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MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series I: General Correspondence, 1914-1969, undated.

Sub-series A: Alphabetical, 1914-1965, undated.

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Central Conference of American Rabbis, 1939-1940.

מרכז הרבנים עולי אוסטריה

MERKAZ HARABANIM OLEJ AUSTRIA

ב"ה תל-אביב, כ"ח אייר תרצ"ט
TEL-AVIV, 17.5.39

כבוד אגודת הרבנים "סנטרל קונפרנס אוף אמריקן רבני"ס"
בארצות הברית באמריקא.

חברים נכבדים,

הרבנים מאוסטריה, אשר אחרי כל מה שסבלו מהרדיפות הנוראות מצאו מפלט בא"י, לא
מצאו עד היום בסיס למחיתם, כי אין להם לא אפשרות למצוא עבודה מפרנסת את בעליה

ולא תמיכה מאיזה מוסד או קרן עזרה כמון שמצאו החברים באנגליה ובאמריקא. כאן
המצוקה גדולה מאד, והמוסדים הציבוריים רק ע"י תמיכות מהו"ל יכולים ליתן סיוע
עראי להמון פליטים הבאים בחוסר כל, אבל אזלת ידם לסדר מפעל עזרה בשביל הרבנים,
אשר הובאו לכאן, אשר קהלותיהם נחרבו וכל הכנסותיהם חדלו ואף את משכרת-הפיטורים
שלהם אין מניחים מאוסטריה להעביר בטרנספאר, כמו שהיה אפשר לפנים להרבנים
מגרמניה. רבני אוסטריה עזובים לנפשם ועומדים מול האפס, ובתוכם נמצאים בעלי משפחה
אשר אין להם אף לתשלומי שכר דירה ופת לאכול, ומצבם קשה מזה של סתם אביונים, כי
אינם יכולים לסובב לבקש נדבות והם צריכים לסיוע בדרך כבוד.

הרבנים הסובלים מחסור הם מכל המפלגות. מספרם (מאוסטריה ובורגנלנד) כעת
בתל אביב לבדה 12 - 14 ועוד אחדים בירושלים וחיפה ובמושבות, סיה ערך 20 (ועוד
אחדים שקיבלו סרטיפיקטים בזמן האחרון צריכים לבוא). הם משני סוגים:

א) זקנים, אשר אף אם יש להם עוד כח לשרת בקדש, אין להם מפני זקנתם המופלגת
שום סיכוי למצוא כאן משרה חדשה. הללו אחרי שלשים או ארבעים שנה של עבודת הציבור
היה להם מכבר הזכות להתפטר ולקבל משכרת לשארית ימיהם, ובודאי רשאים הם לקוות,
כי אחינו מרחוק, הבאים לעזרה לכל השדודים, גם אותם לא יעזבו בעניים.

ב) אלה שהם עוד בגיל עבודה ויכולים לצפות למצוא במשך הזמן קצת פרנסה, אם
בתור רבנים או מורים או ממונים ופקידים. בשבילם נחוצה עזרה לזמן מעבר.
באין עוזר להם, התכנסו לבדם ויסדו את "מרכז הרבנים עולי אוסטריה" ובחרו
בתור ועד מנהל את הח"מ הרבנים מווינא:

הרב ד"ר משה רוזנמאן, תל אביב, רחוב גורדון 4
הרב ד"ר אהרן קמינקא, תל אביב, רחוב ביליו 5
הרב ד"ר יואל פולאק, תל אביב, רחוב חברון 13

ומלאו ידי הועד לפנות בשמם לעזרה לאגודות הרבנים חבריהם בחו"ל. בשביל תמיכה
מצערה מאד לדירה ולמזון להחברים משני הסוגים צריכים לערך 1200 לא"י (\$ 6000)
לשנה לכל הפחות. ואנחנו הח"מ פונים בזה בבקשה לבכית לחברינו באמריקא ואנגליה
שיושיטו לנו סיוע, ומקוים שיעתרו לבקשתנו בזריזות הנחוצה.

בתודה רבה מראש ובברכה מציון

מנהלי מרכז הרבנים עולי אוסטריה

ד"ר זלמן ווינא ד"ר זלמן ווינא

ד"ר זלמן ווינא

כל משלוח יאושר בקבלה חתומה מג'המנהלים.



August 9, 1939

Dr. Isaac E. Marcuson
204 Buford Place
Macon, Ga.

My dear Dr. Marcuson:

On returning from my vacation, I found the proof which you sent to Dr. Silver to be corrected. As you probably know, Dr. Silver has been spending the summer abroad and will not return to Cleveland until the early part of September. As the statement is rather short, and since you request that the proof be corrected and returned as quickly as possible, I am wondering whether you would wish to read it through to see if the content is accurate. I have made a few slight changes in punctuation. If you can wait until Dr. Silver returns to Cleveland, please return the proof to me and I shall be happy to refer it to his immediate attention at that time.

With best wishes, I remain

Very sincerely yours,

BJK

Secretary to Dr. Silver.

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August 14, 1939

Miss Bessie Kline,
Secretary to Dr. Silver,
E. 105th St. at Ansel Road,
Cleveland, Ohio.

Dear Miss Kline:

I am returning herewith the discussion for Dr. Silver's correction. If you will have him check this as soon as he returns, I am sure it will not delay the Yearbook.

Cordially yours,

Isaac E. Marcuson
Isaac E. Marcuson, Secretary.

IEM:b

B.

September 7, 1939

Rabbi Isaac E. Marcuson, Secretary
Central Conference of American Rabbis
204 Buford Place
Macon, Ga.

My dear Rabbi Marcuson:

I am enclosing herewith a corrected copy
of the proof of Rabbi Silver's discussion at the
Conference which you sent me.

With best wishes, I remain

Very sincerely yours,

BJK

Secretary to Rabbi Silver.

October 12, 1939

Dr. Emil W. Leipziger, President
Central Conference of American Rabbis
Tour Synagog
4238 St. Charles Ave.
New Orleans, La.

My dear Dr. Leipziger:

I am enclosing herewith two letters which I received from the Central Organization of Austrian Refugee Rabbis in Jerusalem. These letters arrived during my absence abroad and I have just gotten around to clearing up my correspondence.

As you will note from the enclosed, this Merkaz addresses an official request to the Central Conference of American Rabbis for a subsidy for Austrian rabbis who are at present in Palestine and who are in great need. Perhaps the Conference can do something for them.

With all good wishes, I remain

Very cordially yours,

AHS:BK
Enc. - 2

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October 16, 1939.

Dr. Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

Dear Colleague:

I am sorry I didn't have these letters^{of the Merkey} last week. The Executive Committee of the Conference met in Cincinnati October 10 and 11th. However, we have appointed a Committee on Subventions, and I shall refer these letters to that Committee and I am quite sure that something will be done.

Thanking you for calling this matter to my attention, I am, with fraternal greetings,

Yours sincerely,

Emil W. Leipziger,
President.

EWL:AB

Central Conference of American Rabbis

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October 27, 1939.

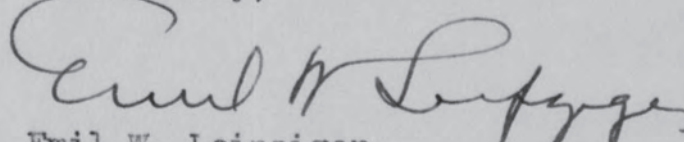
Rabbi Abba Hillel Silver,
The Temple,
East 105th St. at Ansel Rd.,
Cleveland, Ohio.

