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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series V: Writings, 1909-1963, undated.

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The problems which lie ahead, 1958.

The Problems which lie ahead  
addressed at the 1st American Jewish Congress, the Tenth Anniversary of the  
before the Central Conference of American Rabbis, in Chicago, Ill. on June  
26-1958 - by our guest speaker, Rabbi Schneur Zalman of Liadi.  
It is recorded in Scriptures that King Asa and his son, King Jehosaphat, had

destroyed every form of idolatry in Judah. Why, then, asked the Rabbis, is King  
Hezekiah, who ruled much later, credited with having <sup>destroyed</sup> broken in pieces the brazen  
serpent - the ~~Nechustan~~ Nechustan - in the Temple.

It must therefore be, they reply, that Hezekiah's ancestors had left something  
undone whereby he might distinguish himself. 123220/1x/26/1/1015087N

I <sup>suspect</sup> am definitely of the opinion that on the subject of Israel's Tenth Anniversary  
my revered colleagues have left <sup>us</sup> nothing <sup>either</sup> unspoken or unwritten whereby I might  
distinguish myself.

My one excuse for speaking on this subject tonight is that I was invited by  
your program chairman to do so quite a long time ago, <sup>before</sup> when the oratorical vines had  
~~not yet~~ budded and the homiletical pomegranates were not yet in full bloom. <sup>And</sup> My one  
consolation is the assurance of our sages that the more <sup>a man</sup> expatiates on the  
theme of redemption - the more praiseworthy is he.

The re-establishment of the State of Israel, whose 10th Anniversary the  
Jewish world is celebrating this year, belongs to <sup>the</sup> continuing drama ~~on~~ of  
national redemption which began in the dawn of our history with the Exodus from  
Egypt and will continue through <sup>all</sup> the unpredictable years <sup>to come</sup> until the  
the perfect redemption <sup>is</sup> for Israel and mankind, <sup>in store</sup> "when the very mountains will bear  
peace and the hills righteousness". (Ps. 72.3)

The reestablishment of the State of Israel is <sup>clearly</sup> not the final act in this drama of  
universal salvation, <sup>but it</sup> is an essential part in <sup>its</sup> the unfoldment. It is <sup>an</sup> inevitable  
<sup>predestined to</sup> link ~~binding~~ the generations of our history together from the initial covenant which  
was made with Abraham: "To your descendants will I give this land" to the ultimate  
vision of the "latter days" - when all the nations of the earth <sup>will</sup> <sup>come to</sup> acknowledge  
the sovereignty of God <sup>the universe of Israel</sup> and will <sup>come to</sup> abide by His eternal laws of justice, brotherhood  
and peace.

Even as the re-establishment of Israel is not an <sup>unrelated</sup> isolated event, neither is it  
the achievement exclusively of <sup>one</sup> our generation. Our literature knows of certain  
generations which are specifically remembered because of a single act - usually



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3/31 נצח אורח זיל מנחם

"A Psalm of David: A song of David"

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explanation is that given in Midrash *Tanhuuma*. *Basing* itself on the Verse in Proverbs ~~(27:18)~~ 2122 *21/22* 231 "He who tends a fig tree will eat its fruit" - it concludes that God does not ~~define~~ *deprive* any man <sup>his</sup> just reward - even if he did not actually plant the tree but only tended it. Take the case of David and Solomon, continues the Midrash. Solomon built the Temple but because David <sup>had</sup> set his heart on building it, and <sup>had</sup> dedicated his energies to it - as it is written; "Remember, O Lord, in David's favor <sup>all</sup> ~~are~~ the hardships he ~~underwent~~ <sup>endured</sup>; how he swore to the Lord and vowed to the <sup>M</sup>ighty one of Jacob, "I will not enter my house....I will not give sleep to my eyes...until I find a place for the Lord, <sup>a</sup> dwelling place for the <sup>M</sup>ighty <sup>one</sup> of Jacob" (~~Ps. 132:1-5~~). God did not diminish his reward - even though he failed to build it - ~~but actually~~ <sup>and</sup> ascribed the building of The Temple to him - - as it is said: "A Psalm of David <sup>a</sup> Song *g David* at the dedication of the Temple".

This exalted Psalm, by the way, which speaks of personal redemption from danger and death - was by our people <sup>applied</sup> interpreted to apply also to national redemption. <sup>this</sup> The Psalm was <sup>recited</sup> ~~recited~~ at the dedication of the Second Temple and at its rededication in the days of the Maccabees. It is recited in <sup>the</sup> Synagogue on Chanukah. I heard its superb <sup>strophes</sup> over and over again <sup>in</sup> through the profoundly moving Tenth Anniversary <sup>celebration</sup> in Israel, ~~which I was privileged to witness~~, when a <sup>grateful</sup> people, - refugees, exiles, native-born, alike, ~~found~~ <sup>poured</sup> out the deepest emotion of <sup>this</sup> ~~its~~ soul in one glorious Hallelujah for its redemption, the freedom, <sup>and</sup> its inde <sup>pendence</sup> ~~and its achievements~~. "O Lord, Thou hast brought up my soul from the nether-world, restored me to life from among those gone down to the pit".... Thou hast turned my mourning into dancing; Thou hast loosed my sack-cloth and girded me with gladness". ~~And again~~, "Weeping, may tarry for the night, but joy comes <sup>th</sup> with the morning".

<sup>and</sup> For in very truth 21/22 2122 <sup>had</sup>. Morning <sup>did</sup> come for those who had for so long dwelt in darkness. <sup>and in the shadow of death</sup>. What was it, <sup>my friends</sup> that happened ten years ago that caused us to <sup>celebrate</sup> ~~obliterate~~ that event ten years later, that will be a source of glad and grateful commemoration for Jews ~~everywhere~~ <sup>for</sup> all future times?



There are spiritual problems which confront the people of the State of Israel and there are the problems of relationship between <sup>Israel</sup> ~~that State and its people~~ and the Diaspora.

Concerning the spiritual problems of Israel it would be well for us here not to crowd for their quick solution over there. The Israeli are fully aware of them and <sup>they</sup> are trying to solve them. It will take time — considerable time. The

disposal of some of these problems <sup>belongs to the category of what our sages</sup> ~~are what our sages used to call~~ <sup>called</sup> ~~called~~ <sup>important Jewish matters which must be left to</sup> ~~They can be solved only at some future~~ <sup>indefinite time — for they are beyond the present range of</sup> ~~man's grasp and insight.~~

The impatience of the absentee expert and critic, <sup>the</sup> ~~the~~ sidewalk engineer and architect, <sup>can</sup> ~~is~~ be of little help here. <sup>(over)</sup>

Israel today is <sup>in</sup> ~~not~~ very truth a <sup>wild fire</sup> ~~\_\_\_\_\_~~ a vast, <sup>unifarious and</sup> ~~amorphous~~ and largely recent ingathering of Jews from <sup>all</sup> ~~the~~ four corners of the earth, and from different cultures, backgrounds and sharply divergent ways of life. Many of <sup>them</sup> ~~the recent immigrants~~ are centuries apart in their world outlook, <sup>their</sup> ~~and~~ standards of taste and values and <sup>in</sup> ~~to~~ their basic interests. They are all Israeli citizens ~~and many agencies of the Government are working hard to mold them into an~~ <sup>integrate</sup> ~~integrated~~ and homogenous people which will be possessed of common <sup>national</sup> ~~loyalties~~ and inspired by <sup>the ideal of national</sup> ~~unity of national purpose and aspirations.~~ This is a difficult task which is aggravated still more by the fact that the Government itself is frequently embarrassed by the multiplicity of political parties which compose it and by their intransigent partisanship. <sup>Unless it moves away from party tribalism</sup> ~~Israel may some day pass through a political crisis~~ similar to that through which France is passing today. <sup>and itself in</sup> ~~Just as there exists great~~ <sup>is watched by a</sup> ~~political intolerance among the political parties in Israel so there exists also~~ <sup>directed</sup> ~~great religious intolerance --~~ <sup>has been</sup> ~~not towards non-Jews, but towards fellow-Jews.~~ There <sup>is</sup> ~~is~~ shaping up a veritable Kultur-kampf in Israel, and repercussions of it <sup>reached</sup> ~~have been heard in~~ our own country. Even here, in spite of a long established tradition of religious tolerance there has been developing <sup>an</sup> ~~an~~ ultra-orthodox <sup>circle</sup> ~~group~~ and a fanatical clericalism which prides itself upon rejecting every form of cooperation with other Jewish religious bodies and which has publicly ex-communicated rabbis who do not subscribe to its tenets.



(mso)

~~and~~ We must guard ourselves against the  
"Emotional Fall-out" of explosive controversies  
in Israel, some of them severely radio-active.





*voluntarily 11*

The orthodox Jews in Israel are sharply divided among themselves and every

symbol of unity and authority which they set up, such as the recent *imposing*  
*Rabbinical Center the will be in Jerusalem* becomes an occasion for demonstrating  
only *increased lack* of unity and divisiveness. *I am afraid that they will have to*  
*tolerate as the lesson* learn the hard way that in a modern society religion cannot be enforced by  
decree or fiat, and that they must win their adherence and influence in the open  
and competitive field of ideas on the basis of *their* intrinsic appeal, and not *over 2*  
~~through words and acts of bigoted contentiousness.~~ They must learn to work together  
~~with others and while remaining firm in their own convictions be respectful of~~  
~~those of others.~~

There are many young people -- and adults -- in Israel who are not synagogue-  
minded. *I suspect* Jews, as there are such in our own country. *But* they are no less morally  
or socially-minded. There are many idealists among them whose *ideals have* found  
expression and fulfillment in the building *and* the defense of their country, in forms  
of cooperative living and Haluziut, and in *exacting* high standards of self-labor. Our  
prophets would not have frowned upon these objectives. But these young people  
are not religious in any formal sense. Faith, prayer and religious *observations*  
except *where observations* as these latter possess some historic or nationalistic *motif*, make little  
appeal to them. Perhaps the orthodox forms in which the Judaism which they have  
always known has clothed itself has alienated them. It is quite possible that a  
more liberal Judaism, less inflexible and more responsive to the needs of modern  
life, might attract them. Experiments *on a small scale* in such more, liberal forms of Judaism are  
already taking place. *Of course* they *will* encounter strong opposition even as  
they did everywhere in the Diaspora, *and* this opposition will be even more *fierce*  
in Israel *because here* religious orthodoxy is politically organized. But Israel is a  
democracy, and in the long run *who* citizens *will* want to worship God in their own  
way and decide for themselves how much of traditional Judaism they wish to accept  
and what changes they wish to introduce and the type of religious education which  
they wish to give to their children will not be *long* deterred.

