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House of Living Judaism, 1951.

Address Delivered at the Dedication of the

HOUSE OF LIVING JUDAISM

Hotel Statler
New York City
October 27, 1951

By
Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

The House of Living Judaism which the Union of American Hebrew Congregations is dedicating this weekend bears a very appropriate and auspicious name. "Nomen est omen." The accent here is on living Judaism. This House is dedicated to the living faith of a life-enchanted people whose God is a God of life, whose Torah is a Tree of Life, and whose ethical doctrines are a supreme affirmation of life.

Our people and our faith have long lived in the deep shadows. They were sore beset in our day and the cords of death encompassed them. But they have now come away from the shadows. They have emerged into the light of a new and a more hopeful day. They are again walking free in the land of the living.

Great forces converged time and again to destroy both Judaism and the Jewish people. Assimilation threatened the one; anti-Semitism the other. In our day these forces reached their cataclysmic climax. They took a frightful toll. We suffered millions of casualties. But both Judaism and the Jewish people emerged, scathed and scarred to be sure, by the most brutal onslaught in their history, but unbeaten and undefeated. They have now recoiled from weakness to strength, and as so often in the past, following changes of fortune and dangerous experiences, they have resumed their historic march again with greater confidence ~~even~~ ^{ever} than before.

In the newly ^{established} ~~founded~~ State of Israel, the millennial hope of our people for national restoration found, in our day, its blessed anchorage. Everywhere our people is buoyed up with a new-found pride and dignity, and with the prospect of exciting new beginnings.

Judaism, too, has experienced a marked revival which is reflected in increased congregational membership, in new synagogues and schools, and in general expansion.

Thus, the prophets of doom who foretold the extinction of Judaism with the disappearance of the sheltering ghetto walls and the physical and spiritual collapse of the Jewish people as a result of the monstrous Nazi carnage have again been proven to have seen empty visions and to have divined falsely. [The Psalmist's paen of triumphant life is echoing in our hearts: "I shall not die but live to declare the deeds of the Lord." There is deathlessness in the faith which is Judaism, and as long as our people remain loyal to it, they share in its immortality.]

It is with a clearer vision that we now can see the road ahead, now that so many of its road-blocks have been ^{removed} ~~cleared away~~.

We are now convinced, for example, that there is no refuge for our people in assimilation. The friendly world does not ask for it; the hostile world spurns it. This is a bitter lesson from our credulous past which we are not likely to forget. There is no appeasing the enemy through self-effacement and self-denial. His purpose is not to absorb us but to destroy us. [He hates the modern, thoroughly Westernized Jew even more than other Jews. Dr. Walter Frank, who was Director of the Reich Institute for the History of the New Germany, declared: "It will always remain a task of paramount importance to unveil the so-called 'noble', educated, 'German' Jew and to expose him as the most dangerous type of alien parasite. It is easy to show a Galician Jew as a member of the 'Asiatic horde' on European soil. This is harder when the 'Asiatic' meets us in the civilized form of a Baruch Spinoza, a Moses Mendelssohn, of a Friedrich Gundolf, or an Albert Einstein, a Maximilian Harden, Walter Rathenau or a Benjamin Disraeli."]

Anti-Semites of this type cannot be appeased or answered. They can only be destroyed, and they attend to their own destruction. The free world does not call for the physical amalgamation of peoples, only for their voluntary cooperation for

their common good. The free world does not ask of men to surrender their historic faiths - only to live up to them. Freedom of faith and worship is one of the basic ^{rights} ~~freedom~~ of civilized society. Black, brown and red dictatorships dread it and suppress it.

Nor is there security for us or meaning or dignity in fighting anti-Semitism as such or in hectically defending our loyalty or proclaiming our patriotism from the house-tops. No fair-minded man questions our loyalty and no bigot will ever be persuaded of it.

Our security lies in uniting with all right-minded men, to defend our society against all demagogues and political adventurers and against the conditions which give these enemies of the free society their opportunity. Our security lies in fighting poverty, injustice, inequality, and above all, war and the things which lead to war. It is in the championing of the great ethical and spiritual traditions of Judaism which we have shared with the rest of the world - for our faith was born not for ourselves alone but for the whole world - and in our loyal carrying out of its mandates and commitments that our fundamental security lies.

Again we have learned, I believe, that there is no security for our people and, for that matter, for any people in scientific progress alone, for more knowledge does not mean more goodness, more tolerance or more brotherhood in the world.

The great slaughtering of our people took place in the most scientifically advanced country in the world - Germany, - and the progress of the centuries did not attenuate the virulence of intolerance. In the middle of the 17th century one-third of the Jews of Europe were massacred. In the middle of the 20th century two-thirds were massacred.

Likewise, we shall not find security in formal political democracy. Democratic institutions succumb when the spirit which informed them languishes. These forms are

actually exploited by those whose ~~very~~ purpose is to destroy democracy. The dictators who bestride our world today and who have destroyed every vestige of freedom and human rights in their countries have all proclaimed themselves to be the very champions and defenders of democracy. With the decay of the spiritual foundations of society in our generation, the foundations of democracy, too, have begun to crumble. Thomas Jefferson foresaw such a development and warned against it. "Can the liberties of a nation be thought secure," he asked, "when we have removed their only firm basis - a conviction in the minds of the people that their liberties are the gift of God?"

Freedom and security for us and for mankind lodge where the prophets of Israel discovered them, in a faithful covenant with the living God.

[Our recent experiences have also taught us that there is no refuge for the soul of our people, especially for the souls of our intellectual sons and daughters, in the economic messianism of the 20th century any more than their predecessors found it in the internationalism and enlightenment of the 19th. These movements in thought and in society are no surrogate for Judaism. They should be weighed, measured and corrected by the ethical code of Judaism and by the techniques of human progress which Judaism has evolved. But they do not displace Judaism. An ancient faith such as ours which has witnessed ~~the many~~ mighty changes in human history and has been able to distill out of the turbulent centuries a patient and profound wisdom, is in position to give the idealist and the crusader for righteousness not only a compass and a chart, but also a perspective against excess, a criterion against error and delusion, and in defeat, proud comfort and reassurance.

Those who center all their hopes in a given economic system or in the mood and temper of an age are destined to find themselves betrayed, for no system can fully realize the high hopes of a man and the mood of an age changes rapidly with the change in its political and economic fortunes. Judaism is concerned not with systems or with any economic or political dogmatism, but with the safeguarding of the moral

principles of justice, mercy and freedom which every age must be challenged to work into such institutions as will best satisfy its needs. Judaism, which is in the nature of a permanent social and spiritual revolution, is concerned with eternal ideals which must be constantly approximated but which can never be fully realized. Neither the rule of king, demos or proletariat is sufficient insurance against abuse of power, the ruthless exploitation of man and the defeat of the spiritual promises of human life.

Those of our intellectuals who in the last generation detoured away from Judaism and the Jewish community in their quest for short-cuts to the millenium found to their consternation and sorrow at the end of their road either a Hitler or a Stalin. Many of these intellectuals have retraced their steps and have found their way back to their people and their faith, some penitently, *some condescendingly*, others expecting the fatted calf to be killed in celebration of their return. Others unfortunately have remained permanent spiritually displaced persons, forever seeking the lost half of their divided beings.]

We have also come to understand that there is no survival for our people in the Diaspora except in and through Judaism. I mean, of course, a dignified and purposeful survival, for a people can drag out an infelicitous and meaningless existence almost indefinitely. We shall not be able to survive as a secular nationality group in the Diaspora, especially in those countries, like the United States, where there are no minority nationality groups determined to preserve their cultural identities. Freedom will accelerate the process of disintegration, and persecution may retard it, but the process is inevitable.

The establishment of the State of Israel is undoubtedly one of the most significant and magnificent events in Jewish history. With it we have reached one of the great stages in our history. Its importance will not be isolated in time nor limited to Israel. It is too early for us to foresee all its spreading and deepening influences in the future. It will undoubtedly affect all Jewish life in the Diaspora,

and no attempts to isolate it from the rest of world Jewry will succeed. The contacts and the influences will be continuous and increasing. They will, of course, be non-political. We shall not belabor this point just because others are inclined to distort it. But it would be a mistake to assume that the State of Israel will preserve Judaism either inside or outside of Israel. This is a task all of its own which the Jews of the world must carry on in the future as in the past. This applies also to the Jews of the State of Israel. They need Judaism quite as much as we do. A political state cannot be counted upon to preserve our spiritual heritage. There was danger of the extinction of Judaism even within ancient Palestine, and the seers and prophets and the spiritually faithful had to fight desperately hard for its preservation against powerful assimilationist tendencies *there*.

It is good for our clear confronting of this universal task of vitalizing and preserving Judaism that the State of Israel has been established and that the controversy which raged around its establishment has finally been resolved. [Liberal Judaism unfortunately spent too much time and energy in fighting Zionism. It took it too long a time to arrive at the conclusion that opposition to Zionism was not an integral part of the philosophy or the purposes of Liberal Judaism. This issue fortunately is now closed. There are, of course, the intransigent few who are still flogging the horse of this dead controversy, out of habit, I presume, or out of duddgeon, but where their efforts are not mischievous, they are quite silly and futile.] The State of Israel is there and will, by the grace of God, continue. The Jews of the world will continue to take pride in it and to support it. Jews from all parts of the world who in the days to come will wish to migrate there or who may have to - for who can forecast the future or foresee the course of events in our people's history distinguished for its unpredictability - will find a welcoming home there. But it is clear that the majority of the Jewish people will, in the foreseeable future, live outside the borders of Israel, and the majority of these will live in the United

States. These Jews will continue in the future as in the past to be loyal and patriotic citizens and to participate fully and eagerly in the total life of their country. But the problem and the duty of preserving Judaism, the faith of our fathers, and the great traditions of our people which were moulded both inside and outside of Palestine through the long centuries will remain the challenge and the opportunity of the Jewish people ^{everywhere -} here, in Israel, and throughout the world. To see all this clearly is to serve the best interests of the State of Israel, the Jewish communities of the world and of Judaism.

There are a few other road-blocks which, I believe, have been removed. There is no danger that Judaism or religion generally will be antiquated by the advances which science will make and by increased knowledge concerning the nature of the universe. The mechanistic explanation of the universe seems to have been definitely abandoned by scientists today. The deeper they probe into the mysteries of matter, of life and of consciousness, the more untenable become the material explanations of them and the closer they arrive at judgments which approximate the truths which religion intuitively proclaimed. The world of physics is no less mysterious than the world of religion, and the nature of matter is no less illusive to the physicist than the nature of God is to the theologian.