Dear Colleague:

I am directing our Secretary to send \$100 to the Merkaz Harabanim Ole Austria. He will either send the check to you direct to Palestine. I have given him discretion. If a larger gift than this is indicated, I should have to go through the procedure of circulating the membership of the Executive Committee. Will you please keep in touch with this matter and let me know.

With personal greetings to you and yours, I am,

Fraternally,


Emil W. Leipziger,
President.

EWL:AB

RECEIVED AT

STANDARD TIME
INDICATED ON THIS MESSAGE

Postal Telegraph

THE INTERNATIONAL SYSTEM

Commercial
Cables



All America
Cables

Mackay

Radio

This is a full rate Telegram, Cablegram or Radiogram unless otherwise indicated by signal in the check or in the address.

| | |
|-----|--------------------|
| DL | DAY LETTER |
| NL | NIGHT LETTER |
| NM | NIGHT MESSAGE |
| LCO | DEFERRED CABLE |
| NLT | NIGHT CABLE LETTER |
| | RADIOGRAM |

Form 16 J353 60 NL 5 EXTRA=CINCINNATI OHIO 14

1939 NOV 14 PM 11 42

RABBI ABBA HILLEL SILVER=

THE TEMPLE E 105TH ST AND ANSEL RD=CLVD=

RECEIVED CABLES LODON SIGNED MONTAGU QUOTE PALESTINE LIBERAL
CONGREGATIONS BREAKING DOWN SITUATION DESPERATE EMERGENCY HELP
UNQUOTE SECOND THREE PALESTINE RABBIS ROSEBERG TELAVIV WILHELM
JERUSALEM ELK HAIFA QUOTE DO NOT FORSAKE US CABLE HELP UNQUOTE
PLEASE CONSIDER GRAVE EMERGENCY IMMEDIATE NEED FOUR THOUSAND
CONTACT NUMBER OF PEOPLE FOR ACTION SEND GENEROUS SUM ADDRESS
CHECK DR PHILIPSON=

DAVID PHILIPSON, SOLOMON FREEHOF AND SAMUEL WOHL.

Telephone Your Telegrams to Postal Telegraph

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November 17
1939

Dr. Abba Hillel Silver
E. 105th St. at Ansel Road
Cleveland, Ohio

Dear Friend:

I am herewith enclosing Conference voucher for \$100 in favor of Merkaz Harabanim, Olej, Austria. I have been advised that you will be good enough to transmit the check to the organization.

Thanking you for your attention in the matter, with Warmest greetings and best wishes, I am

Sincerely yours,

Harry S. Margolis
Duke

HSM/rsW

Central Conference of American Rabbis

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November 20, 1939.

Dr. Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

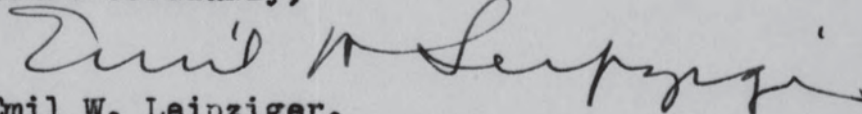
Dear Colleague:

One of the original letters of the Merkaz Harabanim Olej Austria I sent to Marcuson. I will write him to send you the proper address. You may save time, however, if I have my secretary transcribe the signatures of the other letter from Tel Aviv addressed to you. The signatures are as follows:

ב"ר משה וואזנין ב"ר אפרים זאנאוויטש ב"ר יואל כהן

Trusting this will be helpful, I remain,

Yours cordially,


Emil W. Leipziger.

EWL:AB

November 20, 1939

Dr. Emil W. Leipziger, President
Central Conference of American Rabbis
7624 St. Charles Ave.
New Orleans, La.

My dear Friend:

I received this morning a check of \$100 from Rabbi Margolis to be forwarded to the Merkaz Harabanim, Olej, Austria. I am under the impression that I forwarded you the original correspondence which also contained the addresses of the people to whom this check is to be forwarded. I wish you would send me this letter and I will immediately write to Jerusalem and forward the money sent by the Central Conference of American Rabbis.

With all good wishes, I remain

Very cordially yours,

AHS:BK

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Nov. 27, 1939.

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

Dear Colleague:

I have a letter from Leipziger asking me to furnish you with the address of Merkaz Harobinim Olej Austria. All I know is that it is Tel Aviv. I sent the letter of appeal attached to my request for a voucher so I have written to Regner to ascertain if he kept it or if he sent it on to the treasurer and in either case if they have it, to rush it to you. It should have been attached to the voucher that was sent to you from the Treasurer's office.

Cordially yours,

I. E. Marcuson
Isaac E. Marcuson, Secretary.

IEM:b

B

November 28, 1939

Rabbi Aaron Kaminka
Tel Aviv, Palestine

My dear Rabbi Kaminka:

I transmitted your letter in behalf of the Merkaz Harabanim Olej Austria to the Executive of the Central Conference of American Rabbis. I received, today, a letter informing me that the Conference has appropriated the sum of \$100 to your worthy cause, and I am enclosing the check herewith.

With all good wishes, I remain

Very cordially yours,

AHS:BK
Enc.

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November 30, 1939

Dr. Abba Hillel Silver
E. 105th St. and Ansel Rd.
Cleveland, Ohio.

Dear Dr. Silver:

Rabbi Marcuson has asked me to send you
the enclosed letter from Merkaz Harabanim Olej
Austria.

With kind personal greetings, I am,

Sincerely yours,

SLR/r

Temple Israel

Webster Avenue
New Rochelle, N. Y.

Louis A. Rosett, President
Aaron M. Davis, Vice-President
Irving M. Kutner, Treasurer
Mrs. Emil Samek, Secretary

Rabbi Jacob R. Shankman

January 12, 1940

Dr. Abba H. Silver
The Temple
Cleveland, Ohio

My dear Dr. Silver:

I am emboldened to write to you at this time in my capacity as chairman of the Solicitation of Funds Committee of the Central Conference of American Rabbis. I am sure that you know the nature of our work since all the money used for pensions and relief for our own men, subventions to deserving scholars and assistance to refugee Rabbis and cantors, must be raised by us. This year, the situation is particularly critical. There are literally dozens of refugee Rabbis and cantors in the metropolitan area who are looking to us for aid. We shall have to supplement their pitifully small salaries in many instances. There are several dozen men who would like to be put up at the Hebrew Union College for a period of six months. This would cost \$500 per person. In addition, I have just learned from Dr. Mattuck in London that there are twelve Reform colleagues stranded there.

For all these reasons, the goal of my committee is higher this year than ever before. Our quota is \$30,000, and, if we are to discharge our obligations, we must raise this amount. May I look for your whole-hearted support in this work?

Upon consulting the Conference year book records, I discover that your congregation has never made a contribution to our work. Strangely enough, our appeals have been consistently neglected. I realize that unquestionably many appeals are made of you, and, in turn, many requests are made by you of your people. Yet in work of this kind, we must rally the entire roster of the Conference. Naturally, I cannot set a quota for your congregation, but you must agree with me that it is one of the most outstanding congregations in the country. When little communities like Joplin, Missouri, send \$75.00 and Selma, Alabama, sends \$50.00, it seems reasonable to me that we might expect a substantial amount from The Temple for our work. Would it not be possible for you to raise \$1,000 this year? I am sure that if you found it possible to canvas your membership or even a selected part of it, you would be more than successful in raising this amount. If you feel that you cannot make this appeal yourself, is there any possibility that Mel Harris might be able to write to the members of the congregation? In the near future, I am writing to the entire Conference membership. May I not have your pledge of support too? I assure you that I shall appreciate it most deeply and it will be of invaluable aid to my committee in furthering our work.