*for middle  
political  
tactics  
and  
strategy.*



over 1

and 7 for fear of being outdone in orthodox fears - or

This condition ~~can~~ forces some, their leaders, ~~into~~ <sup>and fighters</sup> acquiescence ~~in~~ <sup>with</sup> practices & ~~subsequent~~ <sup>extremes</sup> which they would otherwise condemn, and for fear of being outdone in orthodoxy, and ~~and to refrain~~ <sup>sanctify</sup> from taking any initiative in effecting the greatly needed ~~changes~~ <sup>in</sup> adjustments in the traditional disciplines ~~of Judaism~~ <sup>to make</sup> them more viable and more acceptable ~~to the~~ <sup>in</sup> modern society and a modern state.

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over 2

And in our <sup>too</sup> ~~crucible~~ <sup>burn the same lesson</sup> there are many Jews who will have to ~~realize~~ <sup>learn</sup> that the tree that grows in Brooklyn is ~~not~~ <sup>a tree which could</sup> King Nebuchadnezzar saw in his dream ~~to simply cannot~~ provide food for all ~~for~~ <sup>the</sup> people who are hungry for the ~~spirit~~ <sup>spirit</sup> of the spirit. There is no <sup>such</sup> tree which could satisfy the ~~hunger~~ <sup>hunger</sup> of all ~~our people~~ <sup>our people</sup> of the spirit of the spirit of the spirit. Not even the tree that grows in Brooklyn.



But Israeli citizens themselves will have to do it. We cannot import our special brand of reform Judaism into Israel. <sup>over</sup> Nor can any religious reform be achieved in Israel <sup>through</sup> by way of absent treatment. Our own Reform Judaism is a product of the American scene. Both its successes and its failures are to be attributed to the ready adjustments which it made to the American cultural and social ~~refinements~~ <sup>There,</sup> environment. But the Israeli environment is ~~of course~~ quite different. <sup>and</sup> Jews possess national sovereignty, the spiritual and psychological status of a majority group, a culture of their own and a language of their own. In Israel, I believe, a liberal Judaism can evolve which will be responsive to its own needs and <sup>over</sup> ~~environment~~ <sup>ment</sup>, which may be quite different from our own in form or ritual, and yet ~~would~~ be completely consonant with the principles of progress and development in Judaism which we ~~creditably maintain~~ <sup>firmly and correctly</sup> ~~aspire~~ <sup>aspire</sup>.

There is a growing vacuum in the spiritual life of <sup>many of</sup> the youth of Israel which nationalism, now no longer romantically optative but soberly real, cannot entirely fill. Socialism too, is no longer the <sup>as</sup> kindling life-motif of many of the young people in the Kibbuzim -- not to speak of <sup>these</sup> the youth in the towns and the cities. Socialism in practice, especially as it <sup>has</sup> manifested itself in the Soviet Union, in the forms of totalitarian brutality and <sup>in</sup> ~~also in its~~ anti-Jewish and anti-Israel <sup>hostility</sup> ~~bias~~, has <sup>brought about</sup> caused sharp disillusionment among many of them. There is ~~is~~ evidence <sup>of an</sup> out-reaching for a new <sup>set</sup> ~~complex~~ of ideas which might fill the spiritual vacuum. Some <sup>now home-would bound and on</sup> are beginning to find it in the ancient faith and ideals of <sup>they people in</sup> Judaism which, <sup>accepting</sup> ~~excepting~~ nationalism, transcended <sup>also</sup> it, and which <sup>sound</sup> under-lies all forms of social progress.

I believe that before long there will take place a ~~marked~~ flowering of ~~reverent~~ interest in Judaism among the <sup>youth of</sup> ~~young generation in~~ Israel, <sup>and</sup> spiritual guides ~~and~~ will not be wanting to direct it. I believe too, that it will follow its own light and its own road.

As far as the future relationships between Israel and the Diaspora are concerned, they will <sup>unfold</sup> ~~resolve~~ themselves, I believe, along the same lines as in the past. They will <sup>be in the water</sup> ~~take on the character~~ of a friendly coming and going through the open <sup>portals</sup> ~~doors~~ of the hearts of <sup>both</sup> ~~Jews in Israel and in the Diaspora~~. No dogma can define



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Our spiritual appeal may not be suitable raiment  
for them;

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which will spring, as it were, from the land  
itself and from the life, the people

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them, no ideology will affect them.

In an address which I delivered before the 40th Assembly of the Union of American Hebrew Congregations ten years ago, shortly after the establishment of the State of Israel, I said:

"If history is any guide, the Jews of today who will continue to live in other lands will, by and large, maintain the same attitude towards the State of Israel as their forefathers did. Theirs will be a most sympathetic relationship towards that land. They will materially help it to absorb as many Jews as will wish to go there or may have to go there. They will help to build up its cultural, scientific, and spiritual institutions, as well as its economic life so that it may become a land of which Jews everywhere can be proud. For the eyes of the world will be on the land of Israel to see what Jews, as a people, can accomplish on their own.

Israel will come to be again the non-political center of world Jewry. Pilgrims will go there as of old--and not merely the pious. There will be a free flow of manifold communications, of mutual stimulation, of give and take. Israel will again come to exercise a unifying and sustaining influence in Jewish life everywhere.

We shall remain one people, one historic community, as of old. But the Jews of Israel will be Israeli citizens and the Jews of the United States will be citizens of the United States, and similarly with Jews in other lands.

They will owe undivided allegiance to their respective countries and they will discharge loyally their full duties as citizens, as Jews have always done. But they will retain a special attachment to the land of Israel which will in no way interfere with their duties and obligations as citizens of their respective countries." ~~\*\*\*\*\*~~

There are Jews, both here and in Israel who would like to reduce this <sup>voluntary</sup> ~~sympathetic~~ and cooperative relationship to a minimum. In Israel ~~and~~ there has grown up among some sections of the population, especially among the <sup>young</sup> ~~low~~ population, a nationalistic



parochialism which <sup>over</sup>deliberately denigrates the importance of the Diaspora. It sees in only Israel as the be-all and end-all of Jewish existence. It takes credit for all that has been achieved in Israel. World Jewry is a negligible periphery, which will, sooner or later, <sup>it will disappear.</sup> liquidate itself. While the number of <sup>these</sup> self-centered provincial super-Israelis is small, <sup>but as a</sup> the symptom is, nevertheless, disturbing. If their attitude <sup>should even</sup> develops into a significant trend, it might prove seriously harmful both to Israel and to the Diaspora. The unity of the Jewish people would be endangered. Cut off from the replenishing reservoirs of sympathy, interest and help of ~~the~~ world Jewry, which will always <sup>represent</sup> greatly outnumber the Jewish population of the State of Israel, the progress of the latter would be seriously retarded and world Jewry would miss whatever spiritual and cultural influences might emanate from Israel. While the survival of the Jewish people and of Judaism does not depend upon any Jewish State -- and history has demonstrated this time and again -- the nature of that survival <sup>very</sup> definitely does depend upon it. <sup>over 4</sup>

Many thoughtful men in Israel are already calling for <sup>an increased</sup> a new emphasis in the education of the youth of Israel, <sup>on</sup> one which will make them vividly aware of belonging <sup>to a community</sup> to a world Jewish community and one which will deepen their world consciousness generally. Key conceptions such as <sup>1. 1. 2. 3.</sup> Identification - and <sup>2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 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over 1 while it does not share ~~in~~ the independent nationalism  
of that small coterie of Pioneer Canaanites,  
nevertheless downgrades the importance of the  
diaspora.

over 2 They wish the youth of Israel ~~to locate their~~  
~~focus~~ <sup>and responsibility</sup> ~~to~~ <sup>to</sup> not alone to their Israeli.  
~~but~~ but to their to be world Jewish environment.

over 3 We, too, in the United States, the largest Jewish community  
in the world and in all history, must do much more than  
we have done in this two-fold direction of self-  
education. I think particularly with Israel and Jewish self-  
education. A greater cultivation of the Hebrew  
language and literature among our people - will open avenues  
of reading for communication between us and our brothers in  
Israel. To will "it his" and age forms of making a study  
in its educational institutions. ~~but many~~ <sup>other</sup> days  
will be found by those who roughly seek them.

over 4 - whether it is to be a ~~life of freedom and honor~~  
basically a course, we shall have to ~~refuse~~ <sup>refuse</sup> ~~and~~ <sup>and</sup> ~~our~~ <sup>our</sup> ~~power~~  
in our own fields, plant our own corn and ~~have~~ <sup>have</sup> ~~to~~ <sup>to</sup> ~~live~~ <sup>live</sup> ~~in~~ <sup>in</sup> ~~our~~ <sup>our</sup> ~~own~~ <sup>own</sup> ~~land~~ <sup>land</sup>  
and cultural life we ourselves will have to ~~live~~ <sup>live</sup> ~~in~~ <sup>in</sup> ~~our~~ <sup>our</sup> ~~own~~ <sup>own</sup> ~~land~~ <sup>land</sup>  
plant our own corn and ~~live~~ <sup>live</sup> ~~in~~ <sup>in</sup> ~~our~~ <sup>our</sup> ~~own~~ <sup>own</sup> ~~land~~ <sup>land</sup>  
in our own means. We cannot survive on ~~borrowed~~ <sup>borrowed</sup> ~~and~~ <sup>and</sup> ~~live~~ <sup>live</sup> ~~in~~ <sup>in</sup> ~~our~~ <sup>our</sup> ~~own~~ <sup>own</sup> ~~land~~ <sup>land</sup>  
our ~~own~~ <sup>own</sup> ~~means~~ <sup>means</sup> ~~may~~ <sup>may</sup> ~~be~~ <sup>be</sup> ~~enriched~~ <sup>enriched</sup> ~~by~~ <sup>by</sup> ~~what~~ <sup>what</sup> ~~may~~ <sup>may</sup> ~~come~~ <sup>come</sup> ~~to~~ <sup>to</sup> ~~us~~ <sup>us</sup> ~~from~~ <sup>from</sup> ~~the~~ <sup>the</sup> ~~store~~ <sup>store</sup> ~~house~~ <sup>house</sup> ~~of~~ <sup>of</sup> ~~a~~ <sup>a ~~full~~ <sup>full</sup> ~~and~~ <sup>and</sup> ~~autonomous~~ <sup>autonomous</sup> ~~Jewish~~ <sup>Jewish</sup> ~~life~~ <sup>life</sup>  
in its native home.</sup>



15

The fortunes and the political status of <sup>different</sup> sectors of this people may vary radically in time and place but their spiritual identity is one, even as their assigned destiny in history is one.

