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Reform Judaism, 1946.

REFORM JUDAISM

Concluding lecture in series on "Judaism"

By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday morning, March 26, 1946



In the first two lectures, my dear friends, we traced the history of our ancient faith from its very humble beginnings in the universally primitive concepts practiced by mankind...and then we traced its later development at the hands of a great number of preachers variously known as scribes, sages, elders and Rabbis... We also saw how these Rabbis created new institutions in Jewish life like the synagogue, the Jewish School and which served as the instrumentalities for the keeping alive of the faith and the preservation of the people. We pointed out the principles and motifs of these teachers in the post-exilic times following the first destruction in the sixth century B.C.E. right through the period of years through the second destruction of The Temple and the dispersion. Their guiding principles were two. First was to preserve the people which in Palestine had already lost its political independence except for a short period of time. Scattered minority everywhere in the Diaspora which presented a minority evil. The second principle was to preserve the faith of the people, this faith of ethical monotheism in a world of paganism.

This people and this faith thus menaced were protected by the fact that the people organized itself in an army, so to speak, in the very strict discipline, an elaborate regimen aimed to keep the people alerted to resist assimilation to defend the faith of spiritual monotheism in a fighting mood and so remain undefeated and indispensable.

Now those who believed in preserving the people and its faith, accepted the discipline. Those who did not, and there were such in every age, fell away and were absorbed in the pagan world and later on in Christianity and still later on, in Islam. Nevertheless the people and the faith, in spite of their imperfections survived to this day for the overwhelming majority always remained loyal, even at the price of martyrdom.

Now this discipline was bound, in the course of time, to become irksome.... People felt there was too much discipline. Frequently soldiers fret under excessive discipline--and we find reactions to this program. And we find reactions to this program already with the Saducees in the early Christian centuries when a major

revolt broke out against the whole system or what we called Rabbinic Judaism. In the 8th century among the Jews of Babylonia -- Babylonia at that time constituted the largest and most important Jewish community in the world -- a movement came to be known as Karaism -- a movement which rejected the authority of the Rabbis, the authority of the Talmud, the Oral Law. They maintained that the sole law obligatory and binding upon the Jew was the Torah.....Karaism was responsible for the inauguration of the critical study of the Bible, the careful scrutiny of text which had not been done heretofore. It was also responsible for the re-examination of the Biblical authority of Jewish Law on the part of the Rabbinites who maintained the authority of the Torah. This led to a very severe split of the Jewish people in the 9th, 10th and 11th centuries, a rift which, by the way, never healed. This movement, Karaism died out after awhile because fundamentally it was not a liberating movement in Judaism. It tried to be that which it was not. Fundamentally its thesis was a false one.

It wanted to tie down a living organism to a book and a thousands of years old. It made no room for progress in the development of law and institutions. These Rabbis, while they bore down on the law, in many ways made it easier for their people. For example, it is written: "Ye shall kindle no light in the home on the Sabbath." The Karaites took this law literally so that no light was kindled in the home of the Karaites on the Sabbath, and on the day of the Sabbath, which should be a day of joy, it was instead a day of dreariness and darkness. And so it was as regards other law, of cleanliness, ritual, food, clothing and fasts. The Karaites were far more severe than the Rabbinites. They forgot that while tradition may be a burden, inherent in tradition is also the concept of change to the needs of life.

By the 12th Century, this movement was on the wane. Some returned to the Jewish fold; others returned to Islam, and Christianity. Before the last World War there were only 12,000 Karaites left in Crimea.

As we approach the Middle Ages, the position of the Jews in the world begins to deteriorate, especially during and after the period of the Crusades. Expulsion and persecution become the order of the day for the Jew. Successive Church Councils enacted anti-Jewish legislation designed to quarantine the Jew and to degrade him. The Fourth Lateran Council of the Church met in 1215 and enacted laws to degrade wearing of the the Jew such as the Yellow Badge. So that the Jew was easily distinguished by his yellow badge and was treated as a leper. Important Jewish communities were destroyed. The Jews were expelled from England in 1291, from France in 1394, and from Spain in 1492. Through all these dark centuries the Jews were driven into special quarters, special occupations and were degraded. They were meant to become the living proof of terrible things which happen to people who reject Christianity.

