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Union of American Hebrew Congregations, 1961-1962.

LAW OFFICE OF
WEITZ AND WEITZ
LEADER BUILDING
CLEVELAND 14, OHIO

SIDNEY N. WEITZ
LOUIS E. WEITZ

May 16, 1961

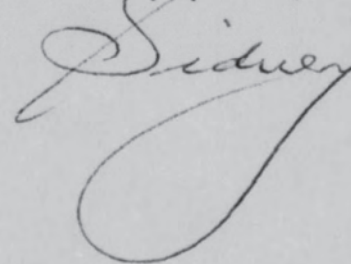
Rabbi A. H. Silver
The Temple
East 105th Street and Silver Park
Cleveland 6, Ohio

Dear Rabbi:

As per conversation, I am enclosing a copy of letter written by Maurice S. Weigle of Chicago to the President of his Congregation with respect to the Social Action program of the Union. After you have read the letter will you please return it to me with your comments thereon, and particularly whether you believe that there is any basis for collaboration.

With kindest regards, I am

Cordially yours,



A stylized, handwritten signature in dark ink, appearing to read 'Sidney'.

SNW M
encls

U A H C

AMERICAN JUDAISM

838 FIFTH AVENUE • NEW YORK 21, N.Y. • REGENT 7-8200

May 17, 1961

Rabbi Abba Hillel Silver,
The Temple-Tifereth Israel,
East 105th Street and Ansel Road,
Cleveland 6, Ohio.

Dear Rabbi Silver:

I hope you are aware of the changes that have been taking place in our official publication, AMERICAN JUDAISM.

In the past few months, we have carried original poems, stories and special features by such renowned authors as Karl Shapiro, Meyer Levin, Philip Roth, Norman Cousins, David Boroff, Muriel Rukeyser and Jakob J. Petuchowski. With a revised format and illustrations by distinguished artists, we have attracted ever wider attention and a tremendous amount of favorable comment.

One voice which should be heard through our pages is yours. Thus far we have not had the good fortune to receive a manuscript from you. This letter is a most cordial invitation to you to contribute to our Rosh Hashono issue which is going to be a very special one.

We are undergoing an exciting program of expansion. Starting with the Rosh Hashono issue, we will be doubling the number of pages - from 32 to 64. We have invited some highly significant writers to contribute to this issue and you are one of them. Thus far there has been a heartening influx of manuscripts - poetry, fiction, incisive articles on Jewish themes. On one theme, however, - that of Jewish theology itself - the caliber of what we have received has been disappointing. Could you possibly be inspired to supply for this issue an article of about 1500 words dealing with some aspect of the profound spiritual significance of the High Holy Days? I should like to suggest that you deal with the subject of Sin and Redemption - the deepest meanings of these concepts.

I realize that you are under pressure from many sources and have an extremely heavy schedule of duties. Because a contribution from you would be of inestimable value to the significance of our publication which reaches one quarter of a million readers who have learned to expect the most challenging and absorbing reading matter these days when they pick

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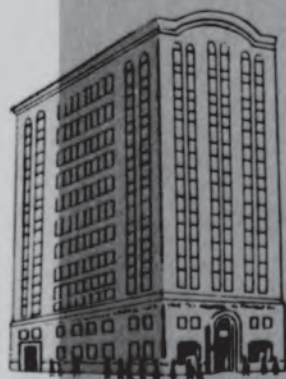
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Rabbi Silver

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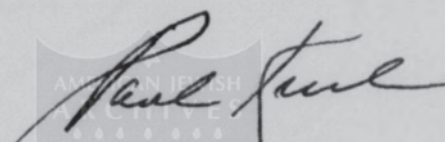
up AMERICAN JUDAISM, I fervently hope you can see your way clear to accepting this assignment. The fee would be \$150. which is indeed modest. It is unfortunately the highest price we can pay for any individual contribution these days and should be regarded as a token payment.

If it is possible for you to write such an article for us I would appreciate receiving copy by the middle of June as we will have to go to press by June 30.

At a conference yesterday on the proper theme and the proper author for the lead article in our next issue your name was unanimously approved and I, therefore, eagerly await an affirmation of this request.

I am sending along a set of AMERICAN JUDAISM issues since I took over as editor in the spring of 1960 so that you may judge for yourself the changes that have taken place in the appearance and content of the publication.

Cordially,


Paul Kresh
Editor

PK:db



May 20, 1961

My dear Mr. Kresh:

Permit me to acknowledge the receipt of your letter of May 17th and your request to contribute an article to your Rosh Hashono issue. I shall try to have one for you by the middle of June.

With all good wishes, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Mr. Paul Kresh, Editor
American Judaism
838 Fifth Avenue
New York 21, New York

S. Z. ABRAMOV
c/o George Flesch
15 East 40th Street
Suite 600
New York 16, NY

May 24, 1961

Rabbi Dr. Aba Hillel Silver
"The Temple"
105th Street and Ansel Road
Cleveland, Ohio

Dear Dr. Silver:

About ten days ago I arrived from Israel to the United States to confer with our friends on recent developments.

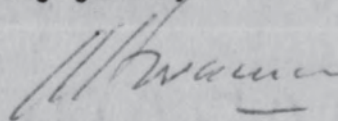
It would give me great pleasure to meet you and to relate to you the events leading to the emergence of the Liberal Party of Israel.

I could arrange to be in Cleveland on Wednesday morning, June 7, 1961, and shall be glad to hear whether this date is convenient to you.

Should you happen, prior to this date to be in New York, I shall be very glad if you could see me then.

With kind regards,

Sincerely yours,


S.Z. Abramov

P.S.: How is the translation into Hebrew of your book on "Where Judaism Differs" getting along?

SZA/gf

May 26, 1961

Mr. S.Z. Abramov
c/o George Flesch
15 East 40th Street
Suite 600
New York 16, New York

My dear Mr. Abramov:

Let me thank you for your kind letter of May 24th.
I plan to be in New York City on June 7th and I
would suggest that you get in touch with me there
in the afternoon. I shall be stopping at the
Statler-Hilton Hotel.

With warmest regards and looking forward with
pleasure to seeing you, I remain

Very cordially yours,

ABEA HILLEL SILVER

AHS:bfm

WAHC

May 29, 1961

My dear Sidney:

I am returning herewith the letter of Mr. Maurice S. Weigle of Chicago. I read it with a great deal of interest. His position is very much that which was taken by the Board of Trustees of our Temple at its last meeting. The Board of the Temple went a step further. It opposed the establishment of the Social Action building in Washington, but it expressed the hope that should the building be established, adequate precaution should be taken that the Social Action office does not speak for American Reform Congregations without first receiving authority from them -- either through a national convention or through a referendum of the congregations. Mr. Bamberger, I am sure, will be pleased to supply you with the text of the resolution.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Mr. Sidney N. Weitz
Leader Building
Cleveland 14, Ohio

June 12, 1961

Mr. Paul Kresh, Editor
American Judaism
838 Fifth Avenue
New York 21, New York

My dear Mr. Kresh:

I am enclosing herewith the article on Sin and
Redemption which you requested.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Enclosure (6 pages)

VIA AIR MAIL
SPECIAL DELIVERY



AMERICAN JUDAISM

838 FIFTH AVENUE • NEW YORK 21, N. Y. • REGENT 7-8200

July 23, 1961

Rabbi Abba Hillel Silver
The Temple - Tifereth Israel
East 105 St. and Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

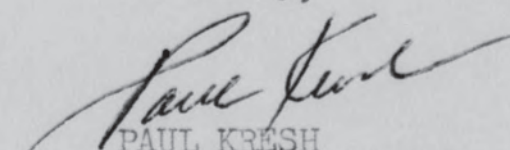
We are delighted to inform you that
the manuscript you submitted for AMERICAN JUDAISM

"Sin and Redemption"

has been accepted and is due to appear in our next issue.

