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Union of American Hebrew Congregations, 1950-1951.



MEIER STEINBRINK
JUSTICE

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

UNOFFICIAL

August 17, 1950

Dear Friend,

While within the next ten days or two weeks the brief prepared by a committee of Presidents of New York Congregations will be mailed to the Presidents of all member Congregations of the Union of American Hebrew Congregations, I wanted you to have an advance copy. Sincerely I hope that you will approve of what has been written. It is really an extension of the statement prepared by you and Dr. Freehof and I sincerely hope that at the Biennial Convention in Cleveland we who are opposed to ecclesiastical control will have your help and your voice on the side of the opposition.

With kind regards and all good wishes,

Very sincerely,

Dr. Abba Hillel Silver
105th Street and Ansel Road
Cleveland, Ohio

UNION OF AMERICAN HEBREW CONGREGATIONS

Merchants Building - Cincinnati

This is a copy of a letter sent to
the President of your Congregation.

September 13, 1950

TO ALL MEMBER CONGREGATIONS OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS:

Article IX of the Constitution of the Union of American Hebrew Congregations provides that amendments may be initiated by the Executive Board or may be submitted in writing to the Executive Board by a member congregation.

Pursuant thereto, the Executive Board submits herewith an amendment to the Constitution proposed by a member congregation, as well as an amendment to the By-Laws initiated by the Executive Board.

Notice is hereby given that the proposed amendments to the Constitution and By-Laws will be presented for action at the next regular meeting of the General Assembly, to be held in Cleveland, Ohio, November 12-15, 1950, as follows:

PROPOSED AMENDMENT RECOMMENDED BY A MEMBER CONGREGATION

The South Shore Temple of Chicago, Illinois, a member congregation of the Union of American Hebrew Congregations, has proposed that Article I of the Constitution be amended by substituting for the words "Union of American Hebrew Congregations" the words "Union of American Synagogues", so that the said article, as amended, would read as follows:

ARTICLE I

NAME

This organization shall be known as the Union of American Synagogues (hereinafter referred to as the "Union").

Views of the Executive Board: At the meeting of the Executive Board held in New York City on June 25, 1950, the Board voted in favor of a change of name for the Union of American Hebrew Congregations but did not commit itself to any particular name. The Board recommended that congregations be asked for suggestions for a new name for the Union which they might obtain through their congregational bulletins.

PROPOSED AMENDMENT INITIATED BY THE EXECUTIVE BOARD OF THE UNION

It is proposed that Article X of the By-Laws referring to "Dues" be amended by omitting Section 1 and substituting therefor the following:

ARTICLE X

DUES

Section 1. Congregational dues to the Union, to be applied toward the budgetary requirements of the Union and the Hebrew Union College-Jewish Institute of Religion, shall be at the minimum rate of ten per cent of collections by such congregations from their congregants.

As used in the preceding paragraph, "collections" shall include all monies collected by congregations from their congregants, except bequests, cemetery charges, and contributions for capital building programs, memorials, and special funds.

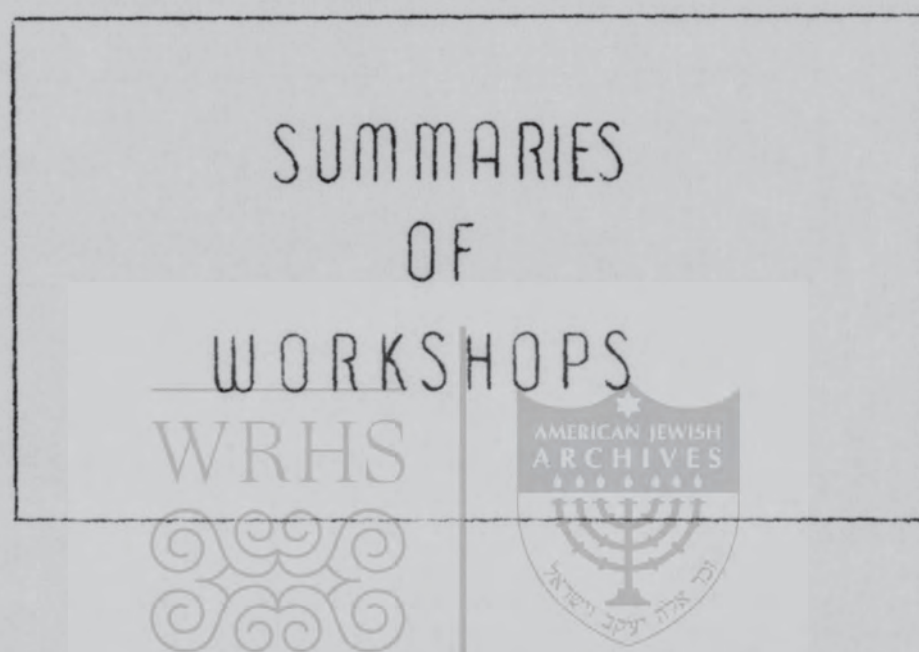
In order to provide for the full budgetary requirements of the Union and the College-Institute, the foregoing minimum congregational dues shall be supplemented by voluntary contributions from member congregations and individuals.

Views of the Executive Board: At the meeting of the Executive Board in Cleveland, Ohio, May 21-22, 1949, the recommendation for the introduction of the ten per cent dues assessment plan was unanimously carried. With reference to this amendment, additional explanatory material will be forwarded shortly.

By authority of the
UAHC Executive Board,

Louis I. Egelson,
Administrative Secretary

THE UNION OF
AMERICAN HEBREW CONGREGATIONS



41ST GENERAL ASSEMBLY

CLEVELAND, NOV. 12-15, 1950

JEWISH EDUCATION ON THE MARCH
(for larger congregations)

Rabbi Solomon B. Freehof, Pittsburgh, Chairman
Mr. David M. Riff, Chicago, Vice-Chairman
Rabbi Isaiah Zeldin, New York, Recorder

Report by Dr. Emanuel Gamoran, Cincinnati, Workshop Adviser

At the outset, Rabbi Freehof pointed to the significant achievements in education to be credited to Reform Judaism: attendance at religious school over a period of eight to ten years; the development of loyalty to the temple and its affiliated organizations; the use of our textbooks by many schools in Conservative and Orthodox synagogues.

The Workshop discussed the questions presented by the audience as well as those listed in the syllabus.

Ethics

One of the significant questions raised in the discussion during the first day was, How do we provide for the teaching of ethics? Answers from the audience brought out the fact that ethics are best taught through situation, not by words alone; on the conduct level and not as a set of principles.

Dr. Emanuel Gamoran, in his summary, indicated that educators do not, as a rule, think of ethics as a separate subject. We realize now that the development of character involves two fundamentals. (1) The forming of attitudes, and these attitudes, are reflected in the teaching of every subject in our school, not at any special hour of the day or year when ethics are taught. (2) Secondly, character development involves action, the doing of deeds. In short, it is attitudes and what we do about our attitudes. In our better schools we give our children an opportunity to make ethical decisions in the course of normal activities in school life, and outside of school life.

The Problem of Persecution

The following question was raised: Why do we in the religious schools teach much that is depressing and discouraging, emphasizing persecution and pogroms suffered by our people throughout the centuries?

We should be realistic; we should teach not only the sad parts of life, but also the joyous aspects of Jewish life to our children. We do not sufficiently emphasize the positive aspects of our glorious history.

Dr. Gamoran summarized the discussion, stating that the important element in the story of our persecutions is our triumph over them; not merely that we outlived our persecutors but that we carried our great ideas and ideals with us. We should give greater emphasis to the drama of our history, to the achievements and contributions of our people, and in that way seek to develop a pride of spirit.

The Teaching of Hebrew

At the suggestion of one of the audience the Chairman polled the audience with regard to how much Hebrew and what kind of Hebrew they would like to see taught in Reform religious schools. The results were most enlightening. All those present

except three (in a group of about 250) believed that Hebrew should be taught. Of those voting: twenty-five thought it should be elective; fifty voted that it should be required; twenty-five felt we should teach enough Hebrew to enable the children to read and understand the prayers in the Union Prayerbook; fifty felt that we should teach cultural Hebrew as well as prayer book Hebrew; forty were in favor of teaching classical Hebrew only; and thirty in favor of teaching modern Hebrew.

Dr. Gamoran remarked that the outcome with regard to this question will depend not on how we vote but what we do in our own communities. There is, he said, a negative attitude to Hebrew in certain quarters that does not exist in regard to any other language or to any other subject in the Jewish religious school. We should ask ourselves if it is normal for us as an ancient people to be proud of the language of our great religion and culture. If we study any language besides English the first language that has a claim upon us is Hebrew. Our reluctance to recognize this fact is part of the psychology of inferiority with which some of us are obsessed. We are afraid we might not be considered good Americans if we show too much interest in the Hebrew language. That's why we speak of making "Hebrew compulsory." We never use the phrase in relation to history, or customs and ceremonies, or any other subject. We take it for granted that they are part of the curriculum of the religious school.

As far as difficulty is concerned, it is not difficult to teach a foreign language to young children. Every child graduated from the Dutch public school not only knows his native language, but English and French as well. The fact that Hebrew is not written in the Latin alphabet should not frighten us. The reason we fail in our work in Hebrew is because we do not have enough time. If we start out with a negative attitude we cannot possibly succeed. If we develop a two- or three-day-a-week school and continue it over a ten-year period in the child's life we shall have a wholesome situation, be able to teach Hebrew as well as the other subjects as we should.

Teaching about Jesus

Someone in the audience raised the question of what to do concerning teaching our children about their attitude to Jesus.

Dr. Gamoran, in reply said: "The proper place to teach this subject is in the study of Jewish history in connection with the rise of Christianity. In our textbooks we teach it as part of the story of how the Jews contributed religion to the world." (See Golub's "In the Days of the Second Temple," Section VI, How Did the Jews Give Religion to the World? pages 255 ff.) The teacher should also be prepared to answer questions raised by the children, from a Jewish point of view.