With all good greetings to you, I am,

Faithfully yours,

Jacob R. Shankman

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OFFICE OF CHAIRMAN
COMMITTEE ON SOLICITATION OF FUNDS
456 WEBSTER AVENUE

NEW ROCHELLE, NEW YORK

January 26, 1940

COMMITTEE ON SOLICITATION OF FUNDS

JACOB K. SHANKMAN, CHAIRMAN
EUGENE BLACHSCHLEGER
WM. G. BRAUDE
G. GEORGE FOX
DAVID LEFKOWITZ, SR.
HARRY S. MARGOLIS
IRVING F. REICHERT
CHARLES E. SHULMAN
J. MARSHALL TAXAY

Rabbi Abba Silver
Cleveland, Ohio

Dear Colleague:

The Committee on Solicitation of Funds of the C.C.A.R. is a much needed but greatly neglected committee. It is the only agency which provides for Rabbinical relief, subventions, and pensions and yet its appeals have been consistently ignored by more than 75% of our Conference membership.

This year, I have been appointed chairman of the committee. The task which I have undertaken can be achieved successfully only if I receive the full support and cooperation of every Rabbi. In assuming this responsibility, may I not look for your assistance?

A few weeks ago, Germany's most representative Rabbi was seized and was about to be sent to the Concentration Area in Poland. Only the prompt action of our Conference saved him from that doom. We furnished \$1,000 to help an American community support him. This is but one dramatic instance of the work we do. Every other refugee agency insists that it cannot create a special class of the Rabbis, but the government by its exceptions does place them in a special category. There are literally dozens of Rabbis and cantors already here whom we must help. Twelve Reform colleagues are stranded in England. They need help. We are the only agency which does this work. It is therefore in this historic task of Pidyon Shevuyim as well as in the Conference's regular relief program that I am asking you to join.

Our goal this year is \$30,000. With your help we can raise it. You can help by soliciting your congregation by letter for this purpose or by asking the Welfare Fund in your city for an adequate appropriation. A post card indicating the type of support you will give is enclosed. Won't you please be good enough to return it to me at once? It will help considerably.

I need the cooperation of every Conference member. May I count on yours?

Sincerely yours,

Please!

Jacob K. Shankman.

Jacob K. Shankman, Chairman

JKS:MR

CENTRAL CONFERENCE of AMERICAN RABBIS

EMIL W. LEIPZIGER, President

JAMES G. HELLER, Vice-President

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ISAAC E. MARCUSON, Recording Secretary

SIDNEY L. REGNER, Corresponding Secretary

Volume XI

February, 1940

No. 2

- BULLETIN -

TIME AND PLACE OF NEXT CONVENTION

The next convention of the Conference will be held June 18-23, 1940 at Charlevoix, Michigan. A very interesting program is being prepared and it is hoped that every member will make an effort to attend.

PROGRAM

There will be three main papers:

The theme of the convention will be, THE JEWISH PEOPLE IN THE WORLD OF TODAY, ITS STATUS AND ITS PROBLEMS.

- I. Palestine—Its Part in Jewish Life and Literature, Julius Gordon.
- II. Mass Migrations of the Jews and Their Effects on Jewish Life, Jacob R. Marcus.
- III. The Spirit and Character of the American Jewish Community, B. Benedict Glazer.

RASHI (Commemorative of Centenary):

- I. Rashi as Biblical Exegete, Henry Englander.
- II. Rashi as Commentator on the Talmud, Jacob Z. Lauterbach.

SYMPOSIUM: Problems of the Rabinute as I Know Them—

Solomon N. Bazell, Julian B. Feibelman, Jacob P. Rudin, Abraham Shusterman, David H. Wice and Samuel Wolk. (10 minutes each)

CONFERENCE LECTURE—Ferdinand M. Isserman.

CONFERENCE SERMON—Henry J. Berkowitz.

YEARBOOK

The 49th Volume of the Yearbook has been delivered to the members and it is hoped that the committees are busy with the tasks assigned to them. The Chairmen will please take notice that the members of their committees should be consulted and asked to cooperate with the chairmen.

PRAYER BOOK

The Newly Revised Volume I Union Prayer Book is ready for distribution. The price of the book will be \$1.00 per copy regardless of quantity purchased. Members who plan to introduce the book at once are hereby advised that if a large order is placed, the books can be furnished bound in different color from the standard book for congregational use. This has been found to be a great help in preventing the loss of books. However, if you desire your books bound in a distinctive color, orders must be placed in advance. A copy of the Prayer Book will be sent to the members as soon as the books are ready for distribution.

YEARBOOKS FOR SALE

One of the members has advised me that he has moved into a small apartment and is disposing of his library. He would like to sell his set of Yearbooks. If anyone is interested in the purchase of these books, communicate with the Secretary.

AID TO REFUGEE RABBIS

It is essential that every member of the Conference should cooperate fully with the Chairman of the Committee on Solicitation of Funds to secure as much money as possible in our Relief Fund. The English Emergency Council has just appealed to us for assistance and we are planning to give them \$2,000.00 to care for over a dozen Reform colleagues who are stranded there. We are already supplementing the meager salaries of several rabbis for whom we have secured small positions in this country.

In addition there is a plan to use \$10,000.00 as follows:

1. Taking care of the older colleagues who have no possibility of getting a position by giving them a monthly subvention.
2. To continue our present plan of supplementing the meager salaries of those who have positions that pay very little, some only a thousand dollars a year. (The government minimum requirement is \$1500.00)
3. To help others prepare for a career in America by having them attend one of the Reform Rabbinical Seminaries and to take care of their physical needs while they are attending and fitting themselves for an American pulpit.
4. To help as much as we can some who are in straits in foreign countries.

In order to carry out this program the members are expected to secure money either from their congregations or from private sources. We are confident you will do your part in helping carry out this program.

SOCIAL JUSTICE

Please read carefully the attached letter from Edward L. Israel, Chairman of the Social Justice Commission and give him your wholehearted cooperation.

Respectfully submitted,

EMIL W. LEIPZIGER,
President.

Isaac E. Marcuson

Recording Secretary.

February 14, 1940

Rabbi Jacob K. Shankman
456 Webster Avenue
New Rochelle, N.Y.

My dear Rabbi Shankman:

I trust that you will pardon the long delay in answering your kind letter of January 26. You write in behalf of the Committee on Solicitation of Funds of the C.C.A.R., and you call attention to the fact that this Fund has enabled the Conference to help Rabbis abroad.

In order to help one of these Rabbis to come to the United States outside the quota, my Temple undertook to add to its staff a second Assistant Rabbi, which it did not need, and to add to its budget \$1800 annually. This Rabbi has been with us since last September. We have taxed our membership for that amount for as long as the Rabbi remains with us. I therefore feel that for the time being at least, our Temple is doing its part.

I have also recently solicited the Temple membership in behalf of the Union of American Hebrew Congregations, and we are not getting ready for another solicitation for the Jewish Welfare Fund of Cleveland. Perhaps next year I may be able to do something for the Conference Fund.