Some of my older colleagues may recall that it was here in this very city of Chicago, twenty three years ago, and before the same body, the <sup>Central Conference, known as</sup> CCAR, that the "Declaration of Principles" which had been adopted fifty years prior to that time by the Pittsburgh Rabbinical Conference of 1885, was the subject of a memorable Symposium. I was privileged to participate in it. I presented a paper on "Israel" in which I applied myself specifically to the thesis proclaimed in that "Declaration of Principles": "We consider ourselves no longer a nation but a religious community". In its day, my paper aroused considerable interest and controversy. I should like to conclude my address tonight, on the 10th Anniversary <sup>celebrating</sup> the reestablishment of the State of Israel by quoting the concluding paragraphs of that paper, on "Israel":

"Jewish life possessed in its great epochs <sup>a</sup> this classic balance, and the aim of religious leaders today should be to restore it. Many tributaries flow into the historic channel of Jewish life. In recent years some zealous and mostly uninformed partisans have attempted to reduce Jewish life to what is only a fraction of itself—to race or nationalism or folkways or theologic abstractions. Quite unconsciously they are all falsifying Jewish life. It is a mark of decadence in the Diaspora that so many of our people have lost the sense of the classic harmony in Jewish life and are attempting to substitute a part for the whole.

It is the total program of Jewish life and destiny, its vast inclusiveness and completeness that the religious leaders of our people should dwell on today -- the religious and moral values, the universal concepts, the mandate of mission, as well as the Jewish people itself, and its national aspirations -- in other words, the Jewish people as a religious-national entity. Thus the strength and security of our life will be retrieved, and whether in Palestine or in the Diaspora, we shall move forward unafraid upon the road of our destiny."



Address  
delivered on the occasion of the Tenth Anniversary of Israel  
before the

CENTRAL CONFERENCE OF AMERICAN RABBIS  
Chicago, Illinois June 26, 1958

by

DR. ABBA HILLEL SILVER  
The Temple  
Cleveland, Ohio

*all final draft*

### THE PROBLEMS WHICH LIE AHEAD

It is recorded in our Scriptures that King Asa and his son, Jehosaphat, had destroyed every form of idolatry in Judah. Why, then, ask the Rabbis, is King Hezekiah, who ruled much later, credited with having destroyed the brazen serpent -- the Nechustan -- in the Temple.

It must therefore be, they reply, that his ancestors had purposely left Hezekiah something undone whereby he might distinguish himself. עליו

הוא לא עשה כן.

I suspect that on the subject of Israel's Tenth Anniversary my revered colleagues have left me nothing, either unspoken or unwritten, whereby I might distinguish myself.

My one excuse for speaking on this subject tonight is that I was invited by your program chairman to do so quite a long time ago, before the oratorical vines had budded and the homiletical pomegranates were ~~not yet~~ in full bloom. My one consolation is the assurance of our sages that the more a man expatiates on the theme of redemption - the more praiseworthy is he.

The re-establishment of the State of Israel, ~~whose 10th Anniversary the Jewish world is celebrating this year~~, belongs to the continuing drama of redemption which began in the dawn of our history with the Exodus from Egypt and will continue through all the unpredictable years ~~to come~~ until the הוא לא עשה כן the perfect redemption <sup>which is</sup> in store for Israel and for all mankind is accomplished -



"when the very mountains will bear peace and the hills righteousness".

The reestablishment of the State of Israel is clearly not the final act in this drama of universal salvation, <sup>of the people of Israel and the whole world</sup> but it is an essential part in its unfoldment. It is an inevitable link, predestined to bind the generations of our history together, from the initial covenant which was made with Abraham: "To your descendants will I give this land" to the ultimate vision of the "latter days" - when all the nations of the earth will come to acknowledge the sovereignty of the universal God of Israel and will ~~come to~~ abide by His eternal laws of justice, brotherhood and peace.

~~Even as~~ The reestablishment of Israel is not an unrelated event, neither is it exclusively the achievement of one generation. Our literature knows of certain generations which are specifically remembered because of <sup>some</sup> a single act - usually catastrophic - for which it was responsible: the 7th year, the 12th year or the 23rd year. But national redemption can not be credited to any one generation. Therefore we speak not of the 7th year but of the 12th year of an entire age, <sup>an</sup> ~~or~~ epoch, whose limits are not defined. Our generation was singularly privileged to witness the consummation of an enterprise which is <sup>however</sup> the cumulative achievement of <sup>the</sup> many generations of ~~our people~~ which had remained faithful to the pledge never to forget Jerusalem in spite of <sup>time's attritions</sup> ~~all the ravages of time~~ and the <sup>shifts</sup> ~~changes~~ of fortune. The State of Israel was proclaimed in 1948, but its foundations were not laid that year. Nor in 1917, the year of the Balfour Declaration; nor in 1897, the year of the first Zionist Congress; nor in 1882, the year of the founding of the first Zionist settlement in Palestine. Its foundations were laid secure long ago in the persevering Messianic hopes, the longing and prayers of our people which enswathed its life as in an element. In very truth the dream of redemption was born the day the Temple was destroyed. The <sup>pride and</sup> credit of achievement belongs, therefore, to all Jews everywhere and to the generations of Jews who are not here but



who hoped and labored and sacrificed so that the victory and the vindication might be had.

The beautiful Psalm 30, you will recall, begins with the words:

שִׁיר לְדָוִד אֶלֶף וְיָחֵד "A Psalm: A Song of David at the Dedication of the Temple." Now King David, of course, did not dedicate the Temple. That was the privilege of his son Solomon who built it. Commentators found themselves in difficulty in attempting to discover to what dedication by King David this Psalm referred. Some thought that it referred to the royal residence which Hiram, King of Tyre, had built for David. Others said that it alluded to the site of the threshing-floor which David purchased from Ornan the Jebusite, where he built an altar to God, and concerning which David said: "Here shall be the house of the Lord God." Perhaps the wisest explanation is that given in Midrash Tanhuma.

Basing itself on the Verse in Proverbs אִם יִשְׁקֹךָ הָעֵץ וְיִשְׁכַּח הָאֵלֶּיךָ "He who tends a fig tree will eat its fruit" - it concludes that God does not deprive any man of his just reward - even if he did not actually plant the tree but only tended it. Take the case of David and Solomon, continues the Midrash, Solomon built the Temple but because David had set his heart on building it, and had dedicated his energies to it, as it is written: "Remember, O Lord, in David's favor all the hardships he endured; how he swore to the Lord and vowed to the Mighty one of Jacob, 'I will not enter my house .... I will not give sleep to my eyes .... until I find a place for the Lord, a dwelling place for the Mighty One of Jacob' " -- God did not ~~diminish~~ <sup>darry him</sup> his reward - even though he failed to build it, \* ~~and ascribed the~~ <sup>He is credited with</sup> building of The Temple; ~~to him~~ as it is said: "A Psalm: A Song of David at the Dedication of the Temple".

This exalted Psalm, by the way, which speaks of personal redemption from danger and death - was by our people applied also to national redemption. This Psalm was recited at the dedication of the Second Temple and at its rededication in the days of the Maccabees. It is recited in our Synagogues on Chanukah. I heard its superb



strophes over and over again in the profoundly moving Tenth Anniversary celebrations in Israel, when a grateful people - refugees, exiles, native-born, alike - poured out the deepest emotion of their souls in one glorious Hallelujah for ~~the~~ redemption, ~~to~~ <sup>for</sup> the freedom and ~~the~~ independence: "O Lord, Thou hast brought up my soul from the nether-world, restored me to life from among those gone down to the pit ... Thou has turned my mourning into dancing; Thou hast loosed my sack-cloth and girded me with gladness... Weeping, may tarry for the night, but joy cometh with the morning".

And in very truth ! 21k 2727. Morning had come for those who had for so long dwelt in darkness and in the shadow of death.

What was it, my friends, that happened ten years ago that causes us to celebrate that event ten years later, that will be a source of glad and grateful commemoration for Jews everywhere in all future times?

There are certain achievements in science which come to be known as breakthroughs. Supersonic speed was such a breakthrough. So were nuclear fission and the space satellite. In these and similar instances, man battered down barriers which had hemmed him in since the beginning of time. And each breakthrough opened up for man new and unexplored worlds of immeasurable possibilities. Each, as it were, was a new day of creation.

In human history too, there are such breakthroughs -- political, social and economic. The Renaissance was such a one. The American Revolution, the French Revolution, and, for the Soviet Union and its people, the Russian Revolution. With their occurrences in history, mankind began to move in radically new directions. And the world was never the same again.

In Jewish history, likewise, there have transpired events of such critical and decisive character, that they, too, must be regarded as breakthroughs. The Exodus from Egypt was such a breakthrough. The giving of the Law at Sinai, and the prophetic movement to which it gave rise, was such a breakthrough for the religious development of Israel, and of mankind generally. The return from the



Babylonian captivity, the victory of the Maccabees — each one of these momentous events inaugurated a new era and each opened windows upon new horizons for our people.

In my judgment, one of the most significant breakthroughs in Jewish history were the United Nations Resolution of November 1947, and the Proclamation of the State of Israel in May 1948. These events broke down the 2,000 year-old barrier of the Galut which had hemmed in our people and wedged them in helplessly. The frozen misery of the centuries began to thaw. It opened a new age of freedom, of political and spiritual independence. It changed everything, including ourselves. We began to think differently, to act and to speak differently. We found ourselves experiencing a complex of new sensations which had been alien to our people for centuries. We discovered unsuspected reservoirs of energy and resources within ourselves, a capacity to undertake and execute projects which formerly we had been persuaded were beyond our powers.