JEWISH EDUCATION ON THE MARCH (for Larger Congregations)

Mr. David M. Riff, Chicago, Chairman
Mrs. Ferdinand Isserman, St. Louis, Recorder

Report by Dr. Emanuel Gamoran, Cincinnati, Workshop Adviser

The question was raised whether it is not true that as a school grows in quantity the quality of its teaching staff tends to deteriorate.

The discussion revealed that some congregations use the same teachers throughout the week; they pay them well and have them available for the summer also. It was also pointed out that as the size of the class is decreased, better results are obtained. The difficulty in securing properly prepared teachers was accented. Some congregations require their teachers to attend adult study classes in order to obtain better preparation.

The intensification of our Jewish educational activity was urged through the adoption of a two-or three-day-a-week school.

Finances

Some congregations charge tuition for non-members only and admit, without charge, children of non-members who are unable to pay. It was estimated that the cost for running the religious school ranged from \$30.00 to \$50.00 per pupil, and that from 15 to 20 per cent of the congregational budget is spent on religious education.

Adult Education

It was generally felt that parents must become active participants in synagogue activities. Projects can be assigned to the parents in connection with holiday celebrations in the school.

Dr. Gamoran summarized the discussion on adult education and pointed out that the Commission on Jewish Education has developed a program for adult studies, has stimulated the organization of parents' clubs, especially mothers' clubs which meet before the holidays. The historic background of the holiday and its ceremonial aspects are presented. The mothers then address themselves to the problem of what they can do to make the holiday significant for their children at home. The Union of American Hebrew Congregations is also prepared to teach by correspondence those adults in small communities who have no access to regular classroom instruction on Jewish subjects.

Objectives

A discussion of aims and objectives of the religious school brought forth a threefold suggestion:

- (1) to give our children lasting values;
- (2) to keep them interested after the fifth grade;
- (3) to develop their curiosity so that they will continue their Jewish education beyond Confirmation.

Dr. Gamoran summarized the Workshop by stressing the following ideas:

1. We must recognize that our Jewish education is to be positive in character; it is to bring out the joyous aspects of Jewish life.
2. It is to teach our children to identify themselves with the whole of the Jewish people, with what we generally call Klal Yisroel.
3. It is to enable our children to participate intelligently, happily, and effectively in Jewish life through an appreciation of the great spiritual values of our heritage and through an identification with the vital institutions of Jewish living.



JEWISH EDUCATION ON THE MARCH
(for Smaller Congregations)

Mr. Louis Wellhouse, Jr., Tampa, Chairman
Mr. Herschel Weil, Lexington, Vice-Chairman
Rabbi Murray Blackman, Newark, Recorder

Report by Rabbi David I. Cedarbaum, Chicago, Workshop Adviser

- 1 - Both workshops were highly conscious of the inadequacy of the time we give to our Jewish Religious Education - there is so much to be done and so little time to do it in.
 - 2 - In all of the workshops there was a growing recognition of the need for Hebrew study - also a lack of personnel to do the job. For the most part Hebrew is construed as mechanical reading and Bar Mitsvo preparation. It was suggested studies be developed including minimum requirements in Hebrew for Bar Mitsvo, Bas Mitsvo and confirmation.
 - 3 - People in the small communities were especially troubled about the problem of interest. The teacher in the small community, untrained and unprepared, needs more detailed instruction and guidance in the organization of many of the lessons. Where workbooks and teacher's books are available they are of help. Where they are not, the teacher needs additional assistance.
- Attention is called to the new units of instructions available at the office of the Union of American Hebrew Congregations. Those schools that have a complete set of the JEWISH TEACHER have over sixty new units that can be of great help to teachers. Others are in preparation.
- In this connection the shortage of teachers and their lack of training was aired. Attention is called to the existence of teacher training schools in the larger communities under Jewish auspices and to special efforts in the training of teachers in Reform Jewish schools in New York, Los Angeles, and Chicago. In this connection it might be well to mention the correspondence courses for teachers for which teachers in small communities may register at the offices of the Union.
- 4 - It was likewise suggested that materials that might be of help to our teachers but which are issued by other organizations, such as the local Bureaus of Jewish Education, should be publicized by us. (This is often done through the medium of the JEWISH TEACHER.)
 - 5 - The need for supervision from adequate sources was stressed. When finances make such service possible, more frequent on the spot guidance will be given to the smaller communities. In the meantime these communities should avail themselves of the services of educators in nearby cities. From time to time regular conferences of teachers, some of which are now in existence, will help further in securing helpful supervision.
 - 6 - More interest was reflected in summer camping on the elementary level. Summer camps would be of great help to the small community, since children could make up in two months more than they accomplish in a year coming once a week. Furthermore, it is suggested that the summer months be utilized and a "country camp" be established in the city for the many children who remain. Such summer camps could prove of great Jewish Educational value.

WHAT'S NEW IN SYNAGOGUE ACTIVITIES -- PRESENT-DAY TENDENCIES
(For Larger Congregations)

Alexander Frieder, Cincinnati, Chairman
Harold Dubinsky, St. Louis, Vice-Chairman
Rabbi Jacob D. Schwarz, Cincinnati, Adviser

Report by Rabbi Joseph Buchler, Chicago, Recorder

The attendance at the workshop was very good - over 150. There was keen interest in all the subjects discussed and no lack of response, questions, opinions and reporting of individual congregational experiences.

Discussion got under way with Synagogue worship, specifically how can attendance be improved. After a brief outline of the several standard methods now used to add interest to the Friday night services - Special services for Sisterhood, Men's Clubs, etc.; Musical services; Town Hall or Forums; Congregational participation, singing, etc.; a few more or less unique and original suggestions came from the floor.

1. Short worship service, lecture (not sermon) by the rabbi, discussion and social hour afterwards. This was suggested as a regular practice, not an occasional variant, and was reported as a successful method of increasing the attendance.
2. Youth group supplies baby sitters for young marrieds who would like to come, but are prevented by lack of adequate sitter facilities.
3. Active campaign to eliminate all Friday night affairs from Jewish community, both personal and organizational.
4. Several men reported that "tricks," special services, and other more or less startling devices, fail to have any lasting effect on attendance. They may have a temporary influence, but no permanent results. Suggestions were made that Temple worship must constantly tie in with personal lives of congregants, naming children, blessing betrothed and newly married couples, for all of which Union has prepared ceremonials.

Regular attenders can be used to bring in others, to make calls and get others into the "Temple habit." Efforts must be made to draw in those who are members but have been lax in attendance, efforts through those who come and like it.

There should be real Jewish content in the services and the sermons. One congregation reported that every 2nd or 3rd Friday night new songs are taught at the Oneg Shabbat, training the Congregation to take active part in services.

Several suggestions and comments indicated a desire for far greater variety in the prayer book, even 52 different themes on various subjects related immediately to present day life. But the sameness of the prayers seemed to be a factor in making the services lacking in spiritual relevance and interest.

There was a discussion on the service rendered to the unaffiliated and how the Union and the member congregations feel about it. A sharp difference of opinion was expressed as to whether it was entirely a matter for the rabbi to de-

cide, and whether it was a duty, regardless of affiliation, to service Jews. Some expressed the view that the congregation had the right to protect itself from those who refused to accept responsibility for maintaining the Jewish synagogue.

Some expressed the view that the Congregation could benefit by servicing the community, and would grow by educating people in crisis situations, such as funerals.

An extensive report was given on the Young People's Congregation at the Euclid Ave. Temple in Cleveland, where 392 couples are organized into a "junior" congregation, with its own leadership and rabbi. Mostly, they are the children of members and confirmands of the Temple. Dues are \$25.00 and the parent congregation subsidizes the group to the extent of \$7000 per year. The young congregation has contributed \$54,000 in three years to the building campaign of the Temple. The young people have their own officers, boards and committees; and this gives them an opportunity for creative and original ventures. Every other service is a creative one, written by the young people themselves. The age limitation is 36 years at which the members automatically join the older congregation.

Another congregation reported its efforts to integrate young marrieds into the Temple, through a "Mr. & Mrs. Club" which has monthly meetings, social, cultural and religious programs. A distinct effort is made to introduce the young people to each other and make them feel part of the Temple. A nursery school on Sunday morning helps attendance. Through encouragement, the young marrieds are brought to Temple, often wife or husband come alone.

One of the very new congregations of the Union reported that with 375 new young members, they have held two special services for the parents of their members, to acquaint them with the fact that their children were active in a liberal Jewish congregation!

The view was expressed that the young marrieds were a new special problem, and ought to be studied. Materials should be sent to Union on successful experiments with this group, for benefit of other Congregations.

The subject of an adequate public relations program was brought up and several pertinent ideas were discussed. The need for indoctrinating parents of the religious school children, the children themselves; the need for reaching the same people who do so much and give so much for hospitals, charities and other philanthropies; these were all touched on, but time did not permit full discussion.

Respectfully submitted,

"WHAT'S NEW IN SYNAGOGUE ACTIVITIES -- PRESENT DAY TENDENCIES"
(For Smaller Congregations)

Dr. Leon Saks, Cincinnati, Chairman
Edward H. Cushman, Philadelphia, Vice-Chairman
Rabbi Lou H. Silberman, Omaha, Workshop Adviser

Report by Rabbi Lester W. Roubey, Lancaster, Recorder

The session was well attended, with about 40-45 congregations represented by about 65 delegates. There was active and interested participation by most of those present. For the most part, after a few suggestions by the chairman and adviser in order to get the proceedings started, the delegates went from subject to subject according to their interests and preferences.

First to be discussed was the question of Women's Rights in Congregational Control. It was clear at once that though a number of congregations still refuse the vote to women, most grant women equal standing with men and the remainder will in short time remove the secondary status of their female members. The majority felt that women should be granted admission to the boards of congregations. Many were amazed to learn that a number of temples still did not grant women this privilege.

The group then moved to a discussion of Rabbi-Congregation Relationship. The practice of most of those congregations represented was to have the congregation and not the board elect the rabbi. Though the annual election prevailed, a number felt that this procedure was not in keeping with the dignity of the rabbi's position. Most congregations invited their rabbis to board meetings in the thought that rabbi and board together are working toward the same goal and for the same cause.