With all good wishes, I remain

Very cordially yours,

AHS:BK

Central Conference of American Rabbis

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J. MARSHALL TAXAY

February 20, 1940

Dr. Abba H. Silver
The Temple
E. 105th St.
Cleveland, Ohio

My dear Dr. Silver:

I want to acknowledge your kind letter of February 14th replying to my appeal in behalf of the Committee on Solicitation of Funds of the Central Conference of American Rabbis. Your description of what The Temple has done in engaging a refugee Rabbi merits much praise for The Temple and, assuredly, is a partial discharge of the obligation which we have jointly.

Nonetheless, if I may be very frank, it is not very different from the program which many synagogues are undertaking today. Each congregation has its own individual problems. Some, like yourself, have taken refugee Rabbis; some are engaged in a social service program to refugees at no little cost to themselves, and others are simply struggling along to maintain an American Rabbi in something of a dignified way. Now the point that I wish to make, is this. I have a job to do for the Conference. That job is to raise \$30,000 for the Conference's regular program of relief to destitute Rabbis and their families, of pensions to worthy Jewish scholars throughout the world, all in addition to the problem of serving the refugee Rabbis and cantors. The sum of money may not be large. Nonetheless, it is a national problem. The moral responsibility for the same should be a national concern. No congregation, no matter what it does in its own way, ought to feel free to withdraw from participating in the solution of this national problem. Particularly, in my opinion, ought no congregation whose position is as prominent as your own and whose leadership, without intending to be flattering, is as distinguished as your own, withdraw from this activity.

Central Conference of American Rabbis

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-2-

Candidly, one of the most common objections raised to the work of my committee is on the part of young men in small communities who say "Why should we burden our communities when the large metropolitan congregations do little or nothing for this work?" Now, if the metropolitan congregations will do their share, it would be an added inducement to the younger men to carry on. It would not be enough to say to them that The Temple has engaged a refugee Rabbi. They look at the report of my committee and want to know what The Temple is doing for our work.

I know that you would not want to place yourself in the position of the skeptic of the Passover Haggadah who withdrew from the congregation, but would want to see yourself and The Temple included in our all-embracing program. I assure you that it would be very encouraging to the members of my committee if you would do this. I wonder then if it might not be possible, in view of these added factors, for you to give my appeal further consideration and try to make at least a nominal contribution from some fund of The Temple to our work. It will be of immeasurable assistance to me if you can find it within your power to do so.

With kind personal greetings, I am,

Sincerely yours,

Jacob K. Shankman

JKS:MR

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OFFICE OF VICE-PRESIDENT
WISE CENTER
READING RD. AND N. CRESCENT
CINCINNATI, OHIO

February 28
1 9 4 0

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SAMUEL WOLK, Wilkesbarre, Pa.

Rabbi Abba Hillel Silver
The Temple
E. 105th Street and Ansel Road
Cleveland, Ohio

Dear Abba:

I am writing this personal letter to ask your help on a matter which I think you will agree is one of considerable importance. At the last meeting of the Executive Board of the Union of American Hebrew Congregations I spoke to them about the need of changing the music to fit the new first volume of the Union Prayerbook which is now being distributed. The Prayerbook contains a number of new texts which will need to be set, and rearrangements of the old. For this purpose, I thought we ought to do two things; First, invite a few composers, first rate reputation, to compose new services for both Sabbaths and festivals; secondly, ask some who had already written services to rearrange and add to them so as to adapt them for this new book.

The Central Conference of American Rabbis does not feel that its traditional field of service includes this. The Union, after submission to the Commission on Synagogue Activities, is willing to undertake it. But it has not funds for such a purpose. Nor does it want funds collected that will in any way injure its former income. I had the idea that, with your cooperation, I might interview a comparatively small number of people in your community who might be interested in this project, and give me relatively small sums for this purpose.

Would you be so kind as to look over the names of members of your congregation and send to me the names of four or five people, upon whom I might be able later to call together with you, who fit into the above definition? Later on, I would like to arrange a trip at your convenience and see them. If I can get each one to give me two or three hundred dollars that would be more than ample.

Please let me hear from you at your earliest convenience. Very friendly greetings.

Yours sincerely,

JGH:HR

March 6, 1940

Rabbi James G. Heller, Vice-President
Central Conference of American Rabbis
Wise Center
Cincinnati, Ohio

My dear Rabbi Heller:

I wish I could see my way clear to help you in the project concerning which you wrote me, and which I am sure is a very worthy one. Unfortunately I can not at this time commit myself to another fund-raising activity. I have already all too many, and I have become a hissing and a byword as a "schnorrer" in this community. Apart from the fact that I am local chairman of the Jewish Welfare Fund, which means that I must personally interview the larger givers in the community and coax and brow-beat them into giving ever larger sums of money, I have also had to approach some of the same people three or four times within this year for special projects not included in the Welfare Fund. I have just finished "schnorring" a few thousand dollars for Dr. Weizmann in behalf of his chemical institute at Rehoboth. I am sure that you will understand.

I would suggest that you get in touch with the two or three lay-representatives of the Union in the city, and put the matter up to them.

With best wishes, I remain

Very sincerely yours,

AHS:BK

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SAMUEL WOLK, Wilkesbarre, Pa.

March 8

1940

Dr. Abba Hillel Silver
The Temple
E. 105th St. at Ansel Rd.
Cleveland, Ohio

Dear Dr. Silver:

I have had responses from all the men to whom I wrote about the matter of getting music for the new first volume of the Union Prayerbook and regret to say that the response from the overwhelming majority was negative. I made this suggestion simply to be helpful, because those who adopt the Prayerbook will soon find themselves in need of music. But, inasmuch as the majority of the men feel that they cannot help in the collection of funds for this purpose, I shall abandon the entire project and simply proceed to have music for my own congregation.

Yours sincerely,

JGH:HR

Central Conference of American Rabbis

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456 WEBSTER AVENUE

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J. MARSHALL TAXAY

March 8, 1940

Dr. Abba H. Silver
The Temple
Cleveland, Ohio

My dear Dr. Silver:

Forgive me for addressing you again without waiting for a reply to my last letter. You may recall that when I wrote to you last, I suggested that it is not fair for a large congregation like The Temple, no matter what its personal problems may be, to exclude itself from the national work of the Conference. To bear out that statement, I felt that you should know that the Euclid Avenue Temple in your city is basing its response to my appeal upon your example. I have just been informed that when its Board considered the appeal, it wanted to know what the other congregation was doing. I understand that its secretary learned from your secretary that you were doing nothing, and so they are doing likewise.

I know that you will see my point of view in this matter. Not only will the other congregation in Cleveland follow your example, but many smaller congregations when they see that there is no cooperation from the larger congregations, will become indifferent to our work and ignore our appeal.

May I not therefore importune you to consider this whole matter very seriously and to give us some expression of support?

With kind regards, I am,

Sincerely yours,

Jacob K. Shankman.

JKS:MR

Dr. G. George Fox
RABBI SOUTH SHORE TEMPLE
7215 JEFFERY AVENUE
PHONE FAIRFAX 0772
CHICAGO

April 4, 1940.

Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

Dear Abba:

Leipziger put me on the Committee for the Solicitation of Funds, I suppose because of some grudge he had against me. You are one of the men I have to write to. I do not have to write you a megillah about the necessity of maintaining the Pension and Relief funds.

I have been informed of the fact that you have engaged a refugee rabbi, which prevents your congregation from sending a further contribution to the Pension Fund.

