." But this is the difference between the secular and spiritual approach to our role as Jews. The former would purchase *good will* at any price. The latter would establish *God's will* at any cost.

Of course the hypocrisy of this plea of hands off of politics is paradoxically revealed when rabbi, priest and minister are beseeched to bless our battles and to send our youth forth to murder their brother man; when they are petitioned to salvage the status quo and, in God's name, to lull their congregants into a complacent contentment with this "best of all possible worlds." But when faith in God is forgotten in our fealty to force and fear; when revolt is required against so much that is rotten in the state of things; when, because of the crime and corruption of our time, the moral degeneration and spiritual deterioration in high places and low; when, in the name of the false gods of security, men are robbed of their God-given liberties; when the inviolate right of conscience is violently violated; when men bear false witness every man against his brother; when the voice of the demagogue is heard raucously and rancorously in the land and when men are stricken dumb with fear; then religion, our Judaism, our Reform Judaism demands that, in the words of Jeremiah, we shall "tear down and destroy—that we may plant and build anew."

FROM RITES TO RIGHTEOUSNESS

A guide for Reform Judaism do we desire? Indeed we do. But not for ritual and rites alone—but for righteous conduct and decent behavior between man and man; not merely for the forms of services but for the service of God in the affairs of men; not merely a minimum code for liturgical worship but a minimal code of moral conduct incumbent upon anyone who calls himself a Reform Jew presuming to be the heir of Hebrew prophet and sage. Even the prophet prefaced his command to "walk humbly" with the demand "to do justly and to love mercy." The resemblance between the noble name we bear and our bearing toward our neighbor must be more than coincidental. It must be fundamental. It must translate our preachment into practice, our dogmas and doctrines into deed, our creed into conduct, our prayers into programs of moral righteousness and social justice, our invoking of God's

name—too frequently in vain—into the establishment of His Kingdom on earth. Only then, and not through the multiplication of munitions or the stockpiling of atomic bombs; only then, by the confession of our own sins and not by the self-righteous denunciation of the enemy; only by recognizing the "three transgressions yea, even the four," not alone of the communists but of the democracies as well, even of America itself; not merely by hunting communists but by cleansing the Augean stables of the poverty and inequity upon which they breed; only by advancing God's will and work of freedom and equity and not merely by the proclamation of His name can we presume to call ourselves religious, can we claim the noble name of Jew. Let the timid who would "crib, cabin, and confine" the flaming fire of religion in the flickering Ner Tomid within the Temple listen once again to those never-to-be-forgotten words that were spoken by one of our leading Jewish layman at the first and only other Biennial Assembly ever to be held on the Pacific Coast, at the Biennial Assembly held just a quarter of a century ago in 1929 in San Francisco. It was Mr. Roscoe Nelson of Portland, Oregon, who, at that historic gathering, uttered that trumpet call to a genuine Reform Judaism in words which I believe ought to be transmitted to every questioning and spiritually-timid layman and to many a too frequently-intimidated rabbi of our time:

Too often have I heard it said when I go to Synagogue, I go for spiritual inspiration. I hear enough elsewhere about the coal strikes, the housing problems, the juvenile delinquency and the rest of such Bolshevik cant. Let me say to my good friends who reason thus, that no rabbi ever announced a *holier* or more truly Jewish topic than the one embraced in the broad category of Jewish social justice. When these friends persist in attempting to silence the protests against intolerable and inequitable conditions, the question naturally arises, "Is the real desideratum the protection of the God-idea from being besmirched, or is it, subconsciously, the propensity of the tired business man to lull his social conscience, to seek the continued anaesthesia of an inherited and insistent social sense? . . ." Any man who warns his rabbi to eschew the subject of industrial problems, urges him to take the path, for him as rabbi, marked "The Road to Ignominy."

Let us not take this "road to ignominy" in this time which, as never before, demands of religion not mere pulpit prayers and pious platitudes, but the storming of the bastions of political power and economic might until the world will no longer conspire for the impoverishment of the many and the enrichment of the few.

How tragically paradoxical it is that only now that the Supreme Court of the United States has issued its historic decision on segregation many a Jewish leader and organization voice their hearty "me too." Not because of the Supreme Court decision, but because of the demands of our own teaching, we Jews must stand in the van of those who would rid this nation and this world of every semblance of bigotry and prejudice—man against brother-

man. Not because the Senate has now condemned the raucous and rancorous rowdy from Wisconsin, but because human rights were violated, because the divine image in which man has been created by the Father of all has been ruthlessly and recklessly invaded; not because the contemporary armaments race and the stockpiling of atomic and hydrogen bombs threaten us all with destruction; not, in short, out of sheer paralyzing, petrifying fear or expediency, but out of the faith which insists with our Hebrew prophet that "Thou shalt not destroy nor hurt in all My holy mountain" and with our American poet, Whitman, that "whoever walks without sympathy walks to his own funeral dressed in his shroud," shall every American Jew demand that America cleave tenaciously and loyally to its role as "land of the free and home of the brave," shall sustain and strengthen the UN, enact the Genocide Convention, and lead the world in what may well be a risky but, nevertheless, an imperative reduction in world-threatening armaments. If these are not the tasks of the synagogue; if this is not the be-all and end-all of our religion, then of what does our faith and our purpose as ministers of the Most High consist!