Rotation in Board Membership is still a divided issue in most congregations. All felt that a board member should feel that he is more than a business officer of the congregation and should be an active participant in all phases of Temple life.

The final subject brought to the floor and discussed at greatest length was the sempiternal problem of Temple Attendance. The delegates discussed the techniques used in their respective communities (candle lighting, kiddush, religious school service, lay assistance in the Torah service, Friday eve Torah service, kiddush suppers, etc.) The question then presented itself: How long are such devices effective? Do they have any long-range effect on attendance, religiosity of congregants, and participation in synagogue activities? The consensus of answers was "No." It was felt and recognized that increased spirituality and devotion to Judaism could not come from, for example, temple suppers. To return Judaism to the lofty position it once held in the lives of our ancestors would require the long-term partnership of devoted rabbi and consecrated laymen... (All but two or three of the congregations represented have discontinued their Saturday morning services.)

The fact that practically all congregations have the same problems offers no solace. However, with similar problems we have similar goals and identical purposes. United in these goals and purposes, we see much hope for the future.

OUR FORGOTTEN SYNAGOGUE YOUTH - What Place Shall We Give Them?
(For Larger Congregations)

Mrs. Jerome L. Salm, Evansville, Chairman
Mrs. David Goldman, Buffalo, Vice-Chairman
Rabbi Paul Liner, Knoxville, Recorder

For Smaller Congregations

Dr. Harold M. Faigenbaum, Troy, Chairman
Leonard H. Spring, New York, Vice-Chairman
Rabbi Eugene B. Borowitz, Cincinnati, Workshop Adviser
Rabbi J. Aaron Levy, Sumter, Recorder

Report by Rabbi Samuel Cook, Cincinnati, Workshop Adviser for Larger Congregations

The Presentation remarks by Chairmen and Advisers - set forth these questions:
(a) Does the Synagogue provide sufficient participation for youth? (b) Can youth be expected to be integral Synagogue participants if the home has no interest? (c) Does the Synagogue make contact with youth in relation to today's problems of social justice, modern science, etc?

The Chairmen and Advisers described the working services of the National Federation of Temple Youth: its Regional Federations; its national projects, publications and program materials; its National Leadership Camp Institutes and Regional Camp Conclaves; and other services available to Congregations from the Union of American Hebrew Congregations' Youth Department.

Discussion brought out the following suggestions for Congregations to demonstrate interest in their youth and be in turn strengthened through their youth:

1. The rabbi's attitude toward the youth and his participation in the youth activities are the key to youth's loyalty to the Congregation and youth's participation in the Temple's activities. The rabbi must avoid an authoritarian and dogmatic approach. All the rabbi's efforts will be meaningless unless correspondingly (a) balanced by each youth member's parents' interest in the youth program; and (b) supported financially and otherwise by the Temple Board, Sisterhood and Men's Club.

2. Temple Youth groups of considerable size should have the services of an experienced or professional Youth Adviser. The Temple should no more leave the Youth Group to its own devices than expect any Religious School class to get along with no teacher.

3. Temple Youth groups - especially of small congregations, with correspondingly few members - will find their programs and interests stimulated by having joint meetings with groups from other congregations, especially from nearby towns or cities. These inter-group and inter-city affairs can utilize competitive techniques: debate, quiz contest, athletic game or cooperative devices; combined service, sing, symposium, social or a one-act play presented by each group.

4. NFTY can build youth loyalty to Congregations by its -

(A) Conferences: Youth group delegates to National and Regional Conclaves, Conventions and Camp Institutes sponsored by the N.F.T.Y. and its Regional Federations throughout the country, will pay dividends and provide leadership and ideas be-

cause of their attendance and participation in these NFTY meetings;

(B) Projects: such as the annual NFTY Sabbath, Sermon and Essay Contests, Jewish History Archives-hunting, etc., enlist the interest and activity of youth in every Temple;

(C) Program materials: available to all rabbis and Youth leaders, are designed to educate youth to the values of Judaism and the Synagogue, aiding in the conducting of youth study groups - or Temple projects involving study, worship and social activity.

5. Wherever practical, youth should be (a) represented on the Temple Board of Directors; (b) be regarded as members of the Temple itself in his own right by paying a nominal "Junior" membership rate, escalating each year until full membership is attained.

6. The manner of conducting and the content of Temple worship services are to be critically examined for things calculated to encourage or repel attendance and participation by youth. Specific service aspects, such as Torah blessings, choir, ushering, should utilize youth members. Pulpit announcements should give prominence to youth activities.

7. "Boy Meet Girl," under the roof or auspices of the Temple, should be considered a major function of the Temple's youth program.

8. The Temple should not fail to plan special homecoming affairs and services for vacation-from-college periods.

9. Our Rabbinical Seminaries should require rabbinic students to be trained in the fields of Youth Activities and Youth problems.

LIVE AND HELP LIVE - THE SYNAGOGUE AND THE SOCIAL PROBLEM

Robert P. Goldman, Cincinnati, Chairman
Rabbi Ulrich B. Steuer, Hammond, Recorder

Report by Rabbi Abram Vossen Goodman, Davenport, Workshop Adviser

It was quite evident from the discussions that in our troubled times, the membership of the synagogue is seeing the necessity for a spiritual solution for the numerous problems that are trying our world. There was recognition in the Workshop that religion is being challenged by Communism to take an ethical and moral stand on the problems of our age that are being presented on so many stages of the world. There was a feeling that Karl Marx's jibe about religion being the opiate of the people does not apply to Judaism and other progressive faiths, that we serve God not only through worship and ritual but through righteous dealing with our fellow men.

This point of view was recognized in terms of racial injustice, one of the besetting problems of America today. It was argued by more than one speaker that Judaism should take a positive position in securing fair play for Negroes. It was even agreed that the idea of Point, IV, "One World and Where It Fails," with its aid to the less fortunate of lands overseas is based upon the religious principle of loving the stranger as ourselves.

The lack of disagreement on ethical matters and the general recognition that the synagogue has a real role to play in the field of social justice should hearten all who would see religion playing a more influential role as a spiritual factor in our lives.

It was suggested that synagogue representatives and such should even lobby before State Legislatures, etc. That, however, was modified before meeting with the approval of the group. They decided that while lobbying was justified and should be participated in by members of the synagogue, they should not drag the congregation's name into their efforts when they make their appearances.

TELLING AND WINNING THE PUBLIC - WHAT THE SYNAGOGUE IS AND DOES
(For Larger Congregations)

Dr. George Piness, Los Angeles, Chairman
Rabbi Daniel L. Davis, New York } Workshop Advisers
Abraham Allen, New York }

Reported by Rabbi Malcolm H. Stern, Norfolk, Recorder

Rabbi Daniel L. Davis opened with a discussion of the Primacy of the Synagogue and the need to extend its influence. The group discussed branch congregations versus new congregations and recognized the value of branches as means to ultimate new congregations. The feeling was that the size of the congregation was immaterial, so long as its program provided ample opportunities for actively interested members. New members can be reached through the following techniques: invitations to attend gratis, auxiliary Holiday Services, unaffiliated parents of Religious School children, realtors lists of new Jewish residents and the Union functioning as a clearing house for members who move.

Mr. Abe Allen, UAHC Publicity Director, speaking on the general theme of Publicity, emphasized the need of attention to Youth by granting them special membership privileges. He spoke of an attractive modern Religious School as an important way of bringing in new members. Other specific suggestions for publicizing congregational activities and for obtaining new members included announcements in the press of services and sermon topics, broadcast of actual services, Sunday morning breakfast Forums, the aggressive personal approach of a membership committee, package membership in Temple and affiliates for a trial period, two years free membership for Confirmands, organized car pools, the gift of Temple membership by individuals to Confirmands and newly-weds and personal letters to the membership from the rabbi.

It was felt that this was a constructive workshop. The over-all spirit was splendid and the suggestions brought forth mutually helpful.

TELLING AND WINNING THE PUBLIC - WHAT THE SYNAGOGUE IS AND DOES
(For Smaller Congregations)

J. Logan Fox, Chicago, Chairman
Abraham Allen, New York } Workshop Advisers
Rabbi Daniel L. Davis, New York }

Reported by Rabbi Martin M. Weitz, Hot Springs, Recorder

The Workshop was opened with the topic "Selling the Congregation to the Public". It was brought out that the type of membership, actual and potential, sought by all Temples, includes youth and veterans as well as adults in all Jewish communities. Objectives were cited for favorable recognition on behalf of Temples - increased membership and augmented attendance for all services and activities. Techniques recommended included publicity through proper releases in newspapers, articles constructive as well as journalistic, for religious sections of papers, as well as through radio by means of the prepared programs of the Union for which local talks could be "dubbed" in so that under local auspices a series of thirteen to twenty-six could be presented. Temple Bulletins were likewise cited as valuable vehicles for material such as news releases, editorial data, etc., available from the Union sources.

It was explained how radio broadcasts through the Union can be utilized, and it was recommended that a series of brochures be published by the Union regularly for utilization in Temple Bulletins, and for art features in festival programs and on special occasions like Jewish Music Month. It was also recommended that the Union provide kits of materials like the United Jewish Appeal so that it enhance all vehicles of public relations, like radio broadcasts, etc.

An animated discussion took place on the part of the rabbis present as to what type of service or program is most effective in gaining membership, fund raising for buildings and for organization of new synagogues. These varied from the old type of Reform Congregation to the latest innovations whereby all varieties of activities were use ful for each other.

Rabbi Daniel Davis of the Union staff explained that his work is primarily to help get and hold membership. He explained that the small congregations have the best opportunity to become a part of Jewish life in general as the Synagogue must serve the whole community all of the time; that there be free, positive and natural forms of Jewish organizations in America and that there be Jewish activities for every group, even the smallest group, so that they be reached intimately and so that there be unity and support thereof and so that all are zealous and enthusiastic in their work for Liberal Judaism, whereby the movement be enhanced even for local groups, and that membership be expanded as much as possible by means of the services, by brochures of the Temple to prospective members, by alert committees on potential memberships, by phone and personal calls as well as by inventory of all available folk from all sources.

