



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

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

Series E: Sermons, Speeches, and Writings, 1933-1959.

Box
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Folder
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"What is Reform?" undated.

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

WHAT IS REFORM?

Two lectures

Friday, Feb. 2

How DID IT START?

- I. Its Beginnings
- II. Its Early Principles

Friday, Feb. 9

WHERE IS IT GOING?

- I. Reform and Zionism
- II. Liberal Judaism Today
or Status Quo.

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May We Suggest That You Use
This Bulletin To Follow the Lectures

"
How Reform Began - I

Friday eve - Feb. 2, 1945



Reform a Lay Movement

(1)

Causes of Reform

1. new intellectual movement among Jews
2. linguistic emancipation (Mendelssohn's translation of Torah)
3. civil emancipation (France 1791
Prussia 1812)

Israel Jacobson had secular school
& introduced reforms into religious
services held in that school.

Then built a Temple in 1810
and installed organ. whole
purpose was to aestheticize the
service.

German Sermon aroused opposition.

Traditional preaching was only on
1/363 120 - preceding Passover
12/2 120 - between R.H. and Y.K.

(2)

Zunaz - Die Gottesdienstlichen Vorträge
der Juden

"proved beyond possibility of doubt
that preaching in the vernacular
had obtained among the Jews in
many lands in earlier times,
and that therefore the outcry vs.
sermons in German as being in
violation of Jewish tradition was due
to ignorance of that tradition."

This led to whole

Wissenschaft des Judentums

David Friedländer

Jacob Herz Beer (father of Meyerbeer)

held private services.

In 1817 govt ordered all private
synagogues closed. REACTION after 1815.

This victory of the orthodox party was costly - it was during the years immediately succeeding that the conversions of Jews to Christianity took place in great numbers.

The second generation of Reformers gave Reform a new basis - namely, a scientific one - to show that reform had always been practiced in Jewish life.

Geiger, Holdheim, Einhorn, Philippsen, Zuns, Edward Gans, Edward Kley organized

"Verein für Culture und die Wissenschaft des Judentums"

(4)

Hamburg Temple - 1818

Orthodox group tried to get Senate of Hamburg to close it - but Senate refused.

Second Generation differed in factis from the first. There was to be not merely concern for external liturgical forms; not merely an arbitrary break.

The effort was to be made to show that there has always been development in Judaism - Geiger viewed the whole story of Judaism from its very beginnings as an evolution. (Read Ph. p. 44)

"The practical laymen made Judaism modern. The learned rabbis kept it Jewish."

abolition of circumcision -	no	} example.
equal rights for women	yes	
bare heads -	yes	

Freehof - p. 43.

Reform never got strong hold in Germany.

Moved to America -

Beth Elohim in Charleston 1824.

Pittsburgh Platform of 1885.

p. 356, Philippson.

I. Pittsburgh Platform -
Universal
Anti-national

Reform of 19th century ^{was} bred in
era of Universal Hopes,
Enlightenment.

K. Kohler said - (quote pamphlet
p. 15)

Along comes period of Nationalism,
Wars, ^{political} anti-Semitism.

Reform Judaism changes its
position and becomes pro-
Zionist.

Whole discussion -

(2)

"Is Reform Judaism compatible
with Zionism?"

II. Liberal Judaism is constantly
changing. (Quote p. 17 - pamphlet)

1. Zionism
2. Ceremonies
3. Holidays
4. Hebrew

~~Liberal~~
~~Reform~~ Judaism gives hope for
future. No good for ecceptist
Jews, (who already complain that
the new trend is too "orthodox").
* contains seeds for great Minkay America.

(3.)

It is in the process
of "re-reforming" that Reform
Judaism finds its greatest
hope.