Religion is no longer on the defensive and Judaism least of all. For its profound theology, remarkable in depth and purity and devoid of obscurantism and its exalted perennially fresh ethics, never detached from life nor remote from reality, have been vindicated in our day as never before. [It is easier by far to harmonize Judaism with the best philosophic and scientific thought of our day than Maimonides experienced in his effort to reconcile Judaism with Aristotle, or Ibn Gabirol with neo-Platonism, Hermann Cohen with Kant, or Nachman Krochmal with Hegel.]

Nor is there any danger that the underlying approach of Liberal Judaism will suffer eclipse in the days to come. On the contrary. It seems likely to win through to wide acceptance by our people for it is of the very genius of Judaism which in all ages, and to the extent of the needs of each age, modified its forms without doing violence to its essential integrity. Judaism was always in touch with life except when it was driven into isolation. Intellectually and culturally our people never voluntarily ghettoized itself. Liberal Judaism has applied an immemorial tradition of living Judaism to utilize changing forms in order to advance the unchanging purpose. The many modulations in Jewish institutions and practices through the ages reflect the reactions of a living organism to the stresses of new contacts and new experiences. Yesterday is necessary to Judaism, but it cannot displace today nor dominate tomorrow. Liberal Judaism has demonstrated during more than 150 years of the most turbulent and revolutionary period in Jewish history, its capacity not only to survive but to grow and expand, and to retain the loyalty of great hosts of Jews, [certainly no less, if not more than other forms of Judaism.] In recent years particularly it has made substantial and gratifying progress and has commanding achievements to its credit.

It is, therefore, with clearer vision and greater confidence that we can face our future.

But we must never forget that the road of religion has never been easy in the world, and certainly not the road of Judaism. Judaism always had to struggle for survival. It had to struggle to make its message heard in the world; in ancient times against paganism and idolatry, in medieval times against persecution and proscription, and in modern times against materialism, secularism and the allurements of apostasy. Judaism always made great demands upon its followers, as have all the great religions of mankind. The demands which Judaism made were not in terms of spiritual excesses, of austerities or ascetism. "This commandment which I command thee this day is not too difficult for thee." Its demands were in terms of struggle

and sacrifice for the establishment of the Kingdom of God on earth. The adherents of Judaism were called upon to serve God "with all their hearts, with all their souls and with all their might", with their whole nature, their entire substance and their very lives. *[Judaism has always meant the acceptance of "the burden of but one which lifts all other burdens from the human soul. It is a burden the Kingdom of God". In a real sense it is a burden which makes man free in the glorious service of God, and redeems him from all other forms of human servitude.]*

Judaism is not an easy-going theosophy which offers us ^{maximum} peace of mind with a minimum of religious discipline. Rather is it a call to battle upon all that is evil within us and upon all that is evil in society. It is impossible to realize this without the long travail of the soul, without stripes and wounds and without, at times, being despised and rejected of men. But the faithful will not hold their peace nor seek peace for themselves until righteousness "goeth forth as brightness and as a burning torch." Judaism means not only self-discipline and social effort, but also a life-long regimen of learning and teaching, of replenishing and augmenting one's self spiritually and of transmitting the accumulated knowledge, experience and insights of one's self and of one's forebears to the next generation. Judaism means school and home as well as synagogue and the building of the good society. Judaism is a system of duties, commandments and commitments. It is a distinctive pattern of life. It is quest and action. "All that the Lord hath said we will do."

I am afraid that many of our people have turned to Liberal Judaism not for the maximum challenge which it offers, but for the minimum demands which it makes - minimum education, minimum worship, minimum observances, few renunciations and fewer commitments. Most everything seems to be optional. The opinion is widespread that Liberal Judaism does not require of us ever to row against the tide. Whatever is difficult may be abandoned. But convenience has never been the way of a conquering faith. Nor is it the way of spiritual growth nor yet of survival. A dynamic faith cannot be tucked away in a corner of one's life. If one's religion is incidental, it is no religion at all.

I am afraid, too, that we have not made the synagogue central in our Jewish community life, which is today more secular than at any time in Jewish history. [The synagogue is on the periphery, tolerated, at times even indulged, but the real diligent and central activity in our communal life has to do with charity and relief which, in themselves, are undoubtedly noble and necessary activities, but which in Jewish life were always looked upon as derivatives from a deeper source, as spokes radiating from a central hub which was always the synagogue and the religious school.]

In fact, the synagogue itself has become ~~a~~ccentric. Even in our synagogues we have not made study, teaching and worship the central purposes. It is in a multiplicity of activities - recreational, secular and semi-philanthropic - that we look for a sense of accomplishment and success. Because we find ourselves hard-pressed and are worried at the evidences of negligence and drift about us, we have resorted to many contrivances which will, however, not avail us in the long run. A whirl of activities and numerous melodious trifles are no substitute for devout prayer, earnest study and the consecrated teaching of Judaism for which the synagogue has always existed. They alone were the lamps which burned in all our nights.

[Is it that we have been following the line of least resistance in every direction? If so, then we are truly menaced from within. The external evidences of our organizational prosperity which have resulted largely from the greatly increased peaceful and prosperous Jewish population in the United States should not beguile us into hasty conclusions concerning the inner strength and soundness of American Judaism. We should read as danger signals the fact that only a minority of the Jews of the United States are affiliated with the synagogue, that only a small minority of them are in attendance at worship in the synagogue and that an even smaller minority of these are educated Jews in the sense of being at home in the life and lore, the history and literature of their people.]

But if these deficiencies exist, they can be corrected. That which is wanting in our life can be filled. Given loyalty and devotion on our part, boldness and tenacity, we can face the future confidently, provided we face it also with candor and frankness and resolution. That is why the dedication of this House of Living Judaism is such a welcome event. It is expressing the determination of the Union of American Hebrew Congregations, which represents the organized forces of Liberal Jews in the United States to face the future with loyalty and candor and will. The Union hopes that this House will become a dynamo of spiritual energy for American Judaism. The Union understands the problem and has a program for action. It proposes expansion in all fields of education, lay and rabbinic, youth and adult, for teachers and leaders alike. It aims to employ increasingly the written and the spoken word and the most effective channels of communication to bring the message of Judaism to our own people and to our fellow citizens of all faiths. It proposes to stimulate the organization of new congregations for the unaffiliated, new schools and new centers of effective Jewish community life. Those who already are affiliated in congregations, it aims to assist by offering fruitful and significant programs and projects to their men's and women's organizations and their youth groups.

This House of Living Judaism which we are now dedicating is earnest of all these resolves. It is a banner raised high for a forward-moving, upward-mounting army of the faithful, advancing in the name of God, with a new hope in their hearts for the progress of man, the destiny of the people of Israel, and the salvation of mankind.

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L I V I N G J U D A I S M

BY

DR. ABBA HILLEL SILVER, RABBI OF THE TEMPLE, CLEVELAND, OHIO



AT THE DEDICATION OF.....THE HOUSE OF LIVING JUDAISM

OCCASION: DEDICATION OF THE NEW HOME OF THE UNION OF AMERICAN HEBREW
CONGREGATIONS

TIME: 11:30 p.m.-12 midnight
DATE: Saturday, October 27, 1951
PLACE: Station WNBC, New York City, and the coast-to-coast NBC
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whom address is to be sent. Not more than one copy of the address
can be sent to any one person. Thank you for your interest in this
historical occasion.

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Likewise, we shall not find security in formal political democracy. Democratic institutions succumb when the spirit which informed them languishes. These forms are actually exploited by those whose purpose is to destroy democracy. The dictators who bestride our world today and who have destroyed every vestige of freedom and human rights in their countries have all proclaimed themselves to be the very champions and defenders of democracy. With the decay of the spiritual foundations of society in our generation, the foundations of democracy, too, have begun to crumble. Thomas Jefferson foresaw such a development and warned against it. "Can the liberties of a nation be thought secure," he asked, "when we have removed their only firm basis - a conviction in the minds of the people that their liberties are the gift of God"?

Freedom and security for us and for mankind lodge where the prophets of Israel discovered them, in a faithful covenant with the living God.

Our recent experiences have also taught us that there is no refuge for the soul of our people, especially for the souls of our intellectual sons and daughters, in the economic messianism of the 20th century any more than their predecessors found it in the internationalism and enlightenment of the 19th. These movements in thought and in society are no surrogate for Judaism. They should be weighed, measured and corrected by the ethical code of Judaism and by the techniques of human progress which Judaism has evolved. But they do not displace Judaism. An ancient faith such as ours which has witnessed mighty changes in human history and has been able to distill out of the turbulent centuries a patient and profound wisdom, is in position to give the idealist and the crusader for righteousness not only a compass and a chart, but also a perspective against excess, a criterion against error and delusion, and in defeat, proud comfort and reassurance.

Those who center all their hopes in a given economic system or in the mood and temper of an age are destined to find themselves betrayed, for no system can fully realize the high hopes of a man and the mood of an age changes rapidly with the change in its political and economic fortunes. Judaism is concerned not with systems or with any economic or political dogmatism, but with the safeguarding of the moral principles of justice, mercy and freedom which every age must be challenged to work into such institutions as will best satisfy its needs. Judaism, which is in the nature of a permanent social and spiritual revolution, is concerned with eternal ideals which must be constantly approximated but which can never be fully realized. Neither the rule of king, demos or proletariat is sufficient insurance against abuse of power, the ruthless exploitation of man and the defeat

of the spiritual promises of human life.

Those of our intellectuals who in the last generation detoured away from Judaism and the Jewish community in their quest for short-cuts to the millennium found to their consternation and sorrow at the end of their road either a Hitler or a Stalin. Many of these intellectuals have retraced their steps and have found their way back to their people and their faith, some penitently, some condescendingly, others expecting the fatted calf to be killed in celebration of their return. Others unfortunately have remained permanent spiritually displaced persons, forever seeking the lost half of their divided beings.