Surely, then, this Biennial Assembly will:

XIV.

Seek the expansion of our as yet modest though increasingly effective efforts in the revitalizing of our national Commission on Social Action, which is now so valiantly headed by its Chairman, Mr. Cyrus Gordon and so intelligently directed by Rabbi Lipman and Mr. Al Vorspan. I urge this Assembly likewise to endorse its program which would not merely limit its scope and purpose to the national scene but lead to the creation in every local congregation of a social action committee to probe deeply, in the light of our noble tradition of moral values, into the problems of our time and to provide in each community, and thus in the aggregate throughout the whole of America, that spiritual leadership which is our highest and holiest purpose.

PHYSICIAN, HEAL THYSELF

But Social Action, like charity, must begin at home, within our own synagogues, among our own congregational family. To prate of justice—or even to seek its practice elsewhere and to avoid the most scrupulously just relationships between congregation and congregation, between congregant and congregant, between congregation and rabbi and rabbi and congregation—were to commit a heinous sin, a gross blasphemy in the sight of God. Not yet has the problem of a fair and equitable system of pulpit placement been universally adopted or adhered to by all our congregations—nor by all our rabbis. Frequent, too frequent, are the ever growing instances of serious misunderstandings of an ethical and spiritual nature between pulpit and pew. A first step toward remedying this grave problem is being made by a dedicated group of laymen and rabbis under the aegis of our Chicago Federation.

I recommend

- XV. That this pattern be adopted on the national level and that this Biennial Assembly request the CCAR to join with the Union in establishing a national Lay-Rabbinic Committee which will devote the ensuing two years to an extensive and intensive study of these many aspects of rabbinic and congregational relationships and render a report to the next Biennial Assembly of the Union as well as to a subsequent session of the CCAR.

A PERSONAL CHALLENGE

As we enter upon the fourth century of Jewish life in America we Reform Jews in particular, because of the specially significant role we have played in the development both of our nation and our faith, bear great and grave responsibilities. It is ours to determine at this historic gathering whether we shall ingloriously retreat, timidly stand still, or courageously advance. It is your responsibility and not that of your officers or the members of your staff or a few of your leaders, but of you—each and every one of you, representing, as you do, the hundreds of congregations throughout the Union—to determine whether we shall abandon the hundreds of thousands—even the millions—of unaffiliated Jews to their spiritual starvation and their possible moral deterioration or whether, by a bold program of winning the unaffiliated, by substantial loans to our Synagogue Building Loan Fund, by the expenditure of a few hundred thousand dollars for an adequate program to care for the forgotten Jews of the rural areas, we shall reclaim these multitudes for our living faith.

It must be you who will determine whether we shall continue to jettison our youth to the temptations that lure them on every hand, to the frustration which comes from the religious vacuum in which too many of them find themselves, or whether, again through the allocation of comparatively modest sums, we shall provide such additional camps and conclaves and congregational youth programs as will insure the rising generation a full and fruitful Jewish life.

It is yours to determine whether we shall be satisfied with our proud boast of achievements in the realm of education or whether we will recognize the new responsibilities of the present hour and, by the authorization of expanded personnel and budgets, provide such facilities and faculties as will lead to an enriched religious-school curriculum and a dignified Jewish adulthood.

It is yours to determine whether we shall revert to our unhappy isolationist ideology of the past or whether, in warm fellowship with our brother-Jews, we shall seek the liberation of the whole household of Israel from the dangers and even the destruction which in some areas threaten.

Yours to resolve whether we shall confine a mere shadow of the genuine substance of our faith within the walls of our sanctuaries, reduce the noble moral challenge of our teaching to empty phrases and vapid posturings, or whether we shall bring sanity to the life of our time by the sanctity of our lives, by seeking to impregnate this time of our life with the spiritual faith of our

fathers and, what is even more important, with that which, we pray, may become the faith of our children. If our answer be timid and niggardly, then we will have proved false to our past and have forfeited our right to the future. If, however, our answer be generous, brave, and affirmative, we will merit the confidence that our fathers reposed in us, and the dream of our founder will be fulfilled even as he envisaged it in his sermon delivered before the Congregation Anshe Emeth in Albany just about a century ago:

A new spirit seems to possess all. A band of courageous and spirited champions of Progressive Judaism, possessed of inexpressible enthusiasm, has arisen. I see American Judaism arise to go forth to ever-new triumphs. It will not deceive me in my expectations.

In faithful fulfillment of that vision, in humble rededication to this holy purpose, with reconsecration to our God and to His will, let us go forward in our sacred task, sensitive to the summons of the Prophets, aspiring to be the devoted and dedicated "servants of the Lord," as Isaiah challenged and charged each one among us with those ancient but far from antiquated, those timeless yet so timely words:

Behold My servant, whom I uphold;
Mine elect, in whom My soul delighteth;
I have put My spirit upon him,
He shall make the right to go forth
to the nations.

He shall not cry, nor lift up,
Nor cause his voice to be heard in
the street.

A bruised reed shall he not break,
And the dimly burning wick shall
he not quench;

He shall make the right to go forth
according to the truth.

He shall not fail nor be crushed,
Till he have set the right in the
earth;

And the isles shall wait for his
teaching.