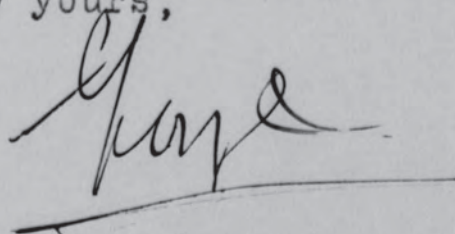
I can understand your reason perfectly, and I should accept that as a justification under some circumstances, but the point is that others are saying that "if Silver's congregation does not contribute, why should mine? Compared to mine, they can not only afford to have a refugee rabbi, but they can afford to give to the Fund".

You know these things are not to be argued about and certainly I know of no argument that I could advance to you, to make you feel more keenly your congregation's responsibility to the Pension and Relief Fund, other than that you are doing us a real mitzvah by sending us a check.

With kindest regards,

Cordially yours,

GGF:L

A handwritten signature in dark ink, appearing to read "G. Fox", with a horizontal line underneath.

Central Conference of American Rabbis

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J. MARSHALL TAXAY

April 5, 1940

Rabbi Abba H. Silver
The Temple
Cleveland, Ohio

My dear Dr. Silver:

Abraham dared address the Lord many times, and I am therefore turning to you again in behalf of the Pension & Relief Fund of the Conference.

Since I last wrote you, I have received a contribution from Dr. Brickner's congregation to our work, and I still feel that you would not want to have The Temple excluded from our list of contributors. Surely you consider our work meritorious and worthy of the support of the entire Conference roster. For myself, I find it hard to reconcile this with the fact that at no time do I discover any record of the participation ^{in our work} ~~in our work~~. I realize the burdens and demands which are made upon your group but I am positive that with little effort you can secure a substantial contribution for our cause.

Looking forward to your early and favorable reply, I am with all good greetings,

Sincerely yours,

Jacob K. Shankman

JKS:MR

June 10, 1940

Rabbi Emil W. Leipsiger, President
Central Conference of American Rabbis
4238 St. Charles Ave.
New Orleans, La.

My dear Friend:

I had hoped to attend the Conference in Charlevoix. Unfortunately, however, weddings have crowded in upon me during the week of the Conference, and Rabbi Harris will be away on his vacation so that I am compelled to remain in Cleveland. I regret deeply that I will miss the Conference this year. I had looked forward to it. Please convey my best wishes to all my colleagues.

With kindest regards to you, I remain

Most cordially yours,

AHS:BK

[1940]

TENTATIVE
PROGRAM
FIFTY-FIRST
ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE
OF

AMERICAN RABBIS



CHARLEVOIX, MICH.
TUESDAY, JUNE EIGHTEENTH
SUNDAY, JUNE TWENTY-THIRD
NINETEEN HUNDRED AND FORTY

PROGRAM

Tuesday, June 18th, 9:30 A. M.

MEETING OF THE EXECUTIVE BOARD

Tuesday Evening, 8:00 o'clock

Opening Prayer

Address of WelcomeJames G. Heller

President's MessageEmil W. Leipziger

Memorial Resolutions:

FREDERICK COHNHarry H. Mayer

MARTIN FRIEDMANBernard J. Bamberger

JOSEPH LEISERLouis I. Egelson

MORRIS NEWFIELD

FRANK ROSENTHALGeorge Solomon

Kaddish and Closing Prayer

Wednesday Morning, June 19th, 9:30 A. M.

Opening Prayer

Roll Call

REPORTS:

PresidentEmil W. Leipziger

Recording SecretaryIsaac E. Marcuson

Corresponding SecretarySidney L. Regner

TreasurerHarry S. Margolis

FinanceSidney L. Regner

InvestmentsHarry S. Margolis

PublicationsIsaac E. Marcuson

SolicitationsJacob K. Shankman

TractsLeo M. Franklin

Cooperation with International and

National OrganizationsEmil W. Leipziger

Synagog CouncilSamuel Schulman

Contemporaneous History and LiteratureJacob R. Marcus

Religious EducationLeon I. Feuer

Religious Work in UniversitiesBernard Heller

Liturgical CommitteeSolomon B. Freehof

Wednesday Afternoon

REPORTS:

Commission on Synagog ActivitiesJacob P. Rudin

ArbitrationJulian B. Feibelman

Church and StateAlbert G. Minda

3:30 P. M.

PAPERS:

Rashi as Bible Exegete and GrammarianHenry Englander

Rashi the Talmud CommentatorJacob Z. Lauterbach

Discussion

Wednesday Evening, 8:00 o'clock

**THE JEWISH PEOPLE IN THE WORLD OF TODAY,
ITS STATUS AND ITS PROBLEMS:**

1. Palestine, Its Part in Jewish Life and Literature.....Julius Gordon
2. Mass Migrations of the Jews and Their Effects
on Jewish LifeJacob R. Marcus

Thursday Morning, June 20th, 9:30 A. M.

Opening Prayer

REPORTS:

ResponsaJacob Mann
Curator of ArchivesHenry Englander
Social JusticeEdward L. Israel
International PeaceJoseph Rauch
Amendments to Constitution

Thursday Afternoon, 3:00-5:00 o'clock

SYMPOSIUM: Problems of the Rabbinate As I Know Them—

Solomon N. Bazell, Julian B. Feibelman, Jacob P.
Rudin, Abraham Shusterman, David H. Wice and
Samuel Wolk. (10 minutes each)

Discussion

5:00 to 6:00

Free for Committee Meetings

Thursday Evening, 8:00 o'clock

PAPER:

3. The Spirit and Character of the American
Jewish CommunityB. Benedict Glazer

Discussion of three papers on Jewish People in the World of Today.

Friday Morning, June 21st, 9:30 A. M.

Religious Education Program

Opening Prayer

REPORTS:

Commission on Jewish EducationDavid Philipson
Committee on Religious EducationLeon I. Feuer

SOME PRACTICAL PROJECTS IN JEWISH EDUCATION:

1. Projects for Synagog YouthEugene J. Sack
2. Experimenting with a Four-Day-a-Week School.....Allan Tarshish
3. Jewish Demography—An Experiment in Junior
Jewish SociologyMartin M. Weitz

Friday Afternoon

REPORTS:

Religious Work in Universities Bernard Heller
Marriage, Family and the Home Sidney E. Goldstein
Resolutions
Ceremonies James G. Heller
Code of Ethics David Lefkowitz
Nominations

Friday Evening, 8:00 o'clock

Opening Prayer
Evening Service from the Union Prayerbook
Conference Lecture Ferdinand M. Isserman
Adoration and Kaddish
Benediction Emil W. Leipziger

Saturday Morning, June 22nd, 10:00 A. M.

Opening Prayer
Morning Service from the Union Prayerbook
Reading from the Torah
Conference Sermon Henry J. Berkowitz
Adoration and Kaddish
Benediction James G. Heller

Saturday Afternoon

3:30-4:30—Shi'ur—Rashi
4:30-6:00—Meeting of Alumnae Associations

Saturday Evening, 8:00 o'clock

Reserved for Alumnae Associations

Sunday Morning, June 23rd, 9:30 A. M.