Successful revolutions are nearly always the "open sesame" to great and daring new enterprises. They nearly always bring to the front large numbers of heretofore unknown or unenlisted people, who materialize suddenly, and suddenly assume a vital role in the prosecution of great, new enterprises. Where there were only few, mighty hosts now loom up.

All this happened to us following the breakthrough of ten years ago. These ten years have been tremendous years, glorious in dynamic planning, in unprecedented deeds and achievements, in valorous defense. No decade in Jewish history is quite comparable to it. So many fears have been proved groundless. So many hopes have been exceeded. So many myths have been exploded.

These ten years were years of testing. The world and we ourselves waited to see whether the Jewish people possessed the stamina, the perseverance, the sagacity, the sacrificial loyalty which are requisite for the building of a State. And through ten years, and with mounting wonder and admiration, the world and we ourselves witnessed an unfolding drama of national ingathering and construction, of courage,



And vigor ~~and valor~~, such as mankind had seldom, if ever, witnessed. During these ten years Israel has made good in a breathtaking way, not in the complete achievement of objectives, but in élan, in swift progress, and in the daring spirit of its enterprises. Israel has made good in shop and field, on land, sea and air, in city, town and village, in swamp and wilderness, in schools and centers of higher learning and research, in social services, in a revived language and culture. Israel has made good on the battle-field! — to the amazement of friends and the confounding of enemies.

If I were asked: what have been the most significant achievements of the State of Israel during the past ten years?, I would say:

First: the ingathering of a million refugees for whom the great wide world seemed to have no room. The concentration camps of Europe were emptied and whole Jewries elsewhere were rescued from persecution and wretchedness.

Secondly: the organization of Zahal, — Zva Haganah Le'Yisrael — the Israeli army. A non-military people, dedicated to peace, was forced, under the threat of annihilation, to build up what is now acknowledged to be the finest military army in the Middle East — an army which, during the Sinai Campaign, demonstrated a most remarkable readiness, discipline and valor.

You may recall that in 1942, at our Convention in Cincinnati, it was over the issue whether our Conference should approve the demand that the Jewish population of Palestine be given the right to establish a military force which would fight under its own banner by the side of the democracies to defend its own land, that a sharp controversy developed which ultimately led to the organization of the dissident group, the American Council for Judaism. At that Conference it was argued by some of our distinguished colleagues that the establishment of such a military force would "confuse the public mind on the subject of militarism so far as the Jew is concerned".

Had the Jews of Palestine not been in position to put ~~such~~ a military force in the field in 1948, there would be no State of Israel today. Israel's capacity



to defend itself militarily has been the prime factor in its survival during the past ten years. Unfortunately the Israeli are not yet able to turn their swords into ploughshares, much as they would like to.

The third significant achievement of the last ten years has been the remarkable industrial and agricultural development of the country, a fact sufficiently well-known to you and to the rest of the world, ~~not~~ to require any elaboration on my part.

And finally, the scientific and cultural progress which has been made by the people of Israel — the expansion of its educational system and its institutions of higher learning and scientific research.

What is especially gratifying about all these major achievements is that they are all the work of the Israeli themselves — from the mason, the carpenter, the stevedore, to the engineer, the architect and the nuclear physicist. What their

own minds planned, their own hands executed. "Who then eateth the labor of <sup>their</sup> hands, happily shall thou be, and it shall be well with thee"

And if I were asked what has the State of Israel achieved for us — for our people outside of Israel?, I would say:

These last ten years have restored to our people its lost pride, the confidence which the cruel centuries had almost succeeded in destroying. The last ten years saved us from fatal despair after the Nazi horrors which caused the spirit of our people to languish almost unto death. These last ten years have healed us and made us whole again. They have restored to us the sense of national worth and national mission. History has led us back after many dangerous and desperate detours to the royal highway of our national destiny.

Many difficult problems lie ahead for Israel. Problems of economics: an unfavorable trade-balance; problems of security: the hostility of unreconciled neighbors -- the large-scale arming of ~~its~~ potential enemies, the Arab refugees, the competing interests of world powers in the Near East and the final peace settlement. Many dangers lie in the offing. But <sup>its</sup> people are inured to crisis and dangers and difficulties. The whole movement of Restoration has known how to mount upon the



rungs of frustration and alternate optimism and depression to ultimate victory.

On October 13, 1896 Dr. Theodore Herzl wrote in his "Diaries"

"I must frankly admit to myself: I am demoralized. From no side, help; from every side attacks. Nordau writes me that nobody stirs any longer in Paris. The Maccabeans in London are more Pickwickian than ever... In Germany I have only opponents. The Russians look on sympathetically while I slave away, but none of them lends a hand... The prosperous Jews are all against me..."

And on December 20th of the same year he wrote in his "Diaries":

"I feel that I am growing exhausted. Oftener than ever I believe that my movement is at an end. While I am still absolutely convinced of its feasibility, I cannot overcome its initial difficulties".

And yet, on September 3, 1897, following the first Zionist Congress in Basle, he wrote:

"If I were to sum up the Congress in a word -- which I shall take care not to publish -- it would be this:- At Basle I founded the Jewish State! If I said this out loud today I would be greeted by universal laughter. In five years perhaps, and certainly in 50 years, every one will perceive it."

He missed his guess by exactly eight months -- for in May 1948 the State of Israel was proclaimed.

I am confident that in the future also our people and its leaders will manifest this same unshaken hope -- and the same resolute will -- in spite of crises, failures and discouragements.

*I wish to speak of some of the*  
~~There are~~ spiritual problems which confront the people of the State of Israel and ~~there are~~ the problems of relationship between Israel and the Diaspora.

Concerning the spiritual problems of Israel it would be well for us here not to crowd for their quick solution over there. The Israeli are fully aware of them and they are trying to solve them. It will take time -- considerable time. The



disposal of some of these problems belongs to the category of ~~what our sages called~~ <sup>those</sup> ~~normal~~ <sup>normal</sup> ~~to do~~ matters which must be left to some indefinite future -- for they are beyond the present range of man's grasp and insight.

The impatience of the absentee expert and critic, of the sidewalk engineer and architect, can be of little help here. We must guard ourselves against the emotional <sup>fall-out</sup> of explosive controversies in Israel, some of ~~them~~ <sup>which are seemingly</sup> ~~severely~~ radio-active....

Israel today is in very truth a <sup>whole lot</sup> ~~a~~ vast, omnifarious and largely recent ingathering of Jews from all the four corners of the earth and from different cultures, backgrounds and sharply divergent ways of life. Many of them are centuries apart in their world outlook, their standards of taste and values and their basic interests. Many agencies of the Government are working hard to integrate them into one homogeneous people which will be possessed of common national loyalties and inspired by <sup>an</sup> ~~the~~ ideal of national unity. This is a difficult task which is aggravated still more by the fact that the Government itself is frequently embarrassed by the multiplicity of political parties which compose it and by their intransigent partisanship. Unless it moves away from ~~this~~ party tribalism, Israel may some day find itself in a political crisis similar to that through which France is passing today. ~~Their~~ Political intolerance is matched by a religious intolerance -- directed not towards non-Jews, but towards fellow-Jews. There has been shaping up a veritable Kultur-kampf in Israel, and repercussions of it have reached our own country. Even here, in spite of a long established tradition of religious tolerance there has been developing, <sup>certain</sup> in ultra-orthodox circles, a fanatical clericalism which prides itself upon rejecting every form of cooperation with other Jewish religious bodies and which has publicly excommunicated rabbis who do not subscribe to its tenets.

The orthodox Jews in Israel are, unfortunately, sharply divided among themselves and every symbol of unity and authority which they set up, such as the recent imposing Rabbinical Center, the <sup>will be</sup> ~~in~~ <sup>dis-</sup> ~~unity~~ <sup>dis-</sup> in Jerusalem, becomes an occasion for <sup>dissensions and for</sup> ~~demonstrating~~ only increased ~~lack of~~ <sup>dis-</sup> ~~unity~~ <sup>dis-</sup> and divisiveness.



This condition forces some of their leaders, out of fear of being outdone in orthodox fervor - or charged with <sup>a</sup> ~~the~~ lack of it - to acquiesce in practices of extremists and fanatics which they would otherwise condemn, and to refrain from taking any initiative in <sup>effecting</sup> ~~effecting~~ greatly needed adjustments in the traditional disciplines of Judaism <sup>in order</sup> to make them more viable and more acceptable in <sup>a</sup> modern society and a modern State. It appears that many religionists in Israel will have to learn toleration the hard way and the lesson that in a free society religion cannot be enforced by decree or fiat. They must win their adherence and gain their influence in an open and competitive field of ideas on the basis of intrinsic merit and appeal.

In our own country too, there are Jews who will have to learn the same lesson. <sup>whose top reached to heaven and whose fruit was so abundant that it</sup> King Nebuchadnezzar saw in his dream a tree <sup>which</sup> could provide food for all the people of the earth. There is <sup>one single</sup> ~~no such~~ tree which could ~~satisfy the hunger of~~ <sup>give</sup> ~~to~~ <sup>feed</sup> all our people ~~for~~ the food of faith -- not even the tree that grows in Brooklyn....

There are many young people -- and adults -- in Israel who are not synagogue-minded. ~~Jews~~. There are such, I suspect, in our own country. But they are no less moral or socially-minded. There are many idealists among them whose idealism has found expression in the building and the defense of their country, in forms of cooperative living and Haluziut, and in exacting standards of self-labor. Our prophets would not have frowned upon these objectives. But these young people are not religious in any formal sense. Faith, prayer and religious observances, except where <sup>such</sup> ~~observances~~ possess some historic or nationalistic <sup>association</sup> ~~motif~~, make little appeal to them. Perhaps the orthodox forms in which the Judaism which they have always known has clothed itself has alienated them. It is quite possible that a more liberal Judaism, less inflexible and more responsive to the needs of modern life, might attract them. Experiments on a small scale in ~~such~~ more liberal forms of Judaism are already taking place. They are encountering and will encounter strong opposition even as they did everywhere in the Diaspora. This opposition will be even more formidable in Israel because here religious orthodoxy is politically



organized and knows its way about in the field of political tactics, ~~and strategy~~. But Israel is a democracy, and in the long run citizens who want to worship God in their own way and decide for themselves how much of traditional Judaism they wish to accept and what changes they wish to introduce and the type of religious education which they wish to give to their children, will not be long deterred.