✓ Now Jewish life struggled throughout the centuries to keep in contact with the outside world. Whenever given the opportunity Jewish life created great intellectual and cultural values even in those centuries between the 11th and 14th centuries wherever permitted, or later in the 17th century in Holland. But as a rule, the Jews were driven in upon themselves and the intellectual vigor~~ousness~~ of the Jew -- fortunately the mind of the Jew was always vigorous -- expended itself in the study of the Bible exclusively and of the Talmud -- law upon law, regulation upon regulation. And so Jewish life became through the dark ages, almost completely ghettoized.

The Jews knew themselves to be, and the world made them to feel that they were an alien people leading a separate and precarious existence in an hostile world. And within this separate existence, Jewish life was regulated by Jewish law almost from the cradle to the grave, from sunrise to nightfall -- every act, every conduct, every habit of life was regulated by the Shulchan Aruch (legislative council which was developed).

Now on the eve of the French Revolution, new ideals of equality, fraternity begin to germinate. New currents begin to sweep through the Western World. An age

of enlightenment dawns for mankind. The old orthodoxies of the Church and State come in for criticism and new evaluation. In the New World in 1776 strange new doctrines are proclaimed. The people who severed connections with the Old World and established a new order of society proclaims that "all men are created equal." In 1789 the French Revolution ^{sweep} ~~creeps~~ upon the Western World, destroys feudalism, and ushers in modern Europe.

And the repercussions are felt in the Ghetto. The Jews feel something new stirring in the world and they reach out for this great world of new freedom, the world which they believe is no longer hostile to them and will no longer be hostile to them. And avidly they seize the new opportunities for contact in the world, for opportunities to acquire the secular science and knowledge which were beyond their reach before in the ghetto.

✓ And all the pent-up intellectual energies of the race break their dykes, and within a half century of their partial emancipation, the Jews begin to become ^{among} the leaders in the arts and sciences of ~~the~~ Western Europe.

✓ Some Jews drank this new and heady wine of enlightenment and emancipation with complete abandonment and with complete gusto. They were so eager to integrate themselves into their new environment that they separated themselves from their people completely and joined the Christian Church. Quite as a number of prominent Jews in the first generation of their emancipation abandoned Judaism.

But those who were unwilling to abandon their faith were faced with the problem of how to take their place in the modern world and still remain loyal Jews, how to adjust Jewish life to the spirit of the times while at the same time keeping Judaism true to its own historic spirit. That is not so easy. Fortunately the leaders of this new movement in Jewish life did not do what the Karaites had done -- rejected all tradition. They accepted, as it was accepted in the Rabbinic tradition, that which was ~~n~~ not obsolete. ..They set about "modernizing Judaism, reforming Judaism.

And the first approach of its reform was to modernize Jewish public worship

in the synagogue. They set about introducing great decorum in the worship. They eliminated from the prayer books those prayers which no longer reflected the convictions of the worshipers. They rejected the "Mussaf" service, the prayer for sacrifices. They didn't believe any more in sacrifice. So they eliminated those prayers. They eliminated the prayers concerning with the coming of the personal Messiah in which they no longer believed. They reformed the service in other essential respects. Many Jews no longer understood Hebrew and therefore couldn't get the full meaning of the service. They didn't take kindly to the advice which was given to them by eminent Christians at that time -- that "the solution lay not in abandoning it, but in teaching it more energetically." They compromised by keeping some of the prayers in Hebrew and translating others into German. They introduced the Sermon. They introduced family worship at services. At that time women occupied places in the Mezzanine or in the balcony. This custom had an oriental origin, and our people came from the Orient. They believed they could now dispense with this custom and husband and wife and children could come and sit together and worship together. They introduced the organ into the service. Up to that time instrumental music was not permitted in the service. Ever since the destruction of The Temple, instrumental music was ~~prevented~~ prohibited as a sign of mourning for the destruction of The Temple. Because they no longer believed in rebuilding of The Temple in Jerusalem there was no reason why there should be no music in The Temple. The uncovered head was introduced. There is no authority for the wearing of the hat either in the Bible or in the Talmud. It was the custom in Babylon where the Jews were living to wear the hat as a sign of ~~an~~ respect, while in the Modern world the sign of respect was indicated by the removal of the hat. The Jews were now living in the Modern World and there was no longer any need for the wearing of the hat. All these reforms could be substantiated and proved justifiable by Jewish tradition. The reform Rabbis tried to demonstrate how these reforms can be sanctioned by basic Jewish teachings.