Opening Prayer

REPORTS:

Synagog Music James G. Heller
Relief Samuel M. Gup
Pensions
President's Message
Benediction Julian Morgenstern
Adjournment

Sunday Afternoon

Meeting of the Executive Board

Interfaith Conference on Unemployment

HEADQUARTERS: 815 Woodward Bldg., Washington, D. C., METROPOLITAN 5484

CONVENED BY:

The Industrial Division, FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
The Social Action Department, NATIONAL CATHOLIC WELFARE CONFERENCE
The Social Justice Commission, CENTRAL CONFERENCE OF AMERICAN RABBIS
and Social Justice Committee, RABBINICAL ASSEMBLY OF AMERICA

Dear Colleague:

Because of the seriousness of continuing unemployment, its effect on human personality, and the danger that a nation which has not solved its own economic problems may be tempted to divert attention toward armament economics as a solution, the three major faiths have officially voted to convene an Interfaith Conference on Unemployment in Washington, D. C., June 4-6, 1940.

We realize that the time is short, but it was felt necessary to hold the Conference before the political conventions in order to avoid the danger of becoming involved in partisan politics.

In order to make adequate impression on the conscience of the nation, it will be necessary to have at least 1,000 church and synagogue people in attendance at the Conference. A preliminary program will be mailed you before long. Already many speakers of national prominence, including outstanding industrialists, labor leaders, congressmen and government officials have accepted places on our program. Meanwhile, won't you plan to be present yourself, and also to bring this matter to the attention of interested laymen who might attend our conference. We feel that this is an emergency situation and that an effective demonstration by the religious forces of the nation at this time may help to mould the future course of our country. We ask you to make whatever sacrifices are necessary in order to help us make this Conference an impressive demonstration.

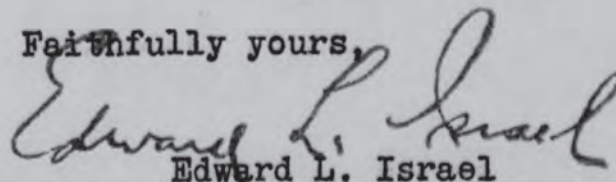
Our plan is to have as members of the Conference not only religious leaders but also members sent from local churches and synagogues. We are especially anxious to have several laymen from each congregation attend with their rabbi.

The purpose for which the Conference is convened and with which the findings will be concerned are:

- (1) To define the ethical issues and moral consequences of unemployment and its influence on American life.
- (2) To impress upon members of religious bodies, on employers, labor, farmers and consumers, and on all political parties their inescapable responsibility for dealing more adequately with the problem of unemployment.
- (3) To study various specific proposed remedies and to refer such proposals for further study and action by the various religious bodies. These findings will be the responsibility of the Conference itself rather than of the convening organizations.

Please let me know at once whether you will help in this emergency.

Faithfully yours,



Edward L. Israel
Chairman, Commission on Social Justice
Central Conference of American Rabbis

WASHINGTON, D. C. JUNE 4, 5, 6, 1940

Rabbi Abba Hillel Silver: Some years ago I presented a paper before the Conference on the Democratic Impulse in Jewish History, in which I took a position somewhat different from that taken by Dr. Schulman this evening. I tried to expound the thesis that democracy has run, like a golden thread, through the whole of Jewish history from the Nomadic period to the present, ~~and~~ I traced it not only in the political opposition ^{to kingship and royal prerogatives} which existed during the period before royalty was established in Israel, ^{as well as} during the period of royalty, ^{and} during the period of the Second Temple, ~~the kingship and royal prerogative~~, but ^{also} I ~~also~~ tried to trace ^{out} it ~~as it manifested itself~~ in the democratic ^{reaching} of the masses of Israel for religious prerogatives, in ^{their} ~~the~~ opposition to ^{the} priestly hierarchy, ^{I called attention to} the ~~whole~~ Pharisee movement, as an expression of fundamental Jewish democracy. I am inclined to think that that ^{is} ~~was~~ one of the original contributions of the Jewish people to the political thought of the world, and I was glad to see some of my ideas substantiated by the fine reasoning in Dr. Goldenson's paper.

So far as the discussion which has developed here at the Conference on the subject of universalism and particularism, ^{is concerned} I have nothing to add except this one thought which I came upon in re-reading an article by David Frischman. He said that the Jewish people ^{has} consistently ~~has~~ refused to drive ^{their} a great idea to ~~its~~ logical conclusion. ~~He~~ ^{said it was} the Jew ^{who} gave the world the idea that man was the child of God, but it was the Jew who ^{relentlessly} ~~stubbornly~~ opposed the ^{suggestion that any} ~~idea~~ when a man was actually ^{the embodiment and} ~~said to be~~ the concrete representation of Deity. ~~It was~~ the Jew ^{originated or developed most fully} ~~who gave the idea of~~ the idea of the Messiah, and yet ^{would-be} every time a Messiah appeared, they ^{the Jews rejected} ~~excommunicated~~ him. ~~It was the~~

12)

[undated]

The Jew ~~who~~ more than any other people ^{profoundly} ~~developed~~ the ^{ideal} ~~idea~~ of peace but it rejected pacifism. It rejected the "turn the other cheek" ^{idea when a man smites you because} ^{Here again} it refused to drive good ideas to what ^{we} think are their ultimate logical conclusions. The Jew was ^{thus} able to keep ^{helpful} these ideas sane and sound and workable in ^{an every-day} ~~the~~ world. The same thing is true of this ^{ideal} ~~matter~~ of universalism. It is a beautiful idea, it is something to aspire towards, but ^{when} driven to its so-called logical conclusion, ^{namely} the complete ^{annihilation} of ^{differentiated national or historical} ~~group~~ life, it becomes an unworkable idea. It is not a question of which ^{takes priority - nationalism or universalism but of} ~~comes first~~, the important thing is to keep a sense of balance. ^{Keeping a just balance between the two}

REPORT OF THE COMMITTEE ON REVISION OF THE
CODE OF RABBINICAL ETHICS

To the Central Conference of American Rabbis,

GENTLEMEN:

Your Committee conceives of the problem of Rabbinical Ethics as having two fundamental aspects:

1. Ethics of the relations between Rabbi and Rabbi.
2. Ethics of the relations between Rabbi and Congregation.

SECTION I
RABBI AND RABBI

Inasmuch as the Rabbinate is a profession which is concerned with the definition and promulgation of the highest principles of human relations and conduct, it is self-evident that in their dealing with one another Rabbis should themselves practice the highest principles of professional ethics. We affirm proudly that in general such standards of professional conduct and relationship do prevail in the Fellowship of the Central Conference of American Rabbis. However, since Rabbis are human beings, there are occasions when misunderstandings and frictions develop among colleagues. In recognition of this fact, the Central Conference of American Rabbis formulates the following Code of Ethics for the guidance of its members.

1. No Rabbi should occupy a colleague's pulpit at a divine service except at the direct invitation of that colleague, nor should he speak at any function of the congregation or of any auxiliary or subsidiary organization of the congregation except with the consent of the incumbent Rabbi.

2. No Rabbi should officiate in the family of a member of another congregation without the consent of the Rabbi of that congregation, except in case of the absence of the Rabbi from the city.

3. A Rabbi should always and under every condition refrain from giving expression to adverse personal opinion with regard to a colleague in public utterance. Every public reference to a colleague should be dignified in character, should avoid all personal recrimination, and should be sincerely directed to a worthy purpose.

4. No Rabbi shall in any way negotiate for a pulpit that is still occupied. If formally invited to allow his name to be considered, he should first assure himself that the relation between the incumbent and the congregation has been definitely terminated. No Rabbi should make personal application to a congregation, even when a pulpit vacancy exists. (Dr. Morgenstern asks to be recorded in the negative on the last sentence.)