Enclosed please find a check for \$100.00
in payment for the manuscript. Please consider this in
the form of a token fee as our budget for the purchase of
manuscripts, at the present time, does not permit us to
compete with customary commercial rates.

Cordially,


PAUL KRESH
EDITOR

PK:vc

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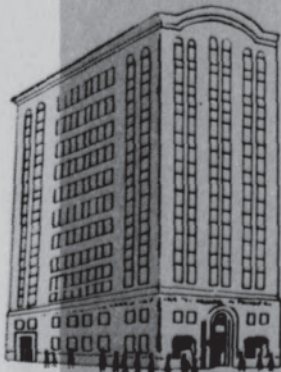
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August 30, 1961

Mr. Paul Kresh, Editor
American Judaism
838 Fifth Avenue
New York 21, New York

My dear Mr. Kresh:

Let me thank you for your thoughtfulness in sending me a copy of the Rosh Ha-Shono issue of the "American Judaism" which contains my article on "The Awesome Days". I was pleased with the contents of the issue.

In the biographic foot-note to my article, you deprive me of two and a half decades as Rabbi of the Temple in Cleveland. I have been Rabbi of the Temple not two decades but four and a half decades.

The woodcut by Mr. Jacob Landau called "Sin and Redemption" intrigued me a great deal. I do not know where I saw this gentleman last -- Congo, Haiti or in a bad dream.....

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

U A H C

AMERICAN JUDAISM

838 FIFTH AVENUE • NEW YORK 21, N. Y. • REGENT 7-8200

September 8, 1961.

Rabbi Abba Hillel Silver,
The Temple,
East 105th Street & Silver Park,
Cleveland 6, Ohio.

Dear Rabbi Silver:

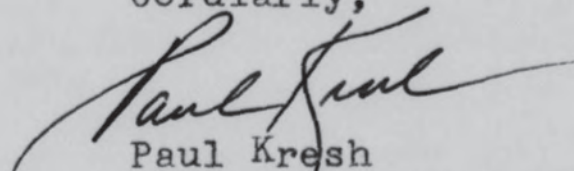
Thank you for your kind letter of August 30th
with its gentle rebuke about your biography.

It was my own faulty arithmetic which has
plagued me since school days that caused me to trans-
late 45 years into two decades.

I was certainly pleased to hear that you liked
the contents of the issue even if Mr. Landau's rather
African concept of sin unnerved you.

I hope you will be among our contributors again,
giving me an opportunity to straighten out the facts
in another biographical note.

Cordially,


Paul Kresh
Editor

PK:db

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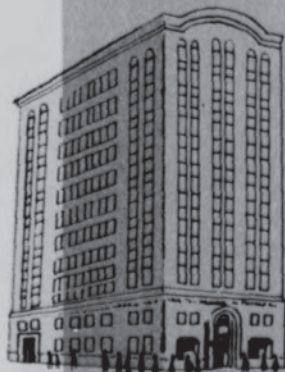
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CENTRAL CONFERENCE OF AMERICAN RABBIS

40 WEST 68th STREET

NEW YORK 23, N. Y.

September 28, 1961

Dear Colleagues:

At the CCAR convention in June, 1961, the report of the Special Committee on Placement was presented. This carefully drawn report was signed by all the members of the committee but one and was approved by the Conference after a lengthy and thorough debate.

A copy of the Placement Plan as adopted by the Conference is enclosed. You will note that its adoption at the convention did not automatically put the plan into effect. It will first be necessary for 66-2/3 per cent of our entire membership to approve the plan in writing and agree to abide by its provisions.

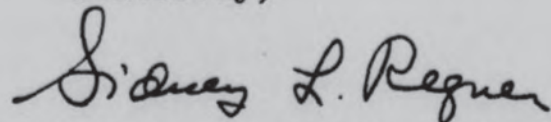
It will further be necessary for Conference representatives to consult with the UAHC and HUC-JIR about their participation in the plan.

It is important that every member of the Conference, whether or not he is in the active rabbinate, express himself for or against the plan.

Please mark and sign the enclosed form, and return it to the CCAR office, 40 West 68th St., New York 23, N. Y., by October 31, 1961.

If the plan is approved, the members of the Conference will be given ample notice before it is put into operation. In the meantime the Provisional Placement Plan continues to operate.

Sincerely,



Sidney L. Regner
Executive Vice President

encs

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September 28, 1961

PLACEMENT PLAN SUBMITTED TO THE CENTRAL CONFERENCE
OF AMERICAN RABBIS BY THE SPECIAL COMMITTEE ON
PLACEMENT, AS ADOPTED AT THE CONVENTION IN JUNE,
1961

- - - - -

The Plan

1. Since problems of placement and advancement are essentially areas which are of primary professional concern to members of the rabbinate, the C.C.A.R. is prepared to assume the full burden of financial responsibility for the establishment and maintenance of a Rabbinical Placement Commission. Recognizing further, however, the vital interest and concern of the College and the Union of American Hebrew Congregations in matters of placement, this plan recommends and invites their participation in the work of the Rabbinical Placement Commission and welcomes their financial participation as well.
2. The Rabbinical Placement Commission shall be administered by a committee of eleven members. Of this number, seven shall be appointed by the C.C.A.R., two by the College-Institute, and two by the Union of American Hebrew Congregations.
3. A rabbi shall serve as Director of Placement. He shall be selected by the C.C.A.R. and serve as a member of the Conference staff.
4. The Director of Placement, with the help of the Placement Commission, will keep the members of the C.C.A.R. regularly informed of its activities and will report in detail at the annual convention on the procedure and problems of placement both as the machinery is worked out and as long as the plan is in effect.
5. In addition to the Placement Commission and the Director of Placement, a Placement Advisory Committee shall be appointed by the President of the Conference which will concern itself with the handling of any grievances which may arise concerning placement. This committee shall consist of three past presidents of the Conference plus two members of the Executive Board, with the immediate past president to serve as its chairman.

The Procedure

1. The Plan shall be mandatory upon all members of the Conference. This means
 - (a) that members of the Conference may negotiate for pulpits only through the Placement Commission, and
 - (b) that a rabbi shall not recommend a colleague directly to a congregation but may submit such recommendations as suggestions to the Placement Commission.

2. Information relating to rabbis and congregations shall be placed in the hands of the Placement Commission and made a part of its files in the following manner:
 - (a) Each member of the Conference will provide his own biography -- brought up to date periodically by him -- which shall be made available to the congregation to whom his name is submitted.
 - (b) In like manner, congregations will provide information for the files of the Commission relating to their size, organization, budget, personnel, etc. on forms provided by the Commission. These, in turn, will be made available to the recommended rabbis to help them make a considered judgment.
3. Rabbis will make known to the Placement Commission their desire to be considered for a new pulpit and congregations will advise the Commission of vacancies in their pulpits.
4. The Commission will submit to the congregation a panel of those who, in its considered judgment, will best serve the needs of that congregation and for whom the congregation seems to promise the best opportunity for the fulfillment of his rabbinical calling. Such a panel, however, need not be limited to the names of those who have expressed a desire to seek a change of pulpit.
5. The Commission will exert every effort to obtain from the congregation the promise of full and equal consideration of all those whose names have been placed on the panel which it submitted.
6. After recommendations have been made through the Placement Commission, both rabbis and congregations are free to supplement the information thus made available to them through all the normal and usual channels of communication.

