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Central Conference of American Rabbis, 1961-1962.

CCAR

RABBI PAUL GORIN
TEMPLE ISRAEL
333 TWENTY-FIFTH STREET, NW
CANTON 9, OHIO

February 9, 1961

Dr. Abba Hillel Silver
The Temple
East 105th St. & Silver Park
Cleveland 6, Ohio

Dear Dr. Silver:

You are most cordially invited to attend the first meeting and seminar of the new Great Lakes-Western Pennsylvania Region of the C.C.A.R. The seminar will be held on Tuesday-Wednesday, April 11-12, at the lovely Somerset Inn, located in Shaker Heights, Cleveland. Sessions will take place on Tuesday afternoon and evening, and on Wednesday morning.

This date corresponds with the period of the year, indicated by a good number of our regional colleagues as being preferable. It will permit motor travel, free from hazardous winter driving.

Our guest speaker will be Dr. Samuel Sandmel, distinguished scholar and Provost of the Hebrew Union College-Jewish Institute of Religion. Dr. Sandmel will address us on "Current Trends In Biblical (T'NaCH) Interpretation" and "Recent Developments In New Testament Scholarship," discussing their relevance to Judaism and Jewish thought. We shall have ample opportunity for discussion with Dr. Sandmel on these subjects; and shall also discuss developments at the HUC-JIR and C.C.A.R.

The Somerset Inn lies at the junction of Route 8, Kinsman Road and Northfield Boulevard. It is therefore highly convenient for motoring via the Ohio Turnpike (Exit 12). It can be reached via Rapid Transit from down-town Cleveland (end of the line, Van Aken Express); or directly by taxi, from the Cleveland Municipal Airport.

On the evening of April 12th, we shall endeavor to arrange extra-curricular entertainment in the city for those colleagues who might wish it.

In making reservations, please address promptly Mr. Andrew Campen, Somerset Inn, 3550 Northfield Road, Shaker Heights, Ohio. Reservations are \$10.00 per day per room for one; and \$15.00 for two.

Your reply via the enclosed card will guide us as to how we may best plan for this Regional seminar, and will therefore be most deeply appreciated. With friendliest good wishes, I remain

Sincerely yours,

Paul Gorin

Rabbi Paul Gorin

Congregation B'nai Jeshurun

Established 1848

17 Waverly Avenue

Newark 8, N. J.

Ely E. Pilchik, Rabbi

April 5, 1961

Dear Colleague:

I must have your reaction and textual comments within two weeks so that we may be fully prepared to hammer out the definitive statement at our meeting on April 25th.

Thank you.



Sincerely,

Ely E. Pilchik
Rabbi

eeep/ep

**PROPOSED STATEMENT ON REFORM JUDAISM AND ISRAEL
FOR C.C.A.R. CONSIDERATION**

*(Based upon suggestions from the Active Committee in response
to the statement of January 17, 1961 circulated by the Chairman.)*

- X 1) One living God of justice and love creates and governs the universe.*
- X 2) All who seek Him can find Him within the hearts of men on earth and throughout the vast unexplored worlds of His realm.*
- X 3) Our fathers established an eternal bond with the universal God, and He, we believe, accepted them as a people with a high sense of the holy.*
- X 4) We, their children, reaffirm our commitment to that eternal bond with its moral and religious imperatives; and it is this commitment which distinguishes our unique Jewish history and destiny.*
- ✓ 5) Time, place, and circumstance have lent variety to our interpretation of Jewish being and purpose; in different lands under different political conditions there have been different emphases; yet, we remain one Jewish people conscious of our common glorious past, dedicated to a purposeful present, striving for a meaningful Jewish future.*
- X 6) Some among us find deeper identification with Jewish peoplehood and nationhood while others find truer and more enduring meaning in our common Jewish faith.*
- ✓ 7) We hail the idealism and heroism of our brothers in the State of Israel. We know of their sacrifices and their labors and their manifold difficulties as they struggle to build a noble and secure society in these troubled times. They know of our deep interest and our pride and our efforts to encourage them in their endeavors to create not a mere refuge for the oppressed, but a prophetically inspired community implementing our sacred Jewish values.*
- ✓ 8) Much can we expect from them in understanding us and in enriching our Jewish thought and culture as we happily pursue our tasks as good citizens of the lands in which we live full lives. Much can they expect of us in our understanding and our wholehearted support of them.*
- ✓ 9) They do not speak for us nor do we speak for them, yet we speak to one another with mutual concern and genuine love. The bridge of mutual help and communication shall not be shaken in our inter-change of suggestion and even criticism.*
- X 10) We urge them to join us in removing all trace of contradiction between Jewish nationalism and Jewish religious faith. We urge them to recognize that faith cannot be legislated nor confined to boundary lines. We urge them to recognize that just as there is an evolutionary process in Jewish history so is there an evolutionary process in Jewish faith. We join them in this developmental period promissory of a fuller flowering of Jewish community and religion in every land of this earth created and governed by the living God of the universe.*

Congregation B'nai Jeshurun

Established 1848

17 Waverly Avenue

Newark 8, N. J.

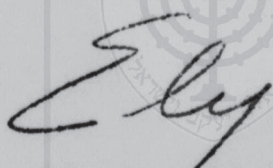
Ely E. Pilchik, Rabbi

May 2, 1961

Dear Colleague:

Long, hard, joint labor by a dedicated active Committee has produced the enclosed. Is there anything you want to add, detract, or alter before we spread it before the whole Conference?