We have also come to understand that there is no survival for our people in the Diaspora except in and through Judaism. I mean, of course, a dignified and purposeful survival, for a people can drag out an inglorious and meaningless existence almost indefinitely. We shall not be able to survive as a secular nationality group in the Diaspora, especially in those countries, like the United States, where there are no minority nationality groups determined to preserve their cultural identities. Freedom will accelerate the process of disintegration, and persecution may retard it, but the process is inevitable.

The establishment of the State of Israel is undoubtedly one of the most significant and magnificent events in Jewish history. With it we have reached one of the great stages in our history. Its importance will not be isolated in time nor limited to Israel. It is too early for us to foresee all its spreading and deepening influences in the future. It will undoubtedly affect all Jewish life in the Diaspora, and no attempts to isolate it from the rest of world Jewry will succeed. The contacts and the influences will be continuous and increasing.

They will, of course, be non-political. We shall not belabor this point just because others are inclined to distort it. But it would be a mistake to assume that the State of Israel will preserve Judaism either inside or outside of Israel. This is a task all of its own which the Jews of the world must carry on in the future as in the past. This applies also to the Jews of the State of Israel. They need Judaism quite as much as we do. A political state cannot be counted upon to preserve our spiritual heritage. There was danger of the extinction of Judaism even within ancient Palestine, and the seers and prophets and the spiritually faithful had to fight desperately hard for its preservation against powerful assimilationist tendencies there.

It is good for our clear confronting of this universal task of vitalizing and preserving Judaism that the State of Israel has been established and that the controversy which raged around its establishment has finally been resolved. Liberal Judaism unfortunately spent too much time and energy in fighting Zionism. It took it too long a time to arrive at the conclusion that opposition to Zionism was not an integral part of the philosophy or the purposes of Liberal Judaism. This issue fortunately is now closed. There are, of course, the intransigent few who are still flogging the horse of this dead controversy, out of habit, I presume, or out of dudgeon, but where their efforts are not mischievous, they are quite silly and futile. The State of Israel is there and will, by the grace of God, continue. The Jews of the world will continue to take pride in it and to support it. Jews from all parts of the world who in the days to come will wish to migrate there or who may have to - for who can forecast the future or foresee the course of events in

our people's history distinguished for its unpredictability - will find a welcoming home there. But it is clear that the majority of the Jewish people will, in the foreseeable future, live outside the borders of Israel, and the majority of these will live in the United States. These Jews will continue in the future as in the past to be loyal and patriotic citizens and to participate fully and eagerly in the total life of their country. But the problem and the duty of preserving Judaism, the faith of our fathers, and the great traditions of our people which were moulded both inside and outside of Palestine through the long centuries will remain the challenge and the opportunity of the Jewish people everywhere - here, in Israel, and throughout the world. To see all this clearly is to serve the best interests of the State of Israel, the Jewish communities of the world and of Judaism.

There are a few other road-blocks which, I believe, have been removed. There is no danger that Judaism or religion / will be antiquated by the advances which science will make and by increased knowledge concerning the nature of the universe. The mechanistic explanation of the universe seems to have been definitely abandoned by scientists today. The deeper they probe into the mysteries of matter, of life and of consciousness, the more untenable become the material explanations of them and the closer they arrive at judgments which approximate the truths which religion intuitively proclaimed. The world of physics is no less mysterious than the world of religion, and the nature of matter is no less illusive to the physicist than the nature of God is to the theologian.

Religion is no longer on the defensive and Judaism least of all. For its profound theology, remarkable in depth and

purity and devoid of obscurantism and its exalted perennially fresh ethics, never detached from life nor remote from reality, have been vindicated in our day as never before. It is easier by far to harmonize Judaism with the best philosophic and scientific thought of our day than Maimonides experienced in his effort to reconcile Judaism with Aristotle, or Ibn Gabirol with neo-Platonism, Hermann Cohen with Kant, or Nachman Krochmal with Hegel.

Nor is there any danger that the underlying approach of Liberal Judaism will suffer eclipse in the days to come. On the contrary. It seems likely to win through to wide acceptance by our people for it is of the very genius of Judaism which in all ages, and to the extent of the needs of each age, modified its forms without doing violence to its essential integrity. Judaism was always in touch with life except when it was driven into isolation. Intellectually and culturally our people never voluntarily ghettoized itself. Liberal Judaism has applied an immemorial tradition of living Judaism to utilize changing forms in order to advance the unchanging purpose. The many modulations in Jewish institutions and practices through the ages reflect the reactions of a living organism to the stresses of new contacts and new experiences. Yesterday is necessary to Judaism, but it cannot displace today nor dominate tomorrow. Liberal Judaism has demonstrated during more than 150 years of the most turbulent and revolutionary period in Jewish history, its capacity not only to survive but to grow and expand, and to retain the loyalty of great hosts of Jews, certainly no less, if not more than other forms of Judaism. In recent years particularly it has made substantial and gratifying progress and has commanding achievements to its credit.

It is, therefore, with clearer vision and greater confidence that we can face our future.

But we must never forget that the road of religion has never been easy in the world, and certainly not the road of Judaism. Judaism always had to struggle for survival. It had to struggle to make its message heard in the world; in ancient times against paganism and idolatry, in medieval times against persecution and proscription, and in modern times against materialism, secularism and the allurements of apostasy. Judaism always made great demands upon its followers, as have all the great religions of mankind. The demands which Judaism made were not in terms of spiritual excesses, of austerities or ascetism. "This commandment which I command thee this day is not too difficult for thee." Its demands were in terms of struggle and sacrifice for the establishment of the Kingdom of God on earth. The adherents of Judaism were called upon to serve God "with all their hearts, with all their souls and with all their might," with their whole nature, their entire substance and their very lives. Judaism has always meant the acceptance of "the burden of the Kingdom of God." In a real sense it is a burden but one which lifts all other burdens from the human soul. It is a burden which makes man free in the glorious service of God, and redeems him from all other forms of human servitude. Judaism is not an easy-going theosophy which offers us maximum peace of mind with a minimum of religious discipline. Rather is it a call to battle upon all that is evil within us and upon all that is evil in society. It is impossible to realize this without the long travail of the soul, without stripes and wounds and without, at times, being despised and rejected of man. But the faithful will not hold their peace

nor seek peace for themselves until righteousness "goeth forth as brightness and as a burning torch." Judaism means not only self-discipline and social effort, but also a life-long regimen of learning and teaching, of replenishing and augmenting oneself spiritually and of transmitting the accumulated knowledge, experience and insights of oneself and of ones' forebears to the next generation. Judaism means school and home as well as synagogue and the building of the good society. Judaism is a system of duties, commandments and commitments. It is a distinctive pattern of life. It is quest and action. "All that the Lord hath said we will do."

I am afraid that many of our people have turned to Liberal Judaism not for the maximum challenge which it offers, but for the minimum demands which it makes - minimum education, minimum worship, minimum observances, few renunciations and fewer commitments. Most everything seems to be optional. The opinion is widespread that Liberal Judaism does not require of us ever to row against the tide. Whatever is difficult may be abandoned. But convenience has never been the way of a conquering faith. Nor is it the way of spiritual growth nor yet of survival. A dynamic faith cannot be tucked away in a corner of one's life. If ones' religion is incidental, it is no religion at all.

I am afraid, too, that we have not made the synagogue central in our Jewish community life, which is today more secular than at any time in Jewish history. The synagogue is on the periphery, tolerated, at times even indulged, but the real diligent and central activity in our communal life has to do with charity and relief which, in themselves, are undoubtedly noble and necessary activities, but which in Jewish life were always looked upon as derivatives from a deeper source, as spokes radiating from a central hub which was always the synagogue and the religious school.

In fact, the synagogue itself has become acentric. Even in our synagogues we have not made study, teaching and worship the central purposes. It is in a multiplicity of activities - recreational, secular and semi-philanthropic - that we look for a sense of accomplishment and success. Because we find ourselves hard-pressed and are worried at the evidences of negligence and drift about us, we have resorted to many contrivances which will, however, not avail us in the long run. A whirl of activities and numerous melodious trifles are no substitute for devout prayer, earnest study and the consecrated teaching of Judaism for which the synagogue has always existed. They alone were the lamps which burned in all our nights.

Is it that we have been following the line of least resistance in every direction? If so, then we are truly menaced from within. The external evidences of our organizational prosperity which have resulted largely from the greatly increased peaceful and prosperous Jewish population in the United States should not beguile us into hasty conclusions concerning the inner strength and soundness of American Judaism. We should read as danger signals the fact that only a minority of the Jews of the United States are affiliated with the synagogue, that only a small minority of them are in attendance at worship in the synagogue and that an even smaller minority of these are educated Jews in the sense of being at home in the life and lore, the history and literature of their people.

But if these deficiencies exist, they can be corrected. That which is wanting in our life can be filled. Given loyalty and devotion on our part, boldness and tenacity, we can face the future confidently, provided we face it also with candor and frankness and resolution. That is why the dedication of this

House of Living Judaism is such a welcome event. It is expressing the determination of the Union of American Hebrew Congregations, which represents the organized forces of Liberal Jews in the United States, to face the future with loyalty and candor and will. The Union hopes that this House will become a dynamo of spiritual energy for American Judaism. The Union understands the problem and has a program for action. It proposes expansion in all fields of education, lay and rabbinic, youth and adult, for teachers and leaders alike. It aims to employ increasingly the written and the spoken word and the most effective channels of communication to bring the message of Judaism to our own people and to our fellow citizens of all faiths. It proposes to stimulate the organization of new congregations for the unaffiliated, new schools and new centers of effective Jewish community life. Those who already are affiliated in congregations, it aims to assist by offering fruitful and significant programs and projects to their men's and women's organizations and their youth groups.

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11/11/51
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Address Delivered at the Dedication of the

HOUSE OF LIVING JUDAISM

Hotel Statler
New York City
October 27, 1951

By
Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

✓ The House of Living Judaism which the Union of American Hebrew Congregations is dedicating this weekend bears a very appropriate and auspicious name. "Nomen est omen." The accent here is on living Judaism. This House is dedicated to the living faith of a life-enchanted people whose God is a God of life, whose Torah is a Tree of Life, and whose ethical doctrines are a supreme affirmation of life.

✓ Our people and our faith have long lived in the deep shadows. They were sore beset in our day and the cords of death encompassed them. But they have now come away from the shadows. They have emerged into the light of a new and a more hopeful day. They are again walking free in the land of the living.