The Control

The success of this -- or any -- plan for orderly processes of placement depends on the understanding, the decency, and the voluntary and freely given spirit of cooperation among all the members of the Conference and all the congregations of the Union. Such understanding and cooperation rest, in turn, on the deep conviction that the plan is offered as a sincere, carefully considered, fair attempt to serve both rabbis and congregations. Once the plan is adopted, the Conference can confidently expect the willing compliance of all its members. Should evasions arise, the following procedure shall be followed:

- (a) Inadvertent violations, which may arise from misunderstanding, and prove to be minor in nature shall be handled by a meeting between the offending rabbi and the Placement Advisory Committee.
- (b) In the case of willful, serious, or repeated violations, complaints shall be brought by the Placement Advisory Committee to the Executive Board of the Conference. This body now has the power to take such disciplinary action as it deems proper against any member of the Conference and is best able to deal with problems in this area as well.

The Method of Adoption

In order to insure the best possible chance for the successful implementation of this Placement Plan, your committee recommends the following conditions:

1. The Plan shall not go into effect until 66 2/3 per cent of the total membership of the C.C.A.R. shall have agreed in writing to its provisions and have signified their affirmative vote.
2. The plan shall be adopted by this method for a trial period of three years.
3. The plan shall automatically lapse at the Convention of the C.C.A.R. following three years of its effective date unless voted into effective continuance by a majority of the members present and voting at that Convention. The Conference may, at that time, determine whether it wishes to make the plan permanent or continue it on a temporary basis as heretofore.



This plan was recommended by the Special Committee on Placement consisting of Rabbis Jacob M. Rothschild, chairman, and Sidney H. Brooks, Beryl D. Cohon, Albert A. Goldman, Bertram W. Korn, Jerome R. Malino, Levi A. Olan, William F. Rosenblum, Alvan D. Rubin, Jacob P. Rudin and Jacob K. Shankman.

Rabbi Beryl D. Cohon dissented.

RABBI SOLOMON B. FREEHOF, D. D.

RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH 13, PENNSYLVANIA

October 17, 1961

Dr. Abba Hillel Silver
The Temple
105th Street and Silver Park
Cleveland 6, Ohio

Dear Abba:

Louis Broido from New York came to visit me today. He is a Pittsburgher, and came here, I believe, for family reasons; but he came up to see me to discuss the question of the widespread dispute concerning the Commission on Social Justice and its headquarters in Washington.

Louis Broido has been the only voice on the Board of Temple Emanuel in favor of allowing the Commission on Social Justice freedom to make whatever statements can be properly based upon resolutions passed by the Union Biennials. He has been outvoted twenty to one every time the matter came up for discussion at the Temple Emanuel Board. Since then, he has been leading in the fight in behalf of the Commission against the Board of Temple Emanuel and its President, Alfred Bachrach, and the congregations associated with Mr. Bachrach who are endeavoring to put strict limitations on the utterances of the Commission.

Broido asked me whether I would talk to you, possibly to persuade you to ask your congregational delegates to be neutral in the matter, just as he would like our congregational delegates to be. The matter has not yet been discussed by our Board. I would be content if our Board decides to instruct our delegates to be neutral, so that they can listen to the debate at the Biennial and then vote according to their convictions. I told Mr. Broido (whom, by the way, I admire very much as a warm Jew and a brilliant man) that I would not make any attempt to persuade you; that you know very well what you are doing and do not need advice from anybody; but that I would write to you and tell you my own point of view, on the supposition that you might like to know what it is. Besides, it is a long time since I have written to you, and I am glad of this excuse.

In order that this letter should not be all "business," I am enclosing a responsum that I wrote to a colleague recently. It is only partially halachic. Write and tell me what you think of it. As for the main subject matter of this letter, if you do not answer me, I will not feel offended because, after all, you did not ask for my opinion.

October 17, 1961

Now, as to my view on this Union dispute: I was in Montgomery, Alabama, last weekend, for the dedication of Eugene Blachschleger's new Temple. The Congregation seems to be unanimously on the side of Mr. Bachrach and against the Union. This is an old-time Reform congregation of the type we both knew when we first entered the College fifty years ago. Its leadership is composed of a few German-Jewish families. They have no eastern European Jews at all. They are willing to maintain the Temple themselves, in order to keep Reform Judaism just as it always was. They detest all the changes that have occurred in the recent growth of our Movement. They dislike the membership of the new congregations. They detest the Zionist enthusiasm which they have brought into the Movement. They dislike the new emphasis on the teaching of Hebrew, etc., etc. I did not realize that such country-club congregations still existed, but they are all over the South. Recently the Montgomery and other southern congregations have been infuriated at some of the Union declarations in favor of Negro sit-down strikes, freedom riders, etc. These declarations really do trouble them and give an excuse to anti-Semites. This resentment against pro-integration statements is the climax to all their old and chronic resentments. To them, Mr. Bachrach's movement has come as a new hope for salvation. When they asked me my opinion, I told them that Methodists and Baptists in the South are equally embarrassed by their northern brethren, and that while Jews in the South are more intensely embarrassed by these declarations, they will never succeed in the attempt to restrict substantially the issuance of Social Justice statements.

✓ I myself confess that I never was enthusiastic about the stream of Social Justice statements made in the Conference or by the Union, and now by the joint Commission; yet I have always tried to tell myself that such proclamations are very precious to my colleagues. It makes them feel that they are living in the prophetic tradition. Therefore I never seriously oppose such statements, even though they are not of particular importance to me. It is because of my respect to my colleagues that I am opposed to Mr. Bachrach's movement. There is a motivation behind it which means to shackle free rabbinical expression. In all the negotiations over the various proposals for controlling the Commission, Mr. Bachrach always opposed having a sub-committee of the Commission serve as supervisor, because he said the rabbis would always come and outvote the laymen.

✓ I do believe that some method should be devised for putting brakes on the constant succession of public utterance; but whatever the system of control should be, it must not destroy the status of the Joint Commission on Social Justice which is so precious to so many rabbis and laymen.

This is my unasked for opinion on the matter. Lillian joins me in best wishes to Virginia and you. We ought to concoct

Dr. Silver

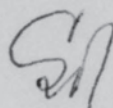
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October 17, 1961

some sort of congregational celebration, so that we can see each other again soon.

With best wishes for a happy and a healthy year,

As ever,



Solomon B. Freehof

SBF:t



Dr. Solomon B. Freehof -
Pittsburgh, Pa

October 27, 1961

My dear Sol:

Thank you for your letter of October 17th. Yesterday, Rabbi Eisendrath came to see me and we had a long conference on the matter at issue. The differences between the two groups, as I see it, are really not far apart. The opposition group has accepted the establishment of the Religious Action Center in Washington and the Board of the Union has accepted the idea that some control should be exercised over this Center when questions of public pronouncements or appearances before Congressional Committees, or other governmental agencies' appearances are involved.