Yours,



Ely E. Pilchik
Rabbi

eeep/ep

PROPOSED STATEMENT ON THE RELATION OF REFORM JUDAISM TO JEWISH NATIONALISM AND THE RELATION OF AMERICAN JEWRY TO THE STATE OF ISRAEL.

(Third revision to be submitted for C. C. A. R. consideration at the 1961 Conference).

I - We affirm our faith in the One living God of justice and love, Creator and Governor of the Universe. Our fathers pledged eternal loyalty to the Universal God; and He, we believe, accepted them as a people consecrated to His service. It is this bond that gives historic Jewish existence its distinctive character.

X *II - Changes of time, place, and circumstance have brought about divergent views among Jews as to the nature of the covenant with God and its implications for our time. Some place primary emphasis on identification with Jewish peoplehood and nationhood, others find fuller meaning in our Jewish faith; yet we are one Jewish community the world over. The familiar classification of race, nationality, and church do not adequately describe this community. We believe it is a unique historical entity.*

III - Judaism and Jewish historical experience demand of us constant concern with all that Jews do and all that happens to them, wherever they live. Any help they require and we can give - material assistance, defense against oppression, educational or spiritual guidance - we are dutibound to provide. It is not necessary for us to uphold the opinions of other Jew s or to approve and defend all their action. In this sense we apply the ancient norm: "All Jews are responsible for each other."

X *We American Jews cannot assume an attitude of mere benevolence toward other Jewries. We must be prepared to welcome whatever they can contribute toward the satisfaction of our needs and the enrichment of our lives.*

IV - We share the joy, gratitude, and pride felt by Jews everywhere over the establishment of the State of Israel. We hail the heroism and sacrifice of its builders, and of all who are struggling to maintain its security and to advance its development. We see in the State of Israel not only a refuge for the oppressed, but a community striving to translate the prophetic ideals of Judaism into living forms and institutions. We hope that in due time it will become a center of integrated and creative Jewish life which might benefit spiritually and culturally not alone the citizens of Israel but all world Jewry. As we acknowledge our responsibilities toward all Jews everywhere, we affirm our special obligation to provide the fullest measure of brotherly support and assistance - material and moral - for the people of the State of Israel.

V - We pledge ourselves to continued effort for fuller understanding between the Jews who live in the land of Israel and those who live elsewhere. We have no right to speak for each other; but we have a duty to speak to each other in mutual concern and genuine love. Our lives as Jews in America will be enriched by the creative development of Jewish culture in the State of Israel. The lives of our brothers in the State of Israel will, in turn, be enriched by the distinctive and creative Jewish experience in America. Jewish creativity knows no geographical boundaries.

The bridge of communication and of help, built on solid foundations of knowledge, integrity, and affection will not be shaken by disagreement or even by criticism.

VI - We find no necessary contradiction between Jewish nationalism and the universal principles of the Jewish faith, between the existence of the State of Israel and the world-wide mission of Judaism. The noblest teachers of Judaism have always insisted that the Jewish people are the vehicle for the transmission of

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universal ideals as reflected in our historic experience. We in our way and the Jews of Israel in their way must now meet this responsibility. The aim of our Jewish communal life and of their Jewish national life is the implementation of the Jewish prophetic vision.



May 5, 1961

My dear Rabbi Pilchik:

Thank you for sending me the proposed statement on the relation of Reform Judaism to Jewish Nationalism and the relation of American Jewry to the State of Israel. It is a good statement. I believe that nothing can be lost by omitting paragraph two and the last part of paragraph three, as well as the last two sentences on page three.

Somewhere it should be clearly stated that, of course, there are no political ties between the Jewish community of the United States and the State of Israel.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

ANS:bfm

Rabbi Ely E. Pilchik
Congregation B'nai Jeshurun
17 Waverly Avenue
Newark 8, New Jersey

CENTRAL CONFERENCE OF AMERICAN RABBIS

40 WEST 68th STREET

NEW YORK 23, N. Y.

June 9, 1961

Dr. Abba Hillel Silver
East 105th St. & Silver Park
Cleveland 6, Ohio

Dear Dr. Silver:

The CCAR has a program of what we call Regional CCAR Seminars. I know that you are familiar with the project since I understand you attended the seminar led by Dr. Samuel Sandmel in Cleveland.

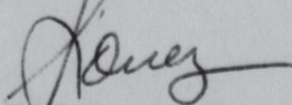
These seminars have been enthusiastically received wherever we have held them. The purpose is to provide scholarly and intellectual stimulation for our men. We arrange for the leader of the Regional Seminars through our CCAR office.

I have a request from the New England Region of the CCAR to ask if you would conduct their seminar in the coming year. It would mean leading three sessions over a two day period. The New England Region will be meeting March 6-8, 1962 in Great Barrington, Mass. Would you be willing to spend at least two of these days with the men there for the seminar sessions? They are very anxious to have you come and I know that they would derive a great deal from your presence.

I do hope that you can say yes to this. I shall appreciate hearing from you about it.

With good wishes, I am

Sincerely,



Sidney L. Regner
Executive Vice President

SLR: dbs

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June 14, 1961

My dear Rabbi Regner:

I deeply appreciate the gracious invitation to lead a Regional CCAR Seminar in the New England Region in March of 1962. My plans for the coming year are so indefinite that I do not wish to commit myself to any such engagement, much as it attracts me.

With warm regards, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Rabbi Sidney L. Regner
Executive Vice-President
Central Conference of
American Rabbis
40 West 68th Street
New York 23, New York