They also set about reforming other institutions. Jewish holidays originally celebrated one day. Difficulty in determining exact date of new moon, so to make sure, two days were celebrated. But with the development of the calendar in the Common Era, they could determine the exact date of the holidays years and centuries in advance and it was no longer necessary to celebrate two days. They therefore went back to the original method of celebrating the holidays one day.

They went further. They set about modernizing the Cheder. For centuries the Cheder was a place where only the Torah and the Talmud and Jewish customs were taught. No secular knowledge, no science was taught. They modernized the Cheder. Jewish communities were no longer isolated. They converted the Cheder into a great school where Judaism was ~~now~~ taught, where secular sciences were introduced and where better pedagogic methods were employed.

Now not all the reformers agreed. There were sharp divisions of opinion... Powerful Jewish movement developed.... Jewish scholarship of a scientific vein made its appearance... Great scholars appeared on the scene -- Geiger, Graetz, Frankel and a whole galaxy of others who created a vast Jewish literature of scholarship touching the life of the Jew and Judaism.

There was naturally great resistance to this movement... It made progress in Germany. It made little progress outside of Germany. There was very little in England, very little in France. As far as Eastern Europe was concerned, here great masses of European Jews lived and they were less concerned with religious reform..... The Movement made great progress in the United States. Isaac M. Wise in 1846 and David Einhorn in 1855 and other prominent German Reform Rabbis transplanted Reform Judaism.... All these reforms introduced by Reform Judaism were as much a problem of the laymen as of the Rabbis. ...A source of serious conflict in Reform Judaism was the tenet that the Jews no longer constituted a people. Their national life had ended and they must no longer think of the rebuilding of the Jewish national life in Palestine. That was a definite break with tradition, because

throughout Prophetic Judaism, Rabbinic Judaism this was one of the basic concepts of Jewish life, and many who acknowledged the need for Reform in religious practice and ideals, resisted Reform Judaism, because quite a number of its leaders maintained this anti-nationalism as one of the tenets of Reform Judaism. The reason for this anti-nationalism of some of the early reformers of Judaism can be explained easily not as an essential but as an accidental by-product of the time and place where it arose. Many of these leaders, laymen and Rabbis, were on the threshold of a new age. They were indoctrinated with new enlightenment...

There was another reason for anti-nationalism by some of these early reformers. Here may I read from my essay on Israel in my book "World Crisis and Jewish Survival."

"The Reform movement in Germany did not originate in any great outpouring of spirit, or in any outburst of religious fervor or revivalism. Hence, while producing a vigorous polemic and Wissenschaft literature, it produced no great theologic or mystic literature. It was part of a comprehensive purpose to adjust Jewish life pragmatically to its new environment. It was a conscious expedient, not to reinstate prophetic universalism in Jewish religious thought -- but to gain for the Jew full rights of citizenship by producing the proper effect upon the civil authorities. It was assumed, albeit erroneously, that Jewish separatism, manifested in speech, dress, folkways, rituals and ceremonies and in the messianic expectation of a return to Palestine, was responsible for the non Jews' suspicion and hostility and for their reluctance to concede to Jews full political equality. The solution, accordingly, lay in a thoroughgoing eradication of all evidences of separatism. For some Jews this meant total assimilation, a postasy not excluded. For others assimilation stopped short of religious surrender but religion purged of all nationalistic elements."

'This first generation of enlightened Berlin, Frankfort and Viennese Jews were convinced that their political and social salvation lay in deorientalizing and Germanizing themselves, in making themselves like other people in order to be accepted as

equals by other people. Of course they were naive. In the land of the poll-tzx where Jew-hatred had always been the most vulgar, violent, and sustained in all Europe, they permitted themselves to indulge in wishful thinking. They might have been cautioned by the cool admonitions of some of their Christian contemporaries who advised them, as Teller deftly advised Friedlander, not to confound Jewish efforts at religious modernization with the hope of political equality. Schleiermacher, the non-Jew, grasped the Jewish problem far more realistically and fundamentally than did the German Jews of his day. He warned them that the important difference between them and the non-Jewish world was not religious but national. It took the German Jews a century and a half to reconcile themselves finally to this unyielding fact."