The opposition group would also like to give the congregations of the Union a chance to discuss resolutions involving public positions before these resolutions come up at the Biennial Convention. It would also like to have such resolutions which originate on the floor and which the congregations have not had the opportunity of prior discussion, to be submitted to them promptly after the Biennial so that if there is a substantial opposition to the adopted resolution, it may be registered with the Board of Trustees and may then be re-considered at the ensuing Biennial. There is also the feeling that public pronouncements in behalf of the U.A.H.C. by any of its officers, should first be approved by the Executive Committee of the Board of Trustees of the Union.

These, in my judgment, are not un-reasonable recommendations. I agree with you fully that there has been an un-necessary stream of Social Justice statements emanating from our Bodies and that a brake should somehow be put on them. These are critical times, as you know, and an important organization, representing a million Jews, should speak with utmost deliberation. I have told Eisendrath that if agreeable to him and the Union Board, I would work out a

compromise resolution which I, or a representative of the Temple, would present (provided the Union people would go along with it) after their own resolution and that of the opposition were presented and discussed.

I am now at work on a draft of such a resolution which I will send to you as soon as it is ready.

With warmest regards and all good wishes to you and Lillian, I remain

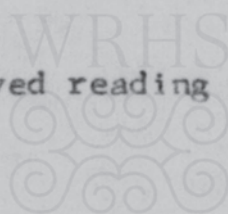
As ever yours,

ABBA HILLEL SILVER

AHS:bfm

P.S. -- I enjoyed reading your responsum very much.
A.H.S.

Dr. Solomon B. Freehof
Rodef Shalom Temple
Fifth and Morewood Avenues
Pittsburgh 13, Pennsylvania



October 30, 1961

My dear Sol:

I am enclosing herewith the draft of the proposed compromise Resolution which Eisendrath suggested that I draw up. I think it may form a basis on which both sides can agree.

As ever yours,



ABBA HILLEL SILVER

AHS:bfm

Dr. Solomon B. Freehof
Rodef Shalom Temple
Fifth and Morewood Avenues
Pittsburgh 13, Pennsylvania

Enclosure

AD HOC BIENNIAL RESOLUTION

It being desired to achieve the primary objectives of encouraging constituent congregations and their respective members to participate more actively in the formulation of public positions to be taken by the Union; inducing expression of opinion by the congregations on issues to be considered at Union biennials, whereby the attending delegates and Union representatives may be apprised of the prevailing sentiments on such matters; the establishment of certain operating procedures for the proposed Social Action Center in Washington, D.C., and the avoidance of possible misunderstandings concerning the Union's pronouncements on public issues:

It is therefore resolved that:

1. A standing committee to be known as the Resolutions Committee is hereby created to function when required throughout each year.

(a) Proposed resolutions for consideration at Biennial Assemblies may be submitted in writing to the Resolutions Committee at any time, in care of the UAHC office, by any congregation, any Union representative, board, committee, agency or affiliate and by the CCAR and its members.

(b) The Resolutions Committee shall transmit proposed resolutions to every congregation for informational purposes and, if desired by the congregation, for consideration and vote by either its membership or governing body as the congregation determines. If the Resolutions Committee so decides, it may accompany any forwarded resolution with the opinion of that committee. Any congregation having acted upon a proposal received from the Resolutions Committee may inform that committee of its decision which shall serve only as an expression of sentiment on the subject matter. It is recommended that proposed resolutions be mailed to congregations as soon after their receipt by the Committee as can conveniently be done but in no event shall such proposals be mailed to the congregations less than ninety (90) days prior to the ensuing biennial.

(c) Prior to voting upon any resolution at a Biennial, the Resolutions Committee shall, unless it deems such action inappropriate, apprise the General Assembly of the tabulated opinions expressed by the congregations for or against such resolution and of any suggested amendments thereof, together with the Resolution Committee's evaluation of those opinions and other findings which that committee desires to submit for presentation.

(d) All resolutions involving a subject of public nature (that is, other than commonly understood as purely administrative) shall be acted upon only at plenary sessions of the Biennial at which a quorum is present and shall require for passage a majority vote of the delegates present and entitled to vote on any such resolution; except that any such resolutions not mailed to the congregations within ninety days prior to the biennial shall require a sixty (60) per cent vote for passage.

(e) The Resolutions Committee shall also serve in an advisory capacity between biennials to interpret any question of intent or ambiguities in resolutions which may arise after adoption. Upon written request for its opinion, the Committee shall consider whether or not public pronouncements or implementation of resolutions by any Union representative, committee or other agency fall within the purview of resolutions passed by a biennial. However, any decision of that Committee shall be subject to review and reversal or modification by the UAHC Executive Committee.

(f) The Resolutions Committee shall consist of nine members to be appointed by the Chairman of the UAHC, not less than four of whom shall be selected from the congregations at large who are not members of the UAHC Board of Trustees. The President of the Union, the Chairman of the UAHC Board of Trustees and the Chairman of the Social Action Commission shall be ex officio (non-voting) members of the Resolutions Committee.

2. The establishment of the Religious Action Center in Washington, D.C. is hereby approved and ratified upon the following understanding:

(a) The previously executed realty contract and the purchase of a building in Washington, D.C. to house the Center are hereby affirmed.

(b) The general program to be conducted by the Religious Action Center shall consist of: Servicing the social action committees of the UAHC congregations, federations and regional councils along with their sisterhoods, brotherhoods, youth groups, educators, and administrators. This service will range from informational materials about subjects best researched in Washington to suggestions regarding education and action which might be taken by local and regional social action committees. Through the Center, the Commission will sponsor seminars, workshops, pilgrimages, and other gatherings for youth and adult leaders of Reform synagogue bodies. It contemplates the establishment and maintenance of a library. It may on occasion have representatives appear before a congressional committee but shall do so only in the name of the Social Action Commission and subject to the safeguards specified elsewhere in this resolution.

(c) The Center shall be a function of the Social Action Commission of the UAHC and supervised by it.

(d) No public statements will issue in the name of the Center or its local staff members and all public announcements shall be made only in the name of the Social Action Commission and shall be confined to resolutions previously adopted at UAHC Biennials.

(e) Any appearance before a Congressional Committee or any other legislative or administrative governmental agency, and any testimony or public statements to be made incident thereto, shall be related to Biennial Resolutions and, as a precautionary measure only, be subject to prior review and recommendation by a standing "Advisory Committee" which is hereby established. The decisions of the Advisory Committee shall be binding unless reversed or modified by the Social Action Commission. That Committee shall consist of the members of the Resolutions Committee (previously described), the President of the CCAR or his nominee and two additional Rabbis appointed by the UAHC

(e) continued

Chairman with the advice and consent of the CCAR President. That Committee shall be constituted promptly after each biennial.

3. All public statements (other than those issued in the name of the Social Action Commission) made by or on behalf of the Union shall also be pertinent to prior biennial resolutions and shall be made in the name of the UAHC; it being understood that they only voice resolutions passed by the delegates at a Union Biennial and that each Reform congregation and its members are free to express independent viewpoints.



Footnotes:

Paragraphs 1 and 3 relate to all public issues. Paragraph 2 pertains only to the Center. Paragraph 2 (b) was assembled from published UAHC material regarding the proposed Center.

The above draft was submitted by the Ad Hoc Conference Committee Chairman for consideration by the biennial.

Inability to proofread the mimeograph prior to mailing may necessitate corrections prior to or at the biennial.

November 5, 1961

Dr. Maurice Eisendrath
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, New York

Dear Maurice:

Abba was kind enough to send me a copy of his plan for settling the controversy about the Social Action headquarters in Washington. I read it carefully. It has many virtues which may not appear at first reading.