Great forces converged time and again to destroy both Judaism and the Jewish people. Assimilation threatened the one; anti-Semitism the other. In our day these forces reached their cataclysmic climax. They took a frightful toll. We suffered millions of casualties. But both Judaism and the Jewish people, *from the harrowing of the years* emerged, scathed and scarred to be sure, ~~by~~ the most brutal onslaught in their history, but unbeaten and undefeated. They have now recoiled from weakness to strength, and as so often in the past, following changes of fortune and dangerous experiences, they have resumed their historic march again with greater confidence ~~even~~ ^{even} than before.

✓ In the newly ^{established} ~~founded~~ State of Israel, the millennial hope of our people for national restoration found, in our day, its blessed anchorage. Everywhere our people is buoyed up with a new-found pride and dignity, and with the prospect of exciting new beginnings.

States. These Jews will continue in the future as in the past to be loyal and patriotic citizens and to participate fully and eagerly in the total life of their country. But the problem and the duty of preserving Judaism, the faith of our fathers, and the great traditions of our people which were moulded both inside and outside of Palestine through the long centuries will remain the challenge and the opportunity of ^{everywhere, —} the Jewish people here, in Israel, and throughout the world. To see all this clearly is to serve the best interests of the State of Israel, the Jewish communities of the world and of Judaism.

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-9-

and sacrifice for the establishment of the Kingdom of God on earth. The adherents of Judaism were called upon to serve God "with all their hearts, with all their souls and with all their might", with their whole nature, their entire substance and their very lives. (Judaism has always meant the acceptance of "the burden of the Kingdom of God". In a real sense it is a burden ^{but one which lifts all other} which makes man free in the glorious service of God, and redeems him from all other forms of ~~human~~ servitude.) Judaism is not an easy-going theosophy which offers ^{maximum} us peace of mind with a minimum of religious discipline. Rather is it a call to battle upon all that is evil within us and upon all that is evil in society. It is impossible to realize this without the long travail of the soul, without stripes and wounds and without, at times, being despised and rejected of men. But the faithful will not hold their peace nor seek peace for themselves until righteousness "goeth forth as brightness and as a burning torch." Judaism means not only self-discipline and social effort, but also a life-long regimen of learning and teaching, of replenishing and augmenting one's self spiritually and of transmitting the accumulated knowledge, experience and insights of one's self and of one's forebears to the next generation. Judaism means school and home as well as synagogue and the building of the good society. Judaism is a ^{complex} ~~system~~ of duties, commandments and commitments. It is a distinctive pattern of life. It is quest and action. "All that the Lord hath said we will do."

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Dr. Walter Frank, Director of the Reich Institute for the History of the New Germany:

It will always remain a task of paramount importance to unveil the so-called "noble", educated, "German" Jew and to expose him as the most dangerous type of alien parasite. It is easy to show a Galician Jew as a member of the "Asiatic horde" on European soil. This is harder when the "Asiatic" meets us in the civilized form of a Baruch Spinoza, a Moses Mendelssohn, of a Friedrich Gundolf, or an Albert Einstein, a Maximilian Harden, Walter Rathenau or a Benjamin Disraeli.

Thomas Jefferson:

Can the liberties of a nation be thought secure when we have removed their only firm basis - a conviction in the minds of the people that their liberties are the gift of God?



- 1/ ~~the~~ X/N/K ~~to~~ - deep shadows - forces converged
- frightful toll - emerged - recorded -
- historic march - risen people -

2/ Learned a few lessons - Wiser

(a) No refuge in assimilation - Green
Friendly word - does not ask - Spurs
No appeasing - self-effacement - not to
abandon - destroy -

(b) No security - Meaning - Dignity in
unrelenting Anti-Semitism -
House-top - Unity with all men -
- poverty - in justice - war - Championing

(c) In set-pieces alone - Unreliability
non-producers, tolerance, brotherhood
Great slaughter - Middle, DC.

(d) Pol. Drama - alone - Survival when
their spirit dies - Dictators.

Creator

"Can the liberties of a nation be that secure
when we have removed their only basis
- a conviction in the hearts, the people that their liberties
are a gift of God."

3/ No Survival Craft in + then Judaisms (2)
- diag. + purposeful - drag out
As a center nat. purify. U.S. - ~~U.S.~~

4/ Estab. of Israel - one of most significant
our great stages - Too early -

Mistake to assume - Israel with present

No pol. state can preserve its heritage.

Took all of us - inside + outside

Jud. had to fight for survival (End)
(initial)

(a) Majority of our people - so before
and in U.S. - 3-4 M.

(b) Our duty to preserve it - Borrowing

(5) Syn. + School - central - Philanthropy ^{govt}
children by 111 - 111 M - 111

Who shot her?
Jacob - Israel - King

Hel. Lang - Survival
conf. 1/33

- 1) a p/pro private - Nomen - accents - Deep Shadows - Sore -
emerged - walking free - Great Forces - climax - hell -
emerged - scathed - Recoiled - Resumed - In newly State
 (a) Prophets of Doom - Nat'l - Deathless ones - Brought up
 → (b) Clear Vision - Food - blacks - Illusions
- 2) No Refuge - Assimilation - Friendly World - No Appeasy
B. Her lessons - His Purposes - absorb - Hates Modern (Jail)
 - cannot be opposed - armies - destroyed
 - Free World - does not ask - phys. extermination - amalgamation
 - Freedom - Faith - Workshop - Cardinal - Black. News (Ref)
- 3) - Security - Mercy - Fighting Antis - as such -
No Fair-minded - biop - Uniting - Fighting Poverty -
It is in championing - shaped - born -
violence
- 4) Scientific Progress alone - More Knowledge - First Slaughter
In 17C -
- 5) Formal Pol. Dev't - Securities - Forms - Exploited
Dictator's - herd - with decay - sp. - Jefferson (Lub)
Freedom - Security - for us - hand in - ledge
- 6) No Refuge for Soul - Econ. Messianism - 20C -
No Surrogate - Should be weighed - Do not displace
An Ancient Faith - 4th - who center - Authorist
Jud. concerned - not by - principles - Permanent - Ref
eternal ideals - approximate

Neither Rule ^{about} ~~detoured~~ - redwood - lost half.

(2)

7/. Diaspora ~~survival~~ Judaism - Dignified - Secular Nat.
especially - U.S. - Freedom will accelerate

Estab. of State - Great Stages - not isolated - too early
affect - isolate - mounting - Non-Political - belohn

Mistake A Task - Oppies also to Israel - In Need
a Political State - Then was danger

It is good for our clear confronting - Liberal Jud. had put

Now closed Involvement - art of habit - Flag

State of Israel is there - found - misgates -

But Mafant - loyal - Problem Many Jud.

- Faith an Father - challenge -

To see all this clearly

8/. Other Road-Blocks - anti-jewish - Mechanism to save the

frank words Phylas - no less up ties - Illness

No large on defence - It is proved that - remained at

in depth - never detached - vindicated

9/. Liberal Approach Liberal - eclectic - general which

- modified - In touch with the - ghostly and -

- white clay clay - unchanging purposes - Many modifications
living organisms - stresses

Yesterday - Announcement 15 th - Paul Deans
cross guardian achievement -

10) It is clear - free future - Must not forget road ⁽³⁾
Never easy - Struggle to survive - Messages - Demands
Excesses - Struggle for Kingdom - adherents to 2
10/11/18 - It is free - No easy-going thereafter
Battle - evil - Trevel - But the Faithful - righteousness
growth for as brightness and as a living tree

✓ Jud. means not only Self-discipline - social effort regimen
✓ Jud. mean School - Home - as well as Life - including good

✓ Complex Duties - Distinct Pattern - Invest & action

All that the Lord hath said - we will do

11/ I am afraid - many of our people turned to - with anxiety

Unkind demands - renunciations - Optimist

Of men widespread - unfavourable Tide - What can be said
abandoned -

But tomorrow - new the way - Sp. Growth -

✓ A dynamic Faith - checked away - If our life is unstable

12/ Central - more secular - Peripheral - tolerated -

Real diligent & exacting activity - with - derivatives from

13/ Syn. day (a centre) - Study - work - teaching - central
It is in multitude - renunciation - secular - success accomplished
Because we find ourselves hard-pressed - however continuous

not avoid us in long runs -

2. Which activities & "melodious trifles" - no laughter &
devout prayer - earnest study - conscientious teaching
for which they - they alone were the lauders - burned in all

14) Is it - line, best resistance - truly nervous from within
The external evidence of an org. prosperity - results largely
before us - in the strength - Danger signals
the humanity -

18/ But if these deficiencies exist - corrected What is wanted
Given loyalty - free future - franked - Candor, frankness -
and brotherhood

This is why Dehydration - welcomes event

Expenses determined by

dynamisches - Kraft / Problem - Prophese Expansion

is all free, education - Employment interesting, with

Stimulans og. g. over tages - uaffektet her af

16/ Have earnest of all these resolves

It is a Banner nested by L. for west-meeting

- advancing in new field - with a new hope

11251-1521

Address Delivered at the Dedication of the

HOUSE OF LIVING JUDAISM

Hotel Statler
New York, New York
October 27, 1951

By
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The House of Living Judaism which the Union of American Hebrew Congregations is dedicating this weekend bears a very appropriate and auspicious name. "Nomen est omen." The accent is on ^{here} living Judaism. This House is dedicated to the living faith of a life-^{enchanted} ~~loving~~ people whose God is a God of life, whose Torah is a Tree of Life, and whose ethical ^{doctrines} ~~teachings~~ are a supreme affirmation of life.

Our people and our faith have long lived in the deep shadows. They were sore beset in our day and the cords of death encompassed them. But they have now come away from the shadows. They have emerged into the light of a new and a more hopeful day. They are again walking free in the land of the living.

Great forces converge ^d time and again to destroy both Judaism and the Jewish people. Assimilation threatened the one; anti-Semitism the other. In our day these forces reached their cataclysmic climax. They took a frightful toll. We suffered millions of casualties. But both Judaism and the Jewish people emerged, ~~scathed~~ and scarred, to be sure, ~~but~~ by the most brutal onslaught in their history, but unbeaten and undefeated. They have now recoiled from weakness to strength, ^{and} ~~and~~ as so often in the past, following changes of fortune and dangerous experiences, they have resumed their ^{historic} ~~march~~ ^{even} ~~through history~~ with greater confidence ^{than} before.