Rabbi Davis informed them that we left off the "ed" from Reform, that we are not going backward to orthodoxy but forward to newer vistas of Reform, for its mystic appeal to those who desire such in programs and services, for experimentation allowable in smaller and newer congregations, and for a sense of participation and for an increase of beauty and meaning to all.

Throughout the discussion some of the above points were clarified so that a letter from a rabbi to new prospects might include a M'zuzo. An "at home" to new

visitors on the part of friends as hosts might be the means of new memberships as would other similar efforts.

All present were very much interested in receiving from Rabbi Davis the unusual and attractive compilation of materials for new congregations, and to receiving such items as "Bibilog" and similar publications from Rabbi Weitz so that these, too, could be useful for other congregations for revenue-raising as well as for sharing information for communities as well as congregations.



FINANCING THE MODERN SYNAGOGUE
(For Larger Congregations)

Philip Meyers, Cincinnati, Chairman
Rabbi Herbert Weiner, South Orange, Recorder

Report by Max Feder, New York, Workshop Adviser

The important advances in temple finances which were expounded during this discussion, were as follows:

- a- That budget planning in advance of the current year was essential to successful management.
- b- That the budget should be based upon these factors:
 - 1 - The experiences of the previous five years
 - 2 - The potential needs for the future.
- c- The raising of the budget should not be the concern of the board and the rabbi but of the membership at large who should be apprised of the financial progress of the Temple.
- d- The major source of income has become the dues payments of members -- varying in the leading congregations from 75% to 95% of the over-all budget.
- e- Dues are not fixed on a permanent basis but are changed periodically to meet the expanding needs of the congregation. In most congregations which participated in the discussion, the membership votes on such dues-changes at the annual meeting.
- f- Temple affiliation is becoming more and more disassociated from the purchase of High Holiday seats. The over-all dues structure now includes the privilege of Religious School, Youth Division, special activities and religious worship.
- g- In order to increase income from dues and meet the pressure of family attendance at High Holiday Services, a number of temples have adopted the Double or Consecutive Service. The means of working out a schedule of worship was developed at this session.
- h- The importance of interesting young people in temple activity was stressed and various Youth Dues Structures or Special Youth Congregational Fees now in effect in a number of temples were explained.
- i- The matter of future security for the temple was discussed at length. The need to set up a permanent committee to deal with endowments, bequests and special gifts was urged. It was pointed out that the temple rarely receives bequests from even its most loyal families. A process of education and indoctrination in the area was deemed essential as a part of the public relations program of the synagogue.

Mr. Irving I. Katz of Detroit spoke at length of his Survey on the Financial Structure of 190 leading Temples in America. It was indicated that the financial responsibility of most of the Congregational families was far short of meeting the goal of adequate Temple support, averaging about \$180.00 per annum. In order to do justice to the expanding programs and budgets locally as well as nationally, this figure should be increased by at least 50%.

FINANCING THE MODERN SYNAGOGUE
(For Smaller Congregations)

C. Davis Turner, Marianna, Chairman
J. W. Salz, Greensboro, Workshop Adviser

Reported by Lester A. Ottenheimer, East Chicago, Recorder

It appears generally among the smaller congregations that they are opposed to publicizing the amount of dues paid by the respective membership.

It seems to be the general consensus among smaller congregations that the membership has a thorough consciousness of the financial and budget status of the congregation, and from the expressions it appears that the finances of the Temple are more easily handled if the membership is thoroughly apprised of what money is needed, and that raising funds to meet the budget should not be left solely to the Board of Directors.

It appears that if the congregation becomes conscious of its needs, particularly the amount needed to balance its budget, that the membership will take a more active part in congregational affairs and will shoulder the responsibility of providing funds.

Since finances are the major problem of most congregations, opinion was expressed that through the efforts of the Finance Committee in having personal discussions with small groups of members, and the Budget Committee in furnishing a statement of the proposed budget to each member, that these not only will form a closer relationship, but will create a stronger Temple generally and assist in the cause which we are attempting to perpetuate.

THE UNION OF
AMERICAN HEBREW CONGREGATIONS

RESOLUTIONS

ADOPTED BY THE

WRHS



41ST GENERAL ASSEMBLY

AT CLEVELAND, NOV. 12-15, 1950

ON UNITED NATIONS

We record with deep satisfaction and great appreciation the increasing prestige and growing effectiveness of the United Nations as an instrument for the establishment of One World. Though wedded by our historic prophetic traditions to the ideal of peace we support the vigorous action of the United Nations in resisting aggression with force and consider the armed forces of the United Nations in Korea as an international police force, enforcing international law and morality at the command of the United Nations. We trust that Korea will soon be fully liberated and a government reestablished on democratic principles will again rule over its people. We hope that the United Nations will assist in the reconstruction of Korea's devastated areas. We believe that the prompt action of the United Nations in Korea will tend to restrain aggressors in the future and will become a significant milestone in the establishment of permanent peace.

We are proud that an official of United Nations, Ralph Bunche, who successfully labored for truce in Palestine, has been awarded the Nobel prize for peace. We rejoice in the honor which is his, and the recognition of the work of United Nations.

ON COMMUNISM

The Union of American Hebrew Congregations, by its very nature, is committed to the democratic way of life. We are convinced that neither religion in general, nor Judaism in particular, can flourish in any except the free countries of the world.

We express our abhorrence of and unyielding opposition to every totalitarian form of government, whether of the Communist or fascist variety. We approve the action of the United Nations in its vigorous resistance against Communist aggression.

We recognize Communism as a serious menace to our liberties. We are also conscious of the danger involved to the reputation of innocent individuals if irresponsible and unproved charges of subversion are made.

While we insist that no effort be spared in ridding our governmental and quasi-governmental activities of Communists, we urge the exercise of care and caution in making the charge that an individual is a Communist, and a fair and just disposition of such charge when made.

ON STATE OF ISRAEL

The Union of American Hebrew Congregations in Convention assembled send affectionate greetings to our brethren in the State of Israel. We take pride in your heroic achievements. We offer prayers for your continued success. We pledge continued aid for your historic task of rehabilitating the homeless of Israel.

Although mindful that it is the primary privilege and obligation of this Union of American Hebrew Congregations generously and wholeheartedly to further and support Judaism in America, we do now endorse moral and material support for Israel and recommend to our constituency wholehearted assistance to the United Jewish Appeal and Bond drive for Israel.

We favor the extension of aid to Israel by the United Nations and the United States Government in order to sustain and strengthen a vital democratic State in the heart of the Near East.

As religionists we look for the strengthening of the faith of our fathers and for new religious insights in Israel. We urge that the present situation which limits the rights of non-orthodox Jews be corrected soon and we are certain that this will redound to the benefit of all religion and all of the people of Israel.

ON THE GENOCIDE CONVENTION

RESOLVED, That the General Assembly of the Union of American Hebrew Congregations approve the Convention on the Prevention and Punishment of the Crime of Genocide and recommends and urges that the United States Senate now ratify this Convention;

FURTHER RESOLVED, That the Assembly recommend to each of the constituent congregations that the Rabbis and members of such congregations urge ratification of the Convention upon their respective Senatorial representatives;

FURTHER RESOLVED, That a copy of the first resolving clause of this resolution, together with an appropriate letter of transmittal from the Union, be forwarded to the President of the United States and to the presiding officer and each of the members of the Senate of the United States.

ON CIVIL RIGHTS

As we who subscribe to the belief in the brotherhood of man, survey the national scene, we note with great regret the discriminations from which many Americans suffer at the hands of their fellow-Americans. Such discriminations because of race, color or creed are a violation of the will of God and of the principle of equal liberty to all so basic to the American philosophy.

Therefore, we reaffirm the resolution adopted by the 40th General Assembly of the UAHC reading as follows: "We endorse the recommendations of the president's commission on civil rights and trust that they will be speedily enacted into law."

ON YOUTH WORK

The advancement of Reform Judaism in the future is in great measure dependent upon the effectiveness with which we complement our work with youth, both on a national and regional scale, now.

We know the difficulties that face the Executive Board in the apportionment of the funds of the Union to the various departments of our body and appreciate the way in which they have discharged their task. We urge, however, that in view of the vital importance of the youth program to Reform Judaism that consideration be given to a more extensive and effective allotment for this work in the future. Thus not only the youth of our congregations, but the congregations themselves and the Union will be benefited.

3.

RESOLUTIONS PERTAINING TO CHAPLAINCY ADOPTED BY THE 41st GENERAL
ASSEMBLY OF THE UAHC - NOVEMBER 15, 1950

1.

WHEREAS, the Armed Forces of the United States have placed a grave obligation on American Jewry to provide them an adequate corps of chaplains, and

WHEREAS, the Reform Movement will have to supply at least one-third, and

WHEREAS, the duty to provide chaplains to serve Jewish men and women in the Armed Forces will continue as long as it remains necessary for our nation to maintain a large military establishment, and

WHEREAS, we recognize that in the present emergency fulfillment of the military requirements takes priority over civilian considerations and is the equal responsibility of congregations and rabbis, therefore, in order to facilitate chaplaincy procurement, and following the pattern so successfully established in World War II, it is hereby resolved:

First: That the rabbi called to service as a chaplain shall be granted by his congregation a leave of absence for the duration of his term of duty and be regarded in all ways as the continuing rabbi of his congregation.

Second: That the congregation shall guarantee tenure to its rabbi serving as a chaplain for a period of one year after his return from military service and that the rabbi shall be obligated to remain for a year, unless otherwise agreed by mutual consent.

Third: That the congregation shall provide its rabbi called to service as chaplain the differential between his military pay and his congregational salary.