"Most marked were the nationalist tendencies among German Jews because German anti-Semitism was far more virulent and uncompromising, and German nationalism, following the War of Liberation, far more intense and jaundiced. The opposition to the political emancipation of the Jews in Germany was bitter and relentless throughout the nineteenth century, continuing into the twentieth and achieving a complete victory under the Nazi regime in our day. Rising like a miasma from the poisoned soil of the Dark Ages, Jew-hatred swept uninterruptedly like a pestilential plague through German life and literature, infesting masses and classes alike, poisoning the hearts and minds of liberals as well as reactionaries, of poets, philosophers, statesmen, historians, musicians and churchmen. The venomous anti-Jewish propaganda drew its inspiration, program and slogan from the prolific school of Jew-baiting preachers, pundits and pamphleteers of the Bismarckian era, and they, in turn, derived their leading ideas from their precursors in the post-Napoleonic era, whose mentor and model was the liberal, anticlerical philosopher Fichte. The latter's attitude is summed up in his statement: "The only way I see by which civil rights can be conceded to them is to cut off all their heads in one night and set new ones on their shoulders, which shall contain not a single Jewish idea. The only means of protecting ourselves against them is to conquer their promised land and send them there."

"There is an unbroken line of ideologically formulated, metaphysically sanctioned and artistically embellished Judeophobia in Germany, centuries old, unmatched anywhere else in the world. It was in such a milieu that the Jews of Germany lived and struggled for their civil and political rights. If, therefore, Jewish lay and religious leaders of the reform group, and also of some of the Germanized orthodox and conservative groups, attempted to throw overboard all the racial and national baggage of Israel in the fond hope of calming this sea of hate, if they believed that they could exorcise anti-Semitism by professions of patriotism, and in an age of crescendo nationalism, could solve the Jewish problem by a corresponding diminuendo in Jewish nationalism, one can understand their plight and forgive their blindness."

This anti-Zionism tied up with Reform Judaism was carried over to the United States by German Rabbis and it remained identified with Reform Judaism. Nevertheless it was never a product of the American scene, or of the experience of the Jews of the United States. And so this anti-Zionism of Reform Judaism had a stormy career in this country. In 1935 the Central Conference of American Rabbis, representing all Reform Rabbis in America, at its convention in Chicago, finally resolved that Reform Judaism would take no official stand on Zionism. "It decided that it was to be the prerogative of individual members to determine for themselves, within the framework of Reform Judaism what their point of view on this subject might be. This was and is a salutary policy and should be continued." In 1943 the same Conference declared: "Some of our members have renewed the assertion that Zionism is not compatible with Reform Judaism. The attempt has been made to set in irreconcilable opposition 'universalism' and 'particularism.' To the members of the Conference, this appears unreal and misleading. Without impugning the right of members of the Conference to be opposed to Zionism, for whatever reason they may choose, the Conference declares that it discerns no essential incompatibility between Reform Judaism and Zionism, no reason why those of its members who give allegiance to Zionism should not have the right to regard themselves as fully within the spirit and purpose of Reform Judaism."

1) Traced - our ancient faith - ^{universally primitive} humble origins - ^{exalted} ^{prophecy} Later developed and applied to the needs of their times by Teachers, variously known - ^{31st C.} Also ^{these Books} created new institutions - Synag. & School - Pointed out the guiding principles ① Preserve a people which in P. had lost its pol. indep. and in Diaspora (6C) was "scattered" ^{everywhere} ② Preserve a monotheistic faith in a ^{surrounding} pagan world. This phys. & sp. ^{united} people organized itself into an army, so to speak, strict discipline, an elaborate regimen, aimed at keeping the people alert, resistant to assimilation, defense of the faith, sp. means ^{in a fighting word} there & so undefeated & indestructible. Those who believed in preserving the people and its religion accepted this discipline. ~~of~~ Those who did not - and there was much in every age - fell away and were absorbed in the pagan world. Later as in Christ. & Islam. But the people & its faith moved their defectives, for the overwhelming majority always remained loyal - even at the price of martyrdom.