When I first read it, the whole idea of a Resolutions Committee struck me as a superfluous parallel or even a supplanting substitute for the Social Action Commission, but I realized that that is not so. This Resolutions Committee would process all resolutions, whether they concerned Social Action, the finances of the Union, or Education, or whatever subject concerns the congregations.

The value of such a new instrument would be that it would give the congregations a feeling of being concerned actively with all the business of the Union. It would give them a sense of independence when they vote "no" upon resolutions. It would save the resentment on the part of delegates to the Biennial, when they feel that a whole chain of resolutions is being forced upon them.

I might add, however, that in order to prevent this good plan from being, or appearing to be, a substitute for the Social Action Commission, it should be provided that this Resolutions Committee exists for the purpose of processing resolutions in behalf of the other committees and commissions. Therefore, whatever resolution it favors, it should send to the appropriate commission, Social Action, Education, the Board of Trustees if it is financial, etc. Only the Board of Trustees and existing commissions should report directly to the Biennial. With this safeguard, the suggested Resolutions Committee may well prove to be of lasting benefit to the Union.

With best wishes,

As ever,

SBF:t

Solomon B. Freehof

UNION OF AMERICAN HEBREW CONGREGATIONS

**Resolutions Passed by the 46th
General Assembly**



NOVEMBER 11-16, 1961

WASHINGTON, D. C.

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THE RELIGIOUS ACTION CENTER AND ITS OPERATION

We are the inheritors of the great Jewish religious tradition which has as its ultimate goal the establishment of the Kingdom of God on earth. The God whom we serve is a God of righteousness who would have us be holy as He is holy. The Torah we cherish is a comprehensive guide for spiritual living concerned with every aspect of human behavior. The prophets of Israel, dedicated to God and their fellow men, bade us pursue justice, seek peace, and establish brotherhood and lovingkindness among all of God's creatures.

Judaism commands constant application of the sharp ethical insights of the prophets to the specific social problems of our time, as well as to our daily lives. Since its inception in 1873, the Union of American Hebrew Congregations has been committed to the mission of building a society based on social justice and divine mercy.

To effectuate these religious aims, the UAHC joined with the CCAR in 1949 in establishing a Commission on Social Action, which relates the ethical and spiritual teachings of our faith to the concrete problems of our congregations, our communities, our country, and the world. The Commission on Social Action, now a joint instrumentality of the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the National Federations of Temple Sisterhoods and Brotherhoods and Youth, has urged the creation and development of social action (or community affairs) committees which now exist in some 300 Reform synagogues.

To strengthen our social action program, the 45th General Assembly of the UAHC, meeting in Miami Beach in November, 1959, voted overwhelmingly

to accept the generous gift of Mr. and Mrs. Kivie Kaplan to provide for a Center for Religious Action in Washington, D. C.

Many Christian groups, both Protestant and Roman Catholic, have long maintained social action offices in the nation's capital. These bodies have hailed the establishment of our Center as an opportunity to consult and cooperate in Washington with their counterparts in the Jewish religious agencies on the great moral issues which face the nation and the world.

The 46th General Assembly of the UAHC herewith declares:

1. We commend the Commission on Social Action for its creative programming, for providing moral leadership and guidance to the Reform movement, and for strengthening the hands of the rabbis in quickening the social idealism of Reform Jews.
2. We urge that the decision of the 45th General Assembly of the UAHC in November, 1959, concerning the establishment of a Center for Religious Action, be carried into effect as promptly as possible.
3. To assure the increasing effectiveness of the social action program, and at the same time to continue to safeguard congregational autonomy and the right of dissent, we affirm these guiding principles:
 - a. The Center for Religious Action is an agency of the Commission on Social Action and is to function under the direct supervision and control of the Commission on Social Action.
 - b. The Commission on Social Action, as heretofore, will concern itself with those subjects which fall within the

scope of resolutions adopted by both the General Assembly of the UAHC and the Convention of the CCAR. Statements will be made in the name of the Commission and not in the name of the Center for Religious Action.

- c. Public statements shall reflect points of view and programs adopted by a majority of the delegates of Reform synagogues at Biennial Assemblies of the UAHC. Such pronouncements, resolutions, and other actions of the general assemblies have, in the nature of the case, the status and weight of being neither more nor less than the corporate decisions of such a representative assembly. They are useful to the extent that they serve as a moral guide to our congregations and their members, to the nation, and to the world. Such statements speak for the UAHC. They are not binding upon every Reform synagogue, each of which is autonomous, or upon every member of a Reform congregation. Every congregation and every member has the right and the duty to express conscientious dissent within the framework of our common commitment to Reform Judaism and to one another.

4. Social Action will succeed to the extent that in our synagogues, individually and collectively, we have the understanding and the daring

to make Judaism relevant to the great issues of our time.

We, therefore, call upon every Reform synagogue which has not yet done so, to speedily create a Committee on Social Action or Community Affairs. The historic imperatives of our faith, the insistent moral challenge of the contemporary world and the ethical commitments of our own beloved America - all combine with fresh urgency to enjoin us to "do justly, to love mercy, and to walk humbly with our God."

5. In order to implement and amplify these principles, be it resolved that:

a. The religious Action Center shall service the Social Action Committees of the UAHC congregations, its national affiliates, federations, and regional councils, along with their rabbis, sisterhoods, brotherhoods, youth groups, educators, and administrators.

b. The service generally shall consist of furnishing informational materials about subjects best researched in Washington; suggestions regarding education of, and action which might be taken by, local, regional, and national Social Action Committees; sponsor seminar workshops, pilgrimages and gatherings for youth and adult leaders of Reform synagogue bodies; establish and maintain a library. As occasion may require, representatives may appear before Congressional Committees or other governmental bodies, but, in such event, only in the name of the Social Action Commission and subject to all other regulations governing the Religious Action Center and the Social Action Commission. The foregoing shall not be considered to exclude other undertakings within the purview of actions taken by both the UAHC Biennials and the conference of the CCAR.

c. (1) There shall be established an Advisory Committee of 6 persons, which Committee shall be charged with the responsibility of counseling and guiding the staff of the Center in connection with its operations. The said committee shall be a subcommittee of the Joint Commission on Social Action. Three of the members of said committee shall represent the UAHC and their appointment shall be by the chairman of the Board of the UAHC and three of the members shall represent the CCAR and their appointment shall be by the president of the CCAR.

(2) The Advisory Committee will counsel with, and advise, the director in developing the program of the Center. In connection with testimony before Congressional Committees or governmental departments where a public record is to be made, the Director of the Center shall consult with the Advisory Committee except that in the case of emergencies, consultation with the Chairman shall be deemed sufficient.

(3) Public pronouncements shall be made only in the name of the Social Action Commission of the Union and the Central Conference of American Rabbis, and shall be confined to resolutions previously adopted by or actions taken at both the UAHC Biennials and CCAR Conventions.

IT IS the confident belief of this 46th General Assembly of the UAHC that these principles will enable the Commission on Social Action and its Washington Center to make an even greater contribution to Reform Judaism, to America, and to our sacred mission.



II

HARASSMENT OF JEWISH LEADERS BEHIND THE IRON CURTAIN

The 46th General Assembly of the UAHC is profoundly troubled by the steadily mounting harassment of Jewish leaders in the U. S. S. R. The recent arrests, secret trials, and convictions of these leaders in Leningrad and Moscow on the ground of "contact with foreign powers" clearly indicates the avowed intention of Soviet authorities to seal off its Jewish community from any relationship with their coreligionists throughout the world and to liquidate their spiritual and cultural resources.