In the newly founded State of Israel, the millennial hope of our people for national restoration found, in our day, its blessed anchorage. Everywhere our people is buoyed up with a new-found pride and dignity, and with the prospect of exciting new beginnings.

Judaism, too, has experienced a marked revival which is reflected in increased congregational membership, in new synagogues and schools, and in general expansion.

Thus, the prophets of doom who foretold the extinction of Judaism with the disappearance of the sheltering ghetto walls and the physical and spiritual collapse of the Jewish people as a result of the monstrous Nazi carnage ^{been proven to have} have again seen ~~only~~ empty visions and ^{to have} divined falsely. The Psalmists' ^{poem of triumph} ~~poem~~ may ^{live in our hearts} ~~echo~~ in our hearts: ~~the~~.
"I shall not die but live to declare the deeds of the Lord." There is deathlessness in the faith which is Judaism, and ~~our people shares in its immortality~~ as long as ~~our people~~ ^{it} remains loyal to it, ^{they share in its immortality}.

It is with a ^{clearer} ~~greater~~ vision that we now can see the road ahead, ^{which has now that} ~~which has now~~ ^{21 many of its road-blocks have} been cleared ^{away} of many of its road-blocks. ^{TP} We now ^{convicted for fraud} ~~realize fully~~ that ~~it~~ is no refuge for our people in assimilation. The friendly world does not ask for it; the hostile world spurns it. This is a ^{WRHS} ~~better~~ lesson from our credulous past which we are not likely to forget. There is no appeasing the enemy through self-effacement and self-denial. His purpose is not to absorb us ~~but~~ to destroy us. He hates the modern, thoroughly Westernized Jew even more than other Jews. Dr. Walter Frank, who was Director of the Reich Institute for the History of the New Germany, declared: "It will always remain a task of paramount importance to unveil the so-called 'noble,' educated, 'German' Jew and to expose him as the most dangerous type of alien parasite. It is easy to show a Galician Jew as a member of the 'Asiatic horde' on European soil. This is harder when the 'Asiatic' meets us in the civilized form of a Baruch Spinoza, a Moses Mendelssohn, of a Friedrich ^UGudolf, or an Albert Einstein, a Maximilian Harden, Walter Rathenau^{ff} or a Benjamin Disraeli."

Anti-Semites of this type cannot be appeased or answered. They can only be destroyed, and they ^{attend} ~~go~~ to their own destruction. The free world ^{does not} ~~calls~~ for ~~no ex-~~ ~~termination of faiths or for~~ the physical amalgamation of peoples, only for their voluntary cooperation for their common good. The free world does not ask of men to

surrender their historic faiths - only to live up to them. Freedom of faith and worship is one of the ^{cardinal} ~~basic~~ freedoms of civilized society. Black, brown and ~~red~~ red dictatorships dread it and suppress it.

Nor is there security for us or meaning or dignity in fighting ^{hectically} ~~anti~~-Semitism as such or in defending our loyalty or proclaiming our patriotism from the house-tops. No fair-minded man questions our loyalty and no bigot will ever be persuaded of it.

Our security lies in uniting with all right-minded men, to defend our ~~soci~~ ^{society} against all demagogues and political adventurers and against the conditions which give these enemies of the free society their opportunity. Our security lies in fighting poverty, in justice, in equality, and above all, war and the things which lead to war. It is in the ~~earnest~~ ^{un} champion of the great ethical and spiritual traditions of Judaism which we have shared with the rest of the world for our faith was born not for ourselves alone but for the whole world, ^{and} in our loyal carrying out of its mandates, ~~tasks~~ ^{commitments} and ~~commandments~~ ^{that} where our fundamental security lies.

Again we have learned, I believe, that there is no security for our people and, for that matter, for any people in scientific progress alone, ^{for} more knowledge does not mean more goodness, ~~or~~ more tolerance or more brotherhood in the world.

The great slaughtering of our people took place in the most scientifically advanced country in the world - Germany - and the progress of the centuries ^{did} ~~has~~ not attenuate the virulence of intolerance. In the middle of the 17th century one-third of the Jews of Europe were massacred. In the middle of the 20th century two-thirds were massacred.

Likewise, we ^{shall not find} ~~have looked in vain for~~ security in the ^{formal} ~~outer forms~~ of political democracy, ^{Democratic institutions} ~~but these forms readily~~ succumb when the spirit which informed them languishes. These ~~outer~~ forms are ~~frequently maintained and~~ actually exploited by those whose very purpose is to destroy democracy. The dictators who bestride our

world today and who have destroyed every vestige of human rights in their countries have all proclaimed themselves to be the very champions and defenders of democracy. With the ~~weakening~~ ^{decay} of the spiritual foundations of society in our generation, the foundations of democracy, too, have ~~weakened~~ ^{began to crumble}. Thomas Jefferson foresaw such a ~~pos-~~ ^{warning against} sible development and feared it. "Can the liberties of a nation be thought secure," he asked, "when we have removed their only firm basis - a conviction in the minds of the people that their liberties are the gift of God?"

~~Civilization~~ ^{Freedom and security} for us and for mankind ~~lies~~ ^{lodge} where the prophets of Israel ~~always~~ ^{discovered} indicated, in a ~~spiritual~~ ^{faithful} covenant with ~~God~~ ^{the living}.

Our recent experiences have also taught us that there is no refuge for the soul of our people, especially for the souls of our intellectual sons and daughters, in the economic messianism of the 20th century any more than ~~in~~ ^{their predecessors found it} in the international ~~sin~~ and enlightenment of the 19th. These movements in thought and in society are no surrogate for Judaism. They should be weighed, measured and corrected by the ethical code of Judaism and by the techniques of human progress which Judaism has ~~re-~~ ^{earned} commended. But they do not display ~~a~~ Judaism. An ancient faith such as ours which has witnessed the many mighty changes in human history ~~would have~~ and has been able to distill out of the turbulent centuries a patient and profound wisdom, is in position to give the idealist and the crusader for righteousness not only a compass and a chart, but also a perspective against excess, a criterion against ~~delusion~~ ^{error and}, and in defeat, ~~com-~~ ^{proud} fort and reassurance.

Those who center ~~their thought~~ ^{all} total hopes in a given system or in the mood and temper of an age are destined to find themselves betrayed, for no system can fully realize the high hopes of ~~men~~ ^a and the mood of an age changes rapidly with the change ~~of~~ ⁱⁿ its political and economic ~~forces~~ ^{fortunes}. Judaism is concerned not with systems or with any economic or political dogmatism, but with the safeguarding of the moral principles of justice, mercy and freedom which every age must be challenged to work into such institutions as will best satisfy its needs. Judaism is concerned with

which is in the nature of a permanent social and spiritual revolution

eternal ideals which must be constantly approximated but which can never be fully realized. ~~It is in the nature of a permanent social and spiritual revolution.~~

(Neither ~~is~~ the rule of king, demos or proletariat ^{is} sufficient insurance against abuse of power, the ruthless exploitation of man and the defeat of the spiritual promises of human life.

Those of our intellectuals who in the last generation detoured away from Judaism and the Jewish community in their quest for short-cuts to the millenium, ~~found~~ ^{found} to their consternation and sorrow at the end of their road either a Hitler or a

Stalin. Many of these intellectuals have ^{uuals} ~~found~~ ^{retraced their steps and have} their way back to their people and their faith. ~~Others unfortunately have remained permanent spiritual displaced persons, forever seeking the lost half of their defined beliefs, divided beings.~~ ^{Some penitently, others spending the fatted calf to be killed by celebration, then return.}

We have also come to ^{understand} ~~a realization~~ ^{and through} that there is no ~~civilization~~ ^{for} survival for our people in the Diaspora except in ~~their true~~ ^{and through} Judaism. I mean, of course, a dignified and purposeful survival, for a people can drag out an inglorious and meaningless existence almost indefinitely. We shall not be able to survive as a secular nationality group in the ~~Diaspora~~ ^{Diaspora}, especially in those countries, like the United States, ^{where} ~~nowhere~~ there are no minority nationality groups determined to preserve their cultural identities. Freedom will accelerate the process of disintegration, ^{and} ~~persecution~~ ^{may} return it, but the process is inevitable.

The establishment of the State of Israel is undoubtedly one of the most significant and magnificent events in Jewish history. With it we have reached ^{one} of the great stages in our history. Its importance will not be isolated in time nor limited to ~~our own people~~ ^{Israel.} It is too early for us to foresee all ^{its} ~~the~~ spreading and deepening ^{in the} ~~its~~ future influence. It will undoubtedly ^{greatly} ~~greatly~~ influence all Jewish life in the Diaspora, and no attempts to isolate it from the rest of world Jewry will suc-

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life of their country. But the problem and the duty of preserving ~~and vitalizing~~ Judaism, the faith of our fathers, and the great traditions of our people which were moulded both inside and outside of Palestine through the long centuries, ^{will} remain ~~as~~ ^{the} a challenge and ~~an~~ ^{the} opportunity ~~for~~ ^{of} the Jewish people here, in Israel and throughout the world. To see all this clearly is to serve the best interests of the State of Israel, ~~of~~ the Jewish communities of the world and of Judaism.

There are a few other road-blocks which, I believe, have been removed, ~~so that~~ ~~we may advance more confidently to the achievement of our objectives.~~ There is no danger that Judaism or religion generally will be antiquated by the advances ^{which} ~~made~~ ^{will make} by science and by increased knowledge concerning the nature of the universe. The mechanistic explanation of the universe seems to have been definitely abandoned by scientists today. The deeper they probe into the mysteries of matter, of life and ^{consciousness} ~~of~~ ^{of} the more untenable become the material explanations of them and the closer they arrive at judgments which ~~seem to~~ approximate the truths which religion intuitively proclaimed. The world of physics is no less mysterious than the world of religion and the nature of matter is no less illusive to the physicist than the nature of God is to the theologian.

Religion is no longer on the defensive and Judaism least of all. For its ^{remarkable in depth and purity and devoid of} profound theology ~~cannot~~ ^{is} ~~encumbered by~~ ^{permanently fresh,} obscurantism and its exalted practical ethics, ^{not remote from reality} which was never detached from life ~~nor rendered irrelevant by other worldliness or~~ ^{has} been vindicated ^{in our days} today as never before. It is easier by far to harmonize Judaism with the best philosophic and scientific thought of our day than Maimonides experienced in reconcile his effort to ~~reconcile~~ Judaism with Aristotle, or ^{Hu Gaius} ~~Basile~~ with neo-Platonism, Hermann Cohen with Kant, or ~~Knecht~~ ^{Hegel} with Hegel.