5. Whenever a Rabbi is consulted concerning the qualifications of a colleague, or is impelled to recommend a colleague to a congregation, he should be mindful of the high responsibility he is assuming and should put such recommendation on the basis solely of character, personality, learning and general ability.

6. Cases of misunderstanding and friction between Rabbis may be referred by either party to the Committee provided for in Section III of this report, for judgment and arbitration.

SECTION II
RABBI AND CONGREGATION

The bonds between a Rabbi and his Congregation are of a character somewhat different from and on a level higher than those of the ordinary contractual relations of the business world. Rabbi and members of a congregation are responsible partners in a joint concern, viz, the welfare of a Jewish congregation with all the sacredness, reverence and aspiration connected with the service of God, Israel and mankind. Therefore the relationship between Rabbi and Congregation must be one of mutual confidence and esteem, expressing itself in friendly and joyous cooperation.

1. The principle of the freedom of the pulpit should be basic in the relationship between the congregation and the Rabbi. At the same time, freedom of the pulpit should increase the Rabbi's responsibility for his every utterance.

2. Every congregation should recognize that the privilege of inviting anyone to occupy its pulpit, resides with and should be exercised only through its Rabbi.

3. If a congregation has determined not to re-elect its Rabbi, he should under every condition be given reasonable time notice. Correspondingly, if a Rabbi chooses to sever his relations with his congregation, he should give the congregation reasonable time notice. In all such matters congregation and Rabbi should deal with each other with utmost consideration.

4. In the selection of a Rabbi for its vacant pulpit, a congregation should proceed in a dignified manner and with full reverence for the office of the Rabbi. Every effort should be made by congregation and rabbi to avoid unseemly competition.

5. Every Rabbi should be judged primarily by his complete record. The "trial sermon" criterion is neither adequate nor dignified; moreover, it is not fair either to congregation or to Rabbi. Far more informing procedures exist for determining a man's worth and ability in the many fields in which a Rabbi must serve. The wisest and most ethical policy is for a congregation considering a Rabbi to have its Committee visit his community, study and appraise him in his normal setting, judge accordingly and make prompt decision.

6. Should serious misunderstandings between a Rabbi and his congregation develop, either party may refer the matter, in the spirit of Jewish tradition, for judgment and arbitration to the Committee or Committees of the Central Conference of American Rabbis and the Union of American Hebrew Congregations, as hereinafter provided for.

SECTION III
COOPERATION BETWEEN CENTRAL CONFERENCE OF
AMERICAN RABBIS AND UNION OF AMERICAN
HEBREW CONGREGATIONS

At the Thirty-sixth Council of the Union of American Hebrew Congregations which met in Cincinnati in January, 1939, on recommendation of this Committee on the revision of the Code of Rabbinical Ethics, the following resolution was unanimously adopted:

"RESOLVED by the Council of the Thirty-sixth Biennial of the Union of American Hebrew Congregations to ask the Executive Board to appoint a committee of laymen which, jointly with another similar committee of the Central Conference of American Rabbis, would consider the proper procedure for filling pulpit vacancies, and other relations between Rabbi and congregation."

1. Your Committee recommends approval of the principle inherent in the above resolution.

2. It is the opinion of your Committee that a standing joint committee of the Union of American Hebrew Congregations and the Central Conference of American Rabbis would be a more effective instrument than two separate committees acting con-jointly on occasion. It is therefore recommended that the Union be invited to act with the Conference in the appointment of such a joint committee. If, however, the Union in its wisdom prefers a separate Committee, the Conference will cooperate with the Union in this alternative procedure. It is recommended that in either case our Executive Board appoint the proper committee to represent the Central Conference of American Rabbis.

3. Your Committee envisages three different phases in the ethical problems to be dealt with:

- (a) Ethics of relations between Rabbi and Rabbi.
- (b) Ethics of relations between Rabbi and Congregation.
- (c) Ethics of relations between Congregation and Congregation.

As regards (a), your Committee is of the opinion that the Code of Ethics approved by this Conference shall be binding and shall be communicated to this Joint Committee or to the two cooperating committees for information and guidance.

As regards (b), your Committee recommends that inasmuch as both Rabbis and congregations have equal interests therein, this section of this Code shall be referred to this Joint Committee or to the two cooperating committees for consideration and eventual adoption.

As regards (c), inasmuch as it is a matter involving congregations alone, your Committee does not undertake to define the ethical principles involved but recommends that this question be referred to the Union of American Hebrew Congregations for formulation and eventual reference to the Joint Committee or the two cooperating committees for information and guidance.

4. This Joint Committee or these two cooperating committees shall function as a Board of Arbitration in all matters of friction or dispute between (a) Rabbi and Rabbi, (b) Rabbi and Congregation and (c) Congregation and Congregation.

5. The complete and definitive code between (a) Rabbi and Rabbi, (b) Rabbi and Congregation and (c) Congregation and Congregation as formulated and adopted shall be communicated by the Joint Committee or the two cooperating committees to all present and future members of the Central Conference of American Rabbis and of the Union of American Hebrew Congregations.

SECTION IV

This Committee recommends that this report be submitted in full to the members of the Conference not later than October 31st and that the members of the Conference be invited to communicate to the Secretary their criticisms and suggestions not later than January 1, 1940. The Secretary shall organize these communications systematically and refer them to your Committee, which shall be authorized to meet for consideration thereof in sufficient time to draft a final report for submission to the members of the Conference at least thirty days prior to the 1940 convention of the Conference.

Respectfully submitted,

David Lefkowitz, Chairman

[undated]

Central Conference of American Rabbis

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204 BUFORD PLACE

MACON, GA.

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Dear Colleague:

Dr. Solomon Goldman, President of the Zionist Organization of America, wired our President as follows:

"Would you request members Conference dedicate Sermon first week-end January Weitzman Palestine? Thanks."

Members of the Conference are asked by our President to take this as a notice of such a request, and to take whatever action they think best.

* * * * *

REVISED UNION PRAYERBOOK, Volume I

The newly revised Prayerbook, Volume I, should be ready for distribution about February 1st. A copy will be sent to each member when it is ready. The Book will sell at \$1.00 per copy. On account of many complaints that books are carried away from the Temple, congregations ordering in quantities can have their books bound in a distinctive color without additional charge, if the order is placed in advance. Should you plan to introduce the book at once, it can be bound in brown, gray or blue if the order is given immediately. Of course this special binding can only be provided if the order is sufficiently large.

With best wishes for a happy New Year, I remain,

Cordially yours,

Isaac E. Marcuson

Recording Secretary.

IEM:b

REPORT OF THE COMMITTEE ON A CODE OF RABBINICAL
AND CONGREGATIONAL ETHICS

To the Central Conference of American Rabbis,

GENTLEMEN:

Your Committee conceives of the problem of Rabbinical and Congregational Ethics as having three fundamental aspects:

- (a) Ethics of the relations between Rabbi and Rabbi.
- (b) Ethics of the relations between Congregation and Congregation.
- (c) Ethics of the relations between Rabbi and Congregation.

SECTION I

RABBI AND RABBI

In keeping with the high traditions of the rabbinate and in order to promote relationships of dignity and esteem among the rabbis, the Central Conference of American Rabbis sets forth the following Code of Rabbinical and Congregational Ethics for the guidance of its members.

1. No Rabbi should occupy a colleague's pulpit at a divine service except at the direct invitation of that colleague, nor should he speak at any function of the congregation or of any auxiliary or subsidiary organization of the congregation except with the consent of the incumbent rabbi. (For possible exception see Section I, Paragraph 4.)