But Israeli citizens themselves will have to do it. We cannot import our special brand of reform Judaism into Israel. Our spiritual ~~appeal~~ <sup>appeal</sup> may not be suitable raiment for them. Nor can any religious reform be achieved in Israel through absent treatment. Our own Reform Judaism is a product of the American scene. Both its successes and its failures are to be attributed to the ready ~~adjustments~~ <sup>accommodations</sup> which it made to the American cultural and social environment. But the Israeli environment is quite different. <sup>In fact, it is unique.</sup> There, Jews possess national sovereignty, the spiritual and psychological status of a majority group, a culture of their own and a language of their own. In Israel, I believe, a liberal Judaism can evolve which will be responsive to its own needs and which will spring, as it were, from the land itself and from the life of the people, which may be quite different from our own in form or ritual, and yet completely consonant with the principles of progress and development in Judaism which we firmly and correctly espouse.

There is a growing vacuum in the spiritual life of many of the youth <sup>in</sup> ~~of~~ Israel which nationalism, now no longer romantically optative but soberly real, cannot entirely fill. Socialism too, is no longer the enkindling life-motif of many of the young people in the Kibbutzim -- not to speak of those in the towns and the cities. Socialism in practice, especially as it has manifested itself in its native habitat in the Soviet Union, in totalitarian brutality and in anti-Jewish and anti-Israel hostility, has brought about a sharp disillusionment among many of them. There is evidence of an out-reaching for a new set of spiritual values - of ideas which might fill this spiritual vacuum. Some are now home-ward bound, and are beginning to find <sup>what they are seeking,</sup> ~~it~~ in the ancient faith ~~and ideals~~ of their people in Judaism - <sup>whose ideals</sup> ~~which also~~ under-~~lie~~ all which, while accepting nationalism, transcends it, and ~~which also~~ under-~~lies~~ all



forms of ~~sound~~ social progress.

I believe that before long there will take place a flowering of interest in Judaism among the youth of Israel, and spiritual guides will not be wanting to direct it. I believe too, that it will follow its own light and its own road. *and who can plot the road? ... Perhaps, once again, "living waters will flow out from Jerusalem"*  
As far as the future relationships between Israel and the Diaspora are concerned, *over*

they will unfold themselves, I believe, along the same lines as in the past. They will be in the nature of a friendly coming and going through the open portals of the heart. No dogma can define them, no ideology will affect them. *What the heart will enshrine, love will enjoin. Loyalty is* 2/1/10ND 223.  
In an address which I delivered before the 40th Assembly of the Union of American

Hebrew Congregations ten years ago, shortly after the establishment of the State of

Israel, I said:

"If history is any guide, the Jews of today who will continue to live in other lands will, by and large, maintain the same attitude towards the State of Israel as their forefathers did. Theirs will be a most sympathetic relationship towards that land. They will materially help it to absorb as many Jews as will wish to go there or may have to go there. They will help to build up its cultural, scientific, and spiritual institutions, as well as its economic life so that it may become a land of which Jews everywhere can be proud. For the eyes of the world will be on the land of Israel to see what Jews, as a people, can accomplish on their own.

Israel will come to be again the non-political center of world Jewry. Pilgrims will go there as of old--and not merely the pious. There will be a free flow of manifold communications, of mutual stimulation, of give and take. Israel will again come to exercise a unifying and sustaining influence in Jewish life everywhere.

We shall remain one people, one historic community, as of old, But the Jews of Israel will be Israeli citizens and the Jews of the United States will be citizens of the United States, and similarly with Jews



in other lands.

They will owe undivided allegiance to their respective countries and they will discharge loyally their full duties as citizens, as Jews have always done. But they will retain a special attachement to the land of Israel which will in no way interfere with their duties and obligations as citizens of their respective countries".

There are Jews, both here and in Israel who would like to reduce this voluntary, sympathetic and cooperative relationship to a minimum. In Israel there has grown up among some sections of the population, especially among the young population, a nationalistic parochialism which, while it does not share the impudent nativism of that small coterie of Pinsker Canaanites, nevertheless downgrades the importance of the Diaspora. It sees in Israel the be-all and end-all of Jewish existence. It takes credit for all that has been achieved in Israel. World Jewry is a negligible periphery. Sooner or later it will disappear. The number of these self-centered provincial super-Israeli is small, but as a symptom they are nevertheless, disturbing. If their attitude should ever develop into a significant trend, it might prove harmful both to Israel and to the Diaspora. The unity of the Jewish people would be endangered. Cut off from the replenishing reservoirs of sympathy, interest and help of world Jewry, which will always greatly outnumber the Jewish population of Israel, the progress of the latter would be seriously retarded and world Jewry would miss whatever spiritual and cultural influences might emanate from Israel. While the survival of the Jewish people and of Judaism does not depend upon any Jewish State -- and history has demonstrated this time and again -- the nature of that survival very definitely does depend upon it. Whether it is to be a

חיים חופשיים ואיבוד a life of freedom and honor or a

חיים של עול ובושה a life of reproach and humiliation.

Basically, of course, we shall have to generate <sup>in the diaspora</sup> our own power in our own power plants. The solid nourishment of our religious and cultural life we ourselves will have to supply. We shall have to plow our own fields, plant our own corn and bake



our own bread in our own ovens. We cannot survive on borrowed rations. But our own provisions may be greatly enriched by what may come to us from the storehouse of a full and autonomous Jewish life in its native home.

Many thoughtful men in Israel are already calling for an increased emphasis in the education of the youth of Israel on EWL, LG on the world Jewish community of which they are a part. They wish the youth of Israel to locate their true position ~~and responsibilities~~ not alone <sup>in</sup> to their Israeli but <sup>in</sup> to their total world Jewish environment. Key concepts such as 1/25 "Identification" -- and 23/12 "Jewish Consciousness" -- are entering more and more in the serious deliberations of the intellectual leaders of Israel. Among some of them even the concept of 23/18 "Mission!"..... <sup>AP</sup> We, too, in the United States, the largest Jewish community in the world and in all history, must do much more than we have done in this two-fold direction of 1/25 and 23/12 - Identification with Israel and Jewish self-consciousness. A greater cultivation of the Hebrew language and literature among our people will open avenues of readier communication between us and our brothers in Israel. So will frequent <sup>pilgrimages</sup> ~~journeys~~ to Israel and periods of study in its educational institutions, <sup>as well</sup> ~~as~~ all forms of material <sup>cooperation</sup> ~~assistance~~. Many other ways will be found by those who lovingly seek them.

In our own country there are similar groups of disassociationists, <sup>although they</sup> ~~however~~ <sup>are</sup> differently motivated. Our native parochialists are afraid of the charge of dual allegiance, and they would like to thrust the State of Israel into some kind of Levantine limbo, as far removed from the ken and active interest of American Jews as possible. <sup>over</sup> Having tried to strangle the baby at its birth and having failed, they would now like to leave it on somebody else's doer-step -- as a matter of good public relations . . .

From both directions, therefore, it is timely, nay urgent, to <sup>reassert</sup> ~~confirm~~ anew the solidarity of the Jewish people, as one historic community inside and outside of Israel. The fortunes and the political status of different sectors of this



They would disrupt the complete circuit which is  
required to maintain a free flow of ~~spine~~  
current between the Israel and the diaspora.





one people may vary radically in time and place but their spiritual identity is one, even as their assigned destiny in history is one.

Some of my older colleagues may recall that it was here in this very city of Chicago, twenty three years ago, and before this same body, the Central Conference of American Rabbis, that the "Declaration of Principles" which had been adopted fifty years prior to that time by the Pittsburgh Rabbinical Conference of 1885, was the subject of a memorable Symposium. I was privileged to participate in it. I presented a paper on "Israel" in which I applied myself specifically to the thesis proclaimed in that "Declaration of Principles": "We consider ourselves no longer a nation but a religious community". In its day, my paper aroused considerable interest and controversy. I should like to conclude my address tonight, on this 10th Anniversary Celebration of the reestablishment of the State of Israel, by quoting the concluding paragraphs of that paper:

"Jewish life possessed in its great epochs a classic balance, and the aim of religious leaders today should be to restore it. Many tributaries flow into the historic channel of Jewish life. In recent years some zealous and mostly uninformed partisans have attempted to reduce Jewish life to what is only a fraction of itself--to race or nationalism or folkways or theologic abstractions. Quite unconsciously they are all falsifying Jewish life. It is a mark of decadence in the Diaspora that so many of our people have lost the sense of the classic harmony in Jewish life and are attempting to substitute a part for the whole.

It is the total program of Jewish life and destiny, its vast inclusiveness and completeness that the religious leaders of our people should dwell on today -- the religious and moral values, the universal concepts, the mandate of mission, as well as the Jewish people itself, and its national aspirations -- in other words, the Jewish people as a religious-national entity. Thus the strength and security of our life will be retrieved, and whether in Palestine or in the Diaspora, we shall move forward unafraid upon the road of our destiny."



*final*

Address  
delivered on the occasion of the Tenth Anniversary of Israel  
before the

CENTRAL CONFERENCE OF AMERICAN RABBIS  
Chicago, Illinois      June 26, 1958

by

DR. ABRA HILLEL SILVER  
The Temple  
Cleveland, Ohio

### THE PROBLEMS WHICH LIE AHEAD

It is recorded in our Scriptures that King Asa and his son, Jehosaphat, had destroyed every form of idolatry in Judah. Why, then, ask the Rabbis, is King Hezekiah, who ruled much later, credited with having destroyed the brazen serpent -- the Nechustan -- in the Temple.

It must therefore be, they reply, that his ancestors had purposely left Hezekiah something undone whereby he might distinguish himself. \_\_\_\_\_

I suspect that on the subject of Israel's Tenth Anniversary my revered colleagues have left me nothing, either unspoken or unwritten, whereby I might distinguish myself.

My one excuse for speaking on this subject tonight is that I was invited by your program chairman to do so quite a long time ago, before the oratorical vines had budded and the homiletical pomegranates were in full bloom. My one consolation is the assurance of our sages that the more a man expatiates on the theme of redemption -- the more praiseworthy is he.

The re-establishment of the State of Israel belongs to the continuing drama of redemption which began in the dawn of our history with the Exodus from Egypt and will continue through all the unpredictable years until the \_\_\_\_\_, the perfect redemption which is in store for Israel and for all mankind, is accomplished -- "when the very mountains will bear peace and the hills righteousness".