2) (During early centuries, i.e. med. preceding & following ^{est. after Wacc. Maloy} Chr. era - active Miss. campaigns to convert the pagan world - & with considerable success. The Gospel: "Peregrines compassed land and sea to make one people" indicated the missionary zeal. In the Hellenistic period we have, the commoner, the Royal family of Antiochene - an Hell. state on the Tigris. During the Talmudic period - many converts ⁱⁿ among the highest orders, Roman civil society.

Question: Why Judaism, unlike Christ, has made
so little progress numerically. Various reasons
with the destruction of J. nat. life center in Pal-
in 70 and 135 - the frightful upheavals, social &
econ. which occurred - and the brutal persecutions
which set in esp. after collapse, Bar Kokhba -
the ^{immediate} ~~chief~~ problem, the people became self-preservative
rather > world-concerns. The early churches ^{never} ~~were~~
not concerned with the propagation of their people, only with the
~~propagation~~ ^{of their people}, their Mess. faith. They have us part in the way.
Others ^{from} one vigorous J. sect, carrying the gospel
of the human who had appeared, died & then
renewed, belief in whom made for the re-
mission of sins and the united one admission
into the Kingdom of God which was imminent -
made many converts in Graeco-Roman world -
esp. among Jews proselytes outside of Pal-
esp. "semi-proselytes" - those who were not formally
converted & adopted all the provisions, the cer-
emonial law.

In their eagerness to make converts, ^{for their Mess. faith} they attacked
the law as developed by the Rabbis, and even
laws, the Bible. They were ~~not~~ little concerned
with the fate of the people; such was their
passing through the greatest crisis in history

In consequence, Trinity - they even permitted ~~the~~
theological ideas - such as the Trinity - against
which Jed. had been warning us, to find their
way into their faith, which prophecy became
less Jewish & more ^{an Hellenistic} ~~an Hellenistic~~ & gentile -

(3)

This caused apprehension among the defenders, from
Meythians & ^{made open the Galilee} ~~those~~ to ~~rescind~~ the whole subject
of pressing him -

By the 4 C. Chr. became the official religion, the
Roman Empire & Jews were forbidden to make
prophets. Similar under ~~to~~ law.

Cumulative

3) The elaboration of law under Rabbin went on a free
law was added unto law - Oppressive -
~~Sadducees~~ ^{Christianity} ~~Christians~~ ^{enlightenment} ~~enlightenment~~ ^{smaller sects} ~~smaller sects~~ ^{which had friends of}
④ G. May's revolt & Keraites - R. - among Rab. Jews -
They rejected completely the authority, the Book - Old
Law - Only 22 1. - Rapid progress - Rab. World
→ Whole not without the first by products critical
study, Bible - grammar - philos. re-examination of texts
of God - authority, law - split of people -
Rift which never healed -

① was not a liberating movement. Tied
living organism to a Book - ~~these~~ and by the
then themselves 1 year old. In 150 had
made many laws, Bible losing - 22 -
Could have no fire in their hearts -
Law, Ritual chambers, of food, clothing of food
more severe -

By 12 C. - on the same - Some returned to
s. fold. Others to Islam. 12,000 left Greece?

4) as we approach hiddil eyes - penkum / juw (4)
dekenotes - esp. during and after Crusades. (12 C)
~~Exile~~ & public & Proventures become the order, the day,
Successors Church Councils enact anti-J. laws
The ~~10~~ 12 hateran Council 1215 - Yellow badge
to isolate, to degrade; - J. life destroyed Exp. 1291 -
France 1354 Spain 1492
~~Jews~~ Jews drive into special grants, special
occupations - a panels, + a living proof -

5) Jew. life - imprison struggles to keep in
contact with world, thought - Wherever
permitted as in 11-14 C. Spain ^{+ Provence} + Italy
elsewhere or in 17 C. Holland - produces -
But as a rule - driven in open street -
Intell. vigor express street - is pyramiding -
~~the Jews~~ - in legal dialectics -
Completely ghettoized - an alien people -
leading a separate Proventures existence
in an hostile world
life ~~however~~ Jew is regulated by 2000 years -
from his rising - cradle -

6) But towards the close / 19 C - new currents
begin to sweep through the world -
We are on the eve of Jr. Rev. - where Equality
Fraternities - germinating -

- An age, Enlightenment dream for mankind.
The old orthodox, Church + Plat come in for
criticism + new evaluation

- In New World - 1776 - strange new doctrines
are proclaimed. - 'all men created equal'

- In 1789 - Fr. Revol - crashes upon
Western World - destroys feudalism
and usher in modern Europe

- Renaissance felt in Italy. - Jews reach
art for great model of new freedom - a
world no longer hostile - they believe -

Arvidly they seize, whenever permitted, the
new opportunities for contact, for to acquire
the secular science + knowledge which
was beyond them reach in Italy.