We call upon the Board of Trustees and the Commission on Social Action to make careful inquiry into the total problem and to take such steps, in cooperation with Jewish and other agencies, as will ameliorate the situation of Soviet Jewry.



III

GOVERNMENTAL AID TO PAROCHIAL SCHOOLS

The Union of American Hebrew Congregations has always been deeply committed to the principle of the separation of church and state, which has safeguarded religious liberty for all men in this free land.

The devotion of our Union to the separation of religion and the state, and our equally deep commitment to public education as a cornerstone of the American democratic process, impel us at this 46th Biennial Assembly to reaffirm our opposition to any form of governmental aid to elementary and secondary schools under the supervision or control of any religious denomination or sect -- Catholic, Protestant, or Jewish.

Our opposition to such governmental grants, loans, and other forms of fiscal aid to parochial schools does not imply any lack of regard or respect for religiously-sponsored institutions of education. We respect the right of any religious denomination to establish and administer its own educational institutions. We applaud their contributions to the cultural and spiritual diversity of our nation, and we urge those religious groups which have parochial schools to continue to support them without passing this responsibility on to the government.

IV

A THREAT TO AMERICAN LIBERTIES

We view with increasing concern the growth and militance of ultra-right-wing organizations in the United States whose propaganda is anti-democratic and whose techniques of infiltration and slander are calculated to set group against group, neighbor against neighbor. At this time of grave international tension, when the American way of life is seriously threatened, our security rests in large measure on the maintenance of our rights and the guarantee of liberty and justice for all regardless of race or creed. We are fearful that rational discussion is being corrupted by the hatred and fear fomented by ultra-right-wing groups which exploit cold war anxieties and the frictions engendered by integration and other social problems.

The most prominent of these groups, the John Birch Society, impugns the integrity and patriotism of such reputable organizations as the National Council of Churches of Christ, and such leaders of the nation as former President Eisenhower, President Kennedy, and Chief Justice Warren. It denounces the United States' membership in the United Nations, the International Labor Organization, the World Health Organization; and attacks NATO, all foreign aid, social security, the graduated income tax, and integration. Groups such as the John Birch Society and the Christian Anti-Communism Crusade include powerful political figures, are well endowed, and exert influence on local and national levels. In the guise of anti-Communism, they weaken America by stirring division and hysteria.

The democratic process requires the interaction of responsible conservatism and equally responsible liberalism, but may be endangered by

political pressure groups which, in the words of Isaiah, "call evil good, and good evil, that change darkness into light, and light into darkness." To curtail their right to organize and speak out would constitute a violation of constitutional liberties, and an even greater danger to the democratic system. Our best defense lies in exposure, counter-propaganda, vigilance, and, above all, in the implementation of democratic freedoms in every area of life.

This applies with equal validity to those on the left who would subvert the American way. It is in this spirit that we refer to the House Committee on Un-American Activities. We do not question the inherent right of the Congress to investigate; we do denounce the abuse of such power. In the tradition of our faith, which gave to the world the concept of the sanctity and dignity of the individual and has always taught that respect for the rights of all men is each man's duty to God, we are duty-bound to oppose a committee which has consistently disregarded human dignity by vilifying citizens and institutions, even such respected ones as the National Council of Churches of Christ, Bishop G. Bromley Oxnam, Reverend John Haynes Holmes, and, posthumously, Rabbis Judah L. Magnes and Stephen S. Wise - to name but a few.

We recognize the necessity of protecting our country against criminal acts threatening its security. We are convinced, however, that the executive branch of our government has both the authority and the facilities to investigate acts of criminal sabotage whether by the radical right or left and that the judicial branch is equally competent to determine the guilt or innocence of persons accused of such crimes under constitutional safeguards. Self-respect as human beings concerned for our country's welfare, and the imperatives of our faith as Jews, compel us to implore the House Committee on Un-American Activities on all occasions to permit men the constitutional right to speak out, to associate, and to differ without fear.

WORLD PEACE

The prophets of Israel first gave the world the vision of universal peace. This vision has become a stark necessity if mankind is to survive in this age of unimaginable weapons. Despite the darkening shadows and the mounting dangers of our time, we reaffirm our undimmed faith in man's capacity to establish God's Kingdom on earth. True to the optimistic spirit of Judaism, we refuse to accept defeatism, to subside into numb resignation. Rather, we pledge ourselves anew to the most urgent religious challenge on the agenda of mankind: to achieve a just and enduring peace.

Accordingly, we:

1. Deeply deplore the resumption by the U. S. S. R. of nuclear testing in the atmosphere. The leaders of the Soviet Union have demonstrated a contempt for the opinions of mankind, a callous disregard for the health of generations not yet born, and a brutal effort to intimidate governments and peoples through sheer terror.
2. Commend our government for its policy of restraint in regard to nuclear testing in the atmosphere. We warmly endorse the statement of President Kennedy that the United States will never resort to nuclear testing in the atmosphere for psychological reasons or political expediency.
3. Rededicate ourselves to join hands with other religious groups in preserving and strengthening the United Nations. The world body has been gravely weakened by the death of Dag Hammarskjold and by the damage inflicted by the Communist bloc abroad and the extreme right in the United States. Men of good will, of all faiths, must rally to keep alive the vision of a world of law and justice.

4. Commend the United States and Canada for intensified efforts to achieve universal, enforceable disarmament and urge that all such efforts be carried forward with the greatest of urgency and imagination. In this regard, we express gratification that the United States Congress has established an Arms Control and Disarmament Agency to augment and accelerate studies and planning in this field.
5. Pledge our support to the United Nations program of "Freedom From Hunger," which is designed to enlist the moral resources of the world behind a program to alleviate hunger which now shadows and haunts the lives of two-thirds of the people of the world.
6. Commend the President of the United States on the establishment of the Peace Corps, which is an act of vision and faith worthy of the ideals of the United States of America.
7. Pledge ourselves to study the problems threatening world peace and to seek, in all ways possible, to translate religious principles into concrete action.

VI

ACHIEVING EQUALITY UNDER THE LAW

The Union of American Hebrew Congregations has consistently opposed all forms of racial segregation because of our fundamental belief in the equality of all men under God. We have joined with all Americans of good will in continuing efforts to vindicate in every section of our land the American dream of human equality.

Recognizing that there are many approaches to the safeguarding of equal protection under law, we salute the men and women of various faiths and races who have risked their freedom and their personal safety to assert through direct, non-violent action the equal dignity of every American under the law.

We are also deeply heartened by the significant forward strides taken in recent months by such communities as Atlanta, Memphis, and Dallas. We commend those public authorities and religious leaders in these and other cities who have courageously guided their communities through a peaceful transition and helped them to meet the moral challenge of desegregation with dignity and respect for law and order.

There are positive indications of our increased determination as a nation to eradicate the barriers of segregation which still divide Americans from each other. The firmness of the federal courts, the vigor of the United States Justice Department in defense of equal rights, the fresh initiatives being undertaken by the President in the exercise of moral and executive leadership, the strengthened program of the President's Committee on Equal Employment Opportunities and other governmental agencies, and the spread of needed anti-discrimination laws to a large number of states and communities -- all these are earnestness of progress and expressions of a national will.