Nachman Krochmal

Judaism was always in touch with life except when it was driven into isolation. Intentionally and culturally ~~thrust~~ on people who voluntarily ghettoized itself.

Nor is there any danger that the underlying approach of Liberal Judaism will suffer eclipse in the days to come. On the contrary. It seems likely to win through to wide acceptance by our people for it is of the very genius of Judaism which in all ages, and to the extent of the needs of each age, modified its forms ~~without~~ without doing violence to its ~~actual~~ ^{essential} integrity. Liberal Judaism has applied an immemorial tradition of living Judaism to utilize changing forms in order to advance the unchanging purpose. The many modulations in Jewish institutions and practices ^{through the ages} reflect the reactions of a living organism to the ~~changing~~ stresses of new contacts and new experiences. ~~The~~ Yesterday is necessary to Judaism but it cannot display ^{ce} today nor dominate tomorrow. Liberal Judaism has demonstrated during more than 150 years of the most turbulent and revolutionary period in Jewish history, its capacity not only to grow and ~~expand~~ ^{and} expand, but to retain the loyalty of great hosts of Jews, certainly no less if not more than other forms of Judaism. In recent years, particularly, it has made ~~very~~ substantial and gratifying progress ^{and has} ~~conquering~~ ^{achieved} ~~its credit~~ ^{to its credit}.

It is therefore with ^{clear} ~~greater~~ vision and ~~the~~ greater confidence that we can face our future.

^{we must never forget that} But the road of religion has never been easy in the world, and certainly not the road of Judaism. Judaism always had to struggle for survival. It had to struggle to make its message heard in the world; In ancient times against paganism and idolatry, in medieval times against persecution and proscription, and in modern times against materialism, secularism and the allurements of apostasy. Judaism always made great demands upon its followers as have all the great religions of mankind. The demands which Judaism made were not in terms of ~~any~~ spiritual excesses, of austerities or ascetism. ~~There is no monkery in Judaism.~~ "This commandment which I command thee this day is not too difficult for thee." ~~At times~~ Its demands were in terms of struggle and sacrifice ^{in the} ~~and~~ ^{meant to} ~~established~~ the Kingdom of God on earth. The adherents of Judaism were called upon to serve God "with all their hearts, with all their souls and with all their might", with their whole nature ^{than} ~~and entire existence~~ ^{substance}.

and their very lives. Judaism has always meant the acceptance of "the burden of the Kingdom of God". In a real sense it is a burden, ~~which~~ but one which lifts all other burdens from the human soul. It is a burden which ~~in reality~~ makes man free in the glorious service of God, ~~which service~~ ^{and} redeems him from all ^{other} forms of ~~grosser~~ human servitude. Judaism is not an easy-going theosophy which offers us maximum peace of mind with a minimum of religious discipline. Rather is it a call to battle upon all that is evil within us and upon all that is evil in society. ^{To realize this} ~~Fully to realize Judaism~~ is impossible without the long travail of the soul, without stripes and ~~scourges~~ ^{wounds} and without, ~~the demands~~ at times, being despised and rejected of men, ^{But} the faithful will not hold their peace nor seek peace for themselves until righteousness ["] goeth forth as a brightness and as a burning torch. ["] Judaism means not only self-discipline and social effort, but also a life-long regimen of learning and teaching, ^{reflexive and} of augmenting one's self ^{spiritually} and of transmitting the accumulated knowledge, experience and insights of one's self and of one's forebears to the next generation. ~~of Jews~~. Judaism means school and home ~~and~~ as well as synagogue and the building of the good society. Judaism is a system of duties, commandments and commitments. ^{It is a distinctive pattern of life.} ~~It is the spiritual life in quest and~~ action. "All that the Lord hath said we will do."

I am afraid that many of our people have turned to Liberal Judaism not for the maximum challenge which it offered ^{but} for the minimum demands which it ~~made~~ ^{imposes -} minimum education, minimum worship, minimum observances, few renunciations and ^{few commitments.} ~~most~~ everything ^{seems to be} optional. ^{even} The opinion is widespread that Liberal Judaism does not require of us to row against the tide. Whatever is difficult may be abandoned. But convenience has never been the way of a conquering faith. Nor is it the way of spiritual growth nor yet of survival. A dynamic faith cannot be tucked away in a corner of one's life. If one's religion is incidental, it is no religion at all.

I am afraid ^{to} that we have not made the synagogue central in our Jewish community life, which is today more secular than at any time in Jewish history. The synagogue is on the periphery, tolerated, at times even ^{unusually} indulged, but the real diligent and central activity ⁱⁿ our communal life has to do with charity and relief ^{Local, domestic & overseas} which, in themselves, are undoubtedly noble and necessary activities, but which ~~historically~~ in Jewish life were always looked upon as derivatives from a deeper source, as spokes radiating from ^a the central hub which was always the synagogue and the religious school.

^{In fact} the synagogue itself has become accentric. Even in our synagogues we have not ~~made~~ study, teaching and worship the central purposes. It is ⁱⁿ a multiplicity of activities - recreational, secular and semi-philanthropic - that we look for a sense of accomplishment and success. Because we ^{find} have found ourselves hard-pressed and are worried at the evidence of negligence and drift about us, we have resorted to many contrivances which will, however, not avail us in the long run. A whirl of activities, ^{and} numerous melodious trifles are no substitute for devout ~~prayer~~ ^{earnest} study and the consecrated teaching of Judaism for which the synagogue has always existed. They alone were the lamps which burned in all our ~~lights~~ ^{nights}.

Is it that we have been following the line of least resistance in every direction? If so, then we are truly menaced ^{from within}. The external evidences of our organizational prosperity which ~~have~~ resulted largely from the greatly increased, peaceful and prosperous Jewish population in the United States should not beguile us into hasty conclusions concerning the inner strength and soundness of American Judaism. We should read as danger signals the fact that only a minority of the Jews of the United States are affiliated with the synagogue, that only a small minority of them are in attendance ^{at the synagogue} and that an even smaller minority of these are educated Jews in the sense of being at home in the life and lore, the history and literature of their people.

But if these deficiencies exist, they can be corrected. That which is wanting in our life can be filled. Given loyalty and devotion on our part, ^{boldness and tenacity} we can face the future confidently, provided we face it also with candor and frankness and resolution. That is why the dedication of this House of Living Judaism is such a welcome event. It is expressing the determination of the Union of American Hebrew Congregations which represents the organized forces of **Liberal** Jews in the United States to face the future with loyalty and candor and will. The Union hopes that this House will become a dynamo of spiritual energy for American Judaism. The Union ^{understands} ~~has a grasp~~ of the problem and ^{has} a program for action. It proposes expansion in all fields of education, lay and rabbinic, youth and adult, for teachers and leaders alike. ^{It} ~~The~~ aims to employ increasingly the written and the spoken word and the most effective channels of communication to bring the message of Judaism to our own people and to our fellow citizens of all faiths. It proposes to stimulate the organization of new congregations for the unaffiliated, new schools and new centers of effective Jewish community life. ~~For~~ Those who already are affiliated in congregations, it aims to assist ~~them~~ ^{by} through their men's and women's organizations and youth groups ^{to} ~~to more~~ fruitful and significant programs and projects.

This House of Living Judaism which we are now dedicating is earnest of ^{all} ~~this~~ ^{this} resolve. It is a banner raised high for a forward-moving, upward-mounting army ~~for~~ ^{with a new hope in their hearts} the faithful, advancing in the name of God, ~~singing a new song of hope~~ for the progress of man, the destiny of the people of Israel, and the salvation of mankind.

THE UNION OF AMERICAN HEBREW CONGREGATIONS

AND ITS AFFILIATES

THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS

THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

THE NATIONAL FEDERATION OF TEMPLE YOUTH

CORDIALLY INVITE YOU TO A

Special Convocation



OF THE

Union's House of Living Judaism

THE BERG MEMORIAL

FRIDAY, OCTOBER 26, TO SUNDAY, OCTOBER 28, 1951

838 FIFTH AVENUE, NEW YORK CITY



THE UNION'S HOUSE OF LIVING JUDAISM, THE BERG MEMORIAL.

DEDICATION PROGRAM

FRIDAY EVENING, October 26th at 8:00 p.m.

DEDICATION SERVICES AT TEMPLE EMANUEL

Processional of Distinguished Guests

Symbolic Opening of Doors

Open House for Out-of-Town Guests

SATURDAY MORNING, October 27th at 10:00 a.m.

SABBATH SERVICES AT CENTRAL SYNAGOGUE

SATURDAY AFTERNOON, October 27th at 3:00 p.m.

ONEG SHABBAT

INSTITUTE FOR JEWISH LAY LEADERS

SATURDAY EVENING, October 27th at 7:00 p.m.

DEDICATION BANQUET, STATLER HOTEL

SUNDAY MORNING, October 28th at 10:00 a.m.

CONFERENCE OF CONGREGATIONAL PRESIDENTS AND
REGIONAL CHAIRMEN

SUNDAY AFTERNOON, OCTOBER 28th at 1:00 p.m.

OPENING LUNCHEON MEETING, XIVth BIENNIAL CONVENTION,
NATIONAL FEDERATION OF TEMPLE BROTHERHOODS,
HOTEL NEW YORKER

SUNDAY AFTERNOON, October 28th, 3 to 6 p.m.

OPEN HOUSE

DEDICATION AND FULFILLMENT

The dedication of the Union's House of Living Judaism will mark an historic milestone in the history of American Judaism, one which will herald the dawn of a new era of service and devotion to the Jewish community.

To commemorate this epochal event, there will be a special convocation beginning Friday, October 26 and lasting through Sunday, October 28. The dedication itself will consist of a program of religious inspiration and joyous celebration.

During the convocation period the Union of American Hebrew Congregations will hold sessions of its Executive Board and will conduct a series of events for congregational officers and leaders. In addition, all sections of the family of Reform Judaism will convene during the period.