Furthermore, be it resolved that the Union of American Hebrew Congregations meeting in this 41st General Assembly adopt the above principles and recommend them as a basic arrangement for all congregations whose rabbis respond to the call to serve our country as chaplains in the Armed Forces.

2.

BE IT RESOLVED, That the Union create a committee to cooperate with committees appointed by the Conference and the Hebrew Union College-Jewish Institute of Religion, for the purpose of carrying out all responsibilities that may arise from the military situation.

Keep

REPORT OF THE
COMMITTEE ON REFORM PRACTICE
RABBI MORTON M. BERMAN, CHAIRMAN

Delivered at 41st General Assembly, UAHC
November 13, 1950

The last General Assembly of the Union of American Hebrew Congregations, which met in Boston in November, 1948 adopted the following resolution:

"RESOLVED, That the Assembly requests the incoming Executive Board to proceed with a thorough study of the advisability of formulating a general code of Jewish faith and practice and that a report be rendered at the next General Assembly."

Behind this resolution and the study that flowed from it are fifteen years of especially dedicated formal effort to determine the proper place of ritual practice in Reform Jewish life. This effort has been accompanied by equally dedicated labor on the part of a Joint Committee on Ceremonies and by individual congregations and their rabbis to increase the measure of ritual practice in congregation and home.

The study reveals widespread and increasing acceptance by congregations and their members of ritual practice and ceremonial observance. It demonstrates that Reform Judaism is determinedly engaged in helping to meet a fundamental need of every human being for symbolism and ceremonialism in his religious life. It provides striking evidence that our movement has undertaken to correct a most costly error made by the early anti-ritualistic Reformers who were earnestly intent upon emphasizing ethical and religious principles and righteous conduct but looked upon "the ceremonial system to be a trivializing of the noble teaching of Judaism...and the deep learning involved in the study of it...as a wastage of intellectual capacity, and an alienation from the broader culture in the modern world." This apt characterization of the attitude of the primarily anti-ritualistic Reformers was made by Dr. Solomon B. Freehof in a brilliant address before the 1950 meeting of the Central Conference of American Rabbis.

The error on the part of the early Reform Movement led to the elimination of many practices. Opposed as the Movement was to ritualism, it was obvious that it was not minded to reconstruct any of the practices or to provide substitutes for them on the basis of the needs of the people in consonance with the changed conditions under which Jews lived. The early builders of our Movement failed to recognize that man cannot live by reason alone, that he needs to sate his emotional hunger for the poetry and beauty, for the mysticism and drama which are to be found in meaningful symbolism and ceremonialism. Those who dispensed with ritualism did not perceive that religious practices and observances are means for the fortification of the Jew's faith and for the stimulation of his will to serve God and do His commandments. They were indifferent to the importance of the act as well as of the word to a full religious life. They were unaware of the role that ritualism plays in helping a Jew to find identification with his group and self-fulfillment in his personal life.

Our study of demonstrates that a new attitude pervades our Movement with respect to the significance of ritual and ceremonial observance. It is now generally recognized that these disciplines have the power to restore in the Jew a sense of kinship with God, because they are reminders of the providential role that He filled in His people's life throughout the ages; that they help the Jew to relive his history which has always been a vital source of support for his faith and a bulwark

for his self-respect; that they instill in the Jew faith in despair, as they did for his fathers, and strengthen him to triumph psychologically and spiritually over every defeat.

It has become clearer to us also that ritual practices and ceremonial observances give the Jew a sense of rootage in his people's past, but they also fill him with a fortifying sense of union with all other Jews of our time who engage in these practices. George Foot Moore, in his great work on Judaism, pointed out that the worship in which Jews everywhere participated and the observances universally shared by them were bonds which always united them. The feeling of inseparable relationship with our past and our present, which can be nurtured by the use of our symbols, our ritual practices and ceremonial observances, is a necessary condition for the survival of the Jewish people and its inheritance.

As Dr. Freehof pointed out in the address previously cited, it is not easy to explain adequately why Reform Judaism has moved toward ritual and ceremony, but what he said there appears to be a most satisfactory explanation: "Perhaps there has been a general shift in world atmosphere from classicism to romanticism and so in the English Episcopal Church there has been a shift from Protestantism to a sort of ritual Catholicism, the drama without the doctrine. But with us there has been another element which tended to bring anti-ritualistic Reform back into the ritual mood. The Zionist movement, the new interest in Chassidism, and a number of similar factors have added a folk-feeling to our theology. We began to be interested not, as hitherto, only in Judaism, but also in Jewishness. The old Biblical emphasis of world messianism and daily social justice no longer seem to satisfy the home feeling, the folk-feeling, the sense of Jewish personality...The place which the Commission on Social Justice occupied in the center of Conference interest is now occupied by the Committee on Ceremonies, and there are yearnings for new Shulchan Aruchs, codes of religious observances."

The Joint Committee on Ceremonies was the result of official action taken by both the Union of American Hebrew Congregations and the Central Conference of American Rabbis in 1937. The Union of American Hebrew Congregations had taken cognizance of the need of some special undertaking to encourage ritual practice and observance at its Biennial General Assembly at New Orleans on January, 1937, and had expressed its awareness of this need in a resolution adopted at the Biennial Assembly:

"WHEREAS, Reform Jewish Worship has allowed many symbols, customs, etc., of traditional Jewish Worship to fall into disuse; and

"WHEREAS, It is the sense of this Convention that many of these forms should be reintroduced:

"NOW, THEREFORE, BE IT RESOLVED, That this Convention recommend to its constituent congregations, and to all Reform Jewish Congregations, that into its Sabbath Services be put, and made a part thereof, traditional symbols, ceremonies, and customs, such as the use of only Jewish Music, the use of a Cantor with a Choir where practicable; the use of only Jewish Singers, where practicable and possible; a genuine attempt to use children's Choirs with a cantor, where adult Choirs cannot be had; the singing or recitation of the Kiddush; the actual participation in every Service by laymen; the singing of traditional Jewish hymns by the Congregation, and such traditional observances as are wise, practicable, and expedient in each Congregation."

Later that year, May, 1937, the Central Conference at its Columbus meeting had adopted its Guiding Principles of Reform Judaism which supplanted the Pittsburgh platform upon which anti-ritualism had principally rested. Among other things, the Guiding Principles stressed most emphatically the need of ritual disciplines: "To deepen the spiritual life of our people, we must cultivate the traditional habit of communion with God through prayer in both home and Synagogue..Judaism as a way of life requires in addition to its moral and spiritual demands, the preservation of the Sabbath, festivals, and Holy Days, retention and development of such customs, symbols and ceremonies as possess inspirational value, the cultivation of distinctive forms of religious art and music and the use of Hebrew, together with the vernacular, in our worship and instruction."

Thereupon, the Joint Committee on Ceremonies was formally organized. It had had its beginnings in a sub-committee of the Commission on Synagogue Activities and had begun its work before the New Orleans General Assembly. This Committee has a magnificent record of achievement in furthering the restoration of worth while old practices, giving them new form wherever necessary to make them consonant with our times and of creating new practices wherever the need for them has been felt.

Acting on the principle which guides all of our congregations that they are free to choose what they shall practice in their synagogues and urge as practice in in the home, many congregations followed the recommendations of the Union and the Conference for increased ritual and ceremonial participation. The result has been, as our study proves, a considerable variety of practices and distinct variations in the practices themselves. This has produced the charge that anarchy exists in a large measure in the Reform Movement in relation to this matter. The survey indicates in general terms that at one extreme there are thirty and more congregations which share in traditional practices such as two days on Rosh Hashanah and the major festivals, Passover for eight days, Simchath Torah as an additional day instead of being combined with the eighth day of Shemini-Atzereth, Keri'ah or tearing of garments for the dead, observance of dietary laws, circumcision as a requirement for conversion, the denial of the right to women to be counted as part of a minyan, etc.

At the other extreme are about a dozen congregations which have completely resisted any restoration or innovation in practice. But it should be noted that this group represents less than one-twentieth of the congregations reporting. The remaining two hundred and forty-odd congregations out of the total of two hundred and fifty-five which responded have moved toward increased ritualism and have thus helped to create the picture of a growing movement toward what resembles traditional Judaism.

The exercise of voluntary choice in the matter of practice has produced a highly varying pattern. The description of the situation in our congregations with regard to ritual and ceremonial practice which I gave in my Central Conference lecture at Chicago, in 1946, still obtains. It reveals among other things that "a rabbi serving a congregation on one corner is called Orthodox though he follows the recommendations of the Conference on ceremonies and customs and the rabbi serving a congregation two squares away, continues to bear the title of Reform though he takes no heed of them." This is regarded by many as an unhealthy condition which can only continue to confuse our congregants and make them feel that we ourselves do not understand what Liberal Judaism demands of us.

This condition evoked an appeal to action by Dr. Maurice N. Eisendrath, President of the Union, at the Biennial General Assembly held in Boston, November, 1948. In his Presidential Report, Dr. Eisendrath stressed the "need of some formulation of that for which we stand and that which characterizes the conduct of the adherents to our cause. Always in the past I have been in strenuous disagreement with this persistent clamor for some such code which might ever so slightly inhibit the free spirit which is indeed the essence of our liberal faith. Wider experience, however, and a frank appraisal of the actual state of affairs within the hundreds of congregations which I have personally visited, have convinced me that what we now have is nothing even remotely resembling liberty. Rather is it unrestrained license and to permit such complete lack of any semblance of religious discipline to go unabated will soon cause our movement to degenerate into nothing short of self-destructive anarchy. Only such a movement, it seems to me, as hews to at least a minimum code of practice, which demands at least a modicum of observance, in ceremonial as well as in social and moral conduct, will possess that authority and effectiveness necessary to withstand the spiritual chaos of our time. As the World Union has placed high upon its agenda this problem regarding the adoption or continued repudiation of such a Code of Practice, so I would urge this Biennial to request its incoming Executive Board to proceed with a thorough study of this question as to 'what are we, what is our power,' wherein lies our strength to survive, what is the essence of our Liberal Jewish faith and practice and to bring its recommendations to the next Biennial Assembly of the Union."