7/ The pent-up intell. energies, the ^{break them down} race ^{explodes}
- with in 1/2 C. / then ~~the~~ partial emancipation
the Jews, W. Europe - come to occupy prominent
positions in the science, art, literature + general
culture, their countries

7/ Some drink the new, heady wine, to great
purts. They are so eager to adapt to
to ~~the~~ new environment - that they separate
too far from their people + enter the Ch. Church -
into a no. 9 fragment Jews - entered the Church

10/ Resistance - Movement made little proper attitude from - Eng France Q
In Eastern Europe - 3/30s - Humanism -
less concerned with rel. reform -

It was also more Hebrew + nationalistic.
Movement made great progress in new world -

Isaac M. Wise ¹⁸⁴⁶ David Durbin 1855

11/ - are Reformers - pushed by Tral. renewed about idea of the purpose of the movement
in Reform Judaism and the future of Judaism
The negative attitude shows the fact that the Reform Judaism is not the only form of Judaism
which aroused antipathy and was not the only form of Judaism
among those who accept acknowledged need for religious reform in rel. practices and ideas -
The reason for the anti-vat. of early Reform Judaism remain in the fact that the Reform Judaism is not the only form of Judaism
is easily explainable. It is not an essential feature of Reform, but an accidental by-product
of the time & place when it arose and spread in the U.S. and Europe in the 19th century
④ also older age - approaching 100 years old in 1946

12/ Jan U.S. the anti J. was caused over to hinder
seen by human rights - It was never a
product, the Am. scene - of the experience
of Jan U.S. -

And it has had a strong career -

Still has
in some
places

1935 C.C.G. R. - 1943.

1946 - Union - Fear -

Churchill - break in the movement
New Jew - Depart for the future

13/ By dissociation from anti J. to return to main stream of J. history and continuity -

14/ For this type of Jew - stressing the prophetic -
preserving what is valuable in the Rabbinic -
creating new forms in response to need, then
& in resonance with the essential tradition of Jew -
living in progress, reaching out for full commu-
nion with what is best in the world, the
world, & for full cooperation with men of
good will in all matters - for this type of
Jew - renewal of J. scholarship, ~~and~~ and
to all that enrich the content of J. life
and loyal to the destiny of Israel - there
is a brighter future of promise

15/ Those who turn to Reform J - as to an
easy exit / religion - one which makes
few demands and can be easily factored away
in a corner of civil life - Jahzeit. K. H. J.
J. K. And annual dues to a Temple -
are simply the spirit, this great, spiritual,
movement in Judaism of modern times.
Those who would use it as a way of
escape from sp. commitments &
descriptions - as a last-ditch to get
under pressure - as a rape then children
are abusing its genius and spirit -

Reform Judaism - is Judaism - a religion which (9)
makes demands upon the devotee of highest ethical
conduct, & ^{high} worship, & observance; It ~~calls for~~ is
a way of life, or it is nothing.

A Reform J. without a J. home, without fix'd
habits & ^{prayer} ~~prayer~~, without the observance in some form
of Sabbath & festival, without J. knowledge & study
without deep emotional content stirred by ~~communion~~ ^{prayer} & ritual
- without such, for years, decades, perhaps, with all that
is fine & noble in J. communal life, and on the off
all that contributes to the preservation of our people's
life & faith in the world - is no J. at all.

It is a ~~great~~ sad, desecrated spirit - a
ghost of a great ~~past~~ and noble past - but only
a ghost.