The Board of Governors of the Hebrew Union College — Jewish Institute of Religion and the Executive Board of the Central Conference of American Rabbis will meet in New York City. The National Federation of Temple Brotherhoods will open its XIV Biennial Convention immediately following the dedication program. The District Presidents' Council of the National Federation of Temple Sisterhoods will meet prior to the dedication and the Executive Board immediately afterwards. The New York Federation of Reform Synagogues will hold a meeting of its Assembly of Delegates and the National Federation of Temple Youth will convene its Executive Board.

This period of dedication and fulfillment will be shared by the entire family of Reform Judaism; the Union, its affiliates and its member congregations, without whose devotion and support this event would not be possible. You are most cordially urged to attend and take part in the special convocation and dedication celebration which will be yet another stirring evidence of the growth and strength of Liberal Judaism in America.

DEDICATION COMMITTEE

LOUIS BROIDO, *Chairman*

JESSE COHEN

MRS. HUGO DALSHIMER

HAROLD W. DUBINSKY

JUDGE SOLOMON ELSNER

IRVIN FANE

PAUL FRIEDBERG

S. HERBERT KALIFMAN

DR. GEORGE PINES

MRS. LOUIS A. ROSETT

MRS. EDWARD B. SCHULKIND

MRS. SOL TEKULSKY

EX-OFFICIO

RABBI MAURICE N. EISENDRATH

DR. S. S. HOLLENDER

RABBI LOUIS I. EGELSON, *Sec'y*

Union of American Hebrew Congregations

Special Convocation and

Dedication of the

UNION HOUSE OF LIVING JUDAISM



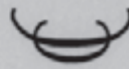
Moritz and Josephine Berg Memorial

October 26-28, 1951

838 Fifth Avenue • New York



Special Convocation Events



THURSDAY, October 25th

| | | |
|------------|-----------------------------------|-------------------------|
| 11:00 a.m. | District Presidents' Council NFTS | BARBIZON PLAZA HOTEL |
| 8:00 p.m. | Executive Board, UAHC | Board Room, UNION HOUSE |

FRIDAY, October 26th

| | | |
|------------|---|--|
| 9:30 a.m. | Executive Board, UAHC (cont'd) | Board Room, UNION HOUSE |
| 10:00 a.m. | District Presidents' Council, NFTS (cont'd) | BARBIZON PLAZA HOTEL |
| 8:00 p.m. | DEDICATION SERVICE | TEMPLE EMANU-EL |
| 10:00 p.m. | Formal ceremony of opening doors of Union House Followed by "open house" for out-of-town guests. | UNION HOUSE |
| 10:00 p.m. | Reception to out-of-town guests By the New York Federation of the Union. | Isaac M. Wise Hall, TEMPLE EMANU-EL |

SATURDAY, October 27th

| | | |
|------------|------------------------------|--------------------------------|
| 10:30 a.m. | DEDICATION SERVICE | CENTRAL SYNAGOGUE |
| 2:30 p.m. | ONEG SHABBAT | ASSEMBLY HALL, TEMPLE EMANU-EL |
| 7:00 p.m. | DEDICATION BANQUET | HOTEL STATLER |
| 11:30 p.m. | SPECIAL DEDICATION BROADCAST | NBC NETWORK |

SUNDAY, October 28th

- 9:00 a.m. *WORLD UNION FOR PROGRESSIVE JUDAISM, Governing Body*
Conference Room, UNION HOUSE
- 9:00 a.m. *NATIONAL FEDERATION OF TEMPLE BROTHERHOODS BOARD*
Board Room, UNION HOUSE
- 10:00 a.m. *Special "MESSAGE OF ISRAEL" broadcast* ABC NETWORK
- 10:30 a.m. *Conference of Union Presidents and Regional Chairmen*
HUC-JIR, 40 W. 68TH ST.
- 1:00 p.m. *Luncheon Opening XIV Biennial Convention of the NATIONAL
FEDERATION OF TEMPLE BROTHERHOODS*
Terrace Room, HOTEL NEW YORKER
- 3 to 6:00 p.m. *OPEN HOUSE The general public is invited* UNION HOUSE

MONDAY, October 29th

- 9:30 a.m. *XIV Biennial Convention, NATIONAL FEDERATION OF TEMPLE
BROTHERHOODS* HOTEL NEW YORKER
- 9:30 a.m. *Meeting of Board of Governors, HEBREW UNION COLLEGE-JEWISH
INSTITUTE OF RELIGION* HUC-JIR, 40 W. 68TH ST.
- 9:30 a.m. *Meeting of COMMITTEE ON CEREMONIES* UNION HOUSE
- 10:00 a.m. *Executive Board, NATIONAL FEDERATION OF TEMPLE SISTERHOODS*
Board Room, UNION HOUSE
- 10:00 a.m. *Executive Committee, CENTRAL CONFERENCE OF AMERICAN RABBIS*
Conference Room, UNION HOUSE
- 7:00 p.m. *Executive Board, NATIONAL FEDERATION OF TEMPLE YOUTH*
- 8:00 p.m. *Open session of NFTS Executive Board to which all sisterhood members
are invited.* RODEPH SHOLOM TEMPLE, 7 WEST 83RD ST.

TUESDAY, October 30th

- 9:30 a.m. *XIV Biennial Convention, NATIONAL FEDERATION OF TEMPLE
BROTHERHOODS* HOTEL NEW YORKER
- 9:30 a.m. *Meeting, COMMITTEE ON CEREMONIES (cont'd)* UNION HOUSE
- 9:30 a.m. *Meeting of Executive Board of ALUMNI ASSOCIATION,
HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION*
UNION HOUSE
- 10:00 a.m. *Executive Board, NFTS (cont'd)* BARBIZON PLAZA HOTEL



The late ALBERT A. BERG



In Appreciation

Pending the completion of two plaques acknowledging their invaluable contributions to the House of Living Judaism, the Union of American Hebrew Congregations records its everlasting gratitude to the late Albert A. Berg for his generous gift of the Moritz and Josephine Berg Memorial, and to the National Federation of Temple Sisterhoods whose devoted members helped to create the Union's House of Living Judaism.

Dedication Services

FRIDAY EVENING, OCTOBER 26, 1951 at 8:00 P.M.

TEMPLE EMANU-EL

PROCESSIONAL "O Lord in Mercy Lead Us" *Sibelius*

Choir of Temple Emanu-El under direction of LAZARE SAMINSKY - ARTHUR WOLFSON, Cantor - ROBERT BAKER, Organist

INVOCATION

RABBI JOSEPH FINK *Vice President, CENTRAL CONFERENCE OF AMERICAN RABBIS*

SABBATH EVENING SERVICE

RABBI NATHAN A. PERILMAN *Rabbi, TEMPLE EMANU-EL, New York*

GREETINGS

SYNAGOGUE COUNCIL OF AMERICA *RABBI SIMON KRAMER, President*

NATIONAL COUNCIL OF CHURCHES OF CHRIST IN U.S.A. *THE RT. REV. HENRY K. SHERRILL, President*

PRESENTATIONS

*On behalf of National Federation of
Temple Sisterhoods*

MRS. LOUIS A. ROSETT, *President*

On behalf of the late Albert A. Berg
HON. CHARLES H. GRIFFITHS

ACCEPTANCES

*On behalf of Union of American
Hebrew Congregations F.S.*

DR. SAMUEL S. HOLLENDER, *Chairman*

On behalf of Union of American Hebrew Congregations
DR. MAURICE N. EISENDRATH, *President*

"He Watching Over Israel"

Felix Mendelssohn

DEDICATORY ADDRESSES

"Blessed be he who cometh in the name of the Lord."

RABBI JULIUS MARK *Senior Rabbi, TEMPLE EMANU-EL, New York*

"We bless you out of the house of the Lord."

RABBI JAMES G. HELLER *Past President, CENTRAL CONFERENCE OF AMERICAN RABBIS*

"Hear My Prayer" *Saminsky*

In Memoriam—ALBERT A. BERG

RABBI SAMUEL H. GOLDENSON *Rabbi Emeritus, TEMPLE EMANU-EL, New York*

BENEDICTION

RABBI LEO BAECK *President, WORLD UNION FOR PROGRESSIVE JUDAISM*

RECESSIONAL "Praise Ye The Lord of Hosts" *Saint Saens*

Congregation please remain at seats during Recessional

OPENING OF DOORS TO UNION HOUSE OF LIVING JUDAISM

MRS. EDWARD B. SCHULKIND

Chairman, HOUSE OF LIVING JUDAISM

A Project of THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS

GUARD OF HONOR

MRS. ABRAM SIMON, *Founding and Honorary President of National Federation of Temple Sisterhoods.*

MRS. ALBERT J. MAY, *Honorary Member, Executive Board, NITS.*

MRS. HUGO DALSHEIMER, *First Vice President, NITS.*

MRS. J. WALTER FREIBERG, *President NITS 1923-1929.*

MRS. HUGO HARTMANN, *President NITS 1941-1946.*

MRS. LEON L. WATTERS, *President NITS 1935-1941.*

The New York Federation of the Union cordially invites
our out-of-town guests to a reception in the Isaac M.
Wise Hall of Temple Emanu-El following this service.

SATURDAY MORNING, OCTOBER 27, 1951, 10:30 A.M.

CENTRAL SYNAGOGUE

PROCESSIONAL

"Let There Be Light"

J. S. Mombach, Words by Isaac M. Wise

Choir under direction of LAZAR WEINER - FREDERICK LICHTNER, Cantor - ALEXANDER D. RICHARDSON, Organist

RABBI EMIL LEIFZIGER

RABBI DAVID J. SELIGSON



INVOCATION

Past President, CENTRAL CONFERENCE OF AMERICAN RABBIS



Ass't. Rabbi, CENTRAL SYNAGOGUE, New York City

President, NEW YORK ASSOCIATION OF REFORM RABBIS

DEDICATION ADDRESSES

"The glory of the children shall be their fathers."

RABBI JONAH B. WISE

Rabbi, CENTRAL SYNAGOGUE, New York City

"From Heaven's Heights the Thunder Peals"

Reiman, Words by Isaac M. Wise

"An inheritance for your children after you forever."

RABBI SOLOMON B. FREEHOF

Past President, CENTRAL CONFERENCE OF AMERICAN RABBIS

"In Mercy Lord, In line Thine Ear"

A. W. Binder, Words by Isaac M. Wise

In Memoriam—JACOB ARONSON

RABBI BARNETT R. BRICKNER

Rabbi, ANSHE CHESED CONGREGATION, Cleveland, Ohio

"Amen Hallelujah"

George F. Haedtel

BENEDICTION

RABBI DAVID LEFKOWITZ, Sr.