In response to the President's appeal, the resolution quoted at the beginning of the report calling for the creation of a Committee to study the problem was adopted by the General Assembly. In compliance with the resolution, the President of the Union and the Chairman of the Board appointed a committee of thirty-six laymen and rabbis to arrange for this study. This Committee met at Atlantic City, December 3, 1949. After considerable discussion, it limited its scope to a consideration of the problem of practice and excluded the problem of faith as envisaged by the resolution, reserving the latter problem for later study. The Committee overwhelmingly determined not to recommend the preparation of a code at this time, but resolved instead as a first step to make a study of the extent and character of practice in Reform congregations and homes. In coming to the latter decision, it was of the mind that such a survey would in itself be helpful to congregations to inform them as to what is now being done in the matter of practice. The survey would also help to provide a basis for any formulation that would later follow whether in the form of a guide or of a code, if that was the ultimate decision of the Union and Conference.

In accordance with the decision of the Committee, the chairman was authorized to name a sub-committee of three to prepare a questionnaire on Jewish practice in Synagogue and home to be mailed to the four hundred and more congregations of the Union. The questionnaire prepared by the sub-committee submitted questions to the congregations under these principal headings: Ceremonies in connection with Birth; Bar Mitzwah and Confirmation; Marriage and Divorce; Death and Mourning; the Synagogue; Sabbath Observance; Home Services for Sabbath; Holidays and Week-Days; Dietary Observance; Holy Days; Major Festivals; Fast Days; Minor Festivals; and Special Added Days of Celebration.

Two hundred and fifty-five congregations responded either through their rabbis or their presidents. The tabulated results of the questionnaire were sub-

mitted to a second meeting of the Committee in New York on June 24, 1950. At that meeting it was pointed out that while complete reliability could be placed on the replies to those questions where rabbis and presidents were competent to answer by virtue of their immediate knowledge of what was practiced in the synagogue and by the rabbi himself, less reliability could be laid on the answers by rabbis and presidents to those questions which involved home or private practice by laymen. It was, therefore, resolved that further study should be made in this area by securing the aid of laymen themselves.

Happily, the National Federation of Temple Brotherhoods through its president, Mr. Herbert Kaufman, has offered the assistance of members of the local brotherhoods in collecting data on home and private practice by laymen. Our Committee has accepted this offer of assistance and we shall thus have the brotherhoods' aid in rounding out the picture of Reform Jewish practice. A sub-committee of Rabbi James G. Heller, Rabbi Louis I. Egelson, and the chairman, will cooperate with the brotherhoods in preparing an additional questionnaire which will bring to the Committee information on not only what practice our lay people actually engage in, but what their attitudes, interests, and desires are in this whole matter. Nevertheless, the information that the Committee has thus far secured represents a reliable response to about ninety per cent of the three hundred and eighty-two questions that were asked. It is clear from the data at hand that there is widespread and increasing acceptance in the Reform Movement of ritual and ceremonial practice. As previously indicated it takes the character of old practices that have been retained, of old ones that have been given new meaning or new form, and of new ones that have been created to serve the contemporary needs and outlooks of our people. Many congregations are making use of these practices in varying numbers, and only a very small number of congregations still resist change.

Obviously the tabulations reported here must be limited. However, the sample summations that follow will suggest the character and variety of Reform practice, as well as the confusion and disorder. It should be noted that where overlapping figures appear, the reader must keep in mind that often not one uniform practice, but two or more variations of or occasions for the practice are employed in a single congregation.*

BIRTH AND NAMING:

While 1/2 of the congregations (126) reporting replied that their members use a Mohel, 9/10 of the congregations (227) indicated that a surgeon is either often or exclusively used. However, when a surgeon is used, an equal number of congregations (227) reported that the rabbi is present at the rite to bless and name the child. This would indicate a definite eagerness on the part of the congregations not to permit circumcision to become what it was once in danger of becoming, merely a secular practice. Other trends of interest in connection with birth are revealed by a number of additional replies. 1/5 of the congregations (57) reported that the rite of Pidyon ha-Ben (the rite of redemption of the first born) is usually performed among their congregants. 1/2 of the congregations (126) have introduced the innovation of blessing and naming male children at the Saturday

* PLEASE NOTE THAT THE FRACTIONS USED IN THE REPORT OF THE TABULATIONS ARE APPROXIMATED TO THE NEAREST REASONABLE FRACTION. THE NUMBERS IN PARENTHESES REPRESENT THE NUMBER OF AFFIRMATIVE REPLIES TO THE QUESTIONS THAT WERE PUT TO THE CONGREGATIONS.

service after birth, while 7/10 (168) do so at a Friday evening service. 9/10 of the congregations (231) bless and name new-born girls at either the Saturday morning or Friday evening service, the Friday evening practice being strictly an innovation of Reform.

BAR MITZWAH AND CONFIRMATION:

All but six of the congregations (249) reported Confirmation services for their children, but 9/10 (222) replied that they also conduct Bar Mitzwah services for their boys at thirteen, and more than 1/4 of them (64) conduct Bat Mitzwah services for their girls. 3/5 of the congregations (147) conduct their Bar Mitzwah services on Saturday and nearly 1/2 (113) on Friday evening, the Friday evening Bar Mitzwah service representing a complete innovation in Jewish life. More than 2/5 of the congregations (111) permit their boys to wear the Tallith during this service, and 1/3 (81) permit them to wear skull caps.

The age of Confirmation varies among our congregations. Less than 1/10 (15) of those reporting permit Confirmation at thirteen, 3/10 (81) at fourteen, 7/10 (171) at fifteen, and 2/5 (114) at an age above fifteen. Again the reader is reminded that these overlapping figures suggest variations of the practice in congregations, accounting for the apparent discrepancies. The day of the Confirmation Service also varies among congregations and the day itself differs in some congregations from year to year. 1/2 (124) reported holding Confirmation on Shabuoth day, 2/5 (93) on Shabuoth eve, 2/5 (104) on the Sunday nearest Shabuoth, and a very small number occasionally on the Friday evening before Shabuoth. Over 3/10 of the congregations (88) have introduced a special Consecration Service for children on the Sabbath eve before Confirmation day. In 2/5 of the congregations (106) children wear robes for the Confirmation service, another Reform innovation.

MARRIAGE:

Definite traditional trends appear in connection with the marriage ceremony. If asked, 4/5 of the rabbis (201) will permit the use of a Huppah, more than 4/5 (215) will wear a hat, 9/10 (230) will permit the wedding party to wear hats and 4/5 (214) will permit the breaking of the glass.

Only 1/5 (52) of our rabbis will perform an unconditional mixed-marriage. 9/10 (224) of the congregations require a formal course of study by the non-Jew before conversion, and an equal number require an examination of the candidate as to the subject matter and as to his or her sincerity.

DIVORCE:

While there has been no change indicated in the attitude of Reform toward validity of the civil divorce, nevertheless it must be noted that 3/5 (152) will help to arrange for a Get (a ritual divorce) through an orthodox rabbi if asked to do so. More than 1/4 (64) refuse to marry members of other congregations whose rabbis have declined to perform the ceremony themselves because no Get was secured.

DEATH AND MOURNING:

A wide variety of practice in connection with death and mourning is revealed in the replies to our Committee. 2/5 (96) of the congregations permit a non-Jew to be buried in their cemeteries, but 7/10 (169) will permit an unconverted

non-Jewish spouse to be buried there. Only 1/4 (64) permit a Jew converted to Christianity to be buried in their cemeteries. 3/10 (83) grant a Christian Scientist that privilege. Only 1/6 (38) will permit Christian ministers to officiate in their cemeteries, but 2/5 (116) of the rabbis will share with a Christian minister in a funeral service outside their cemeteries. 9/10 of the congregations (223) permit cremation, there being no obvious change in the established Reform practice here.

In connection with the immediate mourning period following the death (Shiva), 1/5 (50) still observe such a period for seven days; 3/5 (168) do so for three days and 3/10 (73) for one day. 4/5 (209) count women as part of the minyan for the prayers on Shiva. In 7/10 (175) of the congregations a memorial light is lit during the mourning period, and 4/5 (205) do so on the Yahrzeit (anniversary of the death). Of this latter number, 2/5 (106) use the special service prepared by the Joint Committee on Ceremonies. In 1/2 (122), the Hebrew date is still retained for the Yahrzeit, but 4/5 (198) employ the general date, indicating that here too there is mixed practice. Many congregations have restored special congregational memorial services in addition to the universal observance of Yizkor on Yom Kippur. 2/5 (105) have such a service on 'Shemini Atzereth, 7/10 (167) on Passover, and 3/10 (67) on Shabuoth. The large number on Passover is due, for the most part, to the inclusion of a memorial service in the Newly Revised Prayer Book. 1/2 of the congregations (127) encourage the recital of Kaddish for twelve months (this is a Reform practice). On the other hand, more than 7/10 (187) acknowledge that Kaddish is recited by their members for eleven months. In 7/10 (180) the whole congregation stands for the Kaddish, a Reform practice. The period before a tombstone is set varies in congregations from a month to a year, with 1/2 (133) indicating a year's wait.

THE SYNAGOGUE:

With the exception of six major congregations and one small one, all congregations worship either on Friday evening or Saturday morning or at both times. All but five congregations use the Union Prayer Book. In four out of five (210) the rabbis wear robes, in two out of five (110) they wear the Tallith or Atoro, and in 1/5 (46) they wear skull caps. 3/10 (72) congregations have a Cantor, who officiates on the pulpit. In 3/10 (69) congregations the organist is Jewish, in 7/10 (179) the choir is all Jewish. Nine out of ten (223) of the congregations count women as part of the minyan.

Congregational participation in the service as recommended at New Orleans in 1937 has been broadly accepted by many congregations. In 3/5 of the congregations (166) the congregants join in singing the responses of the Borechu, the Sh'ma, etc. In 9/10 (230) congregational singing is a general practice. In 7/10 (180) all the congregants stand for the Kaddish. In 9/10 (230) names of those who passed away are read on the Sabbath either at the Friday evening service or Saturday.