16/ After all there is left any J. - Some prefer
~~the~~ Covenant with God - A Covenant

A covenant - A way of life -

Love & Loyalty

- 8/ Those who were unwilling - Problem - "How to take their place in modern world + still remain Jews"
- Adjust - Jwd. to Spirit of Times - from to Spirit of Jwd.
 - Did not reject all Tradition - Karaites - Change
 - Set abt "Modernizing" - "Reforming" - Obsolete - Essential
 - First - Public Worship
 - Decorum -
 - Eliminate - Pol. - Rel. - Personal Messiah
 - only Hebrew + "Boltions by not in abandoning - teaching it more energetically".
 - Sermon in Sermon
 - Family Rev.
 - Organ -
 - Uncovered Heads. - no Law - Bolyl.
 - Second - Two days 2/6 p/h - Calendar
 - Less emphasis on strict observance x cl.
dietary laws.
 - Modernizing > 3/11 - girls - 20/11 11.11.11
 - Not all Reformers - Moderates - extremists

9/ Jewish Wissenschaft - Karaites - J. Schorsch
on St. Louis - Zug - Ab. Feigen - Mantz



HONORABLY DISCHARGED

Temple Men and Women

Fifteenth List



The Temple is happy to welcome back its sons and daughters who have served faithfully and gallantly in the Armed Forces of the nation.

Capt. William R. Rothkopf, husband of Mrs. W. Rothkopf.....	Army
Pfc. Richard Salomon, husband of Mrs. R. Salomon.....	Army
Capt. Harold W. Scher, son of Mrs. L. M. Scher.....	Army
M/Sgt. Sanford Scher, son of Mrs. L. M. Scher.....	Navy
Dorothy Schonberg, wife of Lester Schonberg.....	ARC
Purser, Ph. M. Joseph Sharlitt, son of Mr. and Mrs. Michael Sharlitt.....	USMM
Sgt. Jack D. Shaw, son-in-law of Mr. and Mrs. Wm. Cohen.....	Army
Lt. Col. David G. Skall, son-in-law of Mrs. S. Korach.....	Army
Sgt. Lawrence H. Skall, son-in-law of Mr. and Mrs. A. E. Frankel.....	Army
Lt. Richard N. Sloss, son of Mr. and Mrs. Nathan S. Sloss.....	Army
Pfc. William J. Spaeth, husband of Mrs. W. J. Spaeth.....	Army
M/Sgt. James H. Stecker, son of Mr. and Mrs. Samuel H. Stecker.....	Army
Pfc. Julian Steuer, son of Dr. and Mrs. Henry Steuer.....	Army
Lt. Morton J. Stone, husband of Mrs. M. J. Stone.....	Army
Sgt. Richard J. Taplinger, son-in-law of Mr. and Mrs. H. H. Serlin.....	Army
M/Sgt. Herbert Trattner, son of Mr. and Mrs. Aaron Trattner.....	Army
Pfc. Norman B. Ture, son of Mr. and Mrs. A. A. Ture.....	Army
Lt. David C. Vactor, son-in-law of Mr. and Mrs. Marvin Kane.....	Army
Pfc. Howard S. Vactor, son of Mr. and Mrs. S. H. Vactor.....	Army
Pfc. Benton Wachsmann, son-in-law of Mr. Maurice Liebowitz.....	Army
Corp. Robert Weiskopf, son of Mr. and Mrs. E. A. Weiskopf.....	Army
Lt. Col. Myron A. Weitz, husband of Mrs. M. A. Weitz.....	Army
Pfc. Robert G. Wirtshafter, son of Dr. and Mrs. M. Wirtshafter.....	Army

UNION REJECTS ANTI-ZIONIST STAND

The following resolution on the continued affiliation of the Union of American Hebrew Congregations with The American Jewish Conference which had been adopted by the Executive Board of the Union in January of 1944, was approved by the Thirty-Ninth Biennial Council of the Union which met in Cincinnati March 3-6.

"The Union of American Hebrew Congregations declares that its function is to interpret, maintain and promote Reform Judaism and reaffirms its loyalty to its spiritual purpose.

"The Union, continuing as a member of the American Jewish Conference, declares its sense of fellowship with all Israel and will associate itself with all worthy and practical efforts designed to ameliorate the tragic plight of world Jewry and to assist in reconstructing those communities that have

suffered from the ravages of Nazi tyranny.

"Because in the congregations of the Union there are divergent opinions on the question of Zionism, the Union recognizes the right of each individual to determine his own attitude on this controversial question and therefore the Union refrains from taking any action on the Palestine resolution adopted by the American Jewish Conference.

"We call upon our congregations and their members to rally loyally to the support of the Union so that its great and noble work may continue to enrich the spiritual life of American Israel."