The reestablishment of the State of Israel is clearly not the final act in this drama of universal salvation, of the \_\_\_\_\_ and the \_\_\_\_\_, but it is an essential part in its unfoldment. It is an inevitable link, predestined to bind the generations of our history together, from the initial covenant which was made with Abraham: "To your descendants will I give this land" to the ultimate vision of the "latter days" - when all the nations of the earth will come to acknowledge the sovereignty of the universal God of Israel and will abide by His eternal laws of justice, brotherhood and peace.

The reestablishment of Israel is not an unrelated event, neither is it exclusively the achievement of one generation. Our literature knows of certain generations which are specifically remembered because of some single act - usually catastrophic - for which it was responsible: the \_\_\_\_\_, the \_\_\_\_\_ or the \_\_\_\_\_. But national redemption cannot be credited to any one generation. Therefore we speak not of the \_\_\_\_\_ but of the \_\_\_\_\_ - - of an entire age, an epoch, whose limits are not defined. Our generation was singularly privileged to witness the consummation of an enterprise which is however, the cumulative achievement of the many generations which had remained faithful to the pledge never to forget Jerusalem in spite of time's attritions and the shifts of fortune. The State of Israel was proclaimed in 1948, but its foundations were not laid that year. Nor in 1917, the year of the Balfour Declaration; nor in 1897, the year of the first Zionist Congress; nor in 1882, the year of the founding of the first Zionist settlement in Palestine. Its foundations were laid secure long ago in the persevering Messianic hopes, the longing and prayers of our people which enswathed its life as in an element. In very truth \_\_\_\_\_ . The dream of redemption was born the day the Temple was destroyed. The pride and credit of achievement belongs, therefore, to all Jews everywhere and to the generations of Jews who are not here but



who hoped and labored and sacrificed so that the victory and the vindication might be had.

The beautiful Psalm 30, you will recall, begins with the words:

"A Psalm: A Song of David

---

at the Dedication of the Temple." Now King David, of course, did not dedicate the Temple. That was the privilege of his son Solomon who built it. Commentators found themselves in difficulty in attempting to discover to what dedication by King David this Psalm referred. Some thought that it referred to the royal residence which Hiram, King of Tyre, had built for David. Others said that it alluded to the site of the threshing-floor which David purchased from Ornan the Jebusite, where he built an altar to God, and concerning which David said: "Here shall be the house of the Lord God." Perhaps the wisest explanation is that given in Midrash Tanhuma. Basing itself on the Verse in Proverbs "He who  
tends a fig tree will eat its fruit" - it concludes that God does not deprive any man of his just reward - even if he did not actually plant the tree but only tended it. Take the case of David and Solomon, continues the Midrash. Solomon built the Temple but because David had set his heart on building it, and had dedicated his energies to it, as it is written: "Remember, O Lord, in David's favor all the hardships he endured; how he swore to the Lord and vowed to the Mighty One of Jacob, 'I will not enter my house .... I will not give sleep to my eyes .... until I find a place for the Lord, a dwelling place for the Mighty One of Jacob' " -- God did not deny him his reward - even though he failed to build it. He is credited with the building of The Temple; as it is said: "A Psalm: A Song of David at the Dedication of the Temple".

This exalted Psalm, by the way, which speaks of personal redemption from danger and death - was by our people applied also to national redemption. This Psalm was recited at the dedication of the Second Temple and at its rededication in the days of the Maccabees. It is recited in our Synagogues on Chanukah. I heard it s superb



strophes over and over again in the profoundly moving Tenth Anniversary celebrations in Israel, when a grateful people - refugees, exiles, native-born, alike -- poured out the deepest emotion of their souls in one glorious Hallelujah for redemption, for freedom and independence: "O Lord, Thou hast brought up my soul from the nether-world, restored me to life from among those gone down to the pit ... Thou has turned my mourning into dancing; Thou hast loosed my sack-cloth and girded me with gladness .... Weeping, may tarry for the night, but joy cometh with the morning".

And in very truth \_\_\_\_\_ . Morning had come for those who had for so long dwelt in darkness and in the shadow of death.

. . . . .

What was it, my friends, that happened ten years ago that causes us to celebrate that event ten years later, that will be a source of glad and grateful commemoration for Jews everywhere in all future times?

There are certain achievements in science which come to be known as breakthroughs. Supersonic speed was such a breakthrough. So were nuclear fission and the space satellite. In these and similar instances, man battered down barriers which had hemmed him in since the beginning of time. And each breakthrough opened up for man new and unexplored worlds of immeasurable possibilities. Each, as it were, was a new day of creation.

In human history too, there are such breakthroughs -- political, social and economic. The Renaissance was such a one. The American Revolution, the French Revolution, and, for the Soviet Union and its people, The Russian Revolution. With their occurrences in history, mankind began to move in radically new directions. And the world was never the same again.

In Jewish history, likewise, there have transpired events of such critical and decisive character, that they, too, must be regarded as breakthroughs. The Exodus from Egypt was such a breakthrough. The giving of the Law at Sinai, and the prophetic movement to which it gave rise, was such a breakthrough for the religious development of Israel, and of mankind generally. The return from the



Babylonian captivity, the victory of the Maccabees -- each one of these momentous events inaugurated a new era and each opened windows upon new horizons for our people.

In my judgment, one of the most significant breakthroughs in Jewish history were the United Nations Resolution of November 1947, and the Proclamation of the State of Israel in May 1948. These events broke down the 2,000 year-old barrier of the Galut which had hemmed in our people and wedged them in helplessly. The frozen misery of the centuries began to thaw. It opened a new age of freedom, of political and spiritual independence. It changed everything, including ourselves. We began to think differently, to act and to speak differently. We found ourselves experiencing a complex of new sensations which had been alien to our people for centuries. We discovered unsuspected reservoirs of energy and resources within ourselves, a capacity to undertake and execute projects which formerly we had been persuaded were beyond our powers.

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and vigor, such as mankind had seldom, if ever, witnessed. During these ten years Israel has made good in a breathtaking way, not in the complete achievement of objectives, but in élan, in swift progress, and in the daring spirit of its enterprises. Israel has made good in shop and field, on land, sea and air, in city, town and village, in swamp and wilderness, in schools and centers of higher learning and research, in social services, in a revived language and culture. Israel has made good on the battle-field! -- to the amazement of friends and the confounding of enemies.

If I were asked: what have been the most significant achievements of the State of Israel during the past ten years?, I would say:

First: the ingathering of a million refugees for whom the great wide world seemed to have no room. The concentration camps of Europe were emptied and whole Jewries elsewhere were rescued from persecution and wretchedness.

Secondly: the organization of Zahal, -- Zva Haganah Le'Yisrael -- the Israeli army. A non-military people, dedicated to peace, was forced, under the threat of annihilation, to build up what is now acknowledged to be the finest military army in the Middle East -- an army which, during the Sinai Campaign, demonstrated a most remarkable readiness, discipline and valor.

You may recall that in 1942, at our Convention in Cincinnati, it was over the issue whether our Conference should approve the demand that the Jewish population of Palestine be given the right to establish a military force which would fight under its own banner by the side of the democracies to defend its own land, that a sharp controversy developed which ultimately led to the organization of the dissident group, the American Council for Judaism. At that Conference it was argued by some of our distinguished colleagues that the establishment of such a military force would "confuse the public mind on the subject of militarism so far as the Jew is concerned".

Had the Jews of Palestine not been in position to put a military force in the field in 1948, there would be no State of Israel today. Israel's capacity



to defend itself militarily has been the prime factor in its survival during the past ten years. Unfortunately the Israeli are not yet able to turn their swords into ploughshares, much as they would like to.

The third significant achievement of the last ten years has been the remarkable industrial and agricultural development of the country, a fact sufficiently well-known to you and to the rest of the world, to require any elaboration on my part.

And finally, the scientific and cultural progress which has been made by the people of Israel -- the expansion of its educational system and its institutions of higher learning and scientific research.

What is especially gratifying about all these major achievements is that they are all the work of the Israeli themselves -- from the mason, the carpenter, the stevedore, to the engineer, the architect and the nuclear physicist. What their own minds planned, their own hands executed. "When thou eatest the labor of thy hands, happy shalt thou be, and it shall be well with thee".

And if I were asked what has the State of Israel achieved for us - for our people outside of Israel?, I would say:

These last ten years have restored to our people its lost pride, the confidence which the cruel centuries had almost succeeded in destroying. The last ten years saved us from fatal despair after the Nazi horrors which caused the spirit of our people to languish almost unto death. These last ten years have healed us and made us whole again. They have restored to us the sense of national worth and national mission. History has led us back after many dangerous and desperate detours to the royal highway of our national destiny.

. . . . .

Many difficult problems lie ahead for Israel. Problems of economics: an unfavorable trade-balance; problems of security: the hostility of unreconciled neighbors -- the large-scale arming of potential enemies, the Arab refugees, the competing interests of world powers in the Near East and the final peace settlement.



Many dangers lie in the offing. But its people are inured to crisis and dangers and difficulties. The whole movement of Restoration has known how to mount upon the rungs of frustration and alternate optimism and depression to ultimate victory.

On October 13, <sup>1896</sup>~~1895~~, Dr. Theodore Herzl wrote in his "Diaries"

"I must frankly admit to myself: I am demoralized. From no side, help; from every side attacks. Nordau writes me that nobody stirs any longer in Paris. The Maccabees in London are more Pickwickian than ever... In Germany I have only opponents. The Russians look on sympathetically while I slave away, but none of them lends a hand... The prosperous Jews are all against me..."

And on December 20th of the same year he wrote in his "Diaries":

"I feel that I am growing exhausted. Oftener than ever I believe that my movement is at an end. While I am still absolutely convinced of its feasibility, I cannot overcome its initial difficulties".

And yet, on September 3, 1897, following the first Zionist Congress in Basle, he wrote:

"If I were to sum up the Congress in a word -- which I shall take care not to publish -- it would be this:- At Basle I founded the Jewish State! If I said this out loud today I would be greeted by universal laughter. In five years perhaps, and certainly in 50 years, everyone will perceive it."

He missed his guess by exactly eight months -- for in May 1948 the State of Israel was proclaimed.