TORAH READING:

1/2 of the congregations (117), in their eagerness to permit as many congregants as possible to hear the Torah read, have introduced the Torah reading at the Friday evening service, but 3/5 (135) still read the Torah during the Saturday service. 1/4 (61) read the Torah on the festival evenings, which is

another innovation, and 4/5 (196) do so at the festival morning service. 1/2 of the congregations (132) permit their women to share in taking out the Torah, but only 3/10 (75) invite their women to make the blessings before and after the Torah reading.

The Friday evening service has become the principal service in the Reform Movement with all but seven (248) holding them on that night. 3/5 of the congregations conduct Sabbath morning services. (140) Only seven hold Sunday services, but five of these worship also on Friday eve or Saturday morning, leaving but two which worship on Sunday alone. The exclusive Sunday service appears to be on its way out. This prospect would have delighted the heart of the great founder of our Movement, Isaac Mayer Wise, who had opposed so vigorously, but futilely, the introduction of the Sunday Service, and pleased my own revered teacher Stephen S. Wise who some ten years ago abandoned the Sunday service with no feeling of regret, except perhaps for the regret that he had permitted himself to lose so much of value in Jewish worship by using Sunday for his principal service. Many practices have been introduced in Reform congregations at the Friday evening service. 7/10 of the congregations (176) light Sabbath candles at the Service. More than 4/5 (215) recite the Kiddush. 1/2 (117) read the Torah at the Friday evening service. More than 4/5 (210) have an Oneg Shabbat at the Friday evening service, and 1/2 (112) arrange for a discussion during the gathering that follows the service. Special services for children on the Sabbath are held by 3/5 (150) of the congregations.

HOME PRACTICES:

Our present tabulations reflect mainly what the rabbis recommend as practice in the homes of their congregants. As previously indicated, substantiation by further study will give a more definite picture of what is done in the home. Nevertheless, the almost universal emphasis which rabbis are placing upon ritual and ceremonial in the home represents a most important trend. We have the following figures indicating how extensive that emphasis is: nearly all (245) urge lighting of candles on the Sabbath, and on the Holy Days and festivals (238); reciting Kiddush on the Sabbath eve (242) and on Rosh Hashanah and the festivals (227); making mozi on the Sabbath and the holidays (235); and on the week days (203); on the saying of grace on the Sabbath and holidays (190); on the use of challoth on the Sabbath and festivals (185). Other figures indicate that 1/2 of the rabbis (124) recommend the practice of dipping bread in the honey on Rosh Hashanah and Sukkoth; on offering morning prayers on week days, 2/5 (106); and on evening prayers also 2/5 (99). 7/10 recommend a special ceremony at the dedication of a new home (178); and 7/10 (174) urge that a Mezzuzah be affixed to the outer door post of the home. Some very interesting results were obtained in relation to dietary laws. 1/6 (39) urge the observance of all dietary laws; 1/6 (39) urge refraining from eating shell fish; and 3/10 (73) urge refraining from eating pork.

ROSH HASHANAH AND YOM KIPPUR:

An innovation in Reform is the practice of holding two services in sequence on Rosh Hashanah and Yom Kippur; 1/5 (50) do so on Rosh Hashanah eve and Yom Kippur eve. 1/10 (23) on Rosh Hashanah day and 1/10 on Yom Kippur day (25). The Shofar either in natural state or with a mouth piece has found extensive use once again in Reform congregations, largely due to the introduction of the mouth piece. 9/10 (224) use the Shofar on Rosh Hashanah and Yom Kippur. The singing of Kol Nidre has also been restored in all but 16 of the congregations reporting (239). Children's services play a large part in the High Holy Day observance, with 3/5 (151) holding

them on Rosh Hashanah and 4/5 (198) holding them on Yom Kippur. 4/5 (199) of the rabbis reported that they urge their members to fast on Yom Kippur. This is another matter that will be checked by the NFFB survey. But the fact that 1/2 (110) of the congregations have no recess on Yom Kippur, thus providing for no "lunch period," might suggest that more people are fasting now than in previous years.

MAJOR FESTIVALS:

These festivals have taken on renewed significance as revealed by our study. While 1/5 (57) of the congregations conduct an early service on the eve of Sukkoth, 7/10 (163) hold such a service after dinner. 4/5 (214) have such a service on the first day of Sukkoth, and the last day is observed by 7/10 (184). 4/5 (207) of our congregations have combined Shemini Atzereth and Simchath Torah observances, but 1/8 (31) still observe these days separately.

3/10 (74) of the congregations build Sukkoth on their lawns. More than 7/10 (189) build them on the pulpit. The Lulab and the Esrog once again have their place in increasing measure, with 7/10 (189) of the congregations using them during the Sukkoth service, and more than 1/2 (139) making the special blessing over them. 2/5 (109) hold memorial services on the last day, Shemini Atzereth - Simchath Torah. The Simchath Torah service has also witnessed the increase of traditional practice with 3/5 (154) of the congregations participating in the Hakofoth (procession of Torah) on the eve of the festival, and 3/10 (72) on the day itself. Four out of five (205) have retained the practice of reading in sequence the closing verses of Deuteronomy and the opening verses of Genesis. 3/5 (145) have introduced the ceremony of having the grandfather, father and son share in the Torah reading, and 7/10 (185) hold a consecration service for children in the school on either the eve or day of Shemini Atzereth-Simchath Torah. This is another of the Reform innovations.

PESACH:

4/5 (214) congregations observe Passover for seven days. 3/5 (144) hold an early service on Passover eve. 4/5 (205) hold a service on the first day and 4/5 (195) on the last day. A memorial service is held in 3/5 of the congregations (161) on the last day. 19/20 of the congregations (232) recommend home Seders and 1/5 (49) urge them for two nights. 1/2 (133) have a congregational Seder on the first night and 3/10 (87) on the second night. 4/5 (203) have a model Seder for the children. 4/5 (195) urge their members not to eat Hometz.

SHABUOTH:

Shabuoth is observed in 9/10 (223) congregations for one day. 1/5 (53) have an early evening service on the eve of Shabuoth and 3/5 (142) conduct a service after dinner. 1/2 (112) have a confirmation service on Shabuoth day; 3/10 (78) on Shabuoth eve. 1/4 (62) conduct a memorial service on Shabuoth day.

THE MINOR FESTIVALS:

A special Hanukkah service is held on the first night of the Feast of Lights by 1/5 (49) of the congregations and by 9/10 (234) on a Friday evening service during the Hanukkah week. In 7/10 (168) of the congregations a pageant of lights has been introduced. 1/2 (126) of the congregations arrange a special Hanukkah congregational dinner. All of the rabbis urge the observance of the lighting of lights for eight days in the home with exchange of gifts and games. Nearly all hold special

children's services in the school with gifts for the children.

Hamisha Osor Be-Shebat (Arbor Day) has also found a place in Reform congregations of our day. 1/4 (62) of the congregations have a special service in connection with this celebration. 1/2 (128) arrange special programs in the school and 1/2 (126) encourage gifts to the Jewish National Fund for the planting of trees in Israel.

Purim eve has now become a special occasion for celebration in 1/2 of our congregations (120). 3/5 (157) celebrate Purim on the Friday eve closest to the festival. In celebration of the festival 3/5 (163) use the Union Abridged Megillah (Scroll of Esther) and 1/6 (43) use the Traditional Megillah. 3/10 (81) permit the use of greggers at their service. Nearly all congregations (231) have a special children's service and four out of five (206) have a children's carnival. 1/2 (117) arrange carnivals for the congregation.

SPECIAL ADDED CELEBRATIONS:

Many new celebrations have been added to our calendar. Among them are Brotherhood Week observed by 9/10 (219) of our congregations; Thanksgiving by 4/5 (190); Race Sabbath by 1/2 (122); Lincoln's birthday by 1/2 (117); Washington's birthday by 3/5 (143); Isaac Mayer Wise's birthday by 7/10 (184); Stephen S. Wise's birthday by more than 1/5 (61); Armistice Day (Shabbat Shekolim) by 1/2 (114); Mother's Day (Shabbat Ovov) by 1/2 (129); Thanksgiving on the Friday closest to it (Shabbat Todah) by 1/2 (116); and Shabbat Shekolim by 1/5 (40). Special services have been prepared for these four last occasions by the Joint Committee on Ceremonies. Israel's birthday on May 14, or the fifth of Iyar, namely the day of the founding of the Jewish State, is celebrated by 1/2 (120) of the congregations on the Friday eve closest to the anniversary. A special service has also been arranged for the installation of officers and board members and has been used by 1/2 of the congregations (138).

Through the partial presentation of the tabulations which have been given above one may get a picture of the extent, character and variety of current Reform practice. It is obvious that we have moved a great distance toward ritual practice and observance, bringing us closer to tradition, but it must be underlined that we have not accepted tradition blindly. We have restored those practices which are meaningful for our day, reconstructed those which required adaptation in consonance with the spirit of our times, and created others which serve our contemporary needs. In this process of moving toward ritual practice and observance it was only natural that some congregations should have moved more rapidly than others.

This voluntary system of taking what one congregation feels that it needs and of rejecting that which it feels it does not need could not produce a pattern of uniformity of practice. But though there is definitely no uniformity, there appears to be essential unity of purpose in the practices that are now being employed. Their purpose is to provide a means of identification with the group-of securing the feeling of at-homeness in Judaism, and of self-fulfillment of the individual-of satisfying his spiritual and esthetic needs. There are many who decry the lack of uniformity in practice as anarchy and call for some order in the life of the congregations and in the homes. Others regard the absence of uniformity as a necessary and desirable consequence of the freedom which Liberal Jews hold to be the foundation

upon which their religion rests and an ineluctable product of the principle of development which permits no crystallization of thought or practice in Reform Jewish life. The movement itself will have to make the decision whether it is to codify ritual or whether it will content itself with the preparation of a guide which will indicate what practices are desirable and how they may be performed to fulfil the purpose just described. Our Committee is itself charged not to make any specific recommendation until the delegates themselves have had their opportunity to discuss this problem fully and to determine what course shall be adopted that may help to insure the survival of our people and its faith and, at the same time guarantee to each of us our fullest development as Jewish personalities.