Past President, CENTRAL CONFERENCE OF AMERICAN RABBIS

RECESSIONAL

"Yigdal"

Traditional

Institute on Judaism

FOR NATIONAL JEWISH LEADERS

ASSEMBLY HALL, TEMPLE EMANU-EL

INVOCATION RABBI B. BENEDICT GLAZER *Executive Board, UAHHC*

CHAIRMAN JUDGE JOSEPH LEVINE *Vice-Chairman of Board of Governors, HUC-JIR*

"THE FATE AND FUTURE OF AMERICAN JUDAISM"

RABBI FELIX LEVY *Past President, CENTRAL CONFERENCE OF AMERICAN RABBIS*

DISCUSSANTS:

HAROLD DUBINSKY *First Vice-President, NATIONAL FEDERATION OF TEMPLE BROTHERHOODS*

RABBI ABRAHAM J. FELDMAN *Past President, CENTRAL CONFERENCE OF AMERICAN RABBIS*

DR. HAROLD FAIGENBAUM *Executive Board, UNION OF AMERICAN HEBREW CONGREGATIONS*

RABBI JACOB R. MARCUS *Past President, CENTRAL CONFERENCE OF AMERICAN RABBIS*

GENERAL DISCUSSION

BENEDICTION RABBI LOUIS WOLSEY *Past President, CENTRAL CONFERENCE, AMERICAN RABBIS*



STAR SPANGLED BANNER LINCOLN NEWFIELD *Accompanied by ESTHER LUNDELL*

INVOCATION RABBI MORTON M. BERMAN *President, HEBREW UNION COLLEGE-
JEWISH INSTITUTE OF RELIGION ALUMNI ASS'N.*

PRESENTATION OF
TOASTMASTER DR. SAMUEL S. HOLLENDER *Chairman, Executive Board, UNION OF
AMERICAN HEBREW CONGREGATIONS*

TOASTMASTER MR. LOUIS BROIDO *National Chairman, Dedication Committee*

GREETINGS FROM OUR AFFILIATES

MRS. LOUIS A. ROSETT *President, NATIONAL FEDERATION OF TEMPLE SISTERHOODS*

S. HERBERT KAUFMAN *President, NATIONAL FEDERATION OF TEMPLE BROTHERHOODS*

PAUL FRIEDBERG *President, NATIONAL FEDERATION OF TEMPLE YOUTH*

MESSAGES

RABBI PHILIP S. BERNSTEIN *President, CENTRAL CONFERENCE OF AMERICAN RABBIS*

RABBI NELSON GLUECK *President, HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION*

RABBI LEO BAECK *President, WORLD UNION FOR PROGRESSIVE JUDAISM*

ADDRESS

RABBI ABBA HILLEL SILVER

*Past President, CENTRAL CONFERENCE OF
AMERICAN RABBIS*

BENEDICTION

RABBI JULIAN MORGENSTERN

*President Emeritus, HEBREW UNION
COLLEGE-JEWISH INSTITUTE OF RELIGION*

Conference

OF PRESIDENTS OF CONGREGATIONS AND REGIONAL COUNCILS

SUNDAY MORNING, 10:30 A.M.

ASSEMBLY HALL, COLLEGE-INSTITUTE

INVOCATION

RABBI GEORGE ZEPIN

Honorary Secretary, Executive Board, UAHC

CHAIRMAN

DR. GEORGE PINES

*Vice Chairman, Executive Board of UNION OF
AMERICAN HEBREW CONGREGATIONS*

MEETING THE NEEDS OF THE CONTEMPORARY SYNAGOGUE

J. S. ACKERMAN,
WILLIAM L. BUSH,
EDWARD H. CUSHMAN,
HERMAN A. MOSHER,
SYDNEY W. ROOS,
DR. LEON SAKS,
BENJAMIN H. SWIG,
HERSCHEL WEIL,
LOUIS WELLHOUSE,
LEO WERTGAME,



*President, CHICAGO FEDERATION UAHC
President, MID-ATLANTIC COUNCIL
President, PENNSYLVANIA COUNCIL
President, GREAT LAKES COUNCIL
President, NEW YORK FEDERATION UAHC
Vice President, OHIO VALLEY COUNCIL
WESTERN COUNCIL UAHC
President, KENTUCKY-TENNESSEE COUNCIL
Past President, SOUTHEAST COUNCIL
President, MID-WEST COUNCIL*



BENEDICTION

RABBI CLIFTON H. LEVY

HUC, Class of 1890

*All out of town congregational leaders, lay and rabbinical,
are cordially invited to attend this conference.*

Luncheon

SUNDAY AFTERNOON, 1 P.M.

HOTEL NEW YORKER

Luncheon of NATIONAL FEDERATION OF TEMPLE BROTHERHOODS, marking the close of the
Dedication Exercises and the Opening of NFTB XIVth Biennial Convention.

Open House

FOR GENERAL PUBLIC, 3-6 P.M.

UNION HOUSE

Dedication and Building Committees


Site Committee

| | | |
|---------------------------|-------------------------------|--------------------------|
| | SIMON NEWMAN, <i>Chairman</i> | |
| FREDERICK F. GREENMAN | AARON RABINOWITZ | MRS. LOUIS A. ROSETT |
| S. HERBERT KAUFMANN | ROBERT K. RAISLER | SIMON H. SCHEUER |
| ARTHUR LUKACH | SYDNEY W. ROOS | MRS. EDWARD B. SCHULKIND |
| HARRY PRINCE | IRVING ROSENBAUM | JACK D. WHEELER |
| | EX-OFFICIO MEMBERS | |
| DR. MAURICE N. EISENDRATH | RABBI DANIEL L. DAVIS | MISS JANE EVANS |

Building Committee

| | | |
|--|--|--|
| | CHARLES MAYER, <i>Chairman and Structural Engineer</i> | |
| HARRY PRINCE, <i>Architect</i> | | PAUL TISHMAN, <i>Contractor</i> |
| LOUIS ROSS, <i>Artist</i> | | ELEANOR PEPPER, <i>Design Consultant</i> |
| MR. BERNARD WM. COHEN, <i>Attorney</i> | MR. IRVIN FANE | MR. PHILIP MEYERS |
| MR. HUGO DALSHEIMER | COL. FREDERICK F. GREENMAN | MRS. LOUIS A. ROSETT |
| RABBI DANIEL DAVIS | DR. SAMUEL S. HOLLENDER | MRS. EDWARD B. SCHULKIND |
| RABBI MAURICE N. EISENDRATH | MR. S. HERBERT KAUFMAN | MR. EUGENE B. STRASSBURGER |
| MISS JANE EVANS, <i>Secretary</i> | MR. ARNOLD R. LEVINE | MR. AMIEL WOHL |

Hostesses Committee

| | | |
|------------------------------------|---|--|
| MRS. SOL TEKULSKY, <i>Chairman</i> |  MRS. EDWARD B. SCHULKIND, <i>Honorary Chairman</i> MRS. ISIDOR ENSELMAN, <i>Vice-Chairman</i> | |
| | AND ALL H. J. CHAIRMEN OF METROPOLITAN NEW YORK SISTERHOODS. | |

Dedication Committee

| | | |
|-----------------------------|-------------------------------|--------------------------------------|
| | LOUIS BROIDO, <i>Chairman</i> | |
| JESSE COHEN | IRVIN FANE | MRS. LOUIS A. ROSETT |
| MRS. HUGO DALSHEIMER | PAUL FRIEDBERG | MRS. EDWARD B. SCHULKIND |
| HAROLD W. DUBINSKY | S. HERBERT KAUFMAN | MRS. SOL TEKULSKY |
| JUDGE SOLOMON EISNER | DR. GEORGE PINES | SYDNEY ROOS, |
| | EX-OFFICIO: | <i>Chairman Dinner Committee</i> |
| RABBI MAURICE N. EISENDRATH | DR. SAMUEL S. HOLLENDER | RABBI LOUIS I. EGELSON, <i>Secy.</i> |

Marshals for Processions

| | |
|------------------------|-------------------------|
| RABBI DANIEL L. DAVIS | RABBI JAY KAUFMAN |
| RABBI LOUIS I. EGELSON | RABBI JACOB D. SCHWARTZ |

Officers of Union and Affiliates

Union of American Hebrew Congregations

DR. S. S. HOLLENDER, *Chairman, Executive Board*

RABBI MAURICE N. EISENDRATH, *President*

Vice Chairmen

JESSE COHEN

JUDGE SOLOMON ELSNER

IRVINE FANE

PHILIP MEYERS

DR. GEORGE PINES

OSCAR M. LAZRUS, *Treasurer*

DAVID F. KAHN, *Associate Treasurer*

RABBI GEORGE ZEPIN, *Honorary Secretary*

RABBI LOUIS I. EGELSON, *Administrative Secretary*

HYMAN KANTER, *Comptroller*

National Federation of Temple Sisterhoods

MRS. LOUIS A. ROSETT, *President*

MRS. ABRAM SIMON, *Honorary President*

MRS. HUGO DALSHEIMER, *First Vice-President*

MRS. C. C. STRASBURGER, *Second Vice-President*

MISS JANE EVANS, *Executive Director*

MRS. JULIUS MARK, *Third Vice-President*

MRS. SOL GITSON, *Fourth Vice-President*

MRS. HENRY MONSKY, *Recording Secretary*

MRS. AARON L. LAMBIE, *Treasurer*

National Federation of Temple Brotherhoods

S. HERBERT KAUFMAN, *President*

JOSEPH F. FINKELSTEIN, *Vice-President*

SAMUEL SHUCHTER, *Treasurer*

HAROLD W. DUBINSKY, *Vice-President*

HARRIS S. ABRAHAMS, *Vice-President*

SYLVAN LEBOW, *Executive Director*

National Federation of Temple Youth

PAUL FRIEDBERG, *President*

SAMUEL FISHMAN, *Vice-President*

PAUL DONER, *Financial Sec'y.*

WILLIAM YOFFEE, *Vice-President*

JERRY DAVIDSON, *Vice-President*

JUDITH MORRISON, *Secretary*

BARRY GREENE, *Chaplain*

RABBI SAMUEL COOK, *National Director*