I am confident that in the future also our people and its leaders will manifest this same unshaken hope -- and the same resolute will -- in spite of crises, failures and discouragements.

I wish to speak of some of the spiritual problems which confront the people of the State of Israel and of the problems of relationship between Israel and the Diaspora.



Concerning the spiritual problems of Israel it would be well for us here not to crowd for their quick solution over there. The Israeli are fully aware of them and they are trying to solve them. It will take time -- considerable time. The disposal of some of these problems belongs to the category of those which must be left to some indefinite future -- for they are beyond the present range of man's grasp and insight.

The impatience of the absentee expert and critic, of the sidewalk engineer and architect, can be of little help here. We must guard ourselves against the emotional fall-out of explosive controversies in Israel, some of which are seemingly radio-active.....

Israel today is in very truth a \_\_\_\_\_ a vast, omnifarious and largely recent ingathering of Jews from all the four corners of the earth and from different cultures, backgrounds and sharply divergent ways of life. Many of them are centuries apart in their world outlook, their standards of taste and values and their basic interests. Many agencies of the Government are working hard to integrate them into one homogeneous people which will be possessed of common national loyalties and inspired by an ideal of national unity. This is a difficult task which is aggravated still more by the fact that the Government itself is frequently embarrassed by the multiplicity of political parties which compose it and by their intransigent partisanship. Unless it moves away from this party tribalism, Israel may some day find itself in a political crisis similar to that through which France is passing today. Political intolerance is matched by a religious intolerance -- directed not towards non-Jews, but towards fellow-Jews. There has been shaping up a veritable Kultur-kampf in Israel, and repercussions of it have reached our own country. Even here, in spite of a long established tradition of religious tolerance there has been developing in certain ultra-orthodox circles a fanatical clericalism which prides itself upon rejecting every form of cooperation with other Jewish religious bodies and which has publicly ex-communicated rabbis who do not subscribe to its tenets.



The orthodox Jews in Israel are, unfortunately, sharply divided among themselves and every symbol of unity and authority which they set up, such as the recent imposing Rabbinical Center, the \_\_\_\_\_ in Jerusalem, becomes an occasion for dissensions and for demonstrating only increased disunity. This condition forces some of their leaders, out of fear of being outdone in orthodox fervor - or charged with a lack of it - to acquiesce in practices of extremists and fanatics which they would otherwise condemn, and to refrain from taking any initiative in effecting greatly needed adjustments in the traditional disciplines of Judaism in order to make them more viable and more acceptable in a modern society and a modern State. It appears that many religionists in Israel will have to learn toleration the hard way and the lesson that in a free society religion cannot be enforced by decree or fiat. They must win their adherence and gain their influence in an open and competitive field of ideas on the basis of intrinsic merit and appeal.

In our own country too, there are Jews who will have to learn the same lessons. King Nebuchadnezzar saw in his dream a tree whose top reached to heaven and whose fruit was so abundant that it could provide food for all the people of the earth. There is no one single tree which could give food -- the food of faith -- to all our people -- not even the tree that grows in Brooklyn . . . .

There are many young people -- and adults -- in Israel who are not synagogue-minded. There are such, I suspect, in our own country. But they are no less moral or socially-minded. There are many idealists among them whose idealism has found expression in the building and the defense of their country, in forms of cooperative living and Haluziut, and in exacting standards of self-labor. Our prophets would not have frowned upon these objectives. But these young people are not religious in any formal sense. Faith, prayer and religious observances, except where such observances possess some historic or nationalistic association, make little appeal to them. Perhaps the orthodox forms in which the Judaism which they have always known has clothed itself has alienated them. It is quite possible that



a more liberal Judaism, less inflexible and more responsive to the needs of modern life, might attract them. Experiments on a small scale in more liberal forms of Judaism are already taking place. They are encountering and will encounter strong opposition even as they did everywhere in the Diaspora. This opposition will be even more formidable in Israel because here religious orthodoxy is politically organized and knows its way about in the field of political tactics. But Israel is a democracy, and in the long run citizens who want to worship God in their own way and decide for themselves how much of traditional Judaism they wish to accept and what changes they wish to introduce and the type of religious education which they wish to give to their children, will not be long deterred.

But Israeli citizens themselves will have to do it. We cannot import our special brand of reform Judaism into Israel. Our spiritual apparel may not be suitable raiment for them. Nor can any religious reform be achieved in Israel through absent treatment. Our own Reform Judaism is a product of the American scene. Both its successes and its failures are to be attributed to the ready accommodations which it made to the American cultural and social environment. But the Israeli environment is quite different. In fact, it is unique. There, Jews possess national sovereignty, the spiritual and psychological status of a majority group, a culture of their own and a language of their own. In Israel, I believe, a liberal Judaism can evolve which will be responsive to its own needs and which will spring, as it were, from the land itself and from the life of the people, which may be quite different from our own in form or ritual, and yet completely consonant with the principles of progress and development in Judaism which we firmly and correctly espouse.

There is a growing vacuum in the spiritual life of many of the youth in Israel which nationalism, now no longer romantically optative but soberly real, cannot entirely fill. Socialism too, is no longer the enkindling life-motif of many of the young people in the Kibbutzim -- not to speak of those in the towns and the cities. Socialism in practice, especially as it has manifested itself in its



native habitat in the Soviet Union, in totalitarian brutality and in anti-Jewish and anti-Israel hostility, has brought about a sharp disillusionment among many of them. There is evidence of an out-reaching for a new set of spiritual values - of ideas which might fill this spiritual vacuum. Some are now home-ward bound, and are beginning to find what they are seeking in the ancient faith of their people -- in Judaism -- which, while accepting nationalism, transcends it, and whose ideals under-lie all forms of social progress.

I believe that before long there will take place a flowering of interest in Judaism among the youth of Israel, and spiritual guides will not be wanting to direct it. I believe too, that it will follow its own light and its own road. And who can plot the road? . . . Perhaps, once again "living waters will flow out from Jerusalem half of them to the eastern sea and half of them to the western sea" . . . .

As far as the future relationships between Israel and the Diaspora are concerned, they will unfold themselves, I believe, along the same lines as in the past. They will be in the nature of a friendly coming and going through the open portals of the heart. No dogma can define them, no ideology will affect them. What the heart will enshrine, love will enjoin. Loyalty is \_\_\_\_\_.

In an address which I delivered before the 40th Assembly of the Union of American Hebrew Congregations ten years ago, shortly after the establishment of the State of Israel, I said:

"If history is any guide, the Jews of today who will continue to live in other lands will, by and large, maintain the same attitude towards the State of Israel as their forefathers did. Theirs will be a most sympathetic relationship towards that land. They will materially help it to absorb as many Jews as will wish to go there or may have to go there. They will help to build up its cultural, scientific, and spiritual institutions, as well as its economic life so that it may



become a land of which Jews everywhere can be proud. For the eyes of the world will be on the land of Israel to see what Jews, as a people, can accomplish on their own.

Israel will come to be again the non-political center of world Jewry. Pilgrims will go there as of old -- and not merely the pious. There will be a free flow of manifold communications, of mutual stimulation, of give and take. Israel will again come to exercise a unifying and sustaining influence in Jewish life everywhere.

We shall remain one people, one historic community, as of old. But the Jews of Israel will be Israeli citizens and the Jews of the United States will be citizens of the United States, and similarly with Jews in other lands.

They will owe undivided allegiance to their respective countries and they will discharge loyally their full duties as citizens, as Jews have always done. But they will retain a special attachment to the land of Israel which will in no way interfere with their duties and obligations as citizens of their respective countries".

There are Jews, both here and in Israel who would like to reduce this voluntary, sympathetic and cooperative relationship to a minimum. In Israel there has grown up among some sections of the population, especially among the young population, a nationalistic parochialism which, while it does not share the impudent nativism of that small coterie of Pinsker Canaanites, nevertheless downgrades the importance of the Diaspora. It sees in Israel the be-all and end-all of Jewish existence. It takes credit for all that has been achieved in Israel. World Jewry is a negligible periphery. Sooner or later it will disappear. The number of these self-centered provincial super-Israeli is small, but as a symptom they are nevertheless, disturbing. If their attitude should ever develop into a significant trend, it might prove harmful both to Israel and to the Diaspora. The unity of the Jewish people would be endangered. Cut off from the replenishing reservoirs



of sympathy, interest and help of world Jewry, which will always greatly outnumber the Jewish population of Israel, the progress of the latter would be seriously retarded and world Jewry would miss whatever spiritual and cultural influences might emanate from Israel. While the survival of the Jewish people and of Judaism does not depend upon any Jewish State -- and history has demonstrated this time and again -- the nature of that survival very definitely does depend upon it. Whether it is to be a \_\_\_\_\_ a life of freedom and honor or a \_\_\_\_\_ a life of reproach and humiliation.

Basically, of course, we shall have to generate in the Diaspora our own power in our own power-plants. The solid nourishment of our religious and cultural life we ourselves will have to supply. We shall have to plow our own fields, plant our own corn and bake our own bread in our own ovens. We cannot survive on borrowed rations. But our own provisions may be greatly enriched by what may come to us from the storehouse of a full and autonomous Jewish life in its native home.

Many thoughtful men in Israel are already calling for an increased emphasis in the education of the youth of Israel on \_\_\_\_\_ on the world Jewish community of which they are a part. They wish the youth of Israel to locate their true position not alone in their Israeli but in their total world Jewish environment. Key concepts such as \_\_\_\_\_ "Identification" -- and \_\_\_\_\_ "Jewish Consciousness" -- are entering more and more in the serious deliberations of the intellectual leaders of Israel. Among some of them even the concept of \_\_\_\_\_ "Mission!" . . . .

We, too, in the United States, the largest Jewish community in the world and in all history, must do much more than we have done in this two-fold direction of \_\_\_\_\_ and \_\_\_\_\_ -- Identification with Israel and Jewish self-consciousness. A greater cultivation of the Hebrew language and literature among our people will open avenues of readier communication between us and our brothers in Israel. So will frequent pilgrimages to Israel and periods of study in its educational institutions, as well as all forms of material cooperation. Many



other ways will be found by those who lovingly seek them.