We especially hail the United States Commission on Civil Rights, whose recent milestone reports have charted the urgent, unfinished business which remains in extending to every American the full measure of his dignity and rights as an American citizen. We associate ourselves with the Commission's plea for new federal legislation to safeguard equality of opportunity for all Americans in education, housing, employment and the right to vote.

Specifically, we support the Commission's recommendations that (1) effective legislation be enacted by the Congress to assure the right to vote to all Americans, thus ending the abuse of such devices as literacy tests to support racial discrimination; and (2) the President of the United States issue an Executive Order stating the national objective of equal opportunity in housing and directing all federal agencies to shape their policies and practices to this goal; and that this order apply to, among other agencies, the Federal Housing Authority, Veterans Administration, Federal National Mortgage Association, and those agencies supervising financial institutions engaged in home mortgage loan business.

Gratifying as is the progress of recent years, we are painfully aware of the long climb which stretches ahead of us as a nation. Our next Biennial will take place in 1963 -- one hundred years after the Emancipation Proclamation. We are humbled by the knowledge that if democracy cannot end segregation, segregation may end democracy. We pledge ourselves, as individual Americans and as inheritors of the dream of one brotherhood under one God, to be as zealous for the dignity and rights of our neighbors as we would have them be of ours.

We appeal to our own members and congregations, as to all men and women of good will, to redouble their efforts toward the elimination of all forms of racial injustice and to strive unceasingly to complete the mission of equal rights and full opportunities under the law.

VII

JEWISH EDUCATION

WHEREAS the President of the Union of American Hebrew Congregations has recommended that we reaffirm the aims and purposes of the Commission on Jewish education:

BE IT RESOLVED THAT:

1. We call upon all our constituent congregations immediately to institute a searching inventory of their educational programs in their pursuit of: more extended periods of instruction in the religious schools; more intensive training in our historic and holy tongue; more and better teacher training programs in the establishment of criteria of Jewish knowledge for contemporary Jewish leadership and in the increase and intensification of programs of Adult Jewish education. The survey should further explore what, if any, requisites in this field should be deemed necessary for congregational leaders.
2. We urge that the Commission on Jewish Education be encouraged and strengthened in its efforts to develop higher standards of meaningful Jewish literacy for our children, youth, and adults.
3. We urge that every effort be made by the Union of American Hebrew Congregations, in cooperation with other national organizations of Jewish education, to attract and train men and women for the career of religious school educators.

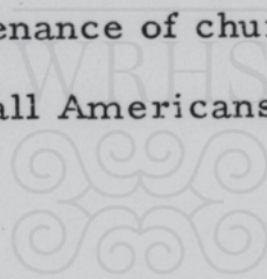
VIII

RELIGION IN PUBLIC EDUCATION

We reaffirm the positions jointly set forth by the Synagogue Council of America and the National Community Relations Advisory Council, to both of which organizations the Union of American Hebrew Congregations belongs, in their document entitled "Safeguarding Religious Liberty." We continue to cherish the conviction that the maintenance and furtherance of religion are the responsibility of the synagogue, the church, and the home, and not of any agency of government, including the public schools.

For this reason, we continue to believe that religious practices, such as bible reading, prayer, singing of hymns, religious holiday observances, and baccalaureate exercises, do not belong in public education.

A vigilant maintenance of church-state separation is the best safeguard of religious liberty for all Americans.



IX

A SURVEY OF THE REFORM MOVEMENT

WHEREAS the President of the Union of American Hebrew Congregations has recommended that a comprehensive survey be undertaken of our Reform Jewish movement:

We therefore recommend that a Research Committee be appointed to supervise the conduct of a survey which will examine and evaluate the aims, the objectives, the present program, and the future growth and needs of our Reform movement both at the national and congregational levels, to the end that there might be recommended such steps as may direct us more effectively toward our lofty and spiritual goals.

We further recommend that an invitation be extended to the Hebrew Union College-Jewish Institute of Religion and the Central Conference of American Rabbis to join together in this survey of the Reform Jewish movement as a whole.

We recommend that this Research Committee be authorized to seek ways and means to implement this recommendation, employing such outside professional help as it may deem necessary to fulfill completely the above goals.

MIGRANT FARMERS

In recent years, the American conscience has been aroused by the many privations and discriminations visited upon America's migratory farm workers. These men and women, who perform such useful and necessary work for all of us, experience distress and disadvantages which make them the "excluded" or "forgotten" Americans.

Because of our commitment to human dignity and social justice, the Union of American Hebrew Congregations, at this 46th Biennial Assembly, calls upon the federal government, and all state governments and interstate agencies, to take vigorous action to seek a humane solution for this important social problem.

We urge our national Commission on Social Action, and all congregations, to conduct educational programs to make our membership aware of and sensitive to the unjust abuses experienced by these workers and the human suffering involved in this social issue. We call upon the Commission on Social Action to join with like-minded groups of all faiths to ameliorate this problem of social distress and to seek through legislation and education to raise the status of these farm workers from the present level of degradation to a position of dignity and equality in accordance with our religious and democratic traditions.

XI

REFORM JEWS IN ISRAEL

WHEREAS the Liberal Jewish Community in Israel, though small, is thriving, and

WHEREAS its ability to exist and to grow is dependent not only on financial support from Reform Jews everywhere but on moral and personal assistance as well, and

WHEREAS many Reform Jews, including leaders of the American Reform movement, rabbis and laymen alike, have visited Israel without visiting the Liberal Congregations or the Leo Baeck School, to the embarrassment and regret of the Jewish Reform Community in Israel,

NOW THEREFORE IT IS RESOLVED: that American Reform Jewry, its rabbis and laymen alike, be urged to pay special attention to supporting the cause of Israeli Liberal Jews by visiting and financially supporting them during visits to Israel and by making known their affiliation with such Reform Jews so that the people of Israel shall know that the Reform Jews in their country are part of a World Wide Reform movement entitled to support and respect.

XII

AID AND PROGRAMMING FOR SMALL CONGREGATIONS

WHEREAS the Conference of Small Congregations of the Northern California and Pacific Northwest Region, meeting in Carmel, California, October 13-15, 1961, recognizes the need for special aid and programming for small congregations without rabbis, and

WHEREAS the Conference is appreciative of the many personal and organizational services rendered these congregations by the Union of American Hebrew Congregations and its regional office and Council, and,

WHEREAS the struggles of our small congregations to exist and provide a proper program of Judaism in outlying distant communities are extreme,

THEREFORE, BE IT RESOLVED that the congregations of the Union vigorously support the "Development Fund for Reform Judaism," some of the proceeds of which are to be expended for aid to such small congregations, and thus express the missionary zeal implicit within our faith to the benefit of these small congregations.

XIII

COMMENDATION OF JUDGE EMIL N. BAAR

WHEREAS Judge Emil N. Baar of New York City, after serving the Union of American Hebrew Congregations for many years as a member of its Board and Executive Committee and as an officer thereof, has for the past two years served the Union as Chairman of its Board of Trustees with great ability and distinction; and

WHEREAS during the past several years, at great personal sacrifice, he has devoted much of his time to protecting and strengthening the Union and its constitutional bodies;

NOW THEREFORE BE IT RESOLVED that this Assembly does hereby strongly commend Judge Baar for the services rendered by him to the UAHC over many years and particularly since the last General Assembly; and

BE IT FURTHER RESOLVED that this body does hereby express its unlimited confidence in him as Chairman of the Board of the Union and its approval of the positions heretofore taken by him and does hereby express to him its unqualified support of him as Chairman of the Board of Trustees.