✓ 2. No Rabbi should officiate in the family of a member of another congregation without the consent of the Rabbi of that congregation, except in case of the absence of the Rabbi from the city. No Rabbi should engage in undue pastoral ministrations to members of another congregation which might disturb the amicable relations between Rabbi and Rabbi and congregation and congregation.

3. Every reference to a colleague which a Rabbi may make in public should be dignified in character, should avoid personal recrimination, and should be sincerely directed to a worthy purpose.

✓ 4. No Rabbi shall in any way negotiate for a pulpit that is still occupied. If formally invited to allow his name to be considered, he should first assure himself that the relation between the incumbent and the congregation has been definitely terminated. No Rabbi should make personal application to a congregation, even when a pulpit vacancy exists.

(The phrase 'personal application' includes both the writing of an application by the rabbi and appearing personally in the community.)

5. Whenever a Rabbi is consulted concerning the qualifications of a colleague, or feels impelled to recommend a colleague to a congregation, he should be mindful of the high responsibility he is assuming and should put such recommendation on the basis solely of character, personality, learning and general ability.

✓ 6. Cases of extreme misunderstanding between Rabbis may be referred by either party to the Committee provided for in Section III of this report, for judgment and arbitration.

7. The relationship between Senior and Junior Rabbis in the same pulpit is of utmost delicacy. It is imperative that in their dealings with each other and with their congregation they show consideration for each other and for the dignity of the rabbinate. The Senior Rabbi should consider himself as teacher, guide, and friend to his younger colleague, while the latter, in turn, should be loyal in all things to his elder colleague. Each has definite rights and obligations, but both men must ever bear in mind that basic is their cooperative service to their congregation and to Judaism.

8. No Rabbi should solicit or cause to be solicited, for membership in his congregation, anyone who is already a member of another congregation. A Rabbi should discourage the efforts of any of the laymen of his congregation who seek accessions from the membership roster of other congregations. He should in every way foster neighborly and friendly relations between the congregations and the respective members and officers thereof.

9. A violation of any provision of this Code may be brought to the attention of the Arbitration Committee of the Conference by any Conference member, and shall be dealt with by the Arbitration Committee in accordance with its judgment. Should the Arbitration Committee determine that disciplinary action is justified, it should refer the case to the Executive Board of the Conference with recommendations.

SECTION II RABBI AND CONGREGATION

The bonds between a Rabbi and his congregation are of a character somewhat different from and on a level higher than those of the ordinary contractual relations of the business world. Rabbi and members of a congregation are responsible partners in a joint concern, viz, the welfare of a Jewish congregation with all the sacredness, reverence and aspiration connected with the service of God, Israel and mankind. Therefore the relationship between Rabbi and Congregation must be one of mutual confidence and esteem, expressing itself in friendly and joyous cooperation.

1. The principle of the freedom of the pulpit should be basic in the relationship between congregation and Rabbi. At the same time, freedom of the pulpit should heighten the Rabbi's sense of responsibility for his every utterance and impose upon him the restraint of tact and wisdom.

2. Every congregation should recognize that invitations to occupy the pulpit should be extended only through its Rabbi (see Section I, Paragraph 1), though suggestions for such invitations may very properly be made by the congregation.

3. If a congregation has decided not to reelect its Rabbi, he should under every condition be given reasonable time notice. Correspondingly, if a Rabbi chooses to sever his relations with his congregation, he should give the congregation reasonable time notice. In all such matters congregation and Rabbi should deal with each other with utmost consideration.

4. In seeking a Rabbi for its vacant pulpit, a congregation should have due regard for its own dignity as a religious body and for the Rabbi as a religious teacher and leader. Every effort should be made by both congregation and Rabbis under consideration to avoid unseemly competition. A vacancy should not be regarded as existing in a pulpit occupied by two Rabbis, upon the withdrawal of one of these Rabbis from that pulpit, until the congregation so declares.

5. Every Rabbi should be judged by his complete record. The wisest, most informing, and most dignified procedure is for a congregation to have a Committee visit the community of a Rabbi whom it has under consideration, study and appraise him in his normal setting, judge him accordingly, and make prompt decision. Should this procedure, however, for any reason be found impracticable, or the congregation prefer the "trial sermon" method, it should be borne in mind that this method of selection of a Rabbi is neither adequate nor conclusive, and may even become undignified and detrimental to religious values. Accordingly, under the "trial sermon" procedure it is important that the congregation select the man or men it decides to hear only after investigation; that the number of candidates be kept within the limits of propriety and dignity; and that the congregation make an earnest effort to reach a decision on each man before inviting another.

6. Should serious misunderstanding develop between Rabbi and congregation, either party may, in the spirit of Jewish tradition, refer the matter for judgment and arbitration to the Committee or Committees as provided for in Section III of this Code. During such period of adjudication no steps should be taken by the congregation to engage another Rabbi, or by the Rabbi to secure another pulpit.

SECTION III COOPERATION BETWEEN CENTRAL CONFERENCE OF AMERICAN RABBIS AND UNION OF AMERICAN HEBREW CONGREGATIONS

At the Thirty-Sixth Council of the Union of American Hebrew Congregations which met in Cincinnati, in January, 1939, on recommendation of this Committee on the Revision of the Code of Rabbinical Ethics, the following resolution was unanimously adopted:

"RESOLVED, That the Council of the Union of American Hebrew Congregations ask the Executive Board to appoint a committee of laymen which, jointly with a committee of the Central Conference of American Rabbis, would consider the proper procedure for filling pulpit vacancies, and other relations between Rabbi and congregation."

1. Your Committee recommends approval of the principle inherent in the above resolution.

2. It is the opinion of your Committee that a standing Joint Committee of the Union of American Hebrew Congregations and the Central Conference of American Rabbis would be a more effective instrument than two separate committees acting conjointly on occasion. It is therefore recommended that the Union be invited to act with the Conference in the appointment of such a joint committee. If, however, the Union prefers a separate committee, the Conference will cooperate with the Union in this alternative procedure. It is recommended that in either case our Executive Board appoint the proper committee to represent the Central Conference of American Rabbis.

3. Referring back to our introductory classification of the three fundamental aspects of the problem of Rabbinical and Congregational Ethics, your Committee recommends:

As regards (a), your Committee is of the opinion that the Code of Ethics approved by this Conference shall be binding and shall be communicated to this Joint Committee or to the two cooperating committees for information and guidance, but shall be administered by the Arbitration Committee of the Conference.

4.

As regards (b), inasmuch as this is a matter apparently involving congregations alone, your Committee recommends that this question be referred to the Union of American Hebrew Congregations for formulation and eventual reference to the Joint Committee or the two cooperating committees for information and guidance and for administration by the Committee of the Union. However, should the Union or its Committee deem that these matters can be administered best by the Joint Committee, the representatives of the Central Conference of American Rabbis are ready to cooperate.

As regards (c), your Committee recommends that inasmuch as both Rabbis and congregations have equal interests therein, this section of this Code shall be referred to this Joint Committee or to the two cooperating committees for consideration and eventual adoption and administration.

4. The complete and definitive Code between (a) Rabbi and Rabbi, (b) Congregation and Congregation, and (c) Rabbi and Congregation, as formulated and adopted, shall be communicated by the Joint Committee or the two cooperating committees to all present and future members of the Central Conference of American Rabbis and of the Union of American Hebrew Congregations.



Respectfully submitted,

David Lefkowitz
Abraham J. Feldman,
Chairmen.