In our own country there are similar groups of disassociationists, although these are differently motivated. Our native parochialists are afraid of the charge of dual allegiance, and they would like to thrust the State of Israel into some kind of Levantine limbo, as far removed from the ken and active interest of American Jews as possible. They would disrupt the complete circuit which is required to maintain a free flow of current between the Israel and the Diaspora. Having tried to strangle the baby at its birth and having failed, they would now like to leave it on somebody else's door-step -- as a matter of good public relations . . .

From both directions, therefore, it is timely, nay urgent, to reassert anew the solidarity of the Jewish people, as one historic community inside and outside of Israel. The fortunes and the political status of different sectors of this one people may vary radically in time and place but their spiritual identity is one, even as their assigned destiny in history is one.

Some of my older colleagues may recall that it was here in this very city of Chicago, twenty three years ago, and before this same body, the Central Conference of American Rabbis, that the "Declaration of Principles" which had been adopted fifty years prior to that time by the Pittsburgh Rabbinical Conference of 1885, was the subject of a memorable Symposium. I was privileged to participate in it. I presented a paper on "Israel" in which I applied myself specifically to the thesis proclaimed in that "Declaration of Principles": "We consider ourselves no longer a nation but a religious community". In its day, my paper aroused considerable interest and controversy. I should like to conclude my address tonight, on this 10th Anniversary Celebration of the reestablishment of the State of Israel, by quoting the concluding paragraphs of that paper:

"Jewish life possessed in its great epochs a classic balance,  
and the aim of religious leaders today should be to restore it.  
Many tributaries flow into the historic channel of Jewish life.



In recent years some zealous and mostly uninformed partisans have attempted to reduce Jewish life to what is only a fraction of itself--to race or nationalism or folkways or theologic abstractions. Quite unconsciously they are all falsifying Jewish life. It is a mark of decadence in the Diaspora that so many of our people have lost the sense of the classic harmony in Jewish life and are attempting to substitute a part for the whole.

It is the total program of Jewish life and destiny, its vast inclusiveness and completeness that the religious leaders of our people should dwell on today -- the religious and moral values, the universal concepts, the mandate of mission, as well as the Jewish people itself, and its national aspirations -- in other words, the Jewish people as a religious-national entity. Thus the strength and security of our life will be retrieved, and whether in Palestine or in the Diaspora, we shall move forward unafraid upon the road of our destiny."



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I would not wish to make any changes in the above today -- except as regards one word -- and I would make that one change with thanksgiving in my heart. I would change the word "Palestine" to the word "Israel" . . . .



*Tentative Program*

SIXTY-NINTH

# *Annual Convention*



CENTRAL CONFERENCE  
of  
AMERICAN RABBIS

EDGEWATER BEACH HOTEL CHICAGO, ILLINOIS

Tuesday, June 24 through Sunday, June 29

1958 — 5718



# PROGRAM

## MONDAY, JUNE 23

1:00 P.M. MEETING OF THE EXECUTIVE BOARD

## TUESDAY, JUNE 24

9:30 A.M. MEETING OF THE EXECUTIVE BOARD

8:00 P.M. OFFICIAL OPENING OF CONVENTION

Invocation .....	Nelson Glueck
Worship Service .....	Alfred Wolf
President's Message .....	Jacob Philip Rudin
Memorial Tribute to Israel Bettan .....	Nelson Glueck
Adoration, Kaddish and Benediction .....	Benno M. Wallach

Election of Committee on Committees

## WEDNESDAY, JUNE 25

9:30 A.M.

Opening Prayer .....	Norman Kaban
Business Meeting .....	
Report of Recording Secretary .....	Milton L. Grafman
Report of Financial Secretary .....	Herman E. Snyder
Report of Treasurer .....	Jacob M. Rothschild
Report of Executive Vice President .....	Sidney L. Regner
Amendment to Constitution .....	

11:00 A.M. Paper and Discussion

Milton L. Grafman, PRESIDING

THE MORAL LAW AS HALACHA IN REFORM JUDAISM

Alexander Guttman

2:00 P.M. Seminars

1. CURRENT PATTERNS OF RELIGIOUS EDUCATION IN THE REFORM SYNAGOGUE

Albert A. Gordon, PRESIDING

Meyer Heller, RECORDER

Goals of Reform Religious Education .....	Harry Essrig
Methods and Techniques .....	Philip Horowitz
Curriculum .....	Sylvan D. Schwartzman

2. YOUTH AND THE TEMPLE

Robert P. Jacobs, PRESIDING

Herschel Levin, RECORDER

The Rabbi as Teen-Age Counselor .....	Eugene J. Sack
Developing a Religious and Moral Outlook for Youth .....	Robert J. Schur
The Young Married Couples Club .....	Louis J. Cashdan

3. A RABBI'S RELATIONSHIP TO COLLEAGUES AND THE TEMPLE STAFF

Sidney M. Berkowitz, PRESIDING

Robert E. Goldberg, RECORDER

A Rabbi's Relationship to Colleagues in the Same Congregation .....	Morris Lieberman
A Rabbi's Relationship to Colleagues in the Same Community .....	Albert G. Minda
The Lay Professional Staff and the Rabbi .....	Nathan Emanuel
President, National Association of Temple Secretaries .....	

8:00 P.M.

Worship Service .....	Gerald J. Klein
Memorial Tributes .....	
Joshua Bloch .....	Jacob R. Marcus



Jerome B. Cohen .....	Malcolm I. Cohen
David Fichman .....	Emil W. Leipziger
Ephraim Frisch .....	Harry W. Ettelson
Adoration and Kaddish .....	Selig Salkowitz

### **Symposium:**

#### **Religion and Science — Where Are They Leading Us?**

*Jacob M. Rothschild, PRESIDING*

Papers by: Abraham Cronbach

Prof. Joseph Kaplan, University of California and  
Chairman of U. S. Committee for International  
Geophysical Year

**11:00 P.M.**

**What's on Your Mind? — An Informal Discussion**

*Abraham J. Feldman, PRESIDING*

### **THURSDAY, JUNE 26**

**9:30 A.M.**

Opening Prayer ..... *Maurice S. Kleinberg*

Business Meeting

Report of Commission on Church and State ..... *Edgar E. Siskin*

Report of Committee on Liturgy ..... *Bernard J. Bamberger*

Committee Reports

**12:00 Noon**

Report on Combined Campaign ..... *A. B. Polinsky,*  
General Chairman

**Afternoon Free Time**

**Committee Meetings**

**8:00 P.M.**

Worship Service ..... *Samuel R. Shillman*

Memorial Tributes

Bernard Harrison ..... *Lawrence A. Block*

Max Reichler ..... *Jacob D. Schwarz*

Julius Silberfeld ..... *Joachim Prinz*

Alfred Vise ..... *James A. Wax*

Adoration and Kaddish ..... *Harold L. Gelfman*

### **Symposium: Ten Years of Israeli Independence**

*Jacob Philip Rudin, PRESIDING*

Addresses by: Abba Eban, Ambassador of the State of Israel  
to the United States

Abba Hillel Silver

### **FRIDAY, JUNE 27**

**9:30 A.M.**

Opening Prayer ..... *David D. Shor*

Business Meeting

Report of Commission on Justice and Peace ..... *Leon I. Feuer*

Digest of Committee Reports

**11:00 A.M. Paper and Discussion**

*Herman E. Snyder, PRESIDING*

**THE DEVELOPING PHILOSOPHY OF**

**REFORM JUDAISM** ..... *Bernard J. Bamberger*

**2:00 P.M. Seminars**

**1. THE IMPACT OF ENVIRONMENT ON THE  
SYNAGOGUE**

*Abraham D. Shaw, PRESIDING*

*Harold Silver, RECORDER*

The Metropolitan Community ..... *Bertram Klausner*

The Suburban Community ..... *Alvan D. Rubin*

The Smaller City Community ..... *H. Bruce Ehrmann*



2. THE RABBI AND THE NON-JEWISH COMMUNITY

*Saul B. Appelbaum*, PRESIDING

*Floyd S. Fierman*, RECORDER

An Evaluation of Institutes for the Clergy.....*Sidney H. Brooks*  
What Shall a Rabbi Say to a Christian Congregation?

*David Jacobson*

The Reform Synagogue as Jewish Spokesman *Joseph Levenson*

3. THE DISCIPLINES AND VALUES OF JUDAISM —  
HOW TO STRENGTHEN THEM

*James A. Wax*, PRESIDING

*Joel Y. Zion*, RECORDER

Observance of the Sabbath .....*Balfour Brickner*

Observance of Holy Days and Festivals *Morton M. Applebaum*

The Jewish Life Cycle .....*Louis M. Youngerman*

8:00 P.M. SABBATH EVE SERVICE AT TEMPLE EMANUEL

Reading of Service .....*Bernard Baskin*

Conference Lecture .....*Jerome R. Malino*

Conferring of Life Honorary Membership on G. George Fox

Adoration and Kaddish .....*Wolli Kaelter*

Benediction .....*Felix A. Levy*

10:30 P.M.

Reception to members of Conference by Chicago Sisterhoods  
at Edgewater Beach Hotel

SATURDAY, JUNE 28

10:30 A.M. SABBATH MORNING SERVICE AT TEMPLE SHOLOM

Reading of Service .....*Murray Blackman*

Torah Reading .....*Walter H. Plaut*

Conference Sermon .....*Roland B. Gittelsohn*

Adoration and Kaddish .....*Melvin S. Sands*

Benediction .....*Maurice N. Eisendrath*

12:00 Noon

Buffet Luncheon for Members of Conference by Temple Sholom

2:30 P.M.

SERMON SEMINAR — MY FAVORITE MIDRASH

*Abraham Feinstein*, PRESIDING

Participants

*Norman H. Diamond*

*Michael M. Szenes*

*Julius J. Nodel*

*Sidney E. Unger*

*Harry B. Pastor*

*Isaiab Zeldin*

6:30 P.M. ALUMNI DINNER AND MEETING

SUNDAY, JUNE 29

9:30 A.M.

Opening Prayer .....*Milton Richman*

Business Meeting

Reports of Seminar Recorders

Report of Resolutions Committee

Report of President's Message Committee

Report of Committee on Thanks and Public Relations

Report of Nominating Committee

Unfinished Business

Benediction .....*Julian Morgenstern*

1:30 P.M. MEETING OF THE EXECUTIVE BOARD

MONDAY, JUNE 30

9:30 A.M. MEETING OF THE EXECUTIVE BOARD