Cleveland Combined Campaign

Dinner Report - December 5, 1950.

PLEDGED CONTRIBUTIONS

THE TEMPLE

<u>NAME</u>	<u>AMOUNT</u>
B. Amster	100.00
XXXXXXXXXXXX	
L. Broida	100.00
Wm. Cohn	100.00
A. B. Efroymson	100.00
Isaac Evans	150.00
M. Feder	100.00
I. E. Feitberger	500.00
Sam Friedman	250.00
Jos. M. Goldwasser	100.00
Stuart Halle	25.00
Jos. Hartzmark	50.00
J. L. Jaffe	150.00
David Katz	250.00
Ben Kern	100.00
Harry Koblitx	250.00
Stephen Krauss	100.00
B. J. Krohngold	100.00
I. R. Levy	100.00
A. M. Luntz	500.00
E. J. Meisel	100.00
Leon Mitnick	100.00
Herman Moss	100.00
Alvin Naiman	100.00
Abe Nebel	25.00



L. Neumark	100.00
J. Sands	50.00
Rabbi A. H. Silver	200.00
Roy Unger	25.00
L. Unger	150.00
Sidney Weitz	150.00
Paul Wintner	100.00
Dr. Yeolson	50.00

Total - - ⁵3,725.00
~~3,225.00~~

After Dinner
J. Sands

50.00

50
3,775



Esleeck
Glearcopy Onion Skin
MADE IN U.S.A.

ALFRED I. SOLTZ

LEADER BUILDING
CLEVELAND

December 6, 1950

737 Natl. City Bank Bldg.

Rabbi Abba Hillel Silver,
The Temple,
Ansel Rd. & E. 105th St.,
Cleveland, Ohio.

Dear Rabbi Silver:

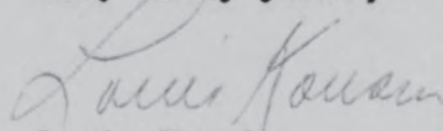
Alfred I. Soltz, General Chairman of the Cleveland Combined Campaign Committee, has requested me to express his sincere thanks to you for your wonderful cooperation in making last night's dinner a success. Please let me, as the staff representative, add my personal thanks to you for responding so well to our frequent requests for help.

I am sure that the enthusiasm and spirit of the dinner will make the future job of completing our campaign in your congregation much easier and more productive. We are sending campaign material to the chairman of your temple campaign committee, with full instructions, in the very near future. I know you will want to continue to lend your personal influence in order to guarantee a successful campaign in the temple.

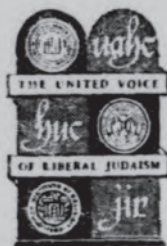
Initially, we are trying to reach, for personal solicitation, those special gift prospects who were unable to attend the dinner. Following this, we hope that each prospective contributor in your temple will receive an opportunity to make a contribution to the Combined Campaign this year.

Please be assured of our continued cooperation. And again, thanks for your wonderful interest.

Very truly yours,


Louis Kousin
Area Representative,
for Alfred I. Soltz

LK:sw



OFFICIAL
RECEIPT

Combined Campaign

UNION OF AMERICAN HEBREW CONGREGATIONS
HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION
34 West Sixth St., Cincinnati 2, Ohio

U N^o 7052

Jan. 5 19 51

Temple

CONGREGATION

Cleveland, Ohio

CITY

Rabbi Abba Hillel Silver
E. 105th St. & Ansel Rd.
Cleveland, Ohio



The officers of the Combined Campaign acknowledge with sincere thanks your contribution of \$ 200.00 to the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion.

David Hahn

CO-TREASURER

Leon Lederer

CO-TREASURER

FOR A LIVING JUDAISM FOR OURSELVES AND OUR CHILDREN

Our eternal faith is the bond which has sustained our people throughout the ages and unites us today in common kinship.

The Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion are dedicated to the strengthening and preservation of this priceless heritage.

By training our rabbis and teachers, nurturing our congregations and religious schools, safeguarding our cultural treasures and bringing unaffiliated young people back to the synagogue, these institutions enrich our lives spiritually and reinforce the foundations of our faith.

Your support of the Union and the College-Institute enables them to go forward as standard-bearers of a living American Judaism.

January 25, 1951

My dear Friend:

I should like to call your attention to the Combined Campaign for the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion which is now being conducted in our community by all the Reform congregations.

You will find enclosed with this letter a brochure which outlines the notable activities of the institutions which we are asked to support. These are among the most vital institutions which we have in our country for the propagation and the perpetuation of our faith. If these institutions are to continue serving the cause of American Israel, they must receive proper financial support. Large endowments which previously supported them have been exhausted, a condition set by the original donors who felt that each generation should assume its own responsibilities. These responsibilities have grown with the years and with the expanding Jewish community of the United States. We want to serve our beloved country in every way, and the greatest service which we can render it is to keep alive among our people, and especially among our youth, the great spiritual and ethical ideals of Judaism which are at the basis of good citizenship, and of the ideals of democracy, brotherhood and peace in the modern world.

Cleveland Jewry has always prided itself upon its generous support of all worthy charitable causes, and in support of its local religious institutions. Unfortunately its contribution to the maintenance of the Union and of the College has been less than adequate and less than other communities of its size. We must make an effort to correct the situation.

Some sixty members of our Temple have already pledged for the year 1951 sums ranging from \$500 to \$25, aggregating an amount slightly less than \$6,000. To meet the quota which has been assigned our congregation for the year 1951, we require pledges amounting to at least \$20,000. I am writing to all the members of the congregation in the hope that they will support these noble institutions of American Liberal Judaism which provide rabbis, teachers, text-books for all of our liberal congregations in the United States, chaplains for our armed services, stimulates the organization of new congregations all over the land, and supports Jewish scholars and scholarship.

If you have not as yet made a contribution to this campaign, may I urge upon you to do so and to be as generous as you can in your contribution. I am enclosing a pledge card and a self-addressed envelope. Your contribution will be forwarded to the Combined Campaign headquarters in Cincinnati. Our Temple will receive credit for meeting its responsibility.

With all good wishes, I remain

Most cordially yours,

Copy

February 25, 1951

Combined Campaign
UAHC & NUC-JIR
34 West Sixth Street
Cincinnati, Ohio

Gentlemen:

Enclosed you will find a number of pledge cards and contributions
as follows:

Carl S. Ablon	\$15.00
Wilton P. Altschul	25.00
Mrs. Sidney Anster	25.00
Lee August Jr.	5.00
H. W. Beechler	10.00
Helen E. Bing	25.00
Mrs. A. Born	5.00
Abner L. Cohen	50.00
Harry A. Cohn	25.00
Mrs. Julius Fryer	15.00
Samuel L. Gerson	15.00
Henry S. Goldberg	5.00
Eda L. Goldsoll	5.00
Stanley Greenspun	5.00
Mrs. Augusta Greenwald	5.00
Joseph H. Gross	25.00
Mary B. Grossman	5.00
H. L. Jacobson	5.00
Dr. & Mrs. Julian Kassen	10.00
Mrs. Bert Keller	100.00
Mrs. Jennie R. Klein	40.00
Harry Koppelman	3.00
Sadie Lederer	5.00
William H. Loveman	75.00
A. J. Melden	20.00
Mr. & Mrs. David A. Moritz	25.00
Dr. Harry D. Morris	5.00
Mr. & Mrs. Rubin Peretz	10.00
P. S. Schaefer	10.00
Harry N. Schaefer	25.00
Arthur H. Simon	25.00
Albert David Warshauer	40.00

Combined Campaign

February 25, 1951

Jerome Weinberger	10.00
Charles A. Weiskopf	25.00
Adrian E. Weiss	25.00
S. S. Wolfe	5.00
Mrs. Sam Wolff	10.00

You will notice that one pledge card signed by Mr. Herold Fellingner claims a contribution has already been made. We have no record of this and if you will check your files you may find a contribution, in which case kindly notify us.

According to our figures, the total amount of the enclosed contributions comes to \$738.00. If any further contributions are received, we shall forward them to you promptly.

Sincerely yours,

THE TEMPLE

Leo S. Bamberger
Executive Secretary

LSB:AF
Enc.
cc/E.S.

[1951]

*The Officers
and
Members of the Executive Board
of the
Union of American Hebrew Congregations
cordially invite you to a
Testimonial Dinner*

in honor of

Dr. Maurice N. Eisendrath

*On the occasion of his twenty-fifth anniversary
in the rabbinate*

Saturday, June Sixteenth

six-thirty o'clock

Plaza Hotel

\$8.50
R. S. V. P.

Dress Optional

1950-51

COMBINED CAMPAIGN

CLEVELAND QUOTA \$91,840.00

<u>TEMPLE</u>	<u>Receipts 7/1/49 - 6/30/50</u>				<u>AVE.</u>	<u>1950-51 QUOTAS</u>
	<u>CONG.</u>	<u>INDIV.</u>	<u>WEL.FD.</u>	<u>TOTAL</u>	<u>PER MEM.</u>	
Euclid The Temple	\$11,616.33	\$4,088.00	--	\$15,704.33	8.89	\$35,340.00
Emanuel	1,103.56	97.50	--	1,201	2.74	8,760.00
Gates of Hope	170.00	-	--	170	1.00	3,400.00
Suburban	452.50	950.00	--	1,402.50	5.61	5,000.00
The Temple	10,200.00	1,320.00	--	11,520	5.86	39,340.00
Misc.		500.00	--			
Total	\$23,542.39	\$6,955.50	--	\$30,497.89	6.64	\$91,840.00

1948-49 Cleveland Receipts Total - \$32,860.37

1949-50 Cleveland Receipts Total - \$30,497.89

Decrease - \$ 2,362.48