XIV

COMMENDATION OF RABBI MAURICE N. EISENDRATH

WHEREAS Dr. Maurice N. Eisendrath has for the past 18 years served the Union of American Hebrew Congregations as its President; and

WHEREAS during this period he has labored beyond the call of duty to uphold the principles of our faith and to build upon the existing foundations a stronger and more meaningful religious movement; and

WHEREAS in these labors he has increased both the spiritual and numerical strength of Reform Judaism in America and all the world. Under his guidance and leadership Reform Judaism has taken a position of moral, spiritual, and religious leadership concerning many of the harassing problems in the world today; and

WHEREAS in so doing he has achieved a foremost position as a religious leader in American life, so acknowledged by men and women of all faiths;

NOW THEREFORE BE IT RESOLVED that this Assembly express its gratitude to Dr. Eisendrath for the services rendered by him over the past 18 years to the Reform movement and to the UAHC; and

BE IT FURTHER RESOLVED that this body commends Dr. Eisendrath for his courage and fortitude in defending the constitutional bodies of this Union and its democratic and constitutional processes. This Assembly does hereby express its confidence in him and it prays that he will continue to be a great intellectual, educational, and moral leader in Reform Judaism.

It prays further that through his leadership and that of all of our Rabbinic leaders we may all grow in spiritual and religious strength.

DRAFT

PROPOSED RESOLUTIONS TO BE SUBMITTED TO
THE BIENNIAL ASSEMBLY OF THE U.A.H.C. - - November, 1961

I

The establishment of the Religious Action Center in Washington, D.C. is hereby approved and ratified.

a) The Religious Action Center shall be an agency of the Joint Commission on Social Action and shall function under its direct supervision and control. Monthly reports of the activities of the Center shall be made to the Joint Commission on Social Action, to the U.A.H.C. and the C.C.A.R.

b) The Religious Action Center shall service all Social Action Committees within U.A.H.C. congregations with information on those subjects which fall within the scope of resolutions adopted by the U.A.H.C.

c) No public statements shall be issued in the name of the Religious Action Center, or by its local staff-members, but they shall be made only in the name of the Joint Commission on Social Action upon a proper canvass of its members. These statements shall reflect the views of resolutions previously adopted at the Biennial Assemblies of the U.A.H.C.

d) Any appearance before a Congressional Committee or any other legislative or administrative governmental agency and any testimony or public statements to be made incident thereto, shall be related to Biennial resolutions and be subject to the prior review and recommendation of a small Public Relations Committee. This committee shall consist of six members, equally divided between Rabbis and laymen, which shall be appointed by the Joint Commission on Social Action. The chairman of the Joint Commission on Social Action shall be a seventh member and shall act as its chairman.

e) It is highly desirable that on vital matters of Social Action which involve an approach to government, there be consultation and coordination, wherever possible, with all other national Jewish agencies working in the same field.

II

In order to encourage constituent congregations of the U.A.H.C. and their respective members to participate more actively in the formulation of public positions to be taken by the Union and to induce expression of opinion by the congregations on issues to be considered at Union Biennials, it is resolved that:

1. A standing committee to be known as the Resolutions Committee be created.

a) The Resolutions Committee shall consist of nine members to be appointed by the Chairman of the U.A.H.C., not less than four of whom shall be selected from congregations at large which have no representation on the Board of Trustees of the U.A.H.C. The President of the Union, the Chairman of the U.A.H.C. Board of Trustees and the Chairman of the Joint Commission on Social Action shall be ~~ex~~officio (non-voting) members of the Resolutions Committee.

b) Proposed resolutions for consideration at Biennial Assemblies may be submitted in writing to the Resolutions Committee at any time in care of the U.A.H.C. office by an congregation, any congregational member, or any committee, agency or affiliate of the U.A.H.C.

c) The Resolutions Committee shall transmit these resolutions, except those which in its judgment are obviously lacking adequate sponsorship, to all congregations, not less than sixty days prior to the Biennial. These resolutions will then be voted upon at a plenary session of the Biennial at which a quorum is present.

✓ d) Resolutions involving public issues (other than purely administrative) which are adopted at Biennials, but which had not previously been submitted to the congregations, shall be mailed promptly to each congregation for its review and expressions of opinion. If these expressions are largely negative, the resolutions shall be reconsidered at the ensuing Biennial. Congregations shall be asked to apprise the U.A.H.C. of their opinion within sixty days.

✓ e) All Pronouncements on behalf of the U.A.H.C. by any of its officers on public issues on which the U.A.H.C. had not yet acted shall first be approved by the Executive Committee of the Board of Trustees of the U.A.H.C.

f) It is understood that such resolutions of the U.A.H.C. Biennials are intended to serve as a moral guide to our congregations and their members, to the nation, and to the world. They are not binding upon every Reform congregation, each of which is autonomous, or upon every member of a Reform congregation. Every congregation and every member has the right to express conscientious dissent within the framework of our common commitment to Reform Judaism and to one another.



Union of American Hebrew Congregations

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GUNTHER LAWRENCE, *Director of Public Information* • PAUL KRESH, *Director of Public Relations*

FOR RELEASE: SATURDAY,
DECEMBER 2,
AND THEREAFTER

MESSAGE FROM JUDGE EMIL N. BAAR
CHAIRMAN OF THE BOARD OF TRUSTEES
UNION OF AMERICAN HEBREW CONGREGATIONS

in connection with observance of the Festival of Chanuko, which begins at sundown December 2.

* * * * *

As we observe the Festival of Chanuko, which records the first struggle for religious freedom, we thank God for the blessings of liberty through which American democracy exalts the individual personality. And we cannot help but contrast the situation here, in which a Roman Catholic President of the United States recently received the gift of a Holy Torah scroll from Jewish leaders, to the haunting situation in the Soviet Union where a campaign of increasing harrassment is being conducted against the leaders of Jewish communal and religious life. Chanuko is a testimony to the free spirit of man. May those who are committed to freedom in the world, and to the inner spirit of man, cherish and guard the principles of liberty until that messianic day when all men everywhere, of whatever color or religion or nation, are free to express their fullest potentialities as children of God.

CORRECTION:

THE "NEWS HIGHLIGHTS OF THE 46TH GENERAL ASSEMBLY,"
FORWARDED LAST WEEK TO ALL DELEGATES WHO ATTENDED
THE CONFERENCE, CONTAINED A SERIOUS ERROR ON PAGE
THREE IN STATING THAT RABBI NORMAN GERSTENFELD OF
WASHINGTON HEBREW CONGREGATION SPOKE AT THE
NOVEMBER 14 PLENARY ON THE SOCIAL ACTION CENTER.
RABBI GERSTENFELD DID NOT SPEAK ON THAT OCCASION.
THE REMARKS ATTRIBUTED TO HIM ACTUALLY WERE MADE
BY DAVID BRESS, VICE-PRESIDENT OF THE CONGREGATION,
AS QUOTED IN THE WASHINGTON POST ON NOVEMBER 15,
THAT THE CENTER "SHOULD NOT HAVE CARTE BLANCHE TO
SPEAK FOR ONE MILLION AMERICANS."

March 21, 1962

My dear Mr. Kresh:

I was happy to see you the other day and I am grateful for the invitation which you extended to me to take part in your television project. I wish I could do so but it is really not my cup of tea. I hope to be of service to you at some other time.

With warmest regards, I remain

Cordially yours,

ABBA HILLEL SILVER

AUS:bfm

Mr. Paul Kresh
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