The Union is on record unanimously, as pledged (1) to official neutrality on the question of political Zionism, (2) to the right of individual choice on the same question; and (3) to UAHC membership in the American Jewish Conference.

THE TEMPLE GRATEFULLY ACKNOWLEDGES THE FOLLOWING CONTRIBUTIONS

To The Soldiers'

War Memorial Fund:

Gifts have been received from the following: Milton P. Altschul, Mrs. Bert Auerbach, Lester P. Aurbach, Marie M. Auerbach, Herman Bass, Mr. and Mrs. Ralph Bass, Dr. J. M. Bell, Mrs. Louis S. Bing, Sr., R. S. Blau, Mrs. J. Bresky, M. Browdy, Herbert Cashman.

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In memory of Lt. Walter Deutsch by Mr. and Mrs. Max M. Ozer. In memory of husband, Simon Klein by Mrs. Simon Klein. In memory of Morton Seidman by Mr. and Mrs. N. Seidman. In honor of their 50th Anniversary by Mr. and Mrs. N. Seidman. In honor of two sons returned from overseas by Jack H. Lefton. In honor of return of son, Norman M. Brown, by Mrs. E. Landy. In honor of the safe return of Corp. Wallace M. Rich by Mr. and Mrs. M. H. Rich and Mr. and Mrs. M. A. Newburgh. In memory of Lt. Richard H. Holstein of Houston, Texas by Mr. and Mrs. M. H. Rich and Mr. and Mrs. M. A. Newburgh.

To The Sophie Auerbach Scholarship Fund:

In honor of the 21st birthday of Wm. Keller by The Herbert Buckman Family. In memory of Mrs. Abraham Samuels of Allentown, Pa. by Mrs. Sadie Calb. In

memory of birthday of father, Sam Sitzman by Edna Siegel. In memory of father, Leon Sperling by Bernard Sperling, Richard Sperling and Mrs. Leon Shon. In memory of mother, Mrs. Jacob Weiskopf; Albert Silberman; nephew, Edward Weiskopf; and sister Elsie Berg Cohane by Mr. and Mrs. Charles Weiskopf.

To The Library Fund:

In memory of mother, Mrs. Molly Rae Cone by Mrs. Henry Lederer. In memory of brother, Morris Edelman by Mr. and Mrs. Sam Greenwald. In memory of Miss Sadie Kahn by Dr. and Mrs. S. Hollander. In memory of Mrs. Josephine Pepi Sandrowitz by Mrs. Margaret Keller. In honor of the 50th wedding anniversary of Mr. and Mrs. Nathan Seidman by Mr. and Mrs. Sam E. Greenwald.

Please Remember The Temple Funds

The Temple Funds provide an opportunity for members of the congregation to commemorate occasions of importance. Gifts are often given in honor of marriages, anniversaries, graduations, and other times of joy. Events of sorrow such as deaths and yahrzeits are also noted by contributions.

The Soldiers' War Memorial Fund will be used in order to provide a memorial in honor of the twenty-two Temple men who died in the service, and the more than seven-hundred Temple men and women who served in the Armed Forces and returned.

Gifts to the Sophie Auerbach Scholarship Fund provide scholarships for Temple Alumni at the Hebrew Union College.

Contributions to the Library Fund are used for the acquisition of new books and rare books for The Temple Library.

The Flower Fund provides the altar flowers for The Temple. After services these flowers are distributed to members of the congregation on occasions of joy and sorrow.

RESOLUTION I

In 1935 at its Chicago Convention, the Central Conference of American Rabbis declared that it would take no official stand on Zionism. It decided that it was to be the prerogative of individual members to determine for themselves, within the framework of Reform Judaism what their point of view on this subject might be. This was and is a salutary policy and should be continued.

Of late, however, some of our members have renewed the assertion that Zionism is not compatible with Reform Judaism. The attempt has been made to set in irreconcilable opposition "universalism" and "particularism." To the members of the Conference, this appears unreal and misleading. Without impugning the right of members of the Conference to be opposed to Zionism, for whatever reason they may choose, the Conference declares that it discerns no essential incompatibility between Reform Judaism and Zionism, no reason why those of its members who give allegiance to Zionism should not have the right to regard themselves as fully within the spirit and purpose of Reform